A DICTIONARY

OF THE TARGUMIM, THE TALMUD BABLI AND YERUSHALMI, AND THE MIDRASHIC LITERATURE

COMPILED BY

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WITH AN INDEX OF SCRIPTURAL QUOTATIONS

VOLUME I:

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TO

MY WIFE

IN

LOVE AND GRATITUDE

PREFACE.

The literature embraced in this Dictionary covers a period of about one thousand years, and contains Hebrew and Aramaic elements in about equal proportions. The older Hebrew elements, which may conveniently be called the Mishnaic, and can in part be traced back to the first, if not to the second, century B. C. E., may be considered a continuation of the Biblical Hebrew—Biblical Hebrew tinged with Aramaisms. It is therefore apt to throw light, more directly than its successor, on many obscure words and passages in the Bible; nevertheless, the material for Biblical exegesis deposited in the later literature is an inexhaustible mine, which still awaits exploitation by sympathetic students. Besides the Mishnah and the Tosefta, the Mishnaic period embraces Sifra and Sifré, Mekhilta, and the older elements preserved in the Gemara, of which the prayers incidentally quoted are a very essential and interesting part.

The later Hebrew elements in the Gemara and in the Midrashim lead down to the fifth and the eighth century respectively, and to a larger degree than the earlier Hebrew sections are mixed with Aramaic elements, and with foreign words borrowed from the environment and reflecting foreign influences in language as well as in thought. The Aramaic portions of the literature under treatment comprise both the eastern and the western dialects.[1] Owing to the close mental exchange between the Palestinian and the Babylonian Jews, these dialects are often found inextricably interwoven, and cannot be distinguished lexicographically.

The subjects of this literature are as unlimited as are the interests of the human mind. Religion and ethics, exegesis and homiletics, jurisprudence and ceremonial laws, ritual and liturgy, philosophy and science, medicine and magics, astronomy and astrology, history and geography, commerce and trade, politics and social problems, all are represented there, and reflect the mental condition of the Jewish world in its seclusion from the outer world, as well as in its contact with the same whether in agreement or in opposition.

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[1] For these Aramaic elements the traditional (though admittedly incorrect) term Chaldaic (Ch., ch.) is retained in the Dictionary, wherever the designation is required for distinction from the corresponding Hebrew forms.

Owing to the vast range and the unique character of this literature, both as to mode of thinking and method of presentation, it was frequently necessary to stretch the limits of lexicography and illustrate the definitions by means of larger citations than would be necessary in a more familiar domain of thought. Especially was this the case with legal and with ethical subjects.

Archæological matters have often been elucidated by references to Greek and Roman customs and beliefs.

The condition of the texts, especially of the Talmud Yerushalmi and of some of the Midrashim, made textual criticism and emendations inevitable, but the dangers of arbitrariness and personal bias had to be guarded against. Happily there were, in most cases, parallels to be drawn upon for the establishment of a correct text, and where these auxiliaries failed, the author preferred erring on the conservative side to indulging in conjectural emendations. For the Babylonian Talmud Raphael Rabbinowicz's Variae Lectiones was an invaluable aid to the author.

The etymological method pursued in this Dictionary requires a somewhat fuller explanation than is ordinarily embodied in a preface.[1]

The Jewish literature here spoken of is specifically indigenous, in which respect it is unlike the Syriac literature contemporary with it, which is mainly Christian, and as such was influenced, not only in thought but also in language, by the Greek and Latin tongues of the religious teachers of a people itself not free from foreign admixtures. Foreign influences came to Jewish literature merely through the ordinary channel of international intercourse. It is for this reason, if for no other, that the Jewish literature of post-Biblical days down to the ninth century may be called original. Hence it is natural to expect that, in extending the horizon of thought, it also extended its vocabulary on its own basis, employing the elements contained in its own treasury.

Starting from such premises, the investigator had to overhaul the laws regulating the derivation of words whose etymology or meaning is unknown from known Semitic roots; every word of strange appearance had to be examined on its merits both as to its meaning or meanings and as to its origin; the temptation offered by phonetic resemblances had to be resisted, and the laws of word-formation common to all other original languages as well as the environment in which a word appears had to be consulted before a conclusion could be reached. The foremost among these laws is that a word is imported into one language from another with the importation of the article it represents or of the idea it conveys. Unless these conditions of importation are apparent, the presumption should be in favor of the home market.

Take e. g. the word סימטא and its dialectic equivalent איסטמא, which means

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[1] The attempt to make biliteral roots the basis for radical definitions of stems was found too cumbersome and too much subject to misunderstanding, and was therefore abandoned with the beginning of the third letter of the alphabet.

(a) a recess, an alley adjoining the market place to which the merchants retire for the transaction of business, also the trader's stand under the colonnade, and (b) an abscess, a carbuncle. The Latin *semita*, which since Musafia has been adopted as the origin of *simṭa*, offers hardly more than an assonance of consonants: a foot-path cannot, except by a great stretch, be forced into the meaning of a market stand; and what becomes of *simṭa* as *abscess*? But take the word as Semitic, and סמט, dialectically = שמט[1], offers itself readily, and as for the process of thought by which 'recess', 'nook', goes over into 'abscess' in medical language, we have a parallel in the Latin 'abscessus.' How much Latin medical nomenclature may have influenced the same association of ideas among the Jews is a theme of speculation for students of comparative philology or of the physiology of language.

A superficial glance at the vocabulary of this Dictionary will convince the reader that the example here given represents an extremely numerous class. The cases may not always be so plain, and the author is prepared for objections against his derivations in single instances, but the number of indisputable derivations from known Semitic roots remains large enough to justify the method pursued.

The problem becomes more complicated when both the meaning and the origin of words are unknown. Such is the case e. g. with the word אספי״ס in the phrase (Num. R. s. 4[20]) הופך אספירס ונשוור, he turned the *isperes* and leaped. Levy, guided by Musafia, resorts to σφυρόν, *ankle;* others suspect in it the name of a garment, σπεῖρος, a rare form for σπεῖρον. But the phrase itself and the context in which it appears indicate a native word, and this is found in the stem פ״ס, of which אספּרס is an 'Ispeel' noun, that is to say, a noun formed from the enlarged stem ספיס. As פֶּרֶס or פַּרְסָה is the cloven foot, the latter being also applied to the human foot (Sifré Deuteronomy 2), so אִסְפֶּיְרֶס is the front part of the foot, where the toes begin to separate. The phrase quoted is to be translated, 'he (David) inverted the front part of his foot', i. e. stood on tiptoe, 'and leaped' (danced).

We meet with the same stem in the Aramaic, אספריסא. Referring to Lamentations III, 12, 'he has bent his bow and set me (literally: made me to stand) as a mark for the arrow', one Amora is recorded in the Midrash (Lamentations Rabbah a. l.) as having explained *kammaṭṭara laḥets* by כבורמא לאספריסא. Another is quoted as saying, 'like the pole of the archers (the Roman palus) at which all aim, but which remains standing.' What is בורמא? and what is אספריסא? The medieval Jewish commentators frankly admit their ignorance. Musafia, however, reads פרמא, maintaining that he had found it in some editions, and refers to Latin *parma*, explaining *isp'risa* as *sparus*, and translating, 'as the shield to the spear.' Ingenious, indeed! But on closer inspection this explanation is beset with intrinsic difficulties. To begin with, *parma* as shield does not appear in the Talmudic literature again, from which we may infer that it was not generally known to the Jews in their

[1] In fact where Pesaḥim 50[b] has תגרי סימטא, Tosefta Biccurim end, in Mss. Erfurt and Vienna, reads תגרי שמישטה, which is obviously a corruption of שישטה, the pure Hebrew form for the Aramaic סימטא.

combats with the Romans. Furthermore, the *sparus* is a small hunting spear never used in battle to aim against the warrior's shield. As the entire passage in the Midrash quoted conveys the purpose of the interpreters to explain the Biblical text by means of a popular illustration, the Amora reported to have used this expression would have utterly missed his object, had he employed foreign and unfamiliar words, when he might have used plain words like כמגן לרומח, or their Aramaic equivalents. If, furthermore, it is taken into consideration that editio Buber of Lam. R., in agreement with the Arukh, reads רבנן דתמן אמרין for חד אמר, thus distinctly referring to Babylonian authorities, the supposition of foreign origin for בורמא and אספריסא falls to the ground.[1] But, on the other hand, take אספריסא as an 'Ispeel' noun of the stem פרס, and it means 'that which is to be cloven', i. e. the log, corresponding to the Hebrew בקעת. What is בורמא, or פרמא, again on the assumption that it is a home word? The root ברם like פרם means *to divide, to split*[2], and *burma* or rather *bor'ma* is 'the splitter', i. e. the wedge used to split the log. The Amora quoted in the Midrash therefore means to say that Israel, although the target of hostile attacks, is what the wedge is to the log: the wedge is struck, but the log is split. The other Amora quoted expresses the same idea by a different metaphor: 'as the pole of the arrows', and likewise a third, who lays stress on ויציבני, 'he caused me to stand', in the sense of enduring. An analogous expression to בורמא is פלגיסא (Pales of פלג), with which Targum renders the same Hebrew word (מטרה) that forms the subject of comment in the Midrash just referred to (I Samuel XX, 20).

The following lines are intended to give some specimens of such extension of roots, both Hebrew and Aramaic, as have not been recognized heretofore, or, if recognized, have not been applied to their full extent.

Ithpaal or Ithpeel nouns in Aramaean and Aramaicized Hebrew, and Hithpael nouns in Hebrew are too well known to require more than mere mention. Formations like השתחויה, אתכנע, אצטרכיא are recognized on their face. Except for the preconceived notions concerning the nature of the Talmudic vocabulary, it would seem no more than natural that the Mishnaic אצטלית or אסטלית (Yoma VII, 1) should be an enlargement of טלית, i. e. an Ithpaal noun of טלל, and אצטלית לבן merely a synonym of בגדי לבן in the same Mishnah, meaning 'covering', i. e. a suit of clothes, whereas the plainer form טלית is used for cloak or sheet. From among the vocables reclaimed for the Semitic store on the same principle, one more may be mentioned here. איצטמא or איסטמא is a derivative of צמם, and, as such, a phonetic and actual equivalent of the Biblical צַמָּה, and the meaning of the Hebrew word should be learned from its well-defined Aramaic representative: 'something which restrains the

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[1] That Arukh ed. Kohut and Buber in Lam. R. read אספריתא, with ת for ס, cannot be taken into consideration in view of the numerous evidences in favor of אספריסא.

[2] Compare Targum I Chronicles V, 12, ברם מלכותא, 'a portion of the kingdom' and the particle ברם 'besides', and B'rakhoth 39[a] פרמינהו פרימי, 'he chopped them into pieces.'

flying locks' (Sabbath 57[b]), i. e. a hair-band worn, as we further learn from the discussion concerning *ist'ma,* under the hair net or cap. To uncover the צמה (Isaiah XLVII, 2) therefore means to throw off the matron's head-cover and appear as a slave. The variant אסט' for אצט' in these forms is a common phenomenon in Talmudic orthography.

In connection with this noun formation it may not be out of place to note that Ithpaal or Ithpeel nouns sometimes drop the initial Aleph, in which case they may resume the regular order of consonants, which is inverted in the verb. Thus מצדקא (M'naḥoth 41[a]) is formed from אצטדק, the Ithpaal of צדק, 'to justify one's self' (compare Genesis XLIV, 16), and means *justification, excuse.* Another מצדקא is formed from the root סדק, and means *split, breaking through, damage* (Baba Ḳamma 56[a]). מצהר (Giṭṭin 86[a]) is an Ithpeel noun of צהר (=זהר), and means *a shining white spot,* a suspicious symptom of leprosy; and, indeed, Alfasi reads צהר.[1] The Mandaic dialect offers analogies to these formations (see Noeldeke, Mand. Gramm. § 48, sq.).

The enlargement of stems by the prefix ש is well known in the Aramaic *Shafel,* but evidences of this same process are to be met with also in classical Hebrew. We have קוץ and שקץ, מרץ and שמץ, להב and שלהבת, and many more. More frequent is the use of the prefix ת for the formation of verbal nouns, as תִּפְלָה, תְּרוּמָה, &c. Such verbal nouns may again become the basis for the formation of nominal verbs, as התפלל, 'to pray', which only by a stretch of the imagination can be explained as a plain Hithpael. So also הִתְרוֹעֵעַ, 'to shout' (Ps. LXV, 14; LX, 10; CVIII, 10), is to be taken as a derivative of תְּרוּעָה. The Talmudic Hebrew offers these formations in abundance, as הִתְחִיל from תְּחִלָּה, תָּרַם from תְּרוּמָה (see Abraham Geiger, Die Sprache der Mischnah, § 7).

On this principle of enlarged stems many words in this Dictionary have been regained from foreign origin for Semitic citizenship, e. g. תריס, 'shield', and its derivatives in Hebrew and Aramaic, שוכתא and שחך (see the Dictionary s. vv.).

The letter ס is an equivalent of ש in the Shafel forms in the later Hebrew as in the Aramaic; hence words like סרב, Piel סֵרֵב from רב; סרהב from רהב; סרגל from רגל; סרק, 'to be empty', from רק, and many more.

A further development of Safel stems consists in formations which for convenience' sake may be defined as 'Ispeel' nouns, of which the aforementioned אספירס and אספריסא may serve as examples.

The same letters, ש, ת, ס, and also ז, are used as intensive suffixes. The Biblical רטפש and פרשז have been explained by some as enlargements of רטף (= רטב) and פרש respectively. Be this as it may, the Talmudic Hebrew and the Aramaic possess such intensive suffixes. פרכס belongs to פרך, 'to crush, grind, scrape', and the various significations of this enlarged stem and its derivatives can easily be traced back to the fundamental meaning (see Dict. s. v. פרכס I and II). Only to

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[1] See Dictionary s. v. צהר for an explanation of the misinterpretation which the word has suffered at the hands of commentators.

one derivative of פרכס reference may here be made. אפרכסת is 'the grinder', i. e. the hopper in the mill, and were it not for the tenacious prejudice in favor of foreign etymologies, no scholar would ever have thought of resorting for the original of *ăfarkheseth* to πρόχοος or ἅρπαξ, neither of which has any connection with the grinding process.[1]

For words with suffixed ז the reader is referred to אטליז and קטלוזא as specimens.

Enlargements by suffixed ד have been recognized in פרקד and אפרקיד. More frequent is the formation by prefixed דּ, originally the demonstrative or relative pronoun. In the Dictionary these forms are designated as Difel, Dispeel, or Dithpeel nouns. The well-known דביתא in the form of דּביתהו for 'the wife of' furnishes the key for the explanation of words like דמחמרא, דימחמיא (Targum Isaiah XXIII, 13; XXX, 2, for Hebrew מִפְלָה); דאיסקרתא, contracted דיסקרתא, an enlargement of קרתא, 'private town, settlement'; דישתקא and דיסתקא, a denominative of שקא, 'handle of an axe' (Syr. אסתקא and דסתקא); דיסחודר (Sabb. 48[a]), 'shreds of a turban' (Ms. M. סודר), and many more.

ל *as a formative suffix* appears in classical Hebrew, as כרמל, חרגל &c. (See Gesenius Thesaurus sub littera ל.) Of Talmudic Hebrew there may be mentioned here אַרְבֶּל, עַרְבֶּל (from ארב, ערב, *to knit, interlace*), meaning *sieve*, from which the verb אִרְבֵּל (רבל), *to sift*. Correspondingly the Aramaic ארבלא, ערבלא, is *sieve*, the verb ארבל, *to sift, shake*, ערבל, *to confound* (compare the metaphor in Amos IX, 9), and ערבלאין, *mixed multitude*.

It would have been superfluous to refer here to that well-known enlargement of stems by suffixed ל, were it not that even for so common a utensil as a sieve foreign languages have been ransacked, and *arb'la* or *'arb'la* has been found in the Latin cribellum. The enlarged stem ארבל finds a further extension in סרבל, for which verb and its derivatives the reader is referred to the Dictionary itself.

Reduplications of entire stems or of two letters of triliteral stems are well known. But there appear also reduplications of one letter employed for enlargement. לשלשת=לשישית, דברבא=דידבא, גלגלתא=גוגלתא, which may be explained as contractions, find a counterpart in דשחנא, *thresher* or *grist-maker*, which is a reduplication of דוש or דשש.

These reduplications are especially remarkable for the transpositions of the radicals with which they are frequently connected. The stem געגע appears as a reduplication of געה, געא, in the sense of *lowing, roaring*, and figuratively of *longing for* and *howling against*. But it also occurs as a transposition of עגעג, a reduplication of עוג, with the meaning of *rolling around*. מלמל, from מלל, interchanges with למלם,

[1] This אפרכסת has nothing in common with ארפכס (ἅρπαξ=ὑδράρπαξ, ἁρπάγιον), 'the waterclock', which appears in Gen. R. s. 4. In Kelim XIV, 6, and XXX, 4, where a metal *harpax* and a glass *harpax* are respectively mentioned, the Arukh has preserved the correct reading ארפכס, where the editions have אפרכס. The latter reading has misled the commentators into identifying the word with אפרכסת, and it forced Maimonides, who realized the difficulty of a 'glass hopper', to assume the meaning of a hopper-shaped vessel, a funnel.

signifying *to talk against, murmur.* כַּסְכֵּס, apocopated כֶּסֶךְ, is a transposition of סכסך. שלשל interchanges with לשלש in the nouns שלשול and לשלשת, with their Aramaic equivalent לשלושתא, and in the contracted forms לשישית and שלשושית.[1]

It need scarcely be said that these outlines of Talmudic etymology by no means exhaust the subject. They have been given a place here for the purpose of showing the basis upon which the work has been constructed, and as a justification of the author's deviation from the views hitherto prevailing on the subject under consideration.

A few remarks on FOREIGN WORDS in the literature which for the sake of brevity is here called Talmudic, may not be out of place in this preface.

The intercourse between the Jews of the Talmudic ages with Greek and Latin speaking gentiles was not only that of trade and government, but also of thought and ideas. Along with the apostles and teachers of young Christianity, and even before their time, Jewish champions of religion and morality lectured in the private rooms of princes and princesses, noblemen and matrons. Instances of intimate association of prominent Jewish teachers with emperors, kings, philosophers, and scholars and their families are related in the Talmudic records in numbers large enough to account for the adoption of words like *philosophy, astrology, epilogue,* &c., not to speak of such terms as were borrowed by the Jews together with the objects or ideas which they represent. A footstool was called *hypopodion*, a tablet *pinax;* the profligate gourmand's emetic taken before meals, or rather between one stage of the banquet and the other, was called by its jocular name ἀποκοτταβίζειν (to play the cottabus), and adopted in the general medical sense; and so forth.

This accounts for the large number of Greek and Latin vocables in the so-called Jerusalem Talmud grown up under the Greco-Roman influences of the Cæsars, and more still in those Targumim and Midrashim which were compiled in the Byzantine empire. The Agadah, taking its illustrations from the daily environment, speaks of *Cæsar, Augustus, duces, polemarchi, legiones, matrona, schola,* &c., while in legal discussions the institutions of the governments, in so far as they influenced or superseded the Jewish law, had to be called by their foreign names. *Agoranomos* and *agronomia, angaria* and *parangaria, epimeletes, epitropos, bulé,* and innumerable other terms were embodied in the Jewish vocabulary, although not always dislodging their Hebrew or Aramaic equivalents.

Owing to copyists' mistakes and acoustic deficiencies of transmission in distant ages and countries in which these foreign words were but vaguely understood, the student has on this point to contend with a vast number of corruptions and glossators' guesses at interpretation. In most cases, however, these corruptions are recoverable through the medium of correct or differently corrupted parallels.

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[1] See Jastrow, Transposed Stems, Drugulin, Leipzig 1891, and the Dictionary under the respective words.

אנדוכתרי (אונד׳, אנדכתרי, Giṭṭin 20ᵃ), not recognized by the commentators, and probably no longer understood by the Babylonian Rabbis, who received the word from Palestine together with the legal subject with which it is connected, fortunately finds a parallel in a worse copyist's corruption in the Jerusalem Talmud, namely הרנירק טיאניס (Yer. Giṭṭin IV, 45ᵈ), and both in אנטוקטא (Treatise Abadim, ed. Kirchheim, ch. IV). A combination of these corruptions together with an examination of the subject under discussion leads to *vindicta* or *vindicatio(-nis)* (see Révue des Études Juives, 1883, p. 150). It should be said, however, that this is one of the worst corruptions the author has met with.

Another class of corruptions owes its existence to the natural tendency to adapt foreign words to the organic peculiarities of the people. The people pronounced *Andrianos* or *Andrinos* more easily than *Hadrianos; unkeanos* was more congenial than *okeanos, agard'mos* and *agromos* are popular mutilations of *agoranomos;* גלגטיקא and כלכדיקא are organic transformations of *lectica;* although the correct forms Hadrianos, okeanos, &c. are by no means infrequent (see Collitz, The Aryan Name of the Tongue, in 'Oriental Studies', Boston, 1894, p. 201, note).

Otherwise the foreign consonants are transliterated as faithfully as can be expected with national organic peculiarities as different as the Aryan and the Semitic. Transpositions of *rd* and *dr,* frequent even in Hebrew or Aramaic homewords, or *sch* for *x (chs),* need hardly surprise any one. Thus הרדולים and הרדבלא go side by side with אדרבליס, for *hydraulis;* סקימיון stands for *xenium;* דוכסוסטוס for *dyschistos,* and so forth.

As to vowels, the Greek η and the Latin *ē* are, as a rule, represented by י, the Greek οι by ו or ויו, whereas the Greek ευ frequently appears as יו. The Greek υ and the Latin *u* keep their place as midway between vowels and consonants, so that they may be transcribed by י, ו, or ב. The last is especially the case in diphthongs, so that בולבטס is met with alongside of בולווטס, and בוליוטס for βουλεύτης.

Short vowels, except in cases of heavy accumulations of consonants, are most frequently ignored. This omission of vowels, congenial as it is to the Semitic spirit, means a loss of soul to the Aryan words, and offers difficulties not easily overcome.

The laws of transliteration of Greek and Latin loanwords are exhaustively treated in Samuel Krauss, „Griechische und Lateinische Lehnwörter in Talmud, &c." (Berlin, S. Calvary & Co., 1898). It is to be regretted that the proclivity to find Latin and Greek in words indisputably Semitic has led the author into a labyrinth of fatal errors.

Persian words are now and then encountered in the Talmud as remnants of the first period after the Babylonian exile, when the new Jewish commonwealth was organized under the Persian empire, and more still as modern arrivals of the time when Babylonia grew to be the centre of Jewish lore.

Arabic elements of direct importation, barring explicit linguistic references, came along with Arabic objects of trade, but there should be a considable reduction

from the number hitherto accepted in Talmudic lexicography. The Hebrew and Aramaic of the Talmudic period had little to learn from a people which after the close of the Talmudic era became the world's teacher.

The difficulties besetting the study of Talmud and Midrash will be overcome in the degree in which modern scholars will take it up for philological and archæological purposes as adjuncts of those who are too much engrossed in its practical and doctrinal side to allow themselves time for what seems to them unessential. But even what has been heretofore rediscovered, as it were, thanks to the labors of Leopold Zunz, Samuel Loeb Rapaport, Heinrich Graetz, Zacharias Frankel, Michael Sachs, Solomon David Luzzatto, Abraham Geiger, M. Joel, Joseph Perles, Alexander Kohut, and a host of others, is enough to prove the marvellous familiarity of the Rabbis with the events, institutions, and views of life of the world outside and around their own peculiar civilization. What is more, we have been familiarized with the philosophical impartiality and sober superiority with which they appreciated what was laudable and reprehended what was objectionable in the intellectual and moral condition of the 'nations of the world', as they called the gentile world around them; kings and empires, nations and governments, public entertainments and social habits, they reviewed through the spy-glass of pure monotheism and stern morality.

In conclusion, the author begs to state his indebtedness to Jacob Levy's Targumic and Neo-Hebrew Dictionaries, where an amount of material far exceeding the vocabularies of the Arukh and Buxtorf's Lexicon Hebraicum et Chaldaicum is accumulated, which alone could have encouraged and enabled the author to undertake a task the mere preparation for which may well fill a lifetime.

Thanks are also rendered here for the munificent subventions which enabled the author to publish a work by its nature requiring great pecuniary sacrifices. To the list of subscribers mentioned on the title sheet of the first volume, the following should be added: Mr. Emanuel Lehman, Mr. Louis Stern, the Honorable Isidor Straus, the Honorable Oscar S. Straus, all of New York, and Judge Mayer Sulzberger of Philadelphia (additional subscription). It gives the author considerable pleasure to place among the subscriptions a gift of the school children of the Congregation Rodef Shalom of Philadelphia, on the occasion of the seventieth birthday of its Rabbi Emeritus.

The author also expresses his gratitude to the friends who have assisted him in the arduous task of proof reading, among whom special mention is due to Miss Henrietta Szold, of Baltimore. He also acknowledges his obligation to the Rev. Dr. S. Mendelsohn, of Wilmington, N. C., for the index of Scriptural citations appended to this work, a contribution which, the author is confident, will be welcomed by all Biblical students.

The religious sentiments inspiring the author at the completion of his labors of five and twenty years are too sacred to be sent abroad beyond the sanctuary of heart and home.

Philadelphia, May, 1903. MARCUS JASTROW

Hebrew or Aramaic Abbreviations

in Talmud and Midrash, including abbreviations of the most frequently occurring names of Rabbis.

זה שאמר הכתוב=זש"ה
חד אמר=ח"א
חכ"א=ח"א
חול המועד=חה"מ
חס ושלום=ח"ו
חכמים אומרים=חכ"א
חוצה לארץ=ח"ל
ט"ו=*fifteen*
יש אומרים=י"א
יום הכפורים=י"ה / יה"כ
יהוה=יו"ד ה"א
י"ט=יו"ט
ידי חובתו=י"ח
שמונה עשרה = י"ח (benedictions)
יום טוב=י"ט
אדני *read* יהוה=יי'
יצר הרע=יצה"ר
יצר טוב=יצ"ט
ידי רצון מלפניך(prayer)=יר"מ
כל אחד ואחד=כאו"א
כהן גדול=כ"ג
כדאמרי אינשי=כד"א / כדא"א
כ"ג=כה"ג
כי האי גונא=כה"ג
כנסת הגדולה=כה"ג
כמה וכמה=כו"כ
כל זמן=כ"ז
כל כך=כ"כ
כל מקום=כ"מ
כולי עלמא=כ"ע
כי פליגי=כ"פ
כל שכן=כ"ש
לישנא אחרינא=ל"א
לא תיו דברים מעולם=לה"מ
לשון הקדש=לה"ק
לשון הרע=לה"ר
לא כל שכן=לכ"ש
למה לי=ל"ל
לא מיבעיא=ל"מ
(המוציא) לחם מן הארץ=למ"ה (benediction)
למה הדבר דומה=למה"ד

בשם רבי, בשם רב=בש"ר
גזר דין=ג"ד / גז"ד
גזירה שוה=גז"ש
גמילות חסדים=ג"ח
גילוי עריות=ג"ע
גן עדן=ג"ע
גו"ש=ג"ש
דבר אחר=ד"א
דאמרי אינשי=דא"א
דברי הכל=ד"ה
דברי סופרים=ד"ס
דברי רבי=ד"ר
דברי, דבר תורה=ד"ת
יהוה, *read* אדני=ה'
הקב"ה=הב"ה
הכא במאי עסקינן=הב"ע
הרי דמי=ה"ד
הוא הדין=ה"ה
הדא הוא דכתיב=הה"ד
הרי זו, חרי זה=ה"ז
הוה לה, הוה ליה=ה"ל
הוה ליה למימר=הל"ל
הלכה למשה מסיני=הלמ"מ
הני מילי=ה"מ
הדך מאי דאת אמר=המד"א
המוציא מחבירו עליו=המע"ה הראיה
הכי נמי=ה"נ
ה"מ=הנ"מ
הכי קאמר=ה"ק / הק"א
הקדוש ברוך הוא=הקב"ה
ואין צריך לומר=ואצ"ל
ואם תאמר=וא"ת
וגומר=וגו' *&c.*
וחד אמר=וח"א
וחכמים אומרים=וח"א / וחכ"א
ויש אומרים=וי"א
וכולי=וכו' *&c.*
וכי תימא=וכ"ת
זו את זו, זה את זה=ז"א
זכרונם (זכרונו) זכור לטוב=ז"ל (לברכה)

בר בר חנא=בב"ח
בית דין=ב"ד
במה דברים אמורים=בד"א
בית הלל=ב"ה
בית המקדש=ב"ה
בעל חביות=ב"ה
ברוך הוא=ב"ה
בית הלל אומרים=בה"א
בית הכנסת=בה"כ
בית הכסא=בה"כ
בית המדרש=בה"מ / בהמ"ד
ברכת המזון=בהמ"ז
בית המקדש=בהמ"ק
בין השמשות=בה"ש
בשר ודם=ב"ו / בו"ד
בן זכאי=ב"ז
בזמן הזה=בזה"ז
בעל חוב=ב"ח
בעלי חיים=ב"ח
בני ישראל=ב"י
בהמ"ק=בית המ"ק
ברכת כהנים=ב"כ
בכל מקום=בכ"מ
בורא מיני מזונות=במ"מ (in benediction)
במה מצינו=במ"מ
בנותן טעם=בנ"ט
בעל הבית=בע"ה
בעל כרחו=בע"כ
בעל פה=בע"פ
בורא פרי=ב"פ (in benediction)
בורא פרי האדמה=בפה"א (in benediction)
בורא פרי העץ=בפה"ע (in benediction)
בפני נכתב ובפני=בפ"נ ובפ"נ נחתם
בפני עצמו=בפ"ע
בר רב, בר רבי, בן רבי=ב"ר
ברכת המזון=ברהמ"ז
(בן רבי) ברבי שמעון=ברי"ש
בית שמאי=ב"ש
בית שמאי אומרים=בש"א

אברהם אבינו=א"א
אי אמרת=א"א
אי אפשר=א"א
אשת איש=א"א
אי אמרת בשלמא=אא"ב
אלא אם כן=אא"כ
איכא בינייהו=א"ב
אי בעית אימא=אב"א
איכא דאמרי=א"ד
אדם הראשון=אדה"ר
אי תכי=א"ה
אוה"ע=א"ה
(אומרים) אומר=או'
אומות העולם=אוה"ע
אחר כך=אח"כ
ארץ ישראל=א"י
אב"א=איב"א
אמן יהא שמיה רבה=א' יהש"ר
אם כן=א"כ
אמר, אמר להם, אמר לו=א"ל
אמרו לו, ליה &c.
אלהים=אל"ק למ"ד (in benedictions)
אלהינו מלך העולם=אמ"ה (in benedictions)
אי נמי=א"נ
את, את עצמה, את עצמו=א"ע עצמן
אם על גב=אע"ג
אם על פי=אע"פ / אפ"פ
אפילו=אפי'
אין צריכין, אין צריך=א"צ &c.
אמר קרא=א"ק
אשר קדשנו במצותיו=אקב"ו וצונו (in benedictions)
אמר רב, אמר רבי=א"ר
אחי שפיר=א"ש
אל תיקרי=את"ל
אם תימצי לומר=את"ל
בני אדם=ב"א
ברוך אתה יי'=בא"י (in benedictions)
בכא בתרא=ב"ב
בר בר=ב"ב

רשב"ג אמר=רשבג"א
ר' שמעון בן יוחאי=ר"ש ב"י / רשב"י
ר' שמעון בן לקיש=ר"ש ב"ל / רשב"ל
ר' שמעון בן מנסיא=רשב"מ
שפיכות דמים=ש"ד
שפיר דמי=ש"ד
שהכל נהיה בדברו=שהנ"ב (in benediction)
שיר השירים=שה"ש
שומר חנם=ש"ח
שטר חוב=שט"ח
שמע מינה=ש"מ
שנאמר=שנ'
שמונה עשרה=ש"ע (benedictions)
שוה פרוטה=ש"פ
שפיכות דמים=שפ"ד
שליח צבור=ש"צ / ש"ץ
שומר שכיר=ש"ש
שם שמים=ש"ש
שומע תפלה=ש"ת (benediction)
תה"מ=ת"ה
תפלת הדרך=ת"ה
תוזיית המתים=תה"מ
תלמידי, תלמיד חכם=ת"ח חכמים
תלמוד לומר=ת"ל
תנא נמי תכי=תנ"ה
תנא קמא=ת"ק
תנו רבנן=ת"ר
תא שמע=ת"ש
תקיעה שברים תקיעה=תש"ת
תלמוד תורה=ת"ת

צריכא למימר, צריך לומר=צ"ל
(קאמר) קא אמר לית=קא"ל
קדש הקדשים=קה"ק
קריאת התורה=קה"ת
קל וחומר=ק"ו / קו"ח
קיימא לן=קי"ל
(קמשמע) קא משמע לן=קמ"ל
קריאת שמע=ק"ש
רבנו, רבן, רבי, רב=ר'
ר' אלעזר, ר' אלישוע=ר"א
ר' אלישוע בן יעקב=ראב"י
ר' אלעזר בן עזריה=ראב"ע
רבונו של עולם=רבש"ע
רבן גמליאל=ר"ג
ראש השנה=ר"ה
רב הונא=ר"ה
רח"ר=ר"ה
רשות היחיד=רה"י
רשות הרבים=רה"ר
רוח הקדש=רוה"ק
רב זירא=ר"ז
ראש חדש=ר"ח
ר' חנינא=ר"ח
ר' טרפון=ר"ט
ר' יוסי, ר' יוחנן, ר' יהושע=ר"י / ר' ישמעאל
רבן יוחנן בן זכאי=ריב"ז
ר' יהושע בן לוי=ריב"ל
ריש לקיש=ר"ל
ר' מאיר=ר"מ
רב נחמן, ר' נחמיה=ר"נ
ר' עקיבא=ר"ע
רב פפא=ר"פ
רב ששת, ר' שמעון=ר"ש
ר' שמעון בן אלעזר=רשב"א
רבן שמעון בן גמליאל=רשב"ג

נוסחא אחרינא (gloss)=נ"א
נמי חכי (תנ"ה v.)=נ"ח
נותן טעם=נ"ט
נטילת ידים=נט"י / נ"י
נפקא מינה=נ"מ
סלקא דעתך=ס"ד
סלקא דעתך אמינא=סד"א
סבירא ליה, סבר ליה=ס"ל
ספר תורה=ס"ת
עבודת, עובדי, עובד אלילים=ע"א
על אחת כמה וכמה=עאכ"ו
על גבי, על גב=ע"ג
על דברי, על דבר=ע"ד
עם הארץ=ע"ה
עליו השלום=ע"ה
עולם הבא=עה"ב
עולם הזה=עה"ז
עין הרע=עה"ר
עה"ב=עוה"ב
עה"ז=עוה"ז
עבודה זרה=ע"ז
על ידי=ע"י
ערב יום טוב=עיו"ט / עי"ט
עד כאן=ע"כ
על כורחו, על כורחך, &c.=ע"כ
עובד כוכבים ומזלות=עכו"ם, עבודת, עובדי
על מנת=ע"מ
עובדי, עובד עבודה זרה=עע"ז
על פי=ע"פ
עירין שם=ע"ש (glossator's note)
על שם=ע"ש
ערב שבת=ע"ש
פעם אחת=פ"א

לעוה"ב / לעולם הבא=לעה"ב
לא צריכא=ל"צ
לא קשיא=ל"ק
לא שנו, לא שנא=ל"ש
לא תעשה=ל"ת
מאי אירא למימר=מא"ל
מבעוד יום=מב"י
מאן דאמר=מ"ד
(מה) מאי דאת אמר=מד"א
מדבר תורה=מד"ת
מנה"מ=מה"מ
מלאכי השרת=מה"ש
מן התורה=מה"ת
משא ומתן=מו"מ
מוצאי, מוצאי שבת=מוצ"ש שבתות
מאי טעמא=מ"ט
משל למה הדבר דומה=מלה"ד
מצות לא תעשה=מל"ת
מכל מקום=מ"מ
מלך מלכי המלכים=ממ"ה
ממה נפשך=מנ"נ
מה נפשך=מ"נ
מנא הני מילי=מנה"מ
מר סבר=מ"ס
מצות עשה=מ"ע
מעשים טובים=מע"ט
מעשר ראשון=מע"ר
מעשר שני=מע"ש
מערב שבת=מע"ש
משה רבינו עליו השלום=מרע"ה
מוצ"ש=מ"ש
מאי שנא=מ"ש
מה שאין כן=משא"כ
משום הכי=מש"ה
מתן תורה=מ"ת

List of Abbreviations.

a.=and.
a. e.=and elsewhere.
a. fr.=and frequently.
a. l.=ad locum.
a. v. fr.=and very frequently.
Ab.=Aboth (Mishnah).
Ab. d'R. N.=Aboth d'Rabbi Nathan (a late Talmudic treatise).
Ab. Zar.=Abodah Zarah (Talmud).
abbrev.=abbreviated or abbreviation.
add.=additamenta (Hosafah to Pesik. R.)
adj.=adjective.
adv.=adverb.
Ag. Hatt.=Agadoth hat-Torah (quoted in Rabbinowicz Variæ Lectiones).
Alf.=Alfasi (Hilkhoth Rabbenu Alfasi).
Am.=Amos.
Ar.=Arukh (Talmudic Lexicon by R. Nathan Romi).
Ar. Compl.=Arukh Completum ed. Alexander Kohut, Vienna 1878-85.
Arakh.=Arakhin (Talmud).
art.=article.
B. Bath.=Baba Bathra (Talmud), v. Kel.
b. h.=Biblical Hebrew.
B. Kam.=Baba Ḳamma (Talmud), v. Kel.
B. Mets.=Baba M'tsi'a (Talmud), v. Kel.
B. N.=Beth Nathan (quoted in Rabbinowicz Variæ Lectiones).
Bab.=Babli (Babylonian Talmud).
Bart.=Bartenora, Bertinora (commentary to Mishnah).
beg.=beginning.
Beitr.=Beiträge zur Sprach- und Alterthumsforschung, by Michael Sachs, Berlin 1852—54, 2 vols, v. Berl. a. Hildesh.
Bekh.=B'khoroth (Talmud).
Ber.=B'rakhoth (Talmud).
Berl.=Berliner (editor of Targum Onkelos).
Berl. Beitr.=Berliner Beiträge zur Geographie und Ethnographie Babyloniens, Berlin 1884.
Bets.=Betsah (Talmud).
B'huck.=B'hukkothay (a pericope).
Bicc.=Biccurim, Bikkurim (Mishnah and Tosefta).
bot.=bottom of page.
B'resh.=B'reshith (name of a pericope).
B'shall.=B'shallaḥ (name of a pericope).
c.=common gender.

Cant.=Canticum (Song of Songs).
Cant. R.=Canticum Rabbah (Midrash Shir hash-Shirim or Ḥazitha).
ch. } =Chaldaic.
Ch. }
Chron.=Chronicles, Book of.
cmp.=compare (mostly referring to association of ideas).
comment.=commentary or commentaries.
comp.=compound or composed.
contr.=contracted or contraction.
contrad.=contradistinguished.
corr.=correct.
corr. acc.=correct accordingly.
corrupt.=corruption.
Curt. Griech. Etym.=Curtius Griechische Etymologie.
Dan.=Daniel, Book of.
Darkhe Mish.=Frankel, Hodegetica in Mishnam, Leipzig 1859 (Hebrew).
def.=defining or definition.
Del.=Delitzsch, Friedrich.
Del. Assyr. Handw.=Delitzsch Assyrisches Handwörterbuch, Leipzig 1896.
Del. Proleg.=Delitzsch Prolegomena eines neuen Hebräisch-Aramäischen Wörterbuchs &c.
Dem.=D'mai (Mishnah, Tosefta a. [Y'rushalmi).
denom.=denominative.
Der. Er.=Derekh Erets (Ethics, a late Talmudic treatise, Rabbah [the great], Zuṭa [the small]).
Deut.=Deuteronomy, Book of.
Deut. R.=Deuteronomy Rabbah (Midrash Rabbah to Deut.).
diff. } =different interpretation or
differ. } differently interpreted.
dimin.=diminutive.
Du.=Dual.
ed.=edition or editions (current editions, opposed to manuscripts or especially quoted editions).
Ed.=Eduyoth (Mishnah and Tosefta).
ellipt.=elliptically.
Erub.=Erubin (Talmud).
esp.=especially.
Esth.=Esther, Book of.
Esth. R.=Esther Rabbah (Midrash Rabbah to Esther).
Ex.=Exodus, Book of.
Ex. R.=Exodus Rabbah (Midrash Rabbah to Sh'moth).
expl.=explained.
explan.=explanation.
Ez.=Ezekiel, Book of.
Fl.=Fleisher, appendix to Levy's Targumic or Talmudic Lexicon.
foreg.=foregoing.
fr.=from.
freq.=frequently.
Fr.=Friedman (edition).
Frank.=Frankel, v. Darkhe, and M'bo.
Gem.=G'mara.
Gen.=Genesis, Book of.
gen. of=genitive of.
Gen. R.=Genesis Rabbah (Midrash Rabbah to B'reshith).
Ges. H. Dict.=Gesenius Hebrew Dictionary, 8th German edition.
Gitt.=Giṭṭin.
Gloss.=Glossary.
Hab.=Ḥabakkuk, Book of.
Hag.=Haggai, Book of.
Ḥag.=Ḥăgigah (Talmud).
Ḥall.=Ḥallah (Mishnah, Tosefta and Y'rushalmi).
Hif.=Hifil.
Hildesh. Beitr.=Hildesheimer Beiträge zur Geographie Palestinas, Berlin 1886.
Hithpa.=Hithpaël.
Hithpo.=Hithpolel.
Hor.=Horayoth (Talmud).
Hos.=Hoseä, Book of.
Ḥuck.=Ḥukḳath (a pericope).
Ḥull.=Ḥullin (Talmud).
intens.=intensive.
introd.=introduction (פתיחתא).
Is.=Isaiah, Book of.
Isp.=Ispeel.
Ithpa.=Ithpaal.
Ithpe.=Ithpeel.
Jer.=Jeremiah, Book of.
Jon.=Jonah.
Jos.=Josephus.
Josh.=Joshua, Book of.
Jud.=Judices, Book of Judges.
K.A.T. } =Keilinschriften und das Alte
KAT } Testament by Schrader (second edition), Giessen 1883.
Kel.=Kelim (Mishnah and Tosefta, the latter divided into Baba Ḳamma, M'tsi'a, and Bathra).
Ker.=K'rithoth (Talmud).
Keth.=K'thuboth (Talmud).
Kidd.=Ḳiddushin (Talmud).
Kil.=Kilayim (Mishnah, Tosefta and Talmud Y'rushalmi).
Kin.=Ḳinnim (Mishnah).
Koh.=Koheleth, Book of Ecclesiastes.
Koh. Ar. Compl.=Kohut in Aruch Completum.
Koh. R.=Koheleth Rabbah (Midrash Rabbah to Ecclesiastes).
l. c.=loco citato or locum citatum.
Lam.=Lamentations, Book of.
Lam. R.=Lamentations Rabbah (Midrash Rabbah to Lam.; Ekhah Rabbathi).
Lev.=Leviticus, Book of.
Lev. R.=Leviticus Rabbah (Midrash Rabbah to Leviticus, Vayyiḳra Rabbah).
M. Kat.=Mo'ed Ḳaṭon (Talmud).
Maas. Sh.=Ma'ăser Sheni (Mishnah, Tosefta, and Talmud Y'rushalmi).
Maasr.=Ma'asroth (Mishnah, Tosefta, and Talmud Y'rushalmi).
Macc.=Maccoth, Makkoth (Talmud).
Maim.=Maimonides.
Makhsh.=Makhshirin (Mishnah and Tosefta).
Mal.=Malachi, Book of.
marg. vers.=marginal version.
Mass.=Massekheth (Treatise).
Mat. K.=Matt'noth K'hunnah (commentary to Midrash Rabbah).
M'bo=Frankel, Introductio in Talmud Hierosolymitanum. Breslau 1870 (Hebrew).
Meg.=M'gillah (Talmud).
Meil.=M'ilah (Talmud).
Mekh.=M'khilta (a Midrash to portions of Exodus).
Men.=M'naḥoth (Talmud).
Mic.=Micah, Book of.
Midd.=Middoth (Mishnah).
Midr.=Midrash.
„ Sam.=Midrash Samuel.
„ Till.=Midrash Tillim (Midrash to Psalms, Shoḥer Ṭob).
Mikv.=Miḳvaoth (Mishnah and Tosefta).
Mish.=Mishnah.
„ N. or Nap.=Mishnah, editio Napolis.
„ Pes.=Mishnah, editio Pesaro.
Mishp.=Mishpaṭim (name of a peri-
Ms.=Manuscript. [cope).
„ F.=Manuscript Florence.
„ H.= „ Hamburg.
„ K.= „ Karlsruhe.
„ M.= „ Munich.
„ O.= „ Oxford.
„ R.= „ Rome.
Mus.=Musafia (additamenta to Arukh).
Nah.=Nahum, Book of.
Naz.=Nazir (Talmud).
Neg.=N'ga'im (Mishnah and Tosefta, also a subdivision in Sifra).
Neh.=Nehemiah, Book of.
Neub. Géogr.=Neubauer Géographie du Talmud, Paris 1868.
Ned.=N'darim (Talmud).
Nidd.=Niddah (Talmud).
Nif.=Nifal.

Nithpa.=Nithpaël.
Num.=Numeri, Book of (Numbers).
Num. R.=Numeri Rabbah (Midrash Rabbah to Numbers, B'midbar Rabbah).
Ob.=Obadiah, Book of.
Ohol.=Ohŏloth (Ahiloth, Mishnah and Tosefta).
onomatop.=onomatopoetic.
opin.=opinion.
opp.=opposed.
Orl.=ʿOrlah (Mishnah, Tosefta and Y'rushalmi).
oth.=other, another, others.
P. Sm.=Payne Smith, Thesaurus Syriacus.
Par.=Parah (Mishnah and Tosefta).
Par.=Parashah, referring to Sifra.
part.=participle.
Perl. Et. St.=Perles Etymologische Studien, Breslau 1871.
pers. pron.=personal pronoun.
Pes.=P'saḥim (Talmud).
Pesik.=P'sikta d'R. Kahăna, ed. Buber.
„ R.=P'sikta Rabbathi (ed. Friedman).
„ Zutr.=P'sikta Zutrathi, ed. Buber.
Pfl.=Löw, Aramäische Pflanzennamen, Leipzig 1881.
phraseol.=phraseology.
Pi.=Piël.
pl. } =plural.
Pl. }
pr. n.=proper noun.
pr. n. f.=proper noun of a female person.
pr. n. m.=proper noun of a male person.
pr. n. pl.=proper noun of a place.
preced.=preceding.
„ art.=preceding article.
„ w.= „ word.
prep.=preposition.
prob.=probably.
pron.=pronoun.
prop.=properly.
prov.=a proverb.
Prov.=Proverbs, Book of.
Ps.=Psalms, Book of.
q. v.=quod vide.
r.=root or radix.
R.=Rab, Rabbi, or Rabbenu.
R. Hash.=Rosh hash-Shanah (Talmud).
R. S.=Rabbenu Shimshon (commentary to Mishnah).
Rabb. D. S.=Rabbinowicz Dikduḳé Sof'rim (Variæ Lectiones &c., Munich 1867-84).
Rap.=Rapaport, ʿErekh Millin (Talmudic Cyclopedia, first and only volume).
ref.=referring, reference.
Ruth R.=Ruth Rabbah (Midrash Rabbah to Ruth).
S.=Sophocles, Greek Lexicon of the Roman and Byzantine Periods, Boston 1870.
s.=section (Parashah).
s. v.=sub voce.
Sabb.=Sabbath (Talmud).
Sam.=Samuel, Book of.
Schr.=Schrader, v. KAT.
Sef. Yets=Sefer Y'tsirah (Book of Creation, a Cabalistic work).
Shebi.=Sh'biith (Mishnah, Tosefta, and Y'rushalmi).
Shebu.=Sh'buoth (Talmud).
Shek.=Sh'ḳalim (Mishnah, Tosefta and Y'rushalmi, also a pericope in P'sikta).
Sm. Ant.=Smith, Dictionary of Greek and Roman Antiquities, Third American Edition, New-York 1858.
S'maḥ.=S'maḥoth, Treatise (Abel Rabbathi).
Snh.=Sanhedrin (Talmud).
Sonc.=Soncino.
Sot.=Soṭah (Talmud).
sub.=subaudi.
Succ.=Succah (Talmud).
suppl.=supplement (Hosafah) to Pesikta Rabbathi.
Taan.=Taʿănith (Talmud).
Talm.=Talmud.
Tam.=Tamid (Talmud).
Tanḥ.=Midrash Tanḥuma.
„ ed. Bub.=Midrash Tanḥuma (enlarged), edited, from manuscripts, by Buber, Wilna 1885.
Targ.=Targum.
„ O.=Targum Onkelos.
„ Y.= „ Y'rushalmi (or Jonathan).
Targ. II=Targum Sheni (to Esther).
Tem.=T'murah (Talmud).
Ter.=T'rumoth (Mishnah, Tosefta and Y'rushalmi).
Toh.=Tohăroth (Mishnah and Tosefta).
Tosaf.=Tosafoth (Additamenta to Talmud Babli).
Tosef.=Tosefta.
„ ed. Zuck.=Tosefta editio Zuckermandel, Pasewalk 1881.
Treat.=Treatise (tractatus, Massekheth, one of the appendices to Talmud Babli).
Trnsf.=Transferred.
trnsp.=transposed or transposition.
Ukts.=ʿUḳtsin (Mishnah and Tosefta).
usu.=usually.
v.=vide.
Var.=Variant.
var. lect.=variatio lectionis.
Ven.=Venice.
vers.=version.
Vien.=Vienna.
w.=word.
Wil.=Wilna.
ws.=words.
Y.=Y'rushalmi (Palestinean Talmud).
Yad.=Yadayim (Mishnah and Tosefta).
Yalk.=Yalḳuṭ (Collectanea from Talmudim, Midrashim &c.).
Yeb.=Y'bamoth (Talmud).
Y'lamd.=Y'lamdenu (a lost book, corresponding to Tanḥuma, quoted in Arukh).
Zab.=Zabim (Mishnah and Tosefta).
Zakh.=Zakhor (a pericope in P'sikta).
Zeb.=Z'baḥim (Talmud).
Zech.=Zechariah, Book of.
Zeph.=Zephaniah, Book of.
Zuck.=Zuckermandel, v. Tosef.
Zuckerm.=Zuckermann Talmudische Münzen und Gewichte, Breslau 1862.

By the designation (*Talmud*) are meant Mishnah, Tosefta and G'mara of Talmud Babli and, eventually, Talmud Y'rushalmi. By (Mishnah and Tosefta) or (Mishnah, Tosefta, and Y'rushalmi) is meant a Talmudic treatise in the collection of Mishnah &c., to which no discussions in either G'mara or respectively in the Babylonian are extant.

א

א *Aleph*, the first letter of the alphabet, interchanging with other gutturals, e. g. אבב, חבב, חבב, עבב; אלירתא, עלירתא &c.

א often used to form second roots of verbs ע"ע, e. g. אטם, טמם.

א frequ. prosthetic, e. g. אגודל, גודל, v. אי־.

א sometimes inserted to replace a radical, as באגא= בגא, esp. in verbs ע"ו, as דָּאֲרָךְ fr. דּוּךְ, קָאֲרִם fr. קוּם &c.

א frequ. (in Talm. Y.) dropped in the beginning of words, e. g. אַבָּא=בָּא; אֲמַר=מַר.

א affixed to the end of Chald. nouns, corresponding to prefixed ה in Hebrew (status emphaticus), e. g. אַבָּא= הָאָב.

א' as numeral letter, *one*, as א' אות אחת = אות one letter. Sabb. 104[a]; a. fr. [Editions and Mss. vary, according to space, between the full numeral and the numeral letter, א' for אחד, אחת; ב' for שנים, שתים, שתי &c.]

אַ־, אָ־, אֲ־, אֱ־ &c. a prefix, 1) for the formation of nouns in Kal, Peel, Afel (Hifil) &c., e. g. אַסְפָּקָא, אִיסְּ', אַפְטָרָתָא, אַפְטָרְתָא &c.; 2) demonstrative, e. g. אֲרִחוּ=h. אֲרֻחוּא; אֲנָא, אֲנָּא &c.—3) euphonic (prosthetic) אֲדָמָא=אָדְמָא; אֲרִית=h. רֵאשִׁית &c., esp. before foreign words beginning with two consonants, e. g. אֲסְטְרַטֵּגוֹס, אִיסְּ'= סְטַרְטֵגוֹס &c.

אַ־ a prefix (followed by Dagesh Forté)=עַל *upon, over*, e. g. אַמָּרָא = עַל מָרָא; even before gutturals, e. g. אַאַבָּנָא.

אָאִין plur. of אל"ף q. v.

אאל"ן, a fictitious word made up of each third letter in מנא מנא תקל ופרסין (Dan. V, 25). Snh. 22[a]; Cant. R. to III, 4 מטחו"ס וכ' the inscription on the wall was so arranged as to form words composed of its every first, every second and every third letter respectively.

אַאֲרָא, v. אוּאֲרָא.

אֲבֵ־, אַבַ־ a prefix of words of Greek origin answering to αὐ-, au-, e. g. אבטומטוס=αὐτόματος; or to εὐ, e. g. אבגינוס=εὐγενής.

אָב I (Assyr. A-bu, Schr. K. A. T., p. 247) *Ab*, the fifth month of the Jewish calendar (of thirty days) beginning between the eighth of July and the seventh of August, and ending between the sixth of August and the fifth of September. R. Hash. I, 3, על אב וכ' for announcing the beginning of Ab messengers are sent out, for the sake of the fast. Ib. 18[b] ט' באב the ninth of Ab, anniversary of Temple destruction. Taan. IV, 6 משנכנס אב with the beginning of Ab. Ib. 29[b] לישתמיט מיניה באב let him try to be relieved of (the law-suit) in Ab. Meg. 5[b]; a. e.

אָב II m. (b. h.; אבה, cmp. אֵם), const. אֲבִי, אַב [embracer], *father, ancestor, progenitor; teacher; chief, leader; author, originator.* Ex. R. s. 46 end חמגדל אב the educator is the real father. Lev. R. s. 1 אבי החכמה וכ', the father of all wisdom, . . the father of prophets. Y. Ned. V, 39[b]; a. fr.—אַב בית דין (abbr. אב"ד) president of the Court (Great Sanhedrin), next in dignity to the *Nassi*. Taan. II, 1; a. fr.—Metaph. *origin, cause.* Num. R. s. 10 (play on אֲבוֹי, Prov. XXIII, 29) אי' אוי the cause of woe (sin).—אב מלאכה (for which also עיקר) *one of the chief labors forbidden on the Sabbath*, opp. תולדה a labor the prohibition of which is based on the ground of its being a species of the former, or derived from the former. Sabb. VII, 1 sq.; a. fr. — [Y. Sabb. II, 5[a], sub. אב שלה, sub. מלאכה.]—אב הטומאה *one of the original or direct causes of levitical uncleanness*, opp. ולד (child) secondary cause. Toh. I, 5; a. fr.—א' הנזק v. *Pl.*—א' בנין *creation of a class*, i. e. a conclusion, by analogy, from a case explicitly stated in the bibl. law on all similar cases not specified in detail. Sifra introd.—Ib. K'doshim, end, ch. 11 (ref. to Lev. XX, 27) זה ב' א' לכל דמיחם בם this forms the rule for all cases in which the Bible uses the word *d'mēhem bam* (that the penalty is stoning to death); a. fr.; v. also אב בית.—*Pl.* אָבוֹת־, const. אֲבוֹת, 1) *fathers, ancestors, patriarchs* &c. Ber. 26[b] prayers א' תקנום have been instituted by the Patriarchs; a. fr.—אבות בתי דינין, v. supra. Ḥag. II, 2. —בת א' a woman *of noble descent.* Num. R. s. 1; a. e. —Metaph. *principal, chief* א' מלאכות, v. supra. א' חטומאות Kel. I, 1; v. supra.—א' נזיקין (sing. אב הנזק) the chief actionable injuries or damages, from which the subordinate are deduced (תולדות). B. Kam. I, 1; a. e.—2) *Aboth*, the first section of the Prayer of Benedictions (v. חֲתִפָּלָּה), so called because it alludes to the Patriarchs.

עַוְעִית, עַבְּבִית, עַבְעֲבִית, אֲבָבִית, אַבְאָבִית (reduplic. of אב, עב, עו; v. עַוִּית) prop. *swelling, heaviness* (cmp. כאב), hence *disorder of the stomach, vomiting* (spasms); usu. in connection with חמה, *fever with vomiting*. Gen. R. s. 19 did you ever hear, this ass here that is driven out חמה עלית אבבית עלית Ar. (ed. corrup. צינה עליו כמה חככים עליו) has fever, has vomiting (spasms)? Ib. s. 53 חמה ואכאבית. V. אַבְאָבִית.

אבאמוס, read אַבָּאטֵיס.

אַבְאָשׁוּתָא f. (באש) *offence, displeasure*. Targ. Koh. VII, 3.

אָבַב (b. h.; √אב, cmp. עב, חב, גב, כב, קב &c., v. חָבַב I a. II; *to be thick, to be heavy, to press; to surround; to twist; to be warm, glow* etc. V. אבד, אבל, אבק, אבר, אבס, אבה &c.) *to be thick, to swell, break forth;* v. חָבַב a.

אֲבַב ch. same, *to grow, ripen*. Targ. Hos. IX, 10 מאבבא q. v.

אֲבָבָא, v. אִיב׳.

אֲוֻגִּינָס, אֲוֻגִּינוֹס, אֲבֻגִּינוֹס m. (corr. גִּינַס—εὐγενής) of *noble descent*. Koh. R. beg.; a. fr. (Midr. Till. to Ps. I אבירינוס; Cant. R. beg. אווגירסוס, corr. acc.). —*Pl.* Yalk. Ps. 863 שהוא אֲוֻגְּנָסִין (read בן א׳) he is the son of nobles; Midr. Till. to Ps. CV בן גנסרן (corr. acc.) cmp. גְּנִיס.

אֲבֻגְּנֵיסְטֵי (read סְטָטֵי—), אֲוֻגִּינִיסְטָאטֵי m. pl. (εὐγενέστατοι) *most noble*. Ruth R. to I, 2. Midr. Sam. ch. I.

אבגרומינה, v. אנג׳.

אָבַד (b. h.; √אב, v. אבב) *to be pressed, go around in despair* (v. Prov. XXXI, 6; Deut. XXVI, 6). *to be given up,* whence 1) *to be lost, perish; to be beyond recognition.* Sifré Deut. 301 (ref. to Deut. XXVI, 5) לא ירד . . . אלא לאובד (read לוֹבֵד or לֶאֱבוֹד; Yalk. Deut. a. l. לאבדם prob. לְאַבְּדָן; Ms. Zer. Abr. 3 לֵיאָבֵד) Jacob went to Aram with no hope but to perish (be a slave &c.). Ohol. XVII, 3 a field שא׳ בו קבר in which there is a grave that cannot be located. Keth. XIII, 7 אֲבָדָה דרך וכ׳ the path to his field cannot be traced. Gen. R. s. 91 אבידה א׳ לנו we have lost something; a. fr.—2) *to lose.* Ib. ואנו שֶׁאֲבַדְנוּ ר׳ ס׳ and we who have lost (mourn for) R. S.; a. fr.—Part. pass. אָבוּד *lost, irretrievable, perishing, decayed.* Keth. 108ᵃ על הא׳ on a contribution to the Temple which has been lost on the road. Y. Shebi. IX, 38ᵈ top מאילידהן הן אֲבוּדִין they perish of themselves (they decay naturally); a. fr.

Nif. נֶאֱבַד *to be lost, perish.* Keth. 104ᵃ; a. fr. Sifré Deut. 301 לֵיאָבֵד, v. supra.

Pi. אִיבֵּד 1) *to waste, lose, forfeit, destroy.* Ned. 33ᵇ אר׳ את מעותיו he wasted his money, (cannot reclaim it). Keth. XIII, 6 אר׳ את זכותו he forfeited his claim. Ab. Zar. 55ᵃ אנו נְאַבֵּד וכ׳ shall we give up our honest dealing? Ib. IV, 7 וְאַבֵּד עולמו shall He destroy His world?

R. Hash. IV, 5; a. fr.—3) *Aboth,* name of a treatise of the Mishnah, containing sayings of Talmudic authorities and belonging to the fourth section, נזיקין, of the Mishnah collection (משניות); also styled מְסֶכֶת א׳ a. פִּרְקֵי א׳. A similar collection of a later date is contained in Talmud Babli editions, named א׳ דרבי נתן *Aboth d'Rabbi Nathan.* [Y. Yoma VIII, 44ᵈ top אב בית נפש v. אֲבִידָה.]

אָב II ch., v. אַבָּא.

אָב, אֵב (אוֹב) m. (b. h.; אבב) *swelling, spreading,* whence 1) *the young shoots of a tree,* opp. to the branches growing directly from the trunk. B. Kam. 81ᵃ אִיבּוֹ של אילן ed. (Ar. a. Ms. חובו, v. חוֹב II, cmp. Rashi a. l.). [Y. Erub. III, 21ᵃ top איבו; Y. Succ. II, 53ᵃ צירוי.] —2) pl. אִיבִּין, אִיבְּרִין *state of growth, development.* Hull. 58ᵃ *cascuta* which became wormy בְּאִיבְּרֵיהּ during its growth. Ib. 127ᵇ figs which shrunk בְּאִיבְּרֵיהֶן during development. Y. Sabb. VII, 10ᶜ bot. he who presses olives מֵאִיבְּרֵיהֶן from where they grow (before they are ripe to be taken off). [Tosef. Maasr. I, 4 איבין אדומים, Var. אוברין, read אוּגְרִין, v. אוֹג.] Ib. 5 they differ על דאיבין concerning the plants in their growing state (between ripening [גמר] and blossoming [חנץ]; Var. אונין incorr.); cmp. יְבַן. Ch. v. אִיבָּא I.

אַבָּא I, אָב ch.=h. אָב II. Targ. Gen. XVII, 4. Targ. O. ib. XLI, 43; a. fr.—Freq. אַבָּא (also in Hebr. phraseol.) *my father.* Snh. III, 2. B. Bath IX, 3; a. fr. Meg. 12ᵇ אהורידרה דא׳ my father's steward. אבי א׳ *my grandfather.* Ber. 10ᵃ bot.—Snh. 113ᵃ bot. אליהו א׳ father Elijah (sarcastically).—אֲבוֹהּ דר׳ N.'s father. Ber. 18ᵇ; Y. B. Mets. IV, 9ᶜ top; a. fr.—סב׳א, רבה א׳ *grandfather.* Targ. II, Esth. VII, 10. Yeb. 21ᵇ.—Trnsf. *origin, source.* Sabb. 22ᵃ אֲבוּהֵן דכולהון דם the source of all analogous cases is the law about blood (that you must cover it from a sense of propriety).—*Pl.* אֲבָהָתָא, אֲבָהָן Targ. Y. Deut. XXIV, 16. Targ. I Chr. I, 2; a. fr. Men. 53ᵃ בר א׳ of distinguished birth.—Kid. 83ᵃ; a. fr.—[אֲבָהַר Targ. Prov. XIX, 14. Ms.; read with ed. Wil. אבהן; oth. ed. אבהו corr. acc.]

אַבָּא II, אַבָּה (בָּא, וָוא, וָוה in Y.) pr. n. m. *Abba, (Ba, Va),* a frequent name. [Sometimes distinguished persons go by that name, being orig. a title (v. next w.) while their real names are dropped; v. esp. Ber. 18ᵇ בעינא א׳ I want Abba &c.] The most distinguished are 1) א׳ אריכא, v. רַב.—2) רב א׳ v. רָבָא.—3) א׳ בר אבהו (בר בא) Abba bar Abbahu (Ba), father of Samuel, an Amora.—4) א׳ בר רב הונא, in Bab. רַבָּה q. v.—5) א׳ מרי, contr. אבמרי *Abba Mari,* an Amora.—אבינא, contr. with ר׳ into רַבִּין, רַבִּינָא *Rabbin, Rabbina.*

אַבָּא III, *Abba* (father), a title of scholars (less than Rabbi), as Abba Saul, A. Yudan, etc.; cmp. foreg.

אָבָא m. (אבב) 1) *thicket, woods, grove.* M. Kat. 12ᵇ א׳ בשלניא a forest in Sh'lanya. Keth. 79ᵃ, v. זַרְהָתָא. Snh. 39ᵇ (prov.) מינית ובירה א׳ ניזיל (ליזיל) בירה נרגא (Ag. Hatt. בנרגא, v. Rabb. D. S. a. l. note) from the very woods shall it go into the hatchet (as a handle to strike the woods).—2) *fruit,* v. אִיבָּא.

Ḥag. 3ª ובקשתם לאַבְּדָהּ ממני and you wanted to deprive me of it? Ib. 4ª זה המְאַבֵּד וכ׳ one who destroys what is given to him.—א׳ עצמו לדעת *to commit suicide wilfully.* Gen. R. s. 82; a. fr.—2) *to drop from memory, to forget.* Aboth V, 12; a. e.

אָבַד, אֲבַד ch. *to be lost.* Targ. I Sam. IX, 3; a. fr.—Snh. 111ª; a. fr.—Y. Pes. IX, 37ª כאָבְדִין הוא it is to be looked upon as lost.

Pa. אַבֵּד *to destroy.* Targ. II Kings, XIX, 18; a. fr.

Af. אוֹבֵיד 1)=*Pa.* Targ. Deut. XXVI, 5; a. fr. —Y. Kid. III, 64ᶜ bot. אובדתא חיין וכ׳ thou hast ruined this man's (my) life. Gen. R. s. 56 אובדת ליבך thou hast lost thy wits; a. fr.—2) *to be lost, to go to ruin.* Targ. Ps. XLI, 6; a. e.—Y. Ḥag. II, 77ᵇ ווי דמובדין alas for the lost (deceased)! Y. M. Kat. I, beg. 80ª ויובדן and decay.

Ithpa. אִתְאַבַּד *to be lost.* Lev. R. s. 34 מִתְאַבְּדִין if they should be lost.—מְתְאַבְּדִין=מְתְאַבְּדִין Pes. 5ᵇ; a. e. [Lam. R., to IV, 21 לאירבדא, read לאירעבדא, v. עֲבַד.]

אָבֵד m. *perishable, irretrievable.* דבר הא׳ a business which cannot be postponed without irretrievable loss. M. Kat. 11ª; a. fr.

אֲבָדָא m. (אבד) *destruction.* Targ. Prov. XXVIII, 28.

אֲבֵדָה, v. אֲבִיד׳.

אַבְדוּמָא pr. n. m., v. אַבְּהִימוֹס.

אבדומת, אבדומא, v. אברומא.

אבדימי, v. אַבְּהִימוֹס.

אֲבַדּוֹן m. (b. h.; אבד) *perdition, hell.* Koh. R. to V, 8.

אַבְדוֹקוֹס pr. n. m. (Εὔτοκος) *Ebdocus* (Eutocus). Y. Meg. III, 74ª bot. rendered in a secret political letter טוב ילד *Good-Child.* (Ed. קום—, קין— corr. acc.)

אַבְדִימָא, v. next w.

אַבְדִימוֹס pr. n. m. (Εὔδημος) *Ebdimos, Eudemus.* Y. Keth. XI, 34ᵇ; mostly abbrev. אבדימא, אבדימי (corrupt. אבדומי, אבודמא, אבודמי), name of several *Amoraim*, the most prominent: Eb. of Zepphoris. Y. Ber. IV, 8ª; a. fr. [V. Frankel Mebo, s. v.] V. וַרְדִימוֹס.

אַבְדָּלָה h., **אַבְדַּלְתָּא** ch., f. (=חַבְדָּלָה; בדל) 1) *the act of distinguishing; separation.* Y. Ber. VIII, 12ᶜ top ודאי א׳ real separation.—2) *Habdalah*, a formula of prayer for the exit of the Sabbath or Holy Days. Ibid. beg. 11ᵈ. Pes. 113ª; a. fr.—*Pl.* אַבְדָּלוֹת. Y. Ber. V. 9ᵇ bot. שבעה א׳ seven objects of distinction (mentioned in the Habdalah).

אַבְדָן pr. n. m. *Abdan* (contr. of אבא יודן), an Amora of the first gener. Y. Ber. IV, 7ᶜ bot. (cmp. Gen. R. s. 10). Ber. 27ᵇ Ms. M. (ed. אבידן); a, e.

אוֹבְדָן, אָבְדָן m. (b. h. אבדן; אבד) *ruin, destruction.* Y. Dem. VII, 26ª bot. או׳ אוכלין waste of eatables; a. fr.

אוֹבְדָנָא, אַבְדָנָא ch. same. Targ. Prov. XXVII, 20; a. e.

אֲבֵדָתָא, v. אֲבִיד׳.

אבדתא, v. אֲבַרְתָּא.

אַבָּה pr. n. m. *Abbah;* father of Samuel; v. אַבָּא II.

אָבָּה, v. אבי.

אַבָּהוּ pr. n. m. *Abbahu*, name of two Palestine *Amoraim*, one prob. of the first gener., Y. Ber. V, 8ᵈ bot; Y. Bicc. II, 64ᵈ top; the second a celebrated disciple of R. Yoḥannan, residing in Cæsarea. Y. Ber. II, 4ᵇ top. Succ. 48ᵇ; a. fr.—Babylonian *Amoraim* by that name. Sabb. 119ᵇ; Kid. 33ᵇ, father of Rabbah, v. רַבָּה. B. Kam. 117ᵇ, contemp. of R. Ashé, v. אָשֵׁי.

אבהונוס, אבהנוס Y. Kil. III, 31ᶜ Ar. (ed. אבחטס, read אַמְבָּטִיס q. v. or אִירוֹבַּטִיס (ἱπποβάτης) *stallion ass for mares.*

אַבָּהָתָא pl. of אַבָּא.

אבהתא, v. מַמְצִיא.

אִיבּוּ, אִבּוּ (אִיבּוּ) pr. n. m. *Ibbu* (Aïbu), all prob. forms of the same name, an Amora. Snh. 5ª אבי Ar. ed. pr. (ed. אי׳, Ms. M. אירי׳). Succ. 44ᵇ אירי׳. Ruth R., Par. 2, beg. רבי אי׳. Num. R. s. 12. Y. Succ. II, 53ª bot.; Pes. 4ª, a. fr. אירי׳. [אִרְבּוּ name of a bird, v. אִרְבּוּ].

אִיבּוּב אַבּוּב m. (=אנב׳, נבב *to be hollow;* cmp. גֵּיב I) *reed, flute; pipe, tube.* Arakh. II, 3 א׳ של קנה a reed flute, א׳ של נחושת brass flute. Kel. II, 3; Men. X, 4 א׳ של קלאים Ar. (ed. קליות) an iron tube for roasting grain.—א׳ רוֹעֶה (Var. אבובראה, אבובראה) *shepherd's flute*, name of a plant (Eupatorium) used for medicinal purposes; v. חומטריא. Sabb. XIV, 3; ib. 109ᵇ; Y. ib. XIV, 14ᶜ.

אַבּוּבָא, אַבּוּב ch. same. Yoma 20ᵇ (prov.) א׳ לחרוי וכ׳ a flute is musical to nobles—give it to weavers, they will not accept it (fools criticise where sages admire). Succ. 50ᵇ.—*Pl.* אַבּוּבִין. Targ. Jerem. XLVIII, 36; a. fr.

אַבּוּב רוֹעֶה=אַבּוּבְרָאָה, אַבּוּבְרָאָה, v. foreg. h.

אַבּוּבְרָם pr. n. m. (=אבו אברם); בר א׳ *Bar Abbub'ram.* Hull. 38ª.

אִבּוּד, v. אִירְבּוּד.

אבוד, v. אָכוּז.

אַבּוּדְיָנָא, אַבּוּדַיְנָא pr. n. m. *Abbud'yana*, a gentile name (referring to idolatry). Git. 11ª.

אבודמי, אֲבוּדָמָא, v. אַבְּהִימוֹס.

אבוורנקי, אבוורנקא, v. אַבְוַרְנָקָא.

אָבוּז* m. (cmp. אַבּוּס; אבז, √אב) Euphem. for *buttocks, extremity.* Erub. 53ᵇ; v. אָכוּז.

torch (with, or without של אור). Sot. 21ª נזדמנה לו א׳ של אור a burning torch happened to come in his possession. Ber. 43ᵇ א׳ כשנים walking by torchlight is equal to two walking together (as regards protection from night-spirits).—*Pl.* אֲבוּקוֹת. Tosef. Succ. IV, 2 were dancing before them בא׳ with torches. Ib. 4 בשמונה א׳ של אור; Succ. 53ª ח׳ א׳ של אור; Y. ib. V, 55ᶜ top א׳ של אור זהב (corr. acc. or read זָפַת?); Mish. ib. V, 4.

אַבְרוּגְנָא, אַבּוּרְגָּנָא* (Ar.) m. (=אַמְבּוּרְקָלוֹן q. v.; a Babyl. corrupt. of an imported Palestinean phrase) *bed-cover, ticking* (involucrum). *Pl.* אַבְרוּגָנֵי, אַבּוּרְגָּנֵי. Erub. 62ª בריאה במוהרקי וא׳ a lease of a court yard is called *sound* (legal and not merely a legal fiction), if connected with the privilege of placing in the yard chairs and seats, [Rashi, cmp. Mishnah;—מוהרקי, obviously a corruption for גוהרקי or גלופקרי, cmp. גמורקין.—Other explanations of our w., suggested by מוהרקי, v. s. v. מוה׳.]

אבורנקי, v. אַכְּוֹר׳.

אבזיריני, v. אֶפּוּזִירֵנֵי.

אַבְזָקָה, אַבְזָקָא (אַבְזָקְתָּא) f. (בזק) *breaking, crumbling, corrosion*, whence 1) *a foot-disease in animals* believed to arise from vermin in consequence of a stroke of lightning; 2) *moth-eaten condition of garments.* B. Mets. 78ᵇ (expl. הברירקה Mish.) אבזקת (Rashi אבזקא, Ms. M. אבוק, corr. ז for ו; cmp. Y. ib. VI, 11ª top. s. v. בָּזַק) atrophy or paralysis of the feet. Ib. א׳ במילת׳ וכ׳ the moths are in the royal wardrobe.

אַבְזְרָא, אִבְזָרָא m. (Arab. bazr, abzār, v. בזר, פזר) *anything used for seasoning, spices* &c.—Fig. *pl.* אַבְזָרֵי, אִבְזָרֵי *requisites, appurtenances.* Snh. 74ᵇ וכל אינהו אבזריהו they (the commands) and all appertaining thereto. Men. 73ᵇ עולה וכל אִבְזָרָהּ Ar. a. Rashi to Snh. l. c. (ed. חבזירתא corr. acc.) the burnt-offering and &c.

אבחטס, v. אַמְבַּטָּס a. אבחנוס.

אבטא, v. אַבְּטֵי.

אַבְטָא* m. (בט; cmp. בוט, בוץ, בטט a. deriv.) *belly*, whence *leather wine-bag.* Ab. Zar. 34ᵇ א׳ דטריעי (Ar. אבטא) the travellers' wine-bag. [Y. Yeb. IV, 5ᵈ, v. אַפְּטָא.] [אבטאות, v. אַבְּטֵי.]

אבטר, v. אַבְּטֵי.

אבטוליס, אַבְטוֹלוֹס, v. next w.

אַבְטוֹלְמוֹס pr. n. m. (prob. Πτολεμαῖος, or Εὐπτόλεμος=Εὐπόλεμος) *Abtolmos.* Erub. III, 4 (35ª) ed. (Ms. M. אבטולס). Ib. 36ª; Y. ib. 21ª bot. אבטלס (v. Rabb. D. S. Erub. l. c., notes). Ex. R. s. 21 אבטוליס (אבטלוס).—M. Kat. 18ª אַבְרִיטוֹל (prob. abbrev. of our w.), surnamed ספראה (v. Rabb. D. S. a. l.), an Amora.

אַבְטוֹמָטוֹס m. (αὐτόματος) *self-moving, self-growing, spontaneous.* Midr. Till. to Ps. I, 5 האומרים א׳ הוא העולם Mus. (ed. בומטום, corr. acc.) who say the universe is a self-moving power (has no creator). [Better: אַבְטוֹמָטוֹן (αὐτόματον, S.) *chance.*]

אֲבוֹי m. (b. h.; interj.=אוֹי) *woe! ah!* Num. R. s. 10 (ref. to Prov. XXIII, 29) האוי והא׳ the *woe* and the *ah.*

אֲבִיהוּד pr. n. m. *Abiyah*, known as the father of Elisha, v. אלישע׳. Y. Ḥag. II, 77ᵇ; a. fr.

אבויין Y. Sabb. V, 8ᵇ bot. Ar., read אִסְתָּן or אִסְתָּן.

אֲבוֹל I *mourning*, v. אִיבּוּל.

אִיבּוּל II **אֲבוֹל** m. (יבל, cmp. יְבוּל) *the gate for carrying grain into the house, wagon-gate, gate-way. Pl.* אִיבּוּלִים, אֲבוּלִים. Tosef. B. Mets. XI, 10 אין חולקין את אר׳ וכ׳ ed. Zuck. (ed. תְּאַב׳) you dare not divide gate-ways between heirs unless there is the required space for each.

אִיבּוּלָא, אֲבוּלָא ch. same, esp. (corresp. to h. מבוא חעיר) *city gate-way* which is opened for wagons &c.; *fortified place* where judges sit &c.; cmp. שַׁעַר.—M. Kat. 22ª begin to count the days of mourning מבבא דא׳ from the time ye turn your faces from the city gate-way (to go home while the corpse is carried to the grave-yard). Keth. 17ª; Meg. 29ª when people form a lane מא׳ ועד סיכרא from the city gate-way to the burial place. [Ar. *house of mourning*, v. אבוגל I.] B. Bath. 58ª bot. there was written אבבא דא׳ Ms. M. (ed. incorr. בא׳) over the gate of the town entrance (where court was held).—*Pl.* אֲבוּלֵי. Erub. 6ᵇ. Yoma 11ª. Targ. Y. Deut. XXVIII, 52 אבולידון (ed. Vien. אבול׳). Targ. Jer. L, 26 אִרְבּוּלָהָא (h. text מאבסיה; v. Pesh. a. l.).

אֲבוּלַאי* m. pl. (v. foreg.) *city-gate-guards, police.* Nid. 67ᵇ משום א׳ on account of the rude conduct of &c. [Rashi=אבולי dangerous, cavern-like entrances to the bath-house.]

אבולי, B. Bath 143ª, אאבולי read with Ms. M. אַבּוּלֵי, v. בּוּלֵי II.

אבולין, v. אַבִּילִין.

אַבּוּן (אבין) pr. n. m. *Abbun*, an Amora. Y. Pes. IV, beg. 30ᶜᵈ (ר׳ א׳ בשם ר׳ אל׳; ר׳ אל׳ בשם ר׳ אבין); Y. Taan. I, 64ᶜ. Y. Shebu. VI, 37ª bot —V. בּוּן.

אַבּוּנָא, אֲבוּנָא, pr. n. m. *Abuna*, an Amora. Y. Shebi. II, 33ᵈ; a. fr.

אבונגרי, v. אַכְּוֹנְגַּר.

אִיבּוּס, אֵבוּס (אֵירוּס?) m. (b. h. אֵב׳; אבס) 1) *feeding receptacle, bowl* for working men; *manger.* Ned. IV, 4.—Sabb. 140ᵇ אי׳ של כלי (Rashi אב׳) a real manger, opp. אי׳ של קרקע a piece of ground fenced in and used as manger.—2) *stall, stable.* Y. Shebu. VII, 37ᵈ top; VIII, beg. 38ᵇ. [Y. Ter. I, 40ᵇ אבוס read אפום or אָכִים.]—*Pl.* אֲבוּסִים. Y. Snh. 63ᵇ אבוסיהן their stables. V. אִירְפּוּס.

אַבּוּקָא pr. n. m. *Abuka.* Yalk. Lam. 1001, v. אַבְרָקָה.

אֲבוּקָה f. (אבק, cmp. חבק, אבך; v. Sachs Beitr. I, p. 62; Naḥm. to Gen. XXXII, 25) [*bundle of twigs*],

אַבְטוֹנִיוֹת* f. pl. (=אַבְטוֹנוֹמִיוֹת; αὐτονομία; v. Sm. Ant. s. v. Autonomi) *cities enjoying their own laws, jurisdictions.* Y. Meg. I, 70ª bot. שני א׳ (read שתי). Y. B. Bath. III, 14ª top אבטנ׳; Bekh. 55ª שני אבטילאות (corr. acc., Ar. אבטלאות, אבטלויות). [Cmp. corruptions of אַגְרוֹנִימוֹס.]

אַבְטַח, v. בְּטַח II.

אַבְטָחָה=הַבְטָחָה.

אַבְטִי Tosef. Ohol. XIII, 3 (ed. Zuck. אבטו) v. בְּטַח II.

אַבְטִי, v. אַמְבָּטִי.

אבטיגא*, Var. חגה Sifré Deut. 80 (v. ed. Friedm. a. l. note 3), read טוֹגָא (toga) or טַרְבִּינָא (τηβέννα) *Roman toga.*

אַבְטִיוֹנָא* m. (ὀπτίων, optio; Perl. Et. St. p. 103; D. C. Lat. s. v.) *commissary, quartermaster in the Roman army.* Y. Sabb. VI, 8ᶜ bot. אתא א׳ וכ׳ a Roman quarterm. came and made him stand behind him (in the public convenience).

אַבְטִיחַ m. (b. h.; בטח, √בט *to swell;* cmp. אַבְטָא) *melon.* Maasr. I, 5.—*Pl.* אֲבַטִּיחִים. Ib. 4; a. fr.

אַבְטִיחָא ch. same.—Pl. אֲבַטִּיחַיָּא, אֲבַטִּיחִין. Targ. O. Num. XI, 5. Y. Snh. VII, end, 25ᵈ.

אבטילאות, v. אַבְטוֹנִיוֹת.

אַבְטִילוֹס abbr. of אַבְטוֹלְמוֹס.

אַבְטִינָס pr. n. m. *Abtinas.* בית א׳ Beth. Abt., name of a priestly family who had the secret for preparing the frank-incense for the Temple. Yoma III, 11; I, 5; a. e.

אַבְטָלָה f. (=חַבְטָלָה; בטל) *idleness, waste.* Y. Bets. V, 63ᵇ נר של א׳ a light burning to no purpose. Y. Shebi. VII, 37ᶜ top על הא׳ for the loss of time.

אַבְטַלְיוֹן pr. n. m. *Abtalion* (Greco-Romanized by Josephus Πολλίων, Pollio), name of a Chief Justice of the Sanhedrial court in the days of Hyrcan II and of Herod. Aboth I, 10; 11. Eduyoth I, 3. Yoma 71ᵇ; a. e.

אבטניות, v. אַבְטוֹנִיוֹת.

אָבָה, אָבֵי (h. אָבָה, √אב *to press, surround, embrace,* v. אָבַב; cmp. אָוָה, חָפֵץ) *to be willing.* Targ. O. Deut. XXV, 7; a. fr.—[Targ. Prov. XXIX, 11, ed. Wil. מאבה, read מֵאָבֶה, v. מאך.]

אביא, v. אביה.

אָבִיב m. (b. h.; אבב) *early stage of ripening,* esp. of grains; *season of beginning barley-crop;* also *the offering of the first fruits* (on Passover). R. Hash. 21ª (ref. to Deut. XVI, 1) שמור א׳ וכ׳ observe the ripening of the equinoctial season that it be in the month of Nissan (rûle for intercalation). Men. 84ª; a. fr.

אָבִיב, אֲבִיבָא (אַבִּיבָא, אַבִּיב) ch. same. Targ. O. Lev. II, 14; Ex. XIII, 4; a. e.—Snh. 11ᵇ; Y. ib. I, 18ᵈ top זימנא דא׳ וכ׳ the season of ripening has not yet come. [Y. Maasr. V, 52ª אבירא דפרלא, read אַרְכּוּבָא.] — *Pl.* (adj.) אֲבִירִין, אָבִי׳. Targ. O. Ex. IX, 31 (ed. Berl. sing.).

אֲבֵידָה, אֲבִידָה f. (b. h. אֲבֵדָה; אבד) 1) *lost* or *missed object.* שומר א׳ the keeper of a lost object waiting for its owner to claim it B. Mets. 29ª; a. fr.—בעל א׳ the owner of the lost thing. Kid. 2ᵇ בעל א׳ מחזיר וכ׳ the owner hunts for what he has lost, i. e. man woos woman (allud. to Gen. II, 21); a. fr.—M. Kat. 25ᵇ בכו לאובדים ולא לא׳ Ms. M. (ed. בכו לאבילים) weep for the losers, but not for the lost (deceased). — 2) *loss, decrease.* אֲבִידַת נפש decrease of physical strength. Yoma 74ᵇ.—(Y. ib. VIII, 44ᵈ top אב בית read אבידת).

אֲבֵידָן m. (אבד; cacophemism for וַיַּעְדָא q. v.), בֵּי א׳ =בֵּי וַיַּעְדָו) prop. *their place of ruin,* cacophemism for *meeting-place, gathering for idolatrous purposes and performances connected with idolatrous feasts* (games, &c.) which the Jews, under Hadrian, were forced to attend. Sabb. 152ª. Ab. Zar. 17ᵇ. — Transf. *meeting place of early Christians* where religious controversies used to be held. Sabb. 116ª ספרי דבי א׳ Christian writings. Ib. רב לא אזיל וכ׳ Rab would not attend a Be-Abedan, Samuel would.

אֲבִידַרְנָא pr. n. m. *Abidarna,* gentile friend of R. Yuda. Ab. Zar. 65ª top. [Ms. M. אבינדרא, Var. אבי דרבא; v. Rabb. D. S. a. l.]

אֲבִידְתָא f. ch.=h. אֲבִידָה. Targ. Ex. XXII, 8; a. e. B. Mets. 23ª; 27ᵇ; 28ᵇ.

אביא, אביה, v. אכווריא a. אַסְרָא.

אַבְיוּ, בַּר א׳ pr. n. m. (*Bar*) *Abyu,* name of a renowned obituary poët. Yeb. 103ª; M. Kat. 25ᵇ בר אביו Ar. (ed. אובא, אבין, Ms. Var. ארבו, אבו, v. Rabb. D. S a. l. note).

אֶבְיוֹן m. (b. h., אבה) *poor, distressed.* Lev. R. s. 34 (etymol.) he is called *ebyon,* שהוא מתאב לכל (Yalk. a. l. מתאוה) because he longs for everything. Gen. R. s. 71. B. Mets. 111ᵇ.

אֲבִיוֹנָה f. (b. h., אבה) *caper-tree,* or *caper-berry,* so called from the stimulating effects of its seed.—Pl. אֲבִיוֹנוֹת. Maasr. IV, 6; a. e.

אֲבִיוֹנָה f. pl. אֲבִיוֹנוֹת dial. for חֲבִיוֹנָה. Tosef. Kel. B. Kam. II, 2 (ed. Zuck. אוברינות).

אֲבִיוֹנוּת f. (denom. of אֶבְיוֹן) *want, distress.* Midr. Till. to Ps. LXX, end.

אֲבִיוֹנֵי*, בֵּי א׳ pr. n. pl. *Bé-Ebyoné* (Poor-House); Rashi. B. Kam. 117ª. [Ms. M. ארבוני, Ms. F. אבווני, Hal. G'dol. Ms. אכסני; v. Rabb. D. S. a. l.—Prob. a corrupt. of בי זרונא, v. בַּזְרוֹנָא.]

אֲבִיזְרָא, v. אֲבִזְרָא.

אֲבִיקָה pr. n. m. *Abikah*, a hero at the defence of Jerusalem. Pesik. R. s. 29—30, א׳ בן גבריתי (Yalk. Lam. 1001 אבוקא בן גבתרי).

אֲבִיקְלוֹס, v. אֲבְקוֹלָס.

אַבִּיר m. (b. h., אבר) *strong, mighty, eminent* (opp. קַל light, of no influence); *noble.*—*Pl.* אַבִּירִים. R. Hash. 25ᵇ אביר שבא׳ the noblest of the nobility. Y. ib. II, 58ᵇ bot. אַבִּירֵי עולם (Babli ib. l. c. חֲמוּדֵי; Koh. R. to I, 4 גרולי) the world's noblest sons. [Esth. R. to II, 4, v. אַבִּירָם.]

אֲבִירוֹדִימוֹס, v. בַּרְדִּימוֹס.

אֲבִירָם pr. n. m. (b. h.) *Abiram.* Esth. R. to II, 4 ר׳ יהושׁ׳ בר א׳ (some ed. אבירים, Midr. Sam. ch. XIII בריה דר׳ בירי).

אֲבִישְׁגָא, v. אֲבִישׁוּגָא.

אַבְיָת, א׳ ישרמון pr. n. pl. *Abyath Y'shimon*, usu. בֵּית ר׳. Targ. Y. II, Num. XXI, 20.

אֲבְיָתָר (b. h.) pr. n. m. *Ebyathar*, an Amora. Git. 6ᵇ. Y. Ber. IX, 13ᵃ.

אָבַךְ (b. h., √אב, cmp. עב, אבק) *to entangle. Hithp.* הִתְאַבֵּךְ *to blend* (of whirling smoke columns). Pesik. R. s. 29—30.

*אַבָּא m. (Syr., P. Sm. 15; v. foreg., cmp. b. h. אָבַק) *the fighter*, whence *large cock.* Targ. Prov. XXX, 31; cmp. זַרְזִיר (Var. אַפָּבָא, Ms. אַבְּרָא).

אֶבֶל (b. h.) 1) *indeed, yes.* Tosef. Erub. V (IV), 1 אמרו לו א׳ said they to him, *yes* (we admit). Erub. 30ᵇ top. Nid. 3ᵇ; a. e.—Gen. R. s. 91 לשון דרומית וכ׳ it is a South Palestine expression where *ăbal* means *bram*, v. בְּרַם.—2) *but, however.* Ber. VII, 1; a. v. fr.

אָבֵל I (b. h.) pr. n. pl. *Abel*, name of several towns; cmp. אֲבִילִין. Erub. 87ᵃ ed. (Ms. M. בבל, corr. acc., Var. lect. v. Rabb. D. S. a. l. note).

אָבֵל II (b. h., √אב, v. אבב; cmp. אפל); [*dark*, cmp. קָדַר], *mourner*, esp. during seven days after burial. M. Kat. 14ᵇ; a. v. fr. — *Pl.* אֲבֵלִים, אַבְלִים (אֲבִילִין). Keth. 8ᵇ; v. בְּרָכָה. Y. Ab. Zar. I, 39ᶜ bot. אֲבִילֵי גוירים mourners among gentiles; a. fr.—Fem. אֲבִילָה, אֲבֵלָה. Y. Rer. IV, 8ᵃ; Y. Taan. II, 65ᶜ bot.

אָבַל III (foreg.) *to mourn. Hithpa.* הִתְאַבֵּל, *Nithpa.* נִתְאַבֵּל *to observe mourning ceremonies, to be bound to mourn, be an* אָבֵל. M. Kat. 20ᵇ כל שמתאבל עליו מתא׳ עמו over whom one is bound to mourn, with him he must mourn, i. e. one must share in the mourning ceremonies of a relation at whose death he would have to observe mourning; a. fr.—Tanḥ. Sh'mini, 1 נתא׳. Pesik. Sos p. 148ᵇ; a. fr.

אֲבִיל, אֲבֵל ch. same. Targ. Lam. II, 8.

Ithpa. אִתְאֲבֵל (denom. of אֲבֵלָא) *to mourn.* Targ.

אַבַּיי pr. n. m. *Abbayi*, 1) a renowned Babyl. Amora (original name נָחְמָנִי). Keth. 65ᵃ; a. fr.—2) Oth. Amoraim of that name. Ib. 94ᵃ. Erub. 62ᵃ.

אַבָּיִי, v. אַבָּיָה.

אביא Y. Succ. II, 53ᵃ, רב א׳ read אַבִּינָא.

אַבָּיָה (אַבָּיִי) f. (contr. of אבעיה; בעי) *prayer.* בר א׳ *reader, precentor.* Y. Pes. V, 32ᶜ bot.—Y. Taan. III, end, 67ᵃ; Y. Sheb. I, 33ᵇ top אביי.

אביונוס, v. אֶבְיוֹנוֹס.

אבין Y. Yeb. VII, 8ᵃ bot אשקלון א׳, read אַוִּיר; comp. Y. Shebi. VI, 36ᶜ.

אֲבִיל *to mourn*, v. אֶבֵל.

אֲבִילָא, אֲבֵלָא, v. אֶבֵל, אֲבֵלָא a. אֶבְלָא.

אֲבִילָה f. 1)=אֲבֵל *mourning.* Lam. R. introd., (R. Abbahu 4); v. אֲנִינָה.—2) fem. of אָבֵל II.

אֲבִילוּתָא, אֲבֵילוּתָא ch.=next w. Targ. Lam. II, 5; v. אֶבְלוּ. — M. Kat. 20ᵇ באפה נהוג א׳ in her (thy wife's) presence observe mourning (when she is in mourning).

אֲבִילוּת f. (אבל) *mourning time, mourning ceremonies.* M. Kat. 20ᵃ sq. א׳ שבעה the mourning time is seven days. Ib. 24ᵃ אין א׳ בשבת no mourning ceremonies are to be observed on &c. Yeb. 43ᵇ א׳ חדשה recent (i. e. individual) mourning, in contrad. to א׳ ישנה mourning over Jerusalem. [Gen. R. s. 8 beg., some ed. אובילוט—אבילות read אוכיל—אכילות].

אֲבֵילוּתָא, v. אֲבִילוּ.

אֲבִילִין pr. n. pl. *Abelin, Abilena*, a district of Peræa (v. Graetz, Gesch. d. Jud. II, 2, p. 457). Lev. R. s. 17; Pesik. Vayhi, p. 66ᵃ דאבלון (corr. acc.); Pesik. R. s. XVIII (p. 88ᵇ ed. Friedm.) אובלים; Ruth R. to I, 5 אבולין. Tosef. Zeb. II, 3 ed. Zuck. אֲרְבֶלִים (Var. אובלים). Cmp. אָבוּל a. אָבֵל pr. n. pl.

אַבִּימִי pr. n. m. *Abbimi*, 1) a disciple of Rabbah. Shebu. 28ᵇ; Y. Ned. II, 37ᵇ; Y. Shebu. III, 34ᵈ top.—2) A. bar Tobi. Y. Naz. IX, beg., 57ᶜ.

אַבִּין pr. n. m. *Abbin.* Y. Bicc. II, beg., 64ᶜ, Rabbi A. Cmp. אַבּוּן; v. אַבְרוּ.

אַבִּינָא pr. n. m. *Abbina*, an Amora. Y. Pes. V, 32ᶜ. —Y. Ned. IV, beg. 38ᶜ (prob. Abbuna, as shortly before). [Y. Peah III, 17ᵈ bot. בינא prob. the same.]—רב א׳ contr. רַבִּינָא q. v.

אבינא Sabb. 151ᵇ, v. אַבְסָן.

*אָבִיק m. (בוק, v. בקע; comp. אֲפִיק) *outlet*, esp. *a pot in the bath-tub to which a waste-pipe is attached.* Mikv. VI, 10.

אֲבֵיק, v. אֶבֶק.

Gen. XXXVII, 34; a. fr.—Y. Ab. Zar. I, 39c top. v. אִרְמִירָא. Esth. R. beg. כד ילידת הוו מְתַאַבְּלִין when the Empress gave birth, they (the Jews) mourned (it being the Ninth of Ab). B. Kam. 59b את חשיבא לְאַתְאַבּוּלֵי וכ׳ ed. (Ms. R. לַאֲבוּלֵי, v. infra) art thou distinguished enough to wear mourning for Jerusalem?

**Pa.* אַבֵּיל. Ib. מְאַבֵּילְנָא ed. (Ms. F. מאבלנא, v. Rabb. D. S. a. l., note 6) I wear mourning.

אֵבֶל m. (b. h., foreg.) *mourning;* cmp. אֲבֵילוּת. Y. M. Kat. III, 82b; a. fr.—*Pl.* אֲבֵילִים. M. Kat. 7b מי שתכפוהו אֲבֵילָיו he whom his mourning days overtook, i. e. a second case occurring before the mourning days of the first expired.—אֵבֶל רַבָּתִי *Ebel Rabbathi* (Great Mourning), name of a Talmudic treatise, also named euphemistically שִׂמְחוֹת *Rejoicings.*—[Chald. Targ. Gen. L, 11; v. אֲבֵלָא.]

אָבֵל, v. אוֹבֵל.

אֲבוּלָא, אָבִיל, אֲבֵלָא ch.=h. אֵבֶל. Targ. Koh. VII, 2; a. e.—Pl., אֲבֵילָא, אֲבֵלַי, אֲבִילִין. Targ. Prov. XXXI, 6; a. e.—Y. M. Kat. III, 82d bot.; a. e.

אִיבְלָא, אֲבֵלָה, אֲבֵלָא ch.=h. אֵבֶל. Targ. Gen. L, 11 (Var. אִירְבְּלָא אֵבֶל). Ib. O. XXVII, 41; a. e. Targ. Y. II Lev. X, 19 אֲבִילָא.—Gen. R. s. 27 (prov.) comes joy, rejoice; בשעה א׳ א׳ comes mourning, mourn.

אֲבֵלוּ, אֲבֵלוּ f.=אֲבִילוּתָא. Targ. Y. II Deut. XXVI, 14.

אבלומוס Ar. ed. Koh., v. אבלוסמוס.

***אבלונים, אבלינים** (?) name of a *spring.* Gen. R. s. 33 (Snh. 108a בלועה דגדר). Cmp. אובלין, אבילין.

***אַבְלוּסְמוֹס** (Ar. ed. Koh. אבלומוס) m. (αὔλισμος) *night-lodging in open air.* כלי א׳ *camping apparels* (leather covers etc.). Zeb. 94a Ar. (ed. אַכְסַלְגְּנָא q. v.).

***אַבְלוּשֵׁי** m. pl. (בלש 2); cmp. פלש, a. b. h. פלס) *those who cut through* (cmp. בקע a. deriv.), whence *ground-diggers.* (Maim.). B. Mets. 77a א׳ דמיחזא Ar. Var. (ed. a. Ar. אב׳ q. v.; Ms. M. אוכלסי, Ms. R. אכלוזי) the ground-diggers (working men) of M.

אַבְלֵט pr. n. m. *Ablet,* a gentile scholar, Ab. Zar. 30a. Y. Sabb. III, 6a bot., Y. Bets. II, 61c.

***אבליג, אבליגח** pr. n. m. Pesik. R. s. 33 [Y. Naz. VII, 56a מגבילה; Y. Ber. III, 6a bot. גבילה].

***אַבְלִינָא** m. (ἐβέλινος=ἐβένινος S.) *ebony-wood.* Y'lamd. B'haal. מטות של א׳ (quot. in Ar., Tanh. a. Num. R. s. 14 only . . . מנורות) couches of ebony wood. [Jellin. Beth Hammidr. VI, 88, Nr. 53 אבליגא.]

***אַבְלַס, אַוְלַס** pr. n. pl. *Avlas,* in Cilicia, mentioned as one of the northern border places of the land of Israel. Targ. Y. I Num. XXXIV, 8 אב׳ דקילקאי; Y. II ibid. תחומא דאַוְלַ׳ דקל׳ (the district of) A. of the Cilicians. Tosef. Shebi. IV, 11 עילי רבתא ed. Zuck. (Var. אולם); Sifré Deut. 51 לולא רבתא; Yalk. Deut. 624 לילא רבתא; Y. Shebi. VI, 36c אולם רבתא. [Probably identical with Pylæ Ciliciæ, Πύλαι τῆς Κιλίκιας.] [Sifré Num. 131 סבטיא מאולם; Y. Snh. X, 28d סובחת מאולם S. of Ulam; Bab. ib. 64a סבטא בן אלס (?).]

אֶבְמוֹסוֹס pr. n. m. (Εὔμουσος) *Eumusus.* Y. Meg. III, 74a bot., rendered in a secret letter טוב למד well-learned; v. אֶבְהוֹקוֹס.

אֶבְמָכוֹס pr. n. m. (Εὔμαχος) *Eumachus,* an Amora. Y. Snh. III, end, 21d.

אֶבֶן f. (b. h., √אב, comp. אבר, v. Ges. H. Dict. s. v.) *stone.* Sabb. 10a; Pes. 12b כזורק א׳ וכ׳ like throwing a stone into a leather bottle (has no effect, or is indigestible). Num. R. s. 22 (prov.) into a well out of which you drank אל תזרוק בו א׳ cast no stone.—א׳ טובה *jewel.* B. Bath. 16b; a. fr. *Pl.* אֲבָנִים, const. אַבְנֵי. Gen. R. s. 68 אם מתאחות הן שלשה א׳ שנים עשרה א׳ Ib. (read שלש) if these three stones shall grow into one; a. fr.

Compounds and combinations: בית א׳ *Stone Chamber,* name of a Temple compartment. Parah III, 1.—א׳ גלוין, v. גָּלָה.—א׳ הטועים (א׳ טועין, א׳ טועה, v. טָעָה) *Stone of Losers* (Claims), a place in Jerusalem where lost and found things were deposited and claimed. Taan. III, 8; Y. ib. 66d bot.; B. Mets. 28b—א׳ חמכר or א׳ חמקח *auction place* (for slaves). Sifré Deut. 26. Sifra B'har ch. VII, s. 6. Yalk. Lev. 667 א׳ חלקת.—א׳ מסמא a stone used for closing a pit etc. Nid. 69b בא׳ מ׳ the corpse was put on a closing (immovable) stone; a. e.—א׳ קבועה *a stone rooted in the ground,* opp. תלושה. Y. Sotah IX, 23c top.—אבני חשדה v. אדני.—א׳ שׁוֹאֶבֶת *magnetic stone, load-stone.* Snh. 107b; a. e.—א׳ חַשְׁעוֹת *stone-dial,* Kel. XII, 4; a. e.—א׳ שְׁתִיָּה *foundation stone,* stone Sh'thiya which in the second Temple occupied the place of the Holy Arc. Yoma V, 2 (3); v. Gem. a. l.—אבנים תּוֹשָׁבוֹת *immigrant stones,* i. e. stones brought over from another ground. Ṭosef. Shebi. III, 4; cmp. Shebi. III, 7 a. Y. Gem. a. l.—א׳ תלושה v. sup. א׳ קבועה.—א׳ תקומה *preserving stone,* a stone believed to protect against abortion. Sabb. 66a.—[For other combinations see respective determinants.]

אַבְנָא, אֶבֶן ch. same. Targ. Gen. XXVIII, 18; a. fr.—Pl. אַבְנָיָא, אַבְנֵי, אַבְנִין. Targ. Ex. XXVIII, 11; a. fr. Lev. R. s. 16; a. e.—א׳ דאכפא *weight-stones,* to prevent the sheaves being blown away. B. Bath. 69a.—א׳ דכוחלא *black marble stone.* Kid. 12a. [Targ. Prov. XXIII, 28, read with Ms. Luzz. וצאדא בניא שברי and captures foolish sons.] [Y. B. Bath. II, 13c דיין אבן . . . corrupt a. defective.]

אֶבֶן m., only in Du. אֲבָנַיִם (b. h., √בן, v. בֵּן, cmp. אֹפֶן) 1) *the potter's turning implement.*—2) *the passage of the embryo, vagina.* Ex R. s. 1 (etym.) מקום שהולד נפנה בו (some ed. נקנח incorr.) where the child turns (to come to light). [Oth. etym. v. ibid. a. Sot. 11b.]

אַבְנָא, v. אֶבֶן ch.

אבנגר Sabb. 109b, v. בנגד.

אַבְנֵט m. (b. h., בנט, √בט, cmp. בטן) *belt.* B. Kam. 94b. Yoma 6a; 12a; a. fr.—*Pl.* אַבְנְטִים. Zeb. 18a.

אָבַק, *Pi.* אִיבֵּק, אַבֵּק (denom. of foreg.) *to cover with powder*, esp. plants, for fertilizing. Shebi. II, 2 מְאַבְּקִין (cmp. Y. Gem. a. l.). M. Kat. 3ª. Y. Sabb. VII, 10ª top. —Part. pass. מְאוּבָּק *powdered.* Y. Bicc. I, 63ᵈ bot. מאונקות (read מְאוּבָּקוֹת) grapes fertilized with powder. [Ar. "to remove the dust"(?)]

Hithpa. a. *Nithpa.* נִתְאַבֵּק, תִּתְאַבֵּק *to be covered*, or *cover one's self with dust.* Gen. R. s. 43.—Metaph. *to sit at one's feet as a disciple.* Aboth. I, 4.

אָבִיק, אָבַק (√אב, עב, cmp. אבך, חבק) 1) *to entangle, twist, twine.* Men. 42ª אביק לחו מיבק (perh. אַבֵּיק *Pa.*) he twined (the show-fringes) with loops.—2) (neut. v.) *to be attached to, cling to* (idolatry etc.). Snh. 64ª; Ab. Zar. 14ᵇ. Ib. 17ª א׳ בה מובא he was very deeply attached to sensuality.

אַבְקָא, אָבָק ch.=h. אָבָק. Targ. Ex. IX, 9; a. e.

אבק Tosef. Mikv. V, 7, read אָבִיק.

אַבְקָא, v. אָבָק ch.

אבקאות, v. אָבָק h.

אֲבָקָה f. (b. h.; v. אָבָק) *spices, spice-box.* Fig. אַבְקַת רוֹכֵל (peddlar's spice-box) *a great scholar.* Cant. R. to III, 6 end.

אֶבְקוֹלָס pr. n. m. (Εὔκολος) *Eucolus*, father of R. Zechariah. Git. 56ª; Lam. R. to IV, 2. Tosef. Sabb. XVI (XVII), 6 (Var. אבטולס, אבריקלוס). Cmp. אפריקולוס.

אבקת Men. 33ª, read אבקתא, v. next w.

אֲבָקְתָא f. pl. (אֲבַק) *loops, leather rings*, on bedsteads for the reception of cords; in door cases, for hanging doors in. Ned. 56ᵇ; Snh. 20ᵇ. דרגש בא׳ . . . . . a couch is called *dargesh*, when it is carried in and out (to be put up and taken apart) by means of loops (through which the cords are fastened); opp. *mittah*, v. בְּזִיזְנָא.—Men. 33ª, Erub. 11ᵇ ed. (Ms. M. אנקתא, v. Rabb. D. S. a. l. note), explain. תרכי צירי 'an indication of hinges'.—Macc. 23ª (*loops* in the punishing scourge).

אבר or יבר Hif. הוֹבִיר, v. בּוּר.

אָבַר (√אב, v. אבב; cmp. גבר, חבר) *to be bent, pressed, thick.*

Pi. אִיבֵּר, אַבֵּר 1) *to strengthen, harden* (cmp. אמץ). Snh. 109ᵇ (play on *Abiram*, Num. XVI, 1) שאי׳ לבו מ׳ וכ׳ Ms. M. (Rashi לבבו, ed. עצמו) he hardened his heart against repentance.—2) (denom. of אֶבְרָה) *to measure wings, to define city limits, for Sabbath distances, in cases of wing-like projections beyond the line.* Erub. V, 1 כיצד מְאַבְּרִין (accord. to Rab's spelling, while Sam. read מְעַבְּרִין, v. Y. ib. 22ᵇ, Bab. ib. 53ª) how do we measure outskirts of a city in order to draw the Sabbath line?; v. etymol. definit. Y. a. Babl. ll. cc. a. Y. Ber. VII, 12ᶜ top.—3) (b. h. Hif.) *to soar, take wings.* Gen. R. s. 42 (play on *Shemeber*, Gen. XIV, 2) שְׁמָאבֵּר וכ׳ Ar. s. v. שמאבר (ed. שחיה פורח) he took wings to fly and obtain wealth.

נִימוֹס, אַבְנִימוֹס pr. n. m. *Abnimos, Nimos*, a gentile philosopher, friend of R. Meïr [prob. identical with the cynic philosopher *Oenomaus* of Gadara]. Gen. R. s. 65; a. e. א׳ הגרדי. Ḥag. 15ᵇ ג׳ הגרדי.

***אבניתא** Targ. Y. II Deut. XIV, 18, read with Y. I אֲכִמְתָא, v. אוּכָּ׳.

אוֹבַנְתָּא, אַבַּנְתָּא f. (בין) *understanding, speculation.* Meg. 24ᵇ בא׳ דל׳ תלי (Ms. M. באוב׳) it depends on the speculative faculty (not on the physical sight). Ab. Zar. 28ᵇ באו׳ דל׳ תלי (Ms. M. בליבא תליא, cmp. Tosaf. a. l.) an affection of the eye-sight is connected with (has influence on) the mental faculties; (oth. opin., cmp. אֹבֶן, *the fat surrounding the heart*).

אָבַס (b. h.; √אב, cmp. אפץ) *to stuff; to fatten, feed* (act. a. neut.) B. Mets 86ᵇ (expl. ăbusim, I Kings V, 3) שאובסין אותן בע״כ which people fatten with force. Ib. שא׳ ועומדין וכ׳ that stand feeding as they please. Sabb. XXIV, 3 (155ᵇ) אין אובסין וכ׳ you must not (on the Sabbath) stuff the camel; expl. ib. you must not make אֲבוּס בתוך וכ׳ a manger of her stomach (fill up to swelling); a. fr.—Part. pass. אָבוּס (=שׁוֹר). Meg. 9ª, a. e. (one of the changes said to have been made by the authors of the Septuag.).

אֲבַסְקַנְטָה (ἀβάσκαντα) *unbewitched! may no harm befall you!* Y. Ab. Zar. I, end, 40ᵇ א׳ לא אמר he did not say *abascanta*, but etc. Y. Ber. IV, 13ᶜ top (corr. acc.).

חֲבֵעַ=אַבֵּעַ, v. נבע.

אַבְעַבּוּעִין m. pl. (בוע) *blains, pustules.* Targ. O. Ex. IX, 9 (Var. אֲבַעְבּוּעַיָּן f. pl.).

אַבְעַד, v. בְּעַד.

אוּבְעָדָה, אַבְעִידָה f. (בָּעָה) *search, begging, the appearance of the poor for their share in the crop. Pl.* אַבְעִידוֹת. Peah IV, 5 ג׳ אב׳ וכ׳ (Y. ed. IV, 3 אוב׳) three times a day the poor would come (cmp. etym. Y. ib. 18ᵇ top). [Oth. comment. ref. to etym. in Y. l. c. a. Targ. Obad. v. 6: "the owner appears" &c.]

אַבְצָא m. (=אבעצא, cmp. בעץ) *tin.* Targ. O. Num. XXXI, 22.

אָבָק m. (b. h.; v. אָבַק, cmp. עשׁן), *(thick, whirling) dust, powder.* Sabb. III, 3 אָבָק דרכים the (heated) sand on the roads. Ḥull. 91ª. Cant. R. to III, 6; a. fr.—א׳ חסופרים *the refuse of writing material*, or *the colored sand strewn over the writing.* Sabb. XII, 5 כתב במשקין וכ׳ if one writes (on the Sabb.) with a fluid or sap of fruits (instead of ink), or in the sand on roads or in the writer's powder.—Trnsf. (cmp. אָבַק) *connection, something akin to, shade of*, as א׳ לשון הרע a shade of slander; א׳ רבית a shade of usury; א׳ של שביעית an agricultural occupation indirectly related to those forbidden in the Sabbath year; v. infr.—*Pl.* אֲבָקוֹת. Tosef. Ab. Zar. I, 10 ארבע א׳ הן (ed. Zuck. אבקאות) the word *abak* in its figur. sense is applied to four things; cmp. B. Bath. 165ª; B. Mets. 61ᵇ; 67ª; Succ. 40ᵇ.

אברוכסים, v. בריכסון.

אבדומא, אברומא f. *hash or brine of a certain fish* (Ἀβραμίς?). Succ. 18[a] (Ms. M. a. ed. אבד, v. Rabb. D. S. a. l.) [Rashi: *'a very small fish'*.]

***אַבְרוֹסִי** m. (prob. a. geogr. term) *ibrosi*, name of a species of olive of medium size, also called אֲגוֹרִי q. v. Ber. 39[a] its name is not *egori*, אלא א׳ וכ׳ Ms. M. (ed. אברוטי, Ar. ed. Koh. אברוצי) but its original name is *ibrosi* or as some say סַבְרוֹסִי Ms. M. (ed. סמוסי); Y. Bicc. I, 63[d] bot. אוורוס).

אברוקלון, v. אַמְבּוּרְקְלוֹן

אַבְרוּרֵי, v. אַבְרְוָורֵי.

***אַבְרוֹשַׁךְ** m. (Pers. âfrôsah) *a dish of flour, honey, and oil;* a word in a marginal note in Ms. M. to Ber. 37[a], quoted in Ar. and in Rashi to 36[b] bot. (אברוש״ך, corr. acc.), defining חביץ קדרה. V. Rabb. D. S. a. l.

***אברות, אַבְרוֹת**, Tosef. Neg. VIII, 2, v. בְּרוֹת.

***אַבְרִזִין** m. pl. (בזא II, v. בְּרָזָא II; cmp. h. equiv. עוֹבְדָה, עוֹבְצָא) prop. *cutting, trimming*, hence *fur trimmed of its extremities (and pinked)*, in gen. *carriage-robe, cover* [R. Hai Gaon declares our w. to be Persian, v. Ar. ed. Koh. s. v., a. Fl. to Levy Targ. Dict. II, 579[b].] B. Kam. 66[b] מעיקרא קרו וכ׳ (Ms. M. אברזיד) before its use was determined upon it was called *mishkha* (skin), and now (even before the trimming is done), it is called *ăbirzin* (fur, robe). V. קִרְצוּעַ.

***אַבְרִיוָאת** *Pl.* fem. אַבְרִיוְתָא (v. בַּר II) lit. *outside places*, hence *villages, cottages.* Y. Ber. VI, 10[a] [Comment. *'to take refreshments'*, v. אִירְבְּרֵיָא].[אבריואה Cant. R. to II, 14, read אִירְגַּרְיָא, v. אִירְגַּר.]

אַבְרִיקִין, Y. Sabb. XVI, 15[d], v. אַבְרְקִין.

אברית, v. אַבְרוֹת.

אַבְרֵךְ (Gen. XLI, 43) *Abhrekh*, a title; homiletically defined אַב בחכמה ורַךְ בשנים *father* in wisdom, *tender* in years. Gen. R. s. 90.

***אַבְרַנִי** m. (prob. fr. אֵבֶר; *well-winged*) name of a *bird*, prob. *sea-mew.* Yalk. Esth. 1054; (Esth. R. to III, 6 עוף).

***אַבְרְנִים** (?) (Pers., v. Fl. to Levy Talm. Dict. s. v., a. Lagarde Ges. Abh. vol. 23) *half-done meat.* Pes. 41[a] (explain. נָא Ex. XII, 9) כדאמרי פרסאי א׳ (Yalk. Ex. 197 כד׳ אינשי) as the Persians say *abarnim.* [כדאמרי פרסאי does not necessarily refer to the Persian language, cmp. דְּבִיר. Perh. our w. is a Hebrew expression known among Persian Jews, and a compound of אֵבֶר נִים (=נאים, נעים) *a tender piece.* Cmp. בְּנָאִים.]

אַבְרַנָּסִי, v. אַוְרַנּוֹס.

אברסקין, v. אוורקסין.

אֵבֶר ch. Ithpe. אִתְאֲבַר (v. next w. a. foreg.) *to be winged, to soar.* Targ. Job XXXIX, 29.

אֵבֶר, אֵיבָר (בָּנָה, בֵּן, v. אָבַר; cmp. בֵּן) m. (b. h. *wing*, 1) *limb, part.*—א׳ מן חחי a part cut off from a living animal. Ḥull. 101[b]; a. fr.—2) *membrum genitale.* Snh. 107[a]. Y. Keth. V, 30[b].—3) *town quarter, projecting outskirts* (v. אָבַר *Pi.* 2).—א׳ *limb by limb*; *piecemeal.* Sabb. 40[a]. Y. Yoma VI, 43[d] bot. Koh. R. to X, 15.—*Pl.* אֵבָרִים, אֵיבָרִים, אֵיבָרִין *limbs, parts* (of an animal). Shek. VII, 3 meat found א׳ in entire limbs (opp. חתיכות cut slices). Sabb. 82[b] אינה מטמאה לא׳ Ms. M. (ed. אינה לא׳) does not make unclean when dismembered. Kel. XVIII, 9 (parts of a bedstead).—א׳ א׳ as sing. Ḥull. 11[b]. Treat. S'maḥ. II, 12.—Ber. I, 1 the fat וא׳ and other pieces of the daily offerings. Ohol. I, 8 רמ״ח א׳ 248 limbs (joints).—4) *balance of a load, ballast.* Sabb. 154[b], v. חֵבֶר.—Ch. אֵיבְרָא.

אֵבֶר m. (v. אָבַר; b. h. עֹפֶרֶת) *lead.* Snh. 52[a] פתילת א׳ של a string (bar) of lead. Ḥull. 8[a] א׳ מעיקרו lead directly from the mine (hot). Y. Sabb. VII, 10[b] bot. Kel. XIV, 5 חא׳ שבצד וכ׳ the lead hanging down from the neck of the animal (as ornament or mark). Git. 19[a]; Sabb. 104[b] כתבו בא׳ if he wrote the document with lead (solution); a. fr.

אֵבֶר, אֵבְרָא (אַבְרָא) ch. same. Targ. Ex. XV, 10. Targ. Y. Lev. XX, 14; a. e.—Snh. 64[a] שדיוהו וכ׳ cast ye him into a kettle (of lead) וכסיוהו וכ׳ and cover him with lead (or heavy load; ed. שדיוה incorr.; Ms. M. omits דאבראי; oth. var. v. Rabb. D. S. a. l.). Git. 19[a] בא׳ (writing) with lead pencil, במיא דא׳ with a solution of lead.

אֵבְרָא *limb*, v. אֵיבְרָא.

אַבְרָא, v. אִיבְרָא.

***אַבְרָא**, Targ. Prov. XXX, 31 Ms. *the cock*, cmp. אבר a. גבר; v. אַבְּרָא.

אַבְרָאי adv. (בר) *outside*, freq. with prefix מִ־, opp. אגואי. Ḥull. 130[ab] Ab. Zar. 2[b] למיתב מלכא מא׳ for the king to wait outside (of the court-room). R. Hash. 8[b] למיקם . . . א׳. Ber. 18[b] יתיב א׳ sat outside (of the gathering of the righteous in heaven). Cmp. בְּרָאי.

אברוגני, אברגני, Erub. 62[a], Var., v. אַבּוּרְגְּנָא.

אַבְרוּוֵי, v. ברי ch.

אַבְרְוָורֵי, אַבְרוּרֵי m. pl. (denom. of אבר, cmp. חברורי) 1) (cmp. אָבַל Pi.) *wings* or *corners of city walls* (h. פִּנָּה), *pinnacles, mural turrets.* Sabb. 11[a] ed. (Ar. אבראורי, read אברואורי; Ms. M. אַוְרְוָורֵי; Var. lect. v. Rabb. D. S. a. l. note) 2) (v. אָבַר a. חָבַר) *balance, freight arranged for balancing, ballast.* B. Bath 24[b] אימור באברו׳ דהוו מנחי Ms. M. (ed. באברו׳) I may say, the small kegs were placed among the large for balancing purposes.

אַבְרוֹסִי, v. אַבְרוֹסִי.

בִּרְקִין, אַבְרְקִין m. pl. (פרק=ברק; cmp. בקר=פקר, v. אפקרסין) *underclothes, inexpressibles, breeches* (cmp. Lat. bracæ, braccæ—of Oriental origin). Y. Sabb. XVI, 15^{d} שני א׳ Ar. (ed. Krot. אַבְרִיקִין; Bab. ib. 120^{a} ב׳ פרגד, Ms. M. פרגוד, Ar. פרגודין; Rashi *genouilliers*, a. German *Kniehosen*). Y'lamd. B'resh. quot. in Ar. (expl. פטרשיהון Dan. III, 21) ב׳ הנתונות וכ׳ (fem.) the underclothes put around their loins.

אַבְרְתָּא, אַבְרְתָּה f. pl. (בריר, v. אִרְבְּרָא, a. הַבְרָאָה) *hyssop* (used against indigestion &c.). Sabb. 128^{a} (explaining אֵזוֹב). Ib. 109^{b} אברתה (mentioning two species, one named אזוב=בר־הימג, the other אזוב יון=בר־הינג). Ab. Zar. 29^{a} Ms. M. a. Ar. (ed. אבדרא).

אֲבִישְׁנָא, אַבְשׁוֹנָא m. (יבש=אבש) *something dried; parched* or *dried ears of grain*. Meg. 7^{b}; Ps. 39^{b} קמחא דא׳ flour of roasted ears. Ib. 40^{a} חצבא דאבשו׳ Ar. (ed. אבו׳) a basin wherein ears are roasted.

אֲבִישִׁין, v. אוּבְשִׁין.

אָגָא (עָגָה) (Samar. אגה rendition of b. h. נקב; cmp. הָגָה) *to spell* (letters), *blaspheme, swear*. Snh. 101^{b} תנא Ar. (ed. עגה), the Boraitha remarks (to תהוגה as in Mishn. a. l.) this (condemnation of one uttering the name of the Lord) refers to the country (not the Temple), and in the sense of Samaritan *aga* (swearing). Cmp. Y. Snh. X, 28^{b} top כגון אילין כותאי וכ׳ in a way as those Samaritans swear.

אגאלוגין, אגאלוגין Gen. R. s. 28, beg., read אֵילוֹגִין.

אַגַּב (contr. of עַל גב=אל גב, cmp. אר־) prop. *on the back, on top of*, hence, *upon, on the basis;* (logic.) *by dint of, on account of; by the way of*. Snh. 95^{b} א׳ אורחך while on thy road, i. e. *incidentally, occasionally*. Freq. א׳ אורחא, v. אוֹרְחָא.—B. Mets. 21^{b} דיקרירי א׳ *because* they are heavy.—Ib. 11^{b}, a. fr. מטלטלין א׳ מקרקעי the sale of movable chattel made binding by dint of immovable property jointly sold; cmp. קַרְקַע.—Kid. 26^{b} א׳ אחר by means of somebody else (taking possession in behalf of the absent person). Ib. 27^{a} מי בעינן א׳ is it necessary that he must say, 'Acquire movable by dint of acquiring landed property'?—Pes. 113^{a} כל א׳ גביא בעיא every claim the legality of which rests on some additional circumstance (e. g. a loan collectible only on producing the note of indebtedness) requires collection (cannot be considered actual property until collected).—Sabb. 116^{a} א׳ כתב חוא דקדוש the parchment is sacred only on account of the sacred character of what is written on it.— Shebu. 40^{b}, v. גְּרָרָא; a. fr.

אַגַּבָּא, v. גַּבָּא.

אגבאסמס, v. אָגוּסְטוֹס, end.

אַגְבִּין* m. (=אוֹגְבִין, h. גָּבְרִית, גָּבְעוֹל) *calix* or *corolla* of flowers. Y. Kil. IX, 32^{a} top קסריי א׳ the *cissaros blossom* (v. Lat. Dict. s. v. *cissaros*, Gr. Dict. s. v. κρυσάνθεμον) "a woolly substance growing on stones at the Dead Sea, looking like gold, and being very soft; its name is כלך (χάλκη, κάλχη) and it resembles sheep-wool".—(R. Ash. a. l. in Mishn.). Y. Sabb. II, 4^{c} top אנב׳ ק׳, corr. acc. [Var. lect. אצבין=אַצְוָוא, ?אגטין.—Sabb. 20^{b}, our w. appears as גושקרא, גשקרא, obviously a corruption of *cissaros;* Rashi ib. expl. 'the shell of the cocoon', prob. confounding with *chrysallis* which is likewise named from its gold color.]

אָגַד I (√אג, sec. r. of אוג, v. אוּגָּא, cmp. חגר, אגר, עקד) 1) *to twine around, tie up; to close, forbid*. Succ. III, 1; a. fr.—Sabb. 60^{a} אוֹגֶדֶת בו וכ׳ Ar. (ed. אוגרת, Ms. M. חוגרת) she fastens her hair with it.—Pes. 87^{a} בנות ישראל שאוֹגְדוֹת וכ׳ ed. (Ms. M. שמגידות . . . בחורות, v. Hif.) the maidens in Israel who forbid intimacy to their betrothed. Erub. 21^{b} ל״א אוגדות ed. (missing in Ms. M.). —2) (denom. of אֲגוּדָּה) *to form a union* or *faction*. Sifré Deut. 294, v. Nif. [B. Bath. 14^{a} לוחות אוגדות, v. אָגַר a. אָכַל.]

Nif. נֶאֱגַד *to be tied up, united* &c. Maasr. I, 5 ירק דחנ׳ משרֶאֱגַד vegetables ordinarily put up in bunches, are subject to tithes from the time they are tied. Y. Erub. III, 20^{d} top.—Sifré Deut. 296 שלא תאגוד עליך אגודה (read תֵּאָגֵד) no alliance (of the surrounding nations) shall be formed against thee.

Hif. הֵאֱגִיד, contr. הֵיגִיד, part. מֵיגִיד, מַגִּיד, *to tie up, fence in, forbid*. Erub. 21^{b}; Pes. 87^{a} Ms. M. (play on מגדים Cant. VII, 14) שמֵּגִידוֹת וכ׳ who forbid &c., v. supra (Rashi: שמַּגִּידוֹת, v. נגד, who announce their menstruation); v. אָגַד II.

אָגַד I ch. same *to tie*. Part. pass. אָגִיד. Yeb. 39^{b} הא אֲגִידָא ביה is she not tied to him?, hence he *must* marry her.

אָגַד II (√גד, v. נגד a. גדל), Hif. הֵגִיד *to stretch, prolong, postpone*. Erub. 21^{b}; Pes. 87^{a} (Ar. s. v. גד, v. however אָגַד I) שמַּגִּידוֹת וכ׳ who postpone (reserve) sexual intimacy for their husbands. Y. Keth. V, 29^{d} bot. אנא מֵיגַּדְנָא וכ׳ I will extend (spend all the time of) my widowhood in my husband's house.

אָגַד II ch. same; *to be lengthened*. Targ. Y. Ex. XIX, 13; Deut. XXX, 6. Denom. אוֹגְדוּתָא.

אַגְדָּא, אַגַּד III m. (foreg.) *long staff*, whence 1) *crutch*. Targ. II Sam. III, 29 (some ed. אגר).—2) *pole* used as a yoke to carry burdens on the shoulder. B. Mets 83^{a} דדרו בא׳ Ar., Ms. H., Oxf. &c. (Ms. M. אירגרא, ed. אגרא, v. Rabb. D. S. a. l. note) who carry a burden on a yoke. Bets. 30 ^{a}(v. Rabb. D. S. a. l. note 3); Sabb. 148^{a} Ms. M. marg. אגרתא! (v. Rabb. D. S. a. l. note 6). V. חַגְדָּא.

אֲגַד (אִגֵּד) m. (אגד I) 1) *tie, knot*. Succ. 10^{b}, a. fr. חותרי אגדו צריך א׳ must be tied together. Ib. בניטל באגדו sq. חוטר אגדו if the tie of the Lulab became loosened. Erub. 101^{b} (a. twice אִיגֵּ׳, Rabb. in D. S. a. l. באוגדו) when the door pin is handled by pulling the cord knotted to it.—2) *bunch*. Y. Ter. II, 41^{b} א׳ שנטמא a bunch of herbs that became unclean.—3) surgical *bandage*. Sabb. 53^{a}.

אִיגֵּד, אֲגֵד ch. same. Succ. 33^{b} אי׳ מעליתא וכ׳ (fem.!) it requires a substantial binding.

אַגָּדָא, v. אֲגַד III.

אַגָּדָה, or **אֲגָדָה** f. (נגד, נ absorbed or dropped = חַגָּדָה) *tale, story, lesson*, esp. *Agadah*, that class of Rabb. literature which explains the Bible *homiletically*, opp. to *Halakhah* or *legal interpretation* (שְׁמוּעָה, הֲלָכָה). M. Kat. 23[a] שמ׳ וא׳ a legal tradition and an Agadah (homily). Y. Yeb. XII, 13[a]. Y. B. Bath. VI, 15[c] מסורת א׳ הרא it is a traditional Agadah.—Y. Git. IV, 45[c] בא׳ מאן ... דייק לן who among us can enter into what thy grandfather said?—בעל א׳ a lecturer on Agadah. Gen. R. s. 94; a. fr.—אַגַּדַת תלים the Agadah on Psalms. Ib. s. 33.—*Pl.* אַגָּדוֹת, אַגָּ׳. Lev. R. s. 22, beg.; a. fr.—Cmp. אֲגַדְתָּא.

אַגָּדָה, pl. אֲגֻדּוֹת Tosef. Makhsh. III, 8 ed. Zuck., v. אֲגֻדָּה.

אגדון, אגדר, v. אִגְּרוּ.

אגדיס, v. חַגְדָּס.

אַגְדִּירְקוֹס (אֲגַדִּירָקָס, popular corrupt. אגד׳, cmp. אַגְדִּירְסְקָר) m. (ecdicus=cognitor sive defensor civitatis, esp. in Asia Minor) *state's agent, syndic.* Gen. R. s. 12 א׳ ממונה על ביא שלח (ed. אגר׳; ברית שלו, corr. acc.) when an ecdicus is in the country, he holds the authority over the public road (curator viæ, v. בְּרָא). Yalk. Ps. 794 (a. Ar.) אגר׳, corr. acc.—*Pl.* אַגְדִּירְקִין, אג׳. Cant. R. to VII, 9 (ed. אנ׳).

אַגְדָּנָא m. (v. גַּד I a. גִּידָּא, P. Sm. 23) *worm-wood* (Rashi: *horehound*). Ab. Zar. 29[a] Ar. a. ed. (Ms. M. אוגרנא, with ר), in a prescription against asthma. Targ. Y. I Deut. XXIX, 17 אגר׳ (Var. אגד׳); ed. Vienna pl. אַגְדְּנַיָּא (אגר׳).

אַגַּדְתָּא f. ch. (=h. אַגָּדָה) 1) *Agadah, homiletic literature.* B. Kam. 60[b] opp. שמעתתא. Sotah 49[a] ירא שמירה רבא דא׳ (abbr. יה״ש״ר) the *kaddish* (prayer) after lectures. Y. Sabb. XVI, 15[c].—2) *the Haggadah*, i. e. *the recitations for the Passover night.* Ps. 115[b] א׳ והלילא Haggadah and Hallel. Ib. 116[b] מאן דאמר א׳ וכ׳ who recited the Hag. in the house of R. Joseph (who was blind)?

אַגָּה m. (אָגָה *to sting*, v. אָגָא, √אג=חג, v. חגג) *thorn, thorn-bush.* Y. Shebi. VII, 37[b] top.—*Pl.* אֲגִין. Y. Kil. V, 30[a] bot.; v. חִרְגָּה.

אַגָּאי adv. *inside, amid*, v. אַבְרָאי. Hull. 130[ab]. Cmp. גַּוַּ׳.

אַגּוּנָא m. (אגג, v. אֲגָה=h. חֹגֶג q. v.) *cleft, fissure.* א׳ דמיא *cataract, water-falls* (issuing from a fissure). Lam. R. to I, 17 (play on *hogeg* ibid. Ps. XLII, 5) כחדרן א׳ וכ׳ Ar. like the cataract that rests neither &c. [Ed. געגעא].

אֲגוּד m. (אגד I) *band.* Y. Sabb. VI, 8[a] bot.; Y. Yeb. XII, 12[d] top א׳ מלבינקי a band (of bast) with which mala punica (pomegranates) are tied together.—*Pl.* אֲגוּדִים, const. אֲגוּדֵי. Peah VI, 10 א׳ השום stalks of garlic plant used for tying bunches; [oth. opin. bunches of garlic on one stalk], opp. to אגודות tied bunches. [Tosef. ib. III, 8 ed. Zuck. אוגודרי, *piles* of garlic, v. אֲגוֹר.] [Num. R. s. 4 beg. חמרם אגודריהם, v. אֲגוֹרִי.]

אֲגוּדָּה f. (b. h. אֲגֻדָּה, v. foreg.) 1) *bundle, bunch.* B. Mets. I, 8. Succ. 33[b] כא׳ של וכ׳ as a bunch of herbs is tied; a. fr.—2) *band, union; faction.* Lev. R. s. 30; Gen. R. s. 88 א׳ אחת one brotherhood.—*Pl.* אֲגוּדּוֹת. Peah VI, 10; v. foreg. Makhsh. VI, 2 א׳ של ברית וכ׳ (herb) bunches which have been lying in the market houses; v. Tosef. ib. III, 8.—Yeb. 13[b] (ref. to תתגדדו Deut. XIV, 1) לא תעשו א׳ א׳ do not form yourselves into religious factions. Ber. 4[a] א׳ א׳ in companies (amusing themselves).—3) בֵּית א׳ pr. n. of a family, *Beth-Aguddah.* Mass. Sof'rim IV, 1 של ב׳ א׳ ... the scribes of the family Beth-Ag.

אֲגוּדָּל m. (=גּוּדָּל) *thumb.* Yoma II, 1. Cant. R. to III, 6.

אֱגוֹז m. (b. h.) *nut.* Git. 64[b] (as signs of mental responsibility) א׳ ונוטלו if you throw a nut to it, and the child picks it up (at the same time throwing a pebble away); a. e.—*Pl.* אֱגוֹזִים, const. אֱגוֹזֵי. Orl. III, 8 נתפצעי חא׳ when the nuts are burst open. Ib. 7 אגוזי פרך crack-nuts (eatable); a. fr. [Tosef. Sabb. XIV (XV), 1 אגוז שבספרינה ed. Zuck., read אוֹגֵן, v. הוֹגֵן.] [For etymol. cmp. אֶגֶס.]

אֱגוֹזָא ch. same; also *nut-tree.* Keth. 77[b] גירדא דא׳ scrapings of the bark of a nut-tree; v. אזגא.—Cmp. אַמְגּוּזָא, גּוּזָא.

אֱגוֹזָה f. (v. אֱגוֹז) *nut-tree.* Cant. R. to VI, 11.

אגזטרי, v. אֲכְסִיגְרוֹן.

אַגְרִיסְטוֹר* m. *Quæstor.* Gen. R. s. 12, v. אנגיטוס a. אָגוֹסְטוֹס, end.

אַגְוֹמִין (ἄγωμεν, fr. ἄγω) *up! come on!* Gen. R. s. 78.

אָגוֹן m. (ἀγών) *assembly*, esp. *public games.* Y'lamd. Emor (quot. in Ar, missing in Tanh.) א׳ נעשה במדינה.

אגונה Tanh. Mishp. 1, read אֲנוּנָה.

אָגוּסְטָא, (אגוסטה) f. *Augusta*, title of a female member of the imperial family (of Rome), in gen. *princess* &c. Esth. R. to I, 9. [Tan׳h. Vaëra 8, א׳, read טוס . . .]

אָגוּסְטִין, אָגוּסְטָאן* m. (Augustanus, Augustianus) *a servant in a colonia Augustana*, (perhaps identical with Curialis or Decurio; cmp. Gibbon, ed. Milm. II, 142 sq., Amer. ed.). Snh. 26[a] טאן וכ׳ ... יכול לומר Ms. M. (Ms. C. a. F. יסטון . . ed. אגריסטין, corr. אגוסטרין) he may say (as an excuse for tilling in the Sabbath year), I am merely an imperial servant in the estate.

אגוסטולי, Gen. R. s. 1, v. אגוסטלי.

אָגוּשְׁטוֹס (אגושטוס) m. *Augustus*, title of the Roman emperor, in gen. *ruler, sovereign.* Y. Ber. IX, 12[d] bot. as one uses indiscriminately בסילוס קיסר א׳

(βασιλεύς) Basileus, Cæsar, Augustus; Gen. R. s. 8 (corr. acc.). Ex. R. s. 23, beg.; a. fr.—[Gen. R. s. 12 א׳ במדינה ed. (Ar. אגבאסטס) read אַגְוּיסְטוֹר or אַגְבָּאיסְטוֹר v. אנגריטוס.]

אֲגוּסְטְיָאנִי m. pl. *Augustiani,* a Prætorian legion entitled to proclaim the emperor. Esth. R. to I, 3, end דקומריני א׳ the Decumani (or Decimani) and the Aug.—Gen. R. s. 94 גאו׳ (corr. acc.); v. Sachs. Beitr. I, 113 sq.

אֲגוּסְטָלָא, v. next w.

אֲגוּסְטָלִי* m. (Augustalis). *Præfectus Augustalis,* title of the prefect of Egypt. Gen. R. s. 1. ed. (Var. אגוסטולי, Ar. אגוסטלא).

אֲגוּסְתָא Ex. R. s. 8 some ed., read אגוסטוס.

אֲגוּף m. (גּוּף I, גפף) 1) *sexual intercourse.* Y. Git. VII, 48^{d} לשייר לו אֲגוּפָהּ to reserve to himself the right of embracing her; Y. B. Bath. VIII, 16^{c} top גופה.—2) *door-stop,* v. אַגָּף.—[אֲגוּף v. אַגָּף.]

אִיגּוֹר, אֲגוֹר m. (אגר I) *heap, hill.* Tosef. Shebi. III, 3 ואי׳ יוצא וכ׳ ed. Zuck. (Var. ואירגד) and a mound (of arable ground) rises out of it (the rock).—*Pl.* אֲגוֹרִים, אֲגוֹרִין; const. אֲגוֹרֵי. Tosef. Peah III, 8 אוגורי חשום ed. Zuck. (Var. אגידות, אגודות, ed. אגודי, v. אֲגוֹד) heaps of garlic on the field, not yet bunched.

אִיגּוֹרָא, אֲגוֹרָא I ch. same; esp. *heathen altar* (cmp. b. h. גַּל). Targ. Jud. VI, 25; a. fr.—*Pl.* אֲגוֹרִין, אִיגְ׳, אֲגוֹרַיָּא, אִי׳. Targ. II Kings XXI, 3; a. fr.

אֲגוֹרָא II f. (ἀγορά) *market-place, court-session, court. Pl.* אֲגוֹרָאוֹת Git. 88^{b} א׳ של נכרים (ed. אגוריאות corr. acc.) gentile courts.

אֲגוֹרָה* f. (אגר) prop. *store-room,* hence *the compartments of the nut-shell. Pl.* אֲגוֹרוֹת. Pesik. R. s. 11 as the nut has ארבע׳ four compartments (Yalk. Cant. 992 מגורות).

אֲגוּרֵי inf. of אָגַר.—אגורי for אֲגִירֵי, v. אָגִירָא.

אִיגּוֹרִי, אֲגוֹרִי m. (v. אֲגוֹרָה, אָגוֹר) *fit for storage, of good quality.* Kel. XVII, 8 the olive (as a size standard) . . . neither large nor small, but of medium size, זה א׳ which is the kind called *egori.* Ber. 39^{a}; Y. Bicc. I, 63^{d} (etymol. explan.); v. אֲבַרוֹסְקִי. Yalk. Deut. 851 זית א׳. Gen. R. s. 91, end מור אי׳ myrrh fit for storage. —*Pl.* אֲגוֹרִין Num. R. s. 4 beg. חטרם אגודיהן, read אֲגוֹרִין חם are all storage wheat (opp. טרינופת). Cmp. אגרו.

אִגּוּרִיאוֹת, v. אֲגוֹרָא II.

אִגּוּשְׁטוּס, תוס...., v. אָגוּסְטוּס.

אֲגַח, אָגַח, v. גּוּחַ.

אֲגִיחָא, אֲגָחוּתָא (אֲגִיחׁ) f. (גוח, גגח) *fighting.* Targ. Ps. CX, 3; a. e.

אִגְמִין, Snh. 91^{a}, v. לְגָמִין;—Y. Kil. IX, 32^{a} v. אַגְבִּין.

אַגְמַרְגְּמָא m. (καταῤῥάκτης, *cataracta*) *cataract, cascade.—Pl.* אַגְמַרְגְּמָיָא Y. M. Kat. I, beg. 80^{b} אילין א׳ מה דע׳ what is your opinion about those cascades?

אֲגִירָא, v. אוּגְרָא.

אֲגִירָה, v. גּוּחַ.

אֲגִירוּתָא, v. אַגְרוּתָא.

אגין Tanh. Emor. 18, v. בְּאוּרִין.—Y. Sabb. II, 5^{b} כפר א׳, read חָנוּן=אָנוּן Gen. R. s. 6.

אַגֵּין* (denom. of אגן, אוגנא, Pa.) *to form disks* or *cakes* (of wax). Y. Sabb. VII, 10^{b} bot. חחן דא׳ גיר קרירין he who forms cakes of wax dust (on a Sabbath).

אגינו Gen. R. s. 56, some ed. אגינו—a corrupt passage, prob. to be read: ששמר את גנו משבולת הנהר וחקקם את גן בנו עמו.

אָגִיס m. *wife's brother* or *kindred, brother-in-law,* v. גִּיס. Snh. III, 7 ed. Y.; a. fr.

אגיסטין, אגיסטון v. אגוס׳.

אגיסטרין, v. אֲגִיסְטְרִין.

אֲגִירָא, אֲגִירָא, אָגִיר (אֲגַר) m. (אגר) *hired man, laborer.* Targ. Job VII, 1; 2; a. fr.—*Pl.* אֲגִירֵי. B. Mets. 76^{b} sq. (interch. in ed. with. אגורי, corr. acc.).

אגיריסין*, m. pl., a corruption of a geographical term, perh. אפירוטין (Ἠπειρῶται) (steeds) *of Epyrus.* Targ. Jer. V, 8 (h. text מְשֻׁכָּרִים).

אגיש Lam. R. to I, 21; Pesik. Anokhi p. 138^{b}, v. גּוּשׁ I.

אִיגְלָא, אֲגָלָא m. (v. גלל, גַּל) *outside-door, city-gate.* —*Pl.* אִיגְלֵי, אֲגָלֵי. B. Bath 8^{a} הכל לאו׳ גפא Ar. (ed. לאג׳ all must contribute towards keeping the city gates in repair.; B. Mets. 108^{a} (Ms. M. גַּגְלֵי).

אגלווקי, v. גּוּאַלְקָא a. חֻבָּר.

אֲגָלִים m. (b. h.; אגל, sec. r. of אוג, cmp. גוג, חוג, עוג) *rounded things, rain-drops.* Hag. 12^{b} עלירית א׳ (allus. to Job XXXVIII, 28) the upper store in heavens containing the rains. [V. Var. lect. in Rabb. D. S. a. l. note 200.]

אגלין read אֵילוֹגִין.

אֲגַלְפוּתָא f. (גלם) *engraving, setting.* Targ. Y. Ex. XXXI, 5.

אגלקי, v. גּוּאַלְקָא.

אֲגַם I (h. יגם; √גם, v. גמם, גום) *to be bent,* whence *to be in grief.* Targ. Ps. CXIX, 28.

אֲגַם II m. (b. h.; v. foreg. a. אַגְמוֹן) *anything bending and peeling,* whence 1) *leek,* or *leek-like plants,* opp. to שחת young grain &c. Kid. 62^{b} this refers only to *shaḥath* אבל בא׳ לא but not to *ăgam.* Ib. מאי משמע דהאי א׳ לישנא דבוצלנא הוא (Ar. דבוצלא) what proof have you that *ăgam* in this case has the meaning of onion-plants? (Answ. ref. to אגמון Is. LVIII, 5).—2) (b. h.) *reed, reed-land* (juncetum), *dwelling places of wild beasts,* opp. שָׂדֶה cultivated land. Taan. 22^{a}.

אַגָּם m. (גמם) *a field which requires clearing in order to be made arable, uncleared ground containing roots of trees &c.* Ab. Zar. 38[a] חצירת את תאור בא׳ set fire to an uncleared field. Y. ib. II, 44[d] bot. א׳ תמרים a field on which palms stood, the roots of which must be grubbed up.

אַגַּמָּא ch. same. Ab. Zar. 38[a] לגלוי א׳ וכ׳ his intention was merely to clear the ground.

אַגְמָא m. ch. (גום, v. אֲגַם) *a depression, stagnant water, lake;* also *marshland, meadow.* B. Mets. 36[b] הבלא דא׳ the vapors of the meadow; a. fr. קטל קני בא׳ to cut reeds in the meadow=to be illiterate. Sabb. 95[a]; Snh. 33[a].—*Pl.* אַגְמַיָּא, אַגָּמִין. Targ. Is. XXXV, 7; a. e.—אַגְמֵי. Sabb. 77[b] דיור בא׳ grazes in meadows.

אַגְמָא II pr. n. pl. *Agma,* in Babylon. B. Mets 86[a]. —B. Bath. 127[a]; Kid. 72[a] אקרא דא׳ Akra d'Agma, v. אַקְרָא Snh. 38[b] אקרא דא׳ (Ar. אגמא דיקורי; oth. var. v. Rabb. D. S. a. l. note).

אַגְמָה, עַגְמָה f. (v. אֲגַם I,) esp. אגמת נפש (עגג) *grief* of the soul. M. Kat. 14[b]; a. fr. Ms. M., s. Ar. א׳ (ed. ע׳).

אַגְמוֹן m. (b. h. אַגְמֹן; v. אֲגַם II) *reed, cane.*—בעל הא׳ *cane-bearer*, a subordinate executive officer. Y. Sot. IX, 24[b] top; a. e., v. זְמוֹרָה.

אַגְמוֹנָא, אַגְמוֹנָה ch. same. Targ. Is. LVIII, 5.—Targ. Job. XL, 26 Ms. (ed. אוּגְמָלָא).

אֲגָמוֹן m.=חֻגְמוֹן. Sabb. 145[b] ed.

אַגְמוֹנָא, v. אַגְמוֹן ch.

אַגְנָא, אַגָּנָא m. (b. h. אַגָּן, v. אוֹגֶן) *basin, kettle.* Sabb. 110[a] א׳ דתרחלא a basin filled with cress. Ab. Zar. 31[a] א׳ אפומא וכ׳ Ms. M. (ed. דפ׳) a basin-like vessel placed over the opening of the cask. Pes. 45[b].—Ber. 22[a] בא׳ דמיא in a bath tub.—*Pl.* אַגָּנֵי, אַגָּנֵן, אֲגָנֵי. Targ. Is. LXV, 11.—Pes. 30[b] א׳ דמחוזא the kneading basins of Mâḥuza.—מֵישַׁר אֲגָנְיָא pr. n. pl. Targ. Jud. IV, 11; Y. Meg. I, 70[a] bot. אגנריא דקדש, later name of בצענים *pools of Kadesh.* [B. Kam. 61[b] אגני דארעא Ms. R., *ponds of the field,* v. בְּאֹגְנָא a. נָאגְנָא.]

אנגטוס, אגנימוס* (Var. v. infra) name of a Roman general in the days of R. Yoḥ. b. Zakkai, or of R. Gamliël, prob. a corrupt. of אגרינטוס *Quintus,* or אגורימוס *Quietus;* [Graetz: *Atticus,* v. Monatsschr. 1885 p. 17 sq.]. Sifré Deut. 351 אגנימוס. Y. Snh. I, 19[b] top אנגטוס; ib. [c] bot. אנטונוס; ib. [d] top אנטדגנס. Num. R. s. 4 הונגטוס (קונגטוס); Bekh. 5[a] קונטרוקוס. [אגורינטוס, קורינגטוס, קורינטוס seem most probable.]

אגנטין Y. Ter. VII, 21[b], v. ארגנטריא.

אגניד, v. next. w.

אַגְנִידָא* f. (agnina, sc. pellis) *lamb-skin.* Gen. R. s. 20 Mus. (ed. אגנירה).

אגניסטור, v. אנגניסטור.

אַגַּנְתָּא f. 1)=אַגְּנָא. Targ. II Esth. I, 2.—2) (גנן) *protection, guard.* Num. R. s. 12; Midr. Till. to Ps. XCI, 2 *maḥăsi* (Ps. l. c.) means אֲגַנָּתִי *my guard.*

אַגָּס (Tosef. צוּגָּס) m. (גוס, גסס to swell, v. גַּס III, cmp. תַּפּוּחַ) *pear, pear-tree.* [In oth. Semit. dial. except Syr., *plum,* Fl. to Levi Talm. Dict. s. v.] Y. Kil. I, 27[a] bot.; Tosef. ib. 4. Ib. II, 15 (Var. טבש).—*Pl.* אַגָּסִים, אַגָּסְרִן (צוּגָּסִים). Y. Ter. XI, 47[d] bot. Kil. I, 4. Tosef. Shebi. VII, 16; a. fr. [Cmp. אֲגוֹז, esp. Cant. VI, 11, where the context points to *fruits* in gen. Cmp. חֲבוּשׁ.]

אגסטון, v. אֲגוּסְטָאן.

אגסמורות Ar. s. v. קלסקה, read אַסְטַגְרוֹת.

אֶגְסִרְטִירִין, אֶגְסִרְטִרִין m. (ἐξιτήριον S.) *farewell-address, bequest.* [Mostly corrupt.] Midr. Till. to Ps. LXXXIV. Ib. to Ps. LXXXVI, 1. Ib. to Ps. XXVII. Pesik. Aḥaré p. 175[ab] סקוטרריס; Lev. R. s. 21 סקוירטרים, read אקסרטרין (v. Buber to Pesik. l. c.).

אגע Koh. R. to III, 14, read פָּגַע (Mat. K.).

אָגַף (sec. r. of גָּפַף, v. גוּף) *to fill up a hole with pitch* &c. B. Kam. 105[a].

אַגַּף, אַגּוּף m. (גוּף I) *the moulding or eminence of the door frame against which the door shuts, door-stop* (esp. of door-ways in thick city walls &c. with reference to sacred limits in sacrificial law). Pes. VII, 12 מן הא׳ ולפנים וכ׳ the space of the wall inside the door-stop is subject to the laws which apply to the space enclosed by the wall. Ib. 85[b] א׳ עצמו the stop itself and the corresponding space. Y. ib. VII, 35[b] אגוף.

אֲגַף com. (v. foreg.=גַּפָּם; cmp. b. h. אֲגַפִּים) 1) *wing, pinion.* *Pl.* אֲגַפִּים; *Du.* אֲגַפַּיִם. Neg. XIV, 1. Gen. R. s. 39; a. e.—2) *winged animals, poultry.* Succ. 42[a].—3) *arms, shoulders of a human being.* Y. Snh. VII, 24[b] bot. יכול ירטלינו מבין הא׳ you might think the convict must be cut through at the arm-pits. Sabb. 129[a] חבירותיה נושאות וכ׳ her mates lift her by her arms.—4) *banks* of river &c. B. Kam. 61[a] a rivulet which imparts שלל לאגפיה booty (alluvium) to its banks. B. Bath. 99[b] שכלו א׳ whose embankments have disappeared (washed away).

אַגַּפָּא ch. same, *wing.* Gen. R. s. 75, beg. מנערא אגפה וכ׳ shakes her wings to shake the ashes off. [Targ. Ezek. I, 14, prob. אַגְפָּא.]. [B. Bath. 8[a], v. גַּפָּא.]—*Pl.* אַגַּפַּיָּא, const. אַגַּפֵּי. Targ. Cant. V, 11. Cmp. גַּפָּא, גַּדְפָּא.

אֲגָפָה, v. חֲגָפָה.

אָגַר I (b. h., √גרר, v. גרר) *to gather, collect.* Y. Yoma III, 41[a] top (expl. *ăgartlé,* Ezr. I, 9). Y. Bicc. I, 63[d] bot. שהוא אוגר וכ׳ it stores up its oil, (does not let it trickle out), v. אֲגוּרָה; Ber. 39[a] שמנו אגור וכ׳ its oil remains stored up. —Y. Nid. III, beg. 50[c] top דם אגור blood collected in one place.—Trnsf. *to store up thoughts, arguments.* Sifré Deut. 16 (play on *gêro* Deut. I, 16) זה שאוגר עלינו דברים that means him who heaps arguments up against him (his opponent in litigation). Ex. R. s. 6 דברי שא׳ אגור

אַגְרְדִמִּיס (freq. אגרדמים) m. (a corrupt. of ἀγορά-νομος, v. אַגְרוֹנְרִימוֹס) *agoranomos*, corresponding to the Roman *œdilis, market commissioner, gauger*, &c. Ab. Zar. 58ª א׳ נכרי (כותי, Ms. V. גוי א׳) a gentile agoran.—B. Kam. 98ª א׳ טריעא an Arabian agoran.—B. Bath. 89ª מעמידין א׳ וכ׳ Ar. (ed. מִין—plur.) an agoran. may be appointed for superintending measures, but not for fixing the prices.—*Pl.* אַגַּרְדְּמִין B. Bath. l. c. (v. supra). [Pesik. Asser p. 96ª לא׳ שיצא (sing.) Ar. (ed. להגרונרימוס read לא׳, cmp. Yalk. Ps. 729).]—אַגַּרְדִּימִים Sifra K'doshim ch. VIII; cmp. Y. B. Bath. V, 15ª bot. [Oth. corrupt. v. Pesik. l. c. note.]

אִיגְּרוּ, אֲגִרוּ f. (אגר I, Pi; cmp. אֲגוּרִי) (*grain*) *fit for storage, of superior quality.* Y. Maas. Sh. IV, beg. 54ᵈ מן חא׳ על חשמיתית וכ׳ *T'rumah* may be taken from the stored-up wheat for the wheat which has to be quickly disposed of, or vice versa. Y. Peah. II, 17ª חצר ארגדו וכ׳ (read אירגדו). Y. Naz. V, 54ª שחחיתה ונמצאת אגרון (corr. acc.) from dark colored wheat (inferior), and found it was *igg'ru* (superior). [R. Simson to Peah II, 5 quotes אֲגוּרָה; El. W. in Sh'noth El. ibid. אֲגוּרִי.] [B. Bath. V, 6 has לבנה *white, pure* for our w.]

אִגְרְדִי, v. אוֹגְרְדִיָּיכָנֵי.

אַגְרוֹנֵי m. pl. (a corrupt. of אגרונמי, cmp. אגרדמים a. next. art.) *costum-collectors*, (cmp. Sm. Ant. s. v. Agoranomos). Gen. R. s. 75 ed. (Ar. אירגרמי).

אִגְרוֹן, v. אִגְּרוּ.

אַגְרוֹנִימוֹן, v. next. w.

אַגְרוֹנִימוֹס (corr. אַגְרוֹנוֹ), contr. אַגְנַרְמוֹס m. (ἀγορά-νομος) *agoranomos, market-commissioner;* v. אַגַּרְדְּמִיס a. אַגְרוֹמֵי. Y. Dem. II, 22ᶜ top שהיה א׳ גדול the agor. was an influential man. Y. Ab. Zar. IV, 44ᵇ top. Lev. R. s. 1 אגרונימון (corr. acc.). Y. B. Bath. V, 15ª bot. אגנ׳ (twice); a. fr.

אֶגְרוֹף m. (b. h., גרף; cmp. כּוּרְמֵיזָא) *fist;* fig. *power, usurpation.* Kel. XVII, 12. Ex. R. s. 1.—בעל א׳ *mighty, violent.* Y. Peah. VII, 20ᶜ top; v. infra.—Sot. 41ᵇ אגרופה של חנופה the power of sycophancy.—*Pl.* אֶגְרוֹפִין. Kid. 76ᵇ בעלי א׳ וכ׳ the men of power of the house of David; Snh. 49ª. Pes. 53ᵇ בעל א׳ a strong, violent man (opp. גברא רבה a great man).

אַגְרוֹפִינָא (גרופינא) pr. n. pl. *Agrippina*, one of the signal stations for announcing the New-Moon, prob. a tower or height near Cæsarea Philippi, enlarged by Agrippa II. R. Hash. II, 4 (22ᵇ) לא׳ . . מא׳ Ms. M. 2, Mish. Nap. (ed. לג׳ . . . מג׳; Y. ed. . . מגְּרִים׳; v. Rabb. D. S. a. l. note 4).

*אגרטין Koh. R. to I, 18 read אֲגַרְגְּרוֹנִין or pl. אֲגַרְגְּרוֹנִין. Cmp. ארגסטרין.

אַגְרִיוֹן, אַגְרִיאוֹן m. (ἄγριος, neut. or. acc.) *wild* (opp. אִירְמִירוֹן q. v.); *rough.* Gen. R. s. 77; Cant. R. to III, 6 כלב א׳ Num. R. s. 11 (refer. to Gen. III, 8) שומע

תורה (Var. שאירגר *Pi.*) he is called Agur (Prov. XXX, 1) because he collected words of the Law (stored up knowledge); Koh. R. beg. שאגור בד״ת because he was stored (or *girded*, v. אָגַר II) with knowledge. Cant. R. to I, 1 end. [Sabb. 60ª אוגרת ed., v. אָגַד.]

Nif. נֶאֱגַר *to be gathered.* Num. R. s. 20 beg. (play on וירגר Num. XXII, 3) והן נֶאֱגָרִין לעריהם and they were gathered to their towns (for defence).

Hif. הוֹגִיר, *to store up.* Tosef. Dem. I, 10 המוגרות the store-keepers' places; v. מוֹגֶרֶת, מוֹגָרָה.

אָגַר I ch. same; *Pa.* אַגַּר *to heap up,* Targ. Y. Deut. I, 16 דמְאַגַּר וכ׳ (ed. Vien. מֵאֲגַר—) who heaps up litigations, v. foreg. [Targ. Ps. CIV, 7 למיגר Ms., v. נְגַד.]

אָגַר II (√אג, v. חגר). 1) *to gird, arm.* Midr. Prov. to XXX, 1 שא׳ חלציו who girded his loins for wisdom; Yalk. Prov. a. l. Part. pass. אָגוּר, v. אָגַר I. 2) *to halt,* whence part. f. אוֹגֶרֶת (sub. סַכִּין) a knife having indentations which catch the passing nail of the examiner. Ḥull. 17ᵇ.—*3) *to occupy space.* B. Bath 14ª (intercharging with אָכַל q. v.).

אָגַר II (אָגַר) (√אג, akin to חכר; v. foreg.) prop. *to tie,* whence *to hire, employ, rent.* Targ. Gen. XXX, 16; a. fr.—Koh. R. to IV, 6; Lev. R. s. 3 beg. (prov.) דא׳ גינא וכ׳ he who rents one garden will eat birds; him who rents gardens, the birds will eat. Git. 73ª אגור מלחי they hired boatsmen. Snh. 73ª מיגַּר אֲגִירֵי to hire help. Y. Taan. I, 64ᵇ bot. מיגר זנירתא hiring prostitutes. B. Mets. 79ª; a. fr.

Af. אוֹגַר 1) same. Targ. Y. Deut. XXIII, 5 (4).—B. Mets. 77ª (interch. with Pe.) אוֹגיר אגורי (אגרי) engages laborers.—2) *to rent out, lease.* Erub. 63ᵇ אוֹגַר לן רשותך lease to us thy property. Y. Dem. VI, 25ᵇ top. Y. Taan. I, 64ᵇ bot. אוגרית חמרי I hired my ass out.

Ithpa. אִיתַּגַּר, *Ithpe.* אִתְגַּר (contr. of אירתאגר) *to be hired, to work as a laborer.* Targ. O. Deut. XXIII, 25; a. e.—Yoma 20ᵇ (prov.) אי תגרת וכ׳ (combine into one w.) when thou hast hired thyself out to one, comb his wool (shrink from no labor).

אָגַר III, אַגְרָא I m. (foreg.) *rent, wages; reward, profit.* Targ. Gen. XV, 1; a. fr.—B. Mets. 63ᵇ א׳ נטר ליה compensation for waiting (giving time for delivery), i. e. advancing the money to the seller. Ib. 68ᵇ פלגא בא׳ כ׳ half profit or loss. Ib. 69ᵇ ופגרא א׳ payment for carrying freight, and indemnity to the boatsmen in case of wreck. Y. M. Kat. II, 81ᵇ top וקרנא א׳ profit and principal (cost-price).—Y. B. Mets. II, 8ᶜ top מא׳ כל הדין עלמא than all profit this world can offer.—2) *that which deserves reward, meritorious deed.* Ber. 6ᵇ דפירקא ריהטא א׳ the merit in attending a lecture lies in running [to it] (anxiety to hear it). [אַגְרָא, אֲגַר *staff, pole,* v. אגד.]

אִגְּרָא, אָגָרָא *roof;* אִגַּרְתָּא *letter,* v. אר׳.

אַגְרָא II pr. n. m. *Agra,* father-in-law of R. Abba; father of R. Y'hudah. Ḥull. 104ᵇ; 134ª. Nid. 53ª.

אגרדים v. next. w.

חקול א׳ after sinning, Adam heard the divine voice as a harsh one. Cant. R. to III, 7 (corr. acc.). Pesik. R. s. 15 בזעקם א׳ וכ׳ ... (leave out hebr. words as glosses to explain the Greek).

אגריסטיס, v. אַרְגֶּסְטִיס.

אַגְרִיפָּא=next. w.

אַגְרִיפַּס pr. n. m. (Ἀγρίππας) *Agrippa*, 1) the last but one Herodian king of Judæa. Sot. VII, 8. Lev. R. s. 3; a. fr.—2) a captain of the former.—Ab. Zar. 55ᵃ אגריפא שר צבא של א׳ Ms. M. (v. Rashi a. l. a. Rabb. D. S. a. l. note).

אגריקוס, v. אֲגְרִיקוֹס.

***אגרמא**, Y. Git. V, 47ᵇ דינר א׳, read דינרא גרדיינא, v. גּוֹרְדְּיָנִי.

אגרנא, v. אַגְדָּנָא.

אַגְרָס, v. הָגְדָּס.

אגרסטיס, v. אַרְגֶּסְטִיס.

***אַגְרָפוֹס** m. (ἄγραφος) *unwritten*. Y. R. Hash. I, 57ᵃ bot. פרא בסרליאוס נומס א׳, cmp. Ar. h. v., a. s. v. בסרליאוס (ed. נובוס או גריפיס) παρὰ βασιλέως ὁ νόμος ἄγραφος, for the king the law is unwritten (i. e. the king may disregard his own law). Lev. R. s. 35, beg. quot. in Ar. (missing in ed.).

***אַגְרַת** pr. n. f. *Igrath*, name of the queen of demons Pes. 111ᵃ א׳ אזלת (an incantation). Ib. 112ᵃ. Num. R s. 12. Cmp. נְגִירָא.

אִיגֶּרֶת, אַגֶּרֶת f. (b. h. אִגֶּרֶת; נגר, *to join*, v. esp. Snh. 11ᵇ; ושלש איגרות וכ׳) *tablet, letter, brief, document*. Git. IX, 3 (formula of a letter of divorce) וגט וכ׳ ... וא׳ ... ספר. Ib. 85ᵇ אגרת ... אלא אגרת ... ולא one must not write (in the letter of divorce) *egereth* with א׳ which might mean *roof* (v. אִיגָּר), but &c. Keth. 64ᵃ; Y. Kid. I, 59ᵃ bot. א׳ מרד a document stating a wife's disobedience. Y. Meg. IV, 75ᵇ top; Y. Snh. I, 19ᵇ top א׳ ביקורית a document fixing the value of a property, v. אַכְרָזָה.—*Pl.* אִגָּרוֹת, אַגָּרוֹת. M. Kat. III, 3 א׳ של רשות secular, social correspondence, opp. religious correspondence; cmp. Y. ib. 82ᵃ bot.; [commentaries: *documents of secular government*, v. רְשׁוּת]. Ib.; B. Mets. I, 8 א׳ שום א׳ בזון documents relating to legal assessment and to alimony.

אַגַּרְתָּא ch. same; v. אִיגַּרְתָּא.

אגש Lam. R. to I, 21; Pesik. Anokhi p. 138ᵇ, v. גּוּשׁ.

אַד־ insep. conjunct. 1) (=עַד דְּ־; cmp. אַ־) prop. *until that; by the time that;* hence, *while, when,* in *the place of*. Hag. 5ᵃ אדזוטר when he was young.—Hull. 105ᵇ, a. fr. אדהכי or אדהכי ותכי *in the meanwhile*. Pes. 113ᵃ אדחלא אכרעיך וכ׳ while the travelling dust is yet on thy knees, sell thy goods. Snh. 33ᵇ אדמוקדך יקיד while thy fire-place is lit. B. Mets. 81ᵃ, a. fr. אדתני—לימני וכ׳ in place of stating A let him state B, and A would be implied.—2) (=עַל דְּ־) *as regards —, in relation to* the statement &c. of—. Keth. 21ᵃ אדחד דעמירת on (the testimony) of one who was with him. B. Bath. 159ᵇ, a. fr. קשיא דרבא אדרבא there is a contradiction between (one opinion) of Raba and another opinion of Raba; B. Mets. 18ᵃ אַדְּרַבָּה ... . of Rabbah (not to be confounded with אַדְּרַבָּא q. v.). Meg. 20ᵃ אַדְּרוֹם in relation to (the reading of the Book of Esther) in day-time.

אֵד m. (b. h., an apocopated form of אדע, cmp. זיע, נאד, אדרותא) *vapor, cloud*. Gen. R. s. 13 (homil. etym.). אד שהוא שובר אידן וכ׳ cloud is called *ēd* (destroyer) because it breaks the *ēd* (distress of scarcity) looked forward to by the speculators in the market. V. אִיד.

אָדָא, אַדָּא I, דָּדָא f. (v. הָא) *this, that*. Y. Ber. III, end, 7ᵃ, a. fr. הדא אמרת היא הדא היא א׳ this shows that this is like that, i. e. *all the same*. Y. Erub. IV, end, 22ᵃ; a. fr.

אַדָּא (אִידָּא) II pr. n. m. (v. אַדָּא IV) *Ada*, 1) name of several Amoraim; (v. Frankel Meb. Y. p. 61ᵇ). Y. Ter. X, 47ᵇ bot. Pes. 80ᵃ; a. fr.—Most prominent among them *R. Ada bar Aḥăba* or Aḥăva. Y. Taan. III, end, 67ᵃ; Bab. ibid. 20ᵇ; a. fr.—2) A. דיראלא, דירלא (attendant of scholars). B. Kam. 119ᵃ. Num. R. s. 9.—3) a slave. Kid. 70ᵇ.

***אַדָּא** III בר א׳, v. בַּרְהָא II, 2.

אַדָּא IV m. (b. h. צִדָּה; cmp. b. h. עַד *prey*, a. אִיד *destruction*) *fowler, one who puts up baits, snares* &c. for other people's doves. Snh. 25ᵃ (explain. *mafriḥe yonim*, Mishn.) ר׳—אמר א׳ Ms. M. a. Oxf., a. Ar. (ed. ארא; v. Rabb. D. S. a. l., a. Ar.) R—says, the Mishnah means a fowler (to be disqualified as witness &c.).

אדאני Sabb. 35ᵇ, v. אֲרוֹנִי.

אדבאל Y. Maas. Sh. IV, 54ᵈ top, v. אַרְבֵּל I.

אֶדְבָּעָא, אֶדְבַּע f. (h. אֶצְבַּע) *finger*. Targ. Y. Num. XIX, 4; a. e.

אַדָּדָא Ar., (אַדְרָא ed.) m. (√אד, v. אָדַר, cmp. חד, חדר, חדק &c.) *fish-bone* sticking in the throat. Sabb. 67ᵃ לא׳ וכ׳ against a fish-bone in the throat, say this spell. [For דד a. דר cmp. אודדא.]

אדדם Cant. R. to IV, 8, v. דדי ch.

אדדי, Y. Kil. IV, 29ᵇ, bot., read אָדָא I (cmp. Y. Erub I, 19ᶜ bot. חדה וכ׳ a. corr. acc.)

אַדְּהָכִי v. אַד־.

אֲדוּתָא, אַדְרוּתָא f. (Syr. דועתא דימא P. S. 933, דוע to sweat, drip; cmp. אַד) prop. *sweat*, א׳ דימא *foam of the Sea*. B. Bath. 4ᵃ; Succ. 51ᵇ (Ms. M. אידותא) the Temple building of marble looks like a surging Sea (from a distance). Cmp. אוּדְרִירְתָא a. אָזַי.

אֲדוּכִי, v. הוּךְ.

אָדֹם m., אֲדוּמָּה f. (b. h. אָדֹם, אֲדָמָה; דמם) *red*. Cant. R. to VII, 3, שושנה א׳ red rose (euphem. for menstruation).—פרה א׳ *red cow*, used for purification ceremonies

אֲדַיִּין (=עֲדַיִּין; עַד=אַד a. חֵין=יִן; h. עַד חֵנָּה) *until now*; whence, *still, yet; as yet.* Y. Ber. IV, 8[a] bot. וא׳ אין את לזו art thou not yet up to this, i. e. dost thou not yet understand it? Y. Taan. II, 65[c] bot. א׳ את לזו. Y. Git. IX, end, 50[d] וא׳ את ליה art thou still at that point, i. e. dost thou still ask? Y. Peah I, 15[c]; Y. Kid. I, 61[b] top וא׳ לחצי וכ׳ and yet he has hardly come up to half the honor due to parents.

אֲדִיל, v. אֲדַל.

אֲדִילֵי m. pl., dialect. for אַרְזֵילֵי. B. Bath. 74[b], v אוּרְזִילָא.

אֲדִימָא m. ch. (=h. אָדוֹם) *red, full of sap, fresh.* Bets. 24[b], Rashi; v. however, חֲדַם.

אֲדַיִן ch. (=h. אָז, אָזַי; √ד־=h.ז־) *at that time, thereupon.* Dan. II, 15; 17; 19.—בַּאדַי *at the same time, forthwith.* Ibid. 14; 35.—מִן א׳ *from that time.* Ezra V, 16.

אֲדִינַיָּא, v. אוּדְנָא III.

אֲדִיצוּתָא, v. אוֹדְרִיצוּתָא.

אוֹדִיק, אֲדִיק, v. דִּיק.

אַדִּיר m. (b. h.; אָדַר); *distinguished, glorious, mighty.* —*Pl.* אַדִּירִים. Men. 53[a].

אַדִּירָא, אַדִּיר ch. same. Targ. O. Ex. XV, 6; a. fr.

אַדֵּירָא* m.=דִּיר, *rim, border.* Y. Sabb. III, 5[d] bot. leaned a vessel לא׳ דתנורא (Var. לאוירא) against the rim of a heated store.

אֲדֵישׁ, v. דּוּשׁ ch.

אד״ך *Adakh*, substitute of תקל (Dan. V, 25) by permutation of letters called א״תב״ש q. v. Snh. 22[a]. Cant. R. to III, 4 אנם (corr. acc.).

אדכי, v. אוּרְבָּא.

אַדְכָּרְתָּא, אַדְכָּרָה f. (הִכִּיר) 1) *mention*, esp. *invocation of the Lord, Divine Name.* Y. Ber. IV, 8[a] top לכל חדא וחדא מנהון אדכרה for each benediction an invocation. R. Hash. 18[b] בטילת אדכרתא the use of the Divine Name in legal documents was abolished.—2) (=b. h. אַזְכָּרָה) *memorial offering.* Targ. O. Lev. II, 2; a. e.

אַדְכָּרוּתָא, אַדְכָּרוּ f. (v. foreg.) *remembrance, mention.* Targ. Ps. XXX, 5 Ms. רוּ . . .; ed. רוּת . . .

אַדְכַּרְתָּא, v. אַדְכָּרְתָּא.

עֲדָל, אֲדִיל, אֲדָל m. (√עד, עד dial.=חד, גד; cmp. גַּדָּא I, גִּידָא II, חַרְדָּל) *garden-cress, summer-savory.* Tosef. Shebi. V, 11 (ed. Zuck. אדיל). Ukts. III, 4 ע׳. Y. Shebi. VII, 37[c] bot. ערל; ib. 37[b] bot. ערלה (corr. acc.)

אַדְלָקָה f. (=הַדְלָקָה) *lighting. Pl.* אַדְלָקוֹת. Y. Shebi. VII, beg. 37[b] מיני א׳ sorts of plants used for lighting purposes.

(Num. XIX). Ab. Zar. 24[a]; a. fr.—Lam. R. to IV, 5, v. קַלּוּדִית.—*Pl.* אֲדוּמִּים, אֲדוּמּוֹת; Y. Succ. II, 53[d], v. אֲדַמְדָּם.—Gen. R. s. 89; a. fr.

אֱדוֹם (b. h. אֱדֹם) 1) pr. n. m. *Edom*, surname of Esau, son of Isaac; mostly used as a nom. gentil. *Edomite, Edomite nation.*—2) fem. (sub. מלכות) *Rome, Roman government* (owing to the dependence of Herod on Rome). Ex. R. s. 35; a. fr. Ibid. מלכות א׳; a. fr. [In subsequent ages: *Christianity.*]

אֱדוֹמִי m. (b. h. אֲדֹמִי) *Edomite, Idumean.* Keth. 30[a] חיבי עשה מצרי וא׳ the laws of intermarriage with Egyptians and Edomites as implied in Deut. XXIII, 8.—Pes. III, 1 חומץ א׳ Idumean vinegar; a. e.—Snh. 12[a] ולא חניחן א׳ חלו Ar. a. Ms. M. (later ed. under censorial influences ארמי, v. Rabb. D. S. a. l. note) and that Edomite (disguise for *Roman government*, v. foreg.) would not permit them.—Fem. אֲדוֹמִית.—*Pl.* אֲדוֹמִיּוֹת. Keth. 64[b] שעורין א׳ Idumean barley.

אָדוֹן m., const. אֲדוֹן (b. h.; דון) *lord, judge.* Ḥag. 3[b] א׳ כל המעשים Lord of all creatures. Y. Kid. IV, beg. 65[b] (allud. to *Adon*, pr. n., Neh. VII, 61) אין דין אין א׳ there is no justice and no judge. Gen. R. s. 89 (play on *Kar*, Is. XXX, 23) קירי א׳ Kyri (κύριος) means Lord.

אָדוֹנָה f. *mistress.* Gen. R. s. 89 נצטער יוסף עם אֲדוֹנָתוֹ Joseph suffered while being with his mistress. Ib. s. 98 (play on *ben porath* Gen. XLIX, 22) בן שהפר לא׳ וכ׳ the youth that broke (defeated the plans of) his mistress; the youth whom his mistress broke (having him put in prison). Ib. (play on *vay-mar'ruhu* Gen. ib. 23) בן שהמר וכ׳ the youth who made life bitter to his mistress (v. vers. Mat. K. a. l.).

אדוניא Tosef. Kel. B. Mets. VIII, 6, ed., v. אוּדְנָא III.

אדונקי, v. אדנדקי.

אֲדוֹר, v. אַדְרוּתָא.

אֲדוֹרָה, v. אָדַר.

אַדְוֵרֵי, אַדְוִירֵי m. pl. (חדר) *procession.* א׳ צלמא a procession in which an idol is carried. Y. Ab. Zar. III, 43[b] bot.; Y. Ber. II, 4[b] אה׳ צילמי׳; Y. Shek. II, end, 47[a] דאורא צילמא (read אדורי דצ׳); Midr. Sam. ch. XIX צלמא חורדוסיס (?).

אַדְוָתָא, v. אַדְוּתָא.

אַדֵּי (=ידה, b. h. הדה) *to swing, throw, pitch.* Snh. 7[a], v. גְּזִיזָא. B. Kam. 22[a]; Bets. 39[a] אַדְיֵיהּ אדויי he threw it off. B. Kam. 98[a] אדייה א׳ he pitched it out of his neighbor's hands.

אדיא Y. Maasr. I, 49[b], prob. אִרְזָא or אוּרְזָא; v. Y. Sabb. III, 6[b] top.

אדיבון read אִימִירוֹן.

אַדְיוּתָא f. (הַזָּאָה=h. נִדָּה) *sprinkling* (for purification). Targ. Num. XIX, 13 (Var. אַדְיוּתָא; h. text נִדָּה!). Targ. Ezek. XXXVI, 25 אַדְיוּתָא.

אֲדַם, v. חֲדַם. [v. Rabb. D. S. to Ab. Zar. 38[b], Bets. 24[b], note.]

אָדַם (b. h.; √דם, v. דמם) [*to be viscous, thick, dark*] *to be red, grow red.*

Pi. אִדֵּם *to redden, make red.* Y. Sabb. VII, 10[c] top הִמְאַדֵּם אודם he who produces a red spot (congestion of blood, on a Sabbath).

Hif. הֶאֱדִים 1) (b. h.) *to be, grow red.* Num. R. s. 9 (p. 231[b] ed. Amst.) מַאְדֶּמֶת (הירתה) if she was red-faced. Hull. 53[b]; a. fr.—2) *to cause to blush, put to shame* (usu. הלבין). Num. R. s. 4 (p. 218[d] ed. Amst.) (play on עובד אדום).—*Part.* מַאְדִּים *the planet Mars.* Sabb. 156[a].—*Part. Hof.* מְאוּדָּם, מְאֻדָּם. Y. Sabb. VII, 10[c] top מְאַדְּמִים dyed red.

אָדָם m. (b. h.) *man*, pr. n. m. *Adam*, frequ. א׳ הראשון (abbr. אה״ר). Gen. R. s. 17; a. fr.—ספרו של ספרא דאה״ר, אה״ר the (allegorical) book of Adam containing all generations and their leaders from beginning to resurrection, i. e. destinies of humanity. Ex. R. s. 40 beg. B. Mets. 85[b] bot.

אַדְמָא, אֲדַמָּא, אֲדָם m. ch. (=דָּמָא, דָּם) *blood.* Targ. I Chron. XXII, 7; a. e.—Y. Maas. Sh. V, 56[d] top מגבלא אַדְמֵיהּ to mix its (the bird's) blood. Git. 47[a]; v. חוּל II. *Pl.* אַדְמִין. Targ. I Chr. l. c.; a. e.

אַדַמְדָּם m. (b. h.) *reddish.* Y. Succ. III, 53[d] איזהו א׳ שׁבאדומים which of the red colors is called *adamdam?*—Shebu. 6[a] *reddish leprosy* (Lev. XIII, 42); a. e.

אַדַמְדְּמָנֵי m. pl. (דמם) *lumps of dripping grapes.* Gen. R. s. 34, end אנא גבלין לית א׳ we make for it a dough of &c., v. דַּבְדְּבָנִיּוֹת.

אַדְמָה f. (b. h., prob. fr. דמם, cmp. foreg.; *thick and moist*) [earth], *clay.* Gen. R. s. 14 the potter takes sand (עפר) which is male (masc. gender) and clay (אדמה) which is female (fem. gender).—Sabb. VIII, 5 א׳ כחותם וכ׳ as much clay as is required for a seal on bag-knots. [For the meaning of the phonetic equivalents of our w. in other Semit. tongues, v. Ges. H. Dict. s. v.]

אַדְמוּמִית f. (אדם) *redness.* Hull. 87[b], a. e. מראה א׳ reddish color.

אַדְמוֹן pr. n. m. *Admon*, one of the justices of the peace in Jerusalem. Keth. XIII, 1.—Ib. 105[a] א׳ בן גדאי.

אַדְמוֹנִי m. (b. h., אדם) *ruddy, gold-colored*, esp. with refer. to hair. Y. Ned. I, 36[d] bot.

אַדָּמִי pr. n. pl. *Adami* (Josh. XIX, 33). Y. Meg. I, 70[a] bot. ואי׳ דמין *Adami* changes into *Damin.*

אַדְמְתָא, אַדַמְתָּא f. ch. (=h. אֲדָמָה) *earth.* Targ. O. Gen. II, 5; a. fr.

אֶדֶן m. (b. h., v. אוּדְנָא III; √דן, די) *base, pedestal.* *Pl.* אֲדָנִים. Y. Sabb. VII, 10[d] top; Babl. ib. 98[b]. Y. Shek. I, 45[d] bot.

אֶדְנָא, אִדָּן, v. אוּ׳.

אַדְנָא, v. אר׳.

* **אַדַנְדְּקֵי** m. pl. (a Babyl. corrupt. of ἐθνάρχοι, v. אדנקא P. Sm. 40) *chiefs of tribes.* Hull. 60[b] א׳ שלחן חמשה Ar. (ed. ארונקי, Mus. אדונקי) the six tribes had only five chiefs (v. Josh. XII, 3). Ib. כתוב א׳ וכ׳ record the word א׳ in thy lecture notes (as a foreign word) and explain it.

אַדְנוּת f. (אָדוֹן) *lordship, authority.* Gen. R. s. 93; a. e.

אֲדָנָי m. (b. h. plur. excellentiæ) *the Lord, Adonai.* Gen. R. s. 17; Koh. R. to VII, 23.

אַדְנֵי (אַבְנֵי) הַשָּׂדֶה א׳ m. pl. *name of a mythical animal, orangoutang* (?). Kil. VII, 5, defined Y. ibid. 31[c] bot. בר נש דטור *mountain-man*, brought forth by the mountain and drawing nourishment from the ground (cmp. Job V, 23). Koh. R. to VI, 11.

אדאני, אדני Sabb. 35[b], v. אֲרוֹנִי.

אדני מריונים, read אַרְכֵי בְרָיוֹנִים, v. בְּרִיּוֹן a. אַרְכִי.

אָדַק (√אד, v. חדק, חדק) *to squeeze into, fasten.* Part. pass. אָדוּק, pl. אֲדוּקִים, אֲדוּקִין 1) *fastened to.* B. Bath. 77[b] בשאדוקין בו Ms. M. (ed. באד׳) when the mules are attached to the wagon; cmp. טכס a. טקס—2) (cmp. אָחוּז s. v. אחז) *holding fast.* B. Mets. 7[a b] sq.

אַדַק ch. same, (neut. v.) *to be fastened, stick to.* Targ. Lam. IV, 8.—*Part. pass.* אָדִיק, *attached, cleaving to.* Targ. Ps. XXII, 16 א׳ לי Ms. (ed. אדביק). Targ. Ex. XXVIII, 28; a. e.

Pa. אַדֵּק 1) *to fasten to, to cause to take hold.* Targ. Y. Deut. XXVIII, 21.—2) *to seize, take hold of.* Ibid. v. 45 ויאדקונכון (ed. Vien. a. oth. ויערק׳ corr. ד for ר).

Ithpa. אִתְאַדַּק *to join, cling to.* Targ. Job. XLI, 9; 15 (Ms. מידבק).

אַדָּק m. *clepsydra*, v. אַרָק.

* **ארקולאן, אדקולאן** Cant. R. to I, 11 לא׳ בן הדרמה (Var. לאר׳ כן) a gloss inserted in the text, and which read לאו דוקא אלא כן הדרמים 'not to be taken literally' (that the Divine Word kissed every Israelite &c.), 'but he made them so imagine'.

אָדַר (b. h., √אד; cmp. גד, חד, הד in גדר, חדר, חדר) *to cut off, surround, isolate;* whence 1) (b. h.) to *distinguish.*—Den. אַדִּיר. 2) (Assyr. v. אֲדָרָה) *to darken.*—3) **to strip.* cmp. עדר.—B. Kam. 11[a] (ref. to עד Ex. XXII, 12, v. עֵד in H. Dict.) יביא אדורה לב״ד Ar. (ed. עֲדוּדָה, v. עדד; Ms. ארורה, corr. acc.) let him bring the stripped (the remnants of the torn animal, skin &c.) before court for assessment of damages.

אַדַּר ch. same; v. אַדְרָא, אִדְרָא, אִדְרוֹנָא.

Pa. אַדֵּר *to distinguish.* Snh. 63[b] (play on Adrammelekh II Kings XVI, 31) דא׳ ליה וכ׳ (the mule) that gives distinction to its owner when travelling.

אֲדָר (אֲדָר) m. (b. h., Assyr. *the cloudy*; v. Fred. Delitzsch, The Hebr. Lang. p. 15) *Adar*, the twelfth month of the Jewish calendar, containing twenty nine days, and varying between the eleventh of February

and the twenty eighth of March. In leap years: א׳ רִאשׁוֹן *First Adar*, of thirty days duration between the thirty first of January and the tenth of March; א׳ שֵׁנִי *Second Adar*, of twenty nine days, between the second of March and the eighth of April. Targ. II Esth. IX, 29; a. fr.—Meg. I, 4; a. fr.—*Pl.* אֲדָרִים, אֲדָרִין. R. Hash. 19b.

אִידְרָא, אֻדְרָא, אִידַּר, אֲדַר m. (אָדַר, נדר v. אֲדַר) *a place cut off, circle* (cmp. זִירְדָּה), whence *threshing place, barn;* also *the grain piled up in the barn for threshing;* cmp. גּוֹרֶן. Targ. Hos. II, 11 בעידן א׳ at the season of its being piled up; a. fr.—Gen. R. s. 63 the shovel דאפיך אר׳ which upturns the grain in the barn (=prayer averting evil decrees). Ib. (play on אדרת Gen. XXV, 25) בקש מא׳ like chaff from the barn. Ruth R. to III, 3 לחיכן אקרמתא א׳ where didst thou put up the barn?—*Pl.* אִדְּרֵי, אִידְּרַיָּא &c. Dan. II, 35. Targ. I Sam. XXIII, 1; a. e. Cant. R. to VII, 3 (homilet. rendition of אגן הסהר Cant. l. c.) דאזהרה א׳ a rounded place (cmp. זירה, גורן) of enlightenment, i. e. hall of the Sanhedrin. [With א or ג rejected: בי דרי. Taan. 3b. B. Mets. 73a.]

אוּדְרָא, אֻדְרָא, אֲדַר I or **אֲדָר** m. (v. אֲדַר 3) *skin, hide, leather-bag.* Y. Maas. Sh. IV, 55c אדר תורתא hide of a cow. Ib. דתבנא (ברא) אדרא; Lam. R. to I, 1 (2 חד כותאי) אדר דתבן Ar. (ed. דור) a hide stuffed with straw. Y. Shebi. V, 36a top דאילין חכרמא וכ׳ א׳ the leather of these bottles is distinguishable from the leather of those.—*Pl.* אוּדְרְיָתָא. Shebu. 29b תליסר א׳ דתבנא Ar. (ed. אורוותא; Ms. F. אדירתא, v. Rashi a. l.) thirteen bagfuls of straw; Ned. 25a.

אֲדָרָא I or **אֻדְרָא** II h., **אֲדַר** II ch. m. (v. אֲדַר) [*thick-leaved, dark*] 1) *a cedar species*, prob. *Spanish Juniper*. R. Hash. 23a אדרא (ם) מאי קדרוס Ms. M. (ed. קתרוס) what is *kedros* (κέδρος)? *Adara*. Snh. 108b what is *gofer?* רב אמר אדרא דבי ר׳ שילא אמר וכ׳ Ar. a Ms. Fl. (v. Rabb. D. S. a. l.); cmp. Gen. R. s. 31; Yalk. Gen. 51. —Bets. 15b ישע אדר וכ׳ let him plant an *edar* (allud. to *addir* &c., Ps. XCIII, 4); א״ן אדרא וכ׳ or *adara* as its (popular or Chald.) name is; as people say, it is called *adara* because it lasts for generations (א־דרא). Git. 69b אשתם א׳ leaves of ad. Ib. מיא דא׳ decoct thereof.—2) אֲדָרָא *fig-tree*. Targ. II, Esth. VII, 9 (to which perhaps belongs. Git. l. c.).

אֲדָרָא II m. (v. אֲדַר, cmp. Ges. H. Dict. s. v.) *flag* of a ship. B. Bath. 73a (for b. h. נֵס); Ms. M. אֲדָארָא (v. Rabb. D. S. a. l.).

אַדְרָא Sabb. 67a, v. אַדְּרָא.—אדרא B. Mets. 26a, read with Rashi אוּדְרָא v. אוּדְּרָא.

אַדְרַבָּה, אִדְרַבָּא (contr. of על דרבה, v. אַדְּ־) *turn to the stronger side*, whence as a dialectic term, *on the contrary*. Pes. 28a, a. fr. א׳ אינפכא מסתברא on the contrary, the reverse stands to reason. Ib. 77a חוה אמינא א׳ I might have said, 'On the contrary' &c.; a. fr. [Not to be confounded with אִדְרַבָּא, אַדְּרַבָּה, v. אַדְּ־.]

אַדְרַבְּלָא m. (ὑδραύλης, hydraula) *player on the hydraulis, organist*.—*Pl.* אַדְרַבְּלָן. Gen. R. s. 50 א׳ וכרבלין וכ׳ there are organists and flute players in the land (or organs and cymbals, v. next w.), and such a land should be destroyed? [Comment.—Perh. to be read אַדְרְכְּלָן.] Ib. s. 23 ארדיכולין וכ׳ (ארדיב, corr. acc.).

אַרְכַּבְלִיס, אַדְרַבְלִיס (trnsp.) m. (ὕδραυλις) *water-organ*. Y. Succ. V, 55c bot. עוגב זה ארד׳ Ib. לא היה א׳ וכ׳ there was no organ used in (the) Jerusalem (Temple) because it interferes with the sweetness (melody of the song).—*Pl.* אַדְרַבְּלָן; v. foreg. Cmp. הרדוליס.

אַדַּרְגָּזְרַיָּא m. pl. (v. Schr. K. A. T. p. 617 sq.; cmp. גזר a. אדר) *title of high officers*. Dan. III, 3. Cant. R. to VII, 9 א׳ איפרכיא *adarg.* means *governors*.

אַדְרוֹמָא pr. n. gent. *Adroma* (Southern) for b. h. תֵּימָא. Targ. I Chr. I, 30.

אֲדְרוֹעָא=דְּרָעָא. Targ. Y. Num. VI, 19.

אַדְרוֹפִיקוֹס m. (ὑδρωπικός) *suffering from dropsy*. Lev. R. s. 15 (var. corrup.); Yalk. Lev. 554. Ib. Job. 916 אַנְדְּר׳ (cmp. a. אנד׳ אדרירנוס).

***אַדְרוּתָא** f. (אדר) *glory, distinction*. Ber. 56b top (oneirocritical play on *Adar*) בא׳ מיתת thou shalt die in glory. [Cmp. Y. Maas Sh. IV, end, 55c; Lam. R. to I, 1 (חד מתלמ׳).]

***אַדַּרְזְדָא** (אזדרזדא=; זרז) *diligently, quickly*. Ezra VII, 23.

אדריאנוס=אַדְרְיָנוֹס. Tanh. B'resh. 7; a. fr.

אדריאנמין Deut. R. s. 1, interpret. נצרבים (II Sam. VIII, 14) read אַסְטַרְטִיגִין, as Targ. a. l.

אַדְרִיאַס m. (Ἀδρίας) *Adriatic Sea*. Tanh. B'resh. 7 בין א׳ לאוקיינוס between the Adriatic Sea and the Mediterranean.

אַדְרִיבָא, אַדְרִיב, v. אַרְכַּב.

אדריבולין, v. אַדְרַבְּלָא.

אדריונמוס, v. אַנְדְּרוֹנִיטְס a. אַדְרִיאַנְטוֹס.

אַנְדְּרִינוֹס, אַדְרְיָנוֹס pr. n. m. *Hadrian*, the Roman emperor (117 to 138) under whom the insurrection of Bar Kokhba occurred; freq. mentioned with the imprecation שחוק עצמות. Deut. R. s. 3; a. fr. V. אַדְרִיאָנוֹס.

אדריינמוס, v. אַנְדְּרוֹנִיטְס a. אַנְדְּרִיאַנְטוֹס.

אַדְרְיָנִי, אַדְרִיוֹנִי m. *Hadrianic*, 1) of the town *Adria* or *Hadria* in Venetia. Ab. Zar. II, 3 חרס ח׳ (Y. Mish. a. Gem. א׳) earthen ware of Adria (forbidden for use on account of some unknown connection with idolatry, perh. suspected to have been used as wine vessels before they were offered for sale; v. infra).—2) *referring to Hadrian, Hadrianic*. Ib. 32a explain. חרס חד׳ 'earthen vessels soaked with wine, and distributed in pieces, by order of Hadrian, among the soldiers to be diluted with water for drinking'.—3) (genit. of Hadrianus) *Hadrian's* (followers). Lam. R. to I, 17, v. אספסיונוס.

אַדְרִיכוֹלִין Gen. R. s. 23, v. אַדְרַבָּלָא.

אַדְרִיכוּתָא f. (דרך) *treading, stamping* the threshing floor. Targ. Jer. LI, 33.

אַדְרִיכָל, v. אַרְדִּיכָל.

אַדְרִינְמוֹס Gen. R. s. 8 Ar, ed. אינדרטין, v. אַנְדְּרוֹנִיטוֹס.

אַדְרָכוֹן, v. הַרְכּוֹן.

אַדַּרְכִּיאָן, v. אַדְרָכוֹן.

אַדַּרְכָּל, v. אַרְדִּיכָל.

אַדְרָכוֹן, אַדַּרְכִּיאָן pr. n. m. (prob. corrupt. of אַרְשָׁבַן q. v.) *Adarkhan*, a Parthian ruler. Ab. Zar. 10[b] (Ms. כרן; oth. vers. אדרבך, v. Rabb. D. S. a. l.).—Esth. R. to I, 3 אדרכיאן.

אַדַּרְכָּתָא f. (דְּרַךְ Af.) *tracing;* (law) 1) *legal permission to a creditor to trace the debtor's property for the purpose of having it seized, assessed, offered for public sale, and eventually delivered to him.* [Order of documents, acc. to B. Bath. 169[a], vers. of Maim. a. others: 1) אדרכתא; 2) טירפא the right of seizure of the debtor's property sold after the date of the loan (mortgage); 3) שומא record of the assessed value for which the creditor took possession;—acc. to vers. in ed. a. Mss. 1) טירפא right of seizure &c.; 2) א׳ authorization to seize the traced property, defining position &c.; 3) שומא.] B. Bath. 169[a]. B. Kam. 112[b]. B. Mets 16[b]. Ib. 35[b]. Keth. 104[b]. 2) *private authorization to collect or take possession of one's debt* or *deposit; assignment, transfer.* B. Kam. 70[a] Ms. M., Ar. (ed. אור׳); Shebu. 33[b] (ed. אור׳, v. Rabb. D. S. a. l.); Bekh. 49[a].

אַדְרַמֶּלֶךְ pr. n. m. (II Kings XVII, 31) *Adrammelekh*, name of an idol. Snh. 63[b] וכ׳ א׳ Adr. a. Anammelekh signify mule and horse; v. אֲדַר.

אַדְרָעָא, אֶדְרַע f. (=h. זְרוֹעַ, v. זְרוֹעַ) *arm.* Targ. Jer. XXXII, 21; a. fr.—Y. Ber. I, 4[c] top דאודעיה the Tefillin of his arm. Koh. R. to XI, 2.—*Pl.* אַדְרָעָתָא. Targ. Job XXII, 9.—אַדְרָעִין. Gen. R. s. 65.—V. הִדְרַע III.

אַדְרָעִיָּא m. *of Edreï*, a town in Naftali (Josh. XIX, 37), another in Menasseh (Bashan, Num. XXI, 33; a. e.).—Y. Ber. V, 9[b] top; a. e.

אַדֶּרֶת f. (b. h.; אַדַּר) 1) *cloak, cover.* Gen. R. s. 63 (ref. to Gen. XXV, 25) כולי ראוי לא׳ every one (of the Roman people) fit for the purple cloak (may become an emperor).—2) (homiletically, as if אַדֶּרֶת=ch. אִדְּרָא, אַדַּר) *the threshing floor, the store of grains.* Ib. כולו מפוזר ומפורד כא׳ entirely destined to be scattered (winnowed) like the grains, לזרותו וכ׳ [שעתיד] for the Lord will scatter him (Edom-Rome) like chaff &c. (ref. to Dan. II, 35).

אָדֵשׁ, v. הוּשׁ ch.

אָהַב (b. h.; √חב; cmp. חִבֵּב) *to love.* Y. Ab. Zar. II beg. 40[c] אוֹהֲבָהּ her lover; a. fr. אוהב את הבריות *philanthropist.* Aboth I, 12; a. fr.—Part. pass. אָהוּב, f. אֲהוּבָה. Yeb. 23[a] א׳ בנשואיה beloved (worth loving) for her well chosen marriage. [Y. Ab. Zar. I. c. אירחבתו read אוֹהַבְתּוֹ.]

Nif. נֶאֱהַב, *Hithpa.* הִתְאָהֵב *to be beloved, popular.* Lev. R. s. 32, beg., these blows (of persecution) had the effect לְהִתְאָהֵב וכ׳ to make me beloved of my Father in heaven. Yoma 86[a] שירחא ש״ש מִתְאָהֵב וכ׳ that the Divine Name may be beloved through thee (that thy doings may favorably reflect on thy religion).—

Pi. אִהֵב, *Hif.* הֶאֱהִיב *to make beloved, popular.* Tan. d'be El. I, 28 תחא מֵאָהֵב ש״ש וכ׳ make the Divine Name &c. (v. supra).—*Part. Pu.* מְאוּהָב *popular.* Yalk. Deut. 837. —Cant. R. to I, 1 לקרבן וכ׳ (לְאָהֲבָן) לְהַאֲהִיבָן to make them beloved (of God), draw them nigh (to God) &c. Ib. to V, 1. —Yalk. Cant. 981 חֲאַהַבְנוּ לך עלמות חרבה we have made many maiden beloved of thee (converted them).

אַהֲבָא, const. אַהֲבַת ch.=next. w. Targ. Cant. VIII, 6.

אַהֲבָה I f. (b. h.; אהב) *love, friendship.* א׳ שהיא תלויה בדבר love dependent on something extraneous, i. e. sensual, selfish love. Aboth V, 16.—עשה מא׳ (or עבד) to do good (serve the Lord) from pure motives of love. Sot. 31[a]; Snh. 61[b]; a. fr.—

אַהֲבָה II (אַחֲוָא in Y.) pr. n. m. *Ahăbah, Ahava*, son of Zera, and father of R. Adda. R. Hash. 29[a]. Ab. Zar. 30[a]; a. fr. Y. Yeb. VIII, 9[bc].

אַהֲדוּרֵי Y. Ber. II, 4[b], v. אֲדוּרֵי.

אַהֲדָן Y. Ab. Zar. V, 45[a], read אֲחָן.

אַהֲדוּלְיוֹת, v. אֲהָלִיּוֹת.

אַהֲדוֹלִין, v. אֹהֶל.

אַהֲדָן, v. אֲחָן.

אַהֲדוֹרְיוֹרָא, אַהֲדוֹרְיוֹר m. (horrearius, ὁρρεάριος; v. Sm. Ant. s. v. Horreum) *store-keeper, steward.* [Comment.: fr. אַהֲרָנָה, v. אוֹרְיָא, *equerry.*] Meg. 12[b] בר אהודוריה דאבא thou, son of my father's steward. B. Mets. 85[a] (Ms. M. אהודיריה); Sabb. 113[b] אהודיריה (v. Rabb. D. S. a. l. note 4) א׳ דרבי Rabbi's house steward (manager).

אַהְרִמִין m. (Pers. Angra-Mainyus) *Ahriman*, the evil principle in the Zendavesta (Parsism); opp. הורמיז Ormuzd. Snh. 39[a] מפלגך לעילאי דהורמיז מפלגך לתתאי דאהר׳ Ar. (ed. a. Mss. incorr., v. Rabb. D. S. a. l.; Tosef. a. l. Better vers. Ms. F. מפלגן *our* half) thy upper half belongs to Ormuzd, thy lower half to Ahriman. Ib. א״כ היכי שביק אהורמין להורמיז למעבר מיא בארעא (ed. corr. acc.) if this be so, why does Ahriman allow Ormuzd to let the water pass (through the former's dominion) to the ground?

אַהֲרִי Y. Shek. V, 48[d], read הַרֵי.

***אַהֲרִיל** m (אָהַל) *staying under the same roof* with an unclean object. Naz. VII, 2 (49[b]) עַל אֲהָרִלָן Talm. ed. (Mish. אֲהָלָן, v. אֹהֶל) upon staying with them under &c.

Ib. 53ª אֲהִילוֹ. [Sabb. 90ª Ms. M., v. אָהַל.].—*Pl.* f. אֲהִילוֹת the laws concerning *ahil*, whence *Ahiloth* (also אָהֳלוֹת), name of a treatise of the Mishnah (of Seder Tahăroth). Y. M. Kat. II, end, 81ᵇ there are things in the Order of Moëd קשיין מן א׳ וכ׳ more difficult than Ahiloth &c. —Ḥag. 14ª, a. fr. אהל׳. B. Mets. 86ª אהר׳.

אָהִיל, v. אָהַל.

אֲהִילָא *tent;* v. אָהֳלָא.

אֲהִילַאי pr. n. m. *Ahilai.* Pes. 30ª.

אֲהִילָה f., pl. אֲהִילוֹת, v. אָהִיל.

אֲהִינָא f. *Ahina, a species of late and inferior dates* (cmp. אַהֲוַנְיָא). Ḥull. 46ᵇ lungs apparently so peeled as to resemble א׳ סימקא a red Ah. B. Mets. 113ᵇ א׳ מרירא a bitter Ah.—*Pl.* אֲהִינֵי. Tosef. Shebi. VII, 14; Pes. 53ª (m.!). Y. B. Ḳam. VI, 5ᵇ bot. כבשא דא׳ a preserve of A. Y. B. Bath. V, end, 15ᵇ כבשה דאהינו (corr. acc.), v. Ab. Zar. 38ᵇ א׳ שליקי.

אֲהִינוּ, v. foreg.

אָהַל (b. h.), *Pi.* אִיהֵל (deriv. of אֹהֶל) *to spread tent-like, to cover, shade, bend over* &c., usu. with refer. to levitical uncleanness arising from being under the same shelter with, or forming a shelter over, a corpse &c. Meïlah 17ª אי׳ על מקצתו if he bent over a portion (of the blood). Sabb. 17ª אי׳ צדו אחת וכ׳ he caused one side of his body *to overshadow* the grave.—[More freq.]

Hif. הֶאֱהִיל same. Ohol. III, 1; 3 sq. הא׳ על המת he formed a tent, i. e. spread himself, or bent, over a corpse. Ib. הבית מַאֲהִיל עליו the house forms a cover over part of it. Y. Sot. IX, 23ᶜ top; a. fr.

אֹהֶל, אֳהָל m. (b. h.; prob. √אה=או, cmp. אָוְנָא) *tent, shelter.* Succ. 21ᵇ א׳ עראי a temporary dwelling. א׳ קבע a permanent dwelling.—Naz. 55ª א׳ זרוק a movable cover, e. g. a person carried in a vehicle over a grave, v. foreg.—B. Bath. 27ᵇ, a. fr. א׳ חטומאה something spread over an unclean object, e.g. a tree shading a corpse; v. foreg. Naz. VII, 2, v. אָהִיל.—*Pl.* אֳהָלִים, אוֹהָלִין (אָהֳלִין). Y. Sabb. XX, beg. 17ᶜ נטע א׳ to spread sheets over poles &c. (Tosef. ib. XII (XIII), 14, a. e. עשה א׳). Y. Erub. I, 19ᵈ בשיירה א׳ tents in a caravan, א׳ שבמחנה in a camp. Tosef. Kil. V, 25 אהולין ed. Zuck.

אַהַל (אוֹהָל) m. (Syr. אחלא P. Sm. 125; חל, חל, v. הָלַל, חלל, cmp. מוחל, מוחל) 1)*an alcalic plant,* used as *soap.* Sabb. 90ª; Nid. 62ª (counted among plants subject to the laws of the Sabbath year).—2) *a mineral substance* of the same use (in connection with נתר; v. however Maim. to Nid. IX, 6). Nid. l. c. ותתינא חבורית והאהל; (Sabb. l. c. first time חול ed., Ms. M. אָהִיל; sec. time אהלא ed., Ms. M. אהיל). M. Kat. 17ᵇ; a, e. [The biblical אהלים a. אהלות have no connection of meaning with our w.]

אָהֳלָא ch.=h. אֹהֶל *tent, sheet.* Targ. Y. Num. XII, 12 (Var. אֲהִילָא, אַהֲדִילָא). Bets. 30ᵇ קא סתר א׳ he breaks the tent up (by removing portions of the cover). Ib. 32ᵇ; a. fr.—*Pl.* אָהֳלֵי. Sabb. 137ᵇ אוסיפי א׳ extending the spread sheets (by opening a door or window over which they were spread).

אוֹהֲלָא, אַהֲלָא ch. 1)=h. אֲהָלִים. Targ. Job. IX, 30 (h. text בור). Sabb. 90ª, v. אָהֲלָא.—2) (=b. h. אהלים, אהלות?) *aloë* (used for medicinal purposes, v. Sm. Ant. s. v. Aloë). Ib. 110ᵇ א׳ תולענא; Git. 69ᵇ א׳ תולאנא purple-colored aloë.

אָהֳלָוְיָא m. (foreg.) *dealer in aloë* (prob. in b. h. אהלות, *perfumes*). *Pl.* אָהֳלָוְיֵי. Ned. 91ᵇ. B. Mets. 81ª.

אָהֳלוֹת, v. אָהִיל.

אוֹהֲלַוְיָא, אַהֲלַוְיָא pr. n. pl. *Oholaya* (tents) Eduy. VII, 4 אהל׳. Zeb. 25ᵇ אוהל׳.

אָהֳלִית (אָהֳלוֹת) f. (אהל) *a group of tents, encampment;* only in *Pl.* אָהֳלִיּוֹת (=*castra*) *camps.* (Always in connection with בצוצריות or קסטרא fortifications). Cant. R. to II, 13. Yalk. Ps. 624 אהו׳. Lev. R. s. 1; a. e. [Cmp. בְּצוֹצְרִיּוֹת a. גַּסְטְרָא as to versions.]

אחמרא, v. אַחְמָרָא.

אַהֲדֵין or אַהֵן, אַהוֹן m. (=הֵן, חֲדֵן, √ה׳) 1) *this, that, he who.* Y. Ber. II, 4ᶜ bot. א׳ חזירא that swine. Ib. VI, 10ª bot. א׳ דמר he who says. Y. Yoma VI, 43ᵈ bot. כא׳ דתנינן as that (Mishnah) which we have been taught. Y. Shek. II, 47ª top א׳ דהכא the subject just quoted. Y. B. Mets. II, 8ᶜ אהדין להן לי אהן מהו חשוב (אהון) of what use is this to me? of what value is it to me?—Y. Shebu. III, 34ᵈ bot. ואי׳ אפילו and this 'even'—i. e. why do you use the word 'even'?—a. fr.—2) *this place, where.* Y. Ber. IX, 13ᵇ top כל א׳ דאת אזיל wherever thou goest. *3) (adv. of time=עַל־הֵן, v. אַ־) *thereupon, then.* Y. Taan. IV, 69ᵇ top אכלון ואהדין וכ׳ eat ye and then drink.

אהניריתא Keth. 67ᵇ מיקרבן אהניריתי, v. חֲנֵרָה ch.

אַהֲרֹן, אַהֲרוֹן pr. n. m. (b. h.) *Aaron,* the brother of Moses. Meg. 25ᵇ; a. fr.

אַהֲרֹנִית f. (deriv. of foreg.) *of priestly parentage, Aaronide.* Erub. 53ᵇ אחרונית נערה א׳ (play on words) an Aaronide maiden, a second wife (in Ms. M. our w. is missing).

אַהֲרוֹן, v. אַהֲרֹן.

אוֹ־ 1) prefix, esp. for verbal nouns, e. g. אודיצותא fr. דיץ. 2) אוֹ, אוּ=εὐ-αὐ, v. אב.

אוֹ I (b. h.; אוּה, v. Ges. H. Dict. s. v.) *or;* או .. או *either .. or.* Shebu. 27ª לחלק . . . או the word אוֹ in the Bible text is necessary as a disjunctif, (one *or* the other), contrad. from ו־ which is conjunctive (one *and* the other). Men. 91ª; או לדרשא the word אוֹ intimates something not explicitly stated in the text; a. fr.—*Pl.* אוֹאִין Shebu. 33ᵇ.—אוֹיִין, אוֹיִים, const. אוֹיֵי *the word* אוֹ in *the biblical passages.* Y. ibid. IV, 35ᶜᵈ.

אוֹ ch. same. Targ. Ex. XXI, 20; a. e. Targ. Prov. VI, 28 Ms. (ed. אי).—Ber. 2ᵇ, v. דילמא; a. v. fr.

אוֹ II (ó) *the.* Y. R. Hash. I, 57ᵃ bot. (in a Greek sentence), v. אגרפוס.

אוּ m. (contr. of אֲהוּ, אֲהִי v. הוּ, הִי) *he, that, this* (only in Y. Dial). [Y. Ber. II, 5ᵇ top או מקשי, read הוה מ׳; ed. Amst. בעי.] Y. B. Bath. III, 14ᵇ I was jesting באו גברא with that man. Y. Snh. XI, beg. 30ᵃ באו ד(א)מר with him who says—*Fem.* אי.—Y. Erub. III, 21ᵇ bot. אי אידא אי אידא it is all the same; v. אִידָא II.

אוּאִירָא (**אַוְיִירָא**) m. (צַוָּאר; cmp. h. form אֲוִיר), only in א׳ דלבני *a pile of loose bricks with openings between*, opp. to solid wall. Bets. 31ᵇ; 36ᵃ; Erub. 34ᵇ Ms. Rashi (v. Rabb. D. S. a. l.; ed. אַוִּירָא, cmp. אָוִירָא; Ar. אארא, derives fr. Pers.).

אוֹב *shoots*, v. אֵב.

אוֹב m. (b. h.; √אב or הב, v. אבב, חבאי) *cited ghost.* —בעל א׳ *necromancer.* Snh. 65ᵃ; a. fr.

אוֹבָא, אוֹב ch. same. Targ. Is. XXIX, 4; a. e.—א׳ טמיא necromancy over bones, sculls, also for *necromancer.* Targ. Y. I Deut. XVIII, 11. Ber. 59ᵃ א׳ טמיא כדיב וכ׳ the necromancer is a liar (necromancy is false), and his (its) words are lies. Sabb. 152ᵇ bot. (of the woman of En-Dor, I Sam. XXVIII, 7). [Yeb. 103ᵃ בר א׳, v. אַבְרִיו.]

אוֹבְדָנָא, אוֹבְדָן, v. אַבְדָנָא, אָבְדָן.

אובינות, v. חֲבִיבוּתָה.

אוֹבִיסוֹס, אוֹוִיסוֹס pr. n. pl. *Ephesus*, city of Ionia in Asia Minor. Targ. I Chr. I, 5 אוֹב׳ (var. lect.); Y. Meg. I, 71ᵇ אוו׳ bot. (rendit. of יון); v. מַקְדוֹנְיָא.

אוּבָל, אֲבָל m. (v. יוּבָל) 1) *river.* Dan. VIII, 2; 3; 6. —2) as a pr. n. *Ubal* (The River). Gen. R. s. 16 (referring to Dan. l. c.) א׳ אוותנטרן וכ׳ Ubal is the source of all the other rivers.

אוּבְלָא I=אֲבְלָא. Targ. Y. Gen. VII, 10; a. e.

אוּבְלָא II (אֲבְלָא, אוּכְלָא) m. (רבל) *vessel made of willow twigs; basket,* or *perforated trough*; (as to shape v. Sm. Ant. s. v. *Călathus*). Bekh. 43ᵇ, v. בִּירְלוֹן a. כִּירְלוֹן. Sab. 123ᵇ; Snh. 92ᵃ, a. e. א׳ דקצרי Ar. (ed. אוכ׳) the fuller's trough. Ib. 28ᵇ the father of the husband and the father of the wife are no more kinsmen אלא כי א׳ לדנא (ed. אכלא) than is a basket related to a barrel. [For אוכלא, אכלא cmp. כְּלָבָלָה, כְּלִיל.]

אוּבְלִין, אוּבְלִים pr. n. pl. (v. אַבִּילִין) *Ub'lim, Ub'lin.* Erub. 12ᵃ top (var. v. Rabb. D. S. a. l. note 1). Ḥull. 55ᵇ אובלים (ed. א׳).

אוֹבַנְתָּא, v. אֲבַנְתָּא.

אוּבְצָנָא m. (אבץ. cmp. חָבַץ II, a. חבץ P. Sm. 1181 sq.) *heavy pressure, overload, prostration from heavy load.* Targ. Y. Num. XIX, 2.—B. Mets. 36ᵇ א׳ דחר the prostration from carriyng a load up hill. Ib. 78ᵃ מתח א׳ died from fatigue. Sabb. 106ᵇ. [Ar. reads אוכצנא, cmp. Syr. אכץ P. Sm. 190—corr. acc.]

אוֹבְרִיזָא f., אוֹבְרִיזִין, אוֹבְרִיזוֹן m. (ὄβρυζον) *pure gold, unalloyed.* Targ. Ps. CXIX, 127; Targ. Prov. VIII, 19; a. e.

אוּבְשִׁין, אֻבְשִׁין m. pl. (b. h. בְּאֻשִׁים; cmp. אַפְשׁוּנָא) *a species of inferior grapes.* Maasr. I, 2 חענבים ודאו׳ (הבאושין; Talm. Y. משיבאישו Ar. (ed. Talm. B. ודאב׳ משח׳) grapes and *ubshin* are subject to tithes from the time they are called בְּאוּשָׁה q. v.—Y. Ter. VIII, 45ᵈ top ענבים ואו׳ וכ׳ grapes or ubshin for a sick person.

אוֹג m. (cmp. אֲגָה; Syr. אוגא P. Sm. 53) (rhus coriaria), *red berry of the Venus' summachtree.* Peah I, 5. Dem. I, 1. Maasr. I, 2. Kel. XXVI, 3.—*Pl.* אוֹגִין. Tosef. Maas. I, 4 אובין אדומים (אירבין, corr. acc.; cmp. Maasr. l. c. V. Löw Aram. Pfl. p. 44).

אוֹגָד, v. אֲגַד.

אוֹגְדַוִּי, v. next w.

אוֹגְדַוִּיקוֹנְטָא (ὀγδοήκοντα) *eighty.* Y. B. Bath. X, 17ᶜ (corrected text) שטר נפיק מר׳ חונה לר׳ שמיי אוגדויי מחיק קונטא לא מחיק. א״ר שמיי לר׳ חונה פוק חזי עם הדין אתן קונטא משמש. ומר עם טרייאקונטא. כי נפק אמר הדא בעי מתגרא תלתין אפסד עשרין. A bill of indebtedness passed from R. Ḥuna (who could not decide or on whose decision the party would not rely) to R. Sh.—on which bill *ogdoë* was blurred (showing an erasure), and *conta* was clear. Said R. Sh. to R. Ḥ., Go and see what is the lowest numeral in Greek that *conta* is combined with. Said he, It is *triaconta* (thirty).—When the party had left, he said, That man intended to make thirty (by the erasure) and lost twenty (the original having been fifty, *penteconta*).

אוֹגְדוֹר (**זגדור**) pr. n. pl. *Ogdor* (Zigdor) in Samaria. Y. Ab. Zar. V, 44ᵈ. Bab. ib. 31ᵃ זג׳ (Ms. M. זגרור).

אוֹגְדוּתָא f. (אֲגַד II) *prolongation.* Targ. Y. Deut. XXX, 20, const. אוֹגְדוּת (Var. אוֹגְרוּת).

אוֹגְרִי, v. אֲגוֹר end.

אוֹגְרָא (**אֲגַרְיָא**) m. (אגר, sec. r. of אוג, v. אָגֵן; cmp. צוּגָּה) *rounded off,* whence *a field* or *fields surrounded with a ridge or ditch.* Ned. 6ᵇ. Ber. 6ᵃ כי כסלא לא׳ like the ridge surrounding the field.

אוּגָּדָה f. (foreg.) *rounded ditch, hole dug around the grape-vine.* *Pl.* אוּגָּדוֹת M. Kat. I, 1 (Rashi to Ber. 6ᵃ, Asheri to Ned. 6ᵇ expl. foreg. w.; ed. צוּגָּדוֹת).

אוֹגֵן, חוֹגֵן m. (אוג; v. foreg.) *border of a vessel, rim.* Ḥull. 25ᵃᵇ; Tosef. Kel. B. Mets. II, 17 ח׳. *Hag.* 22ᵇ אוגנו its border. *Pl.* אוֹגָנִים, אוֹגְנֵי, חוֹ׳. Nid. 3ᵇ. Erub. 87ᵇ (banks). Kel. XXV, 6; a. e. [Ḥull. II, 9 (41ᵃ) אוגן של מים Ar., *a little pool,* ed. צוּגָּה q. v.]

אוּגְנָא ch. (v. foreg.) *something rounded, basin, disk.* Targ. Cant. VII, 3 א׳ דסיהרא the disk of the moon.—B. Mets. 69[b] א׳ דקידרא (some ed. אוּגְנֵי pl., v. Rashi a. l., Ms. M. אַגְּנֵי, v. אַגְּנָא) cake of wax. Cmp. אַגִּין.

אֶוְגֶּנֶס, v. אֲבוּגִינוֹס.

אוֹגַר Af. of אֲגַר.

אוֹגָר, אוֹגָרָא m. (גְּרַר, אֲגַר) *heap of stones, stone-hill* (h. גַּל). Targ. Y. Gen. XXXI, 46 (Bab. הְגוֹרָא); a. fr. V. אֲגוֹרָא I.

אוגרוי, read אוּגְדוּי.

אוּגְרִים, v. גָּרַם Af.

אוּגַרְנָא, v. אַגַּדְנָא.

אוֹגֶרֶת f. *a knife having notches*, v. אָגַר II.

אוּד m. (b. h., v. Ges. H. Dict. s. v.; cmp. אֵיד) *wooden poker.* Bets. 33[a]; Sabb. 143[a].

אוּדָא, אוּד ch. same, also *fire-brand.* Targ. Am. IV, 11; a. e.—*Pl.* אוּדַיָּא, אוּדֵי. Targ. Is. VII, 4.—Snh. 93[a] (prov. concerning bad company) תרי א׳ וכ׳ two dry pieces of wood and a green one between &c.

אוֹדִיתָא, אוֹדָאוּתָא, אוֹדָאתָא f. (ידי, Af. אודי) *thanksgiving.* Targ. Ps. XLV, 1 (var. אוֹדָאתָא); a. e.

אוּדְדָא Ar. אוּדְרָא ed. m. (אָדַר, אדר, v. אֲדַר: Syr. אודדא; cmp. אַדְדָא, אַדְרָא as to dial. var.) *upholsterer's stuffing material, tow-cotton, wool.* Sabb. 48[a] לאהדורי א׳ (Ms. M. אוּדְדֵי *Pl.*) to put the stuffing back into the mattress. Ib. 141[a] (Ms. M. אודדא); v. אֲשִׁישָׁא.—B. Bath. 58[a] חביתא דא׳ (Mss. דאודד׳) a vessel full of stuffings (enigmatical for bolsters). Ab. Zar. 28[b] א׳ דנדא וכ׳ (Ms. M. ארדא דנורא) tow cotton which has been dyed but not combed. B. Mets. 26[a]; a. fr.—*Pl.* אוּדְדֵי. Kid. 12[a] זוודא דאודהי (corr. acc.) a bundle of tow-cotton. [Cmp. עוּדְרָא, עִידְרָא; also אִירְתָּא a. אִירְתָּן; v. Fuerst, H. Dict. lit. ר.]

אוּדְיָא f. (ידי, אדי; cmp. funda=sling and purse) *purse.* B. Mets. 28[b] א׳ דדינרי (ed. אוּדְרָא) a purse of denars.

אודיאר, Toh. VII, 7, v. אוֹרְיָר.

אודיא, v. אוּדְרָא.

אודיין, read אוֹרְיָן.

אוּדְיָנִי f. (נדי, ידי) *whatever appertains to irrigation, sprinkling arrangements;* hence *the field cistern with its purtenances.* B. Bath. 144[a] (Ms. אִידְרָנִי, אִידְיָנִי; v. Rashi a. l.) if a father left nothing אלא א׳ וכ׳ but a sprinkling business, what is earned with it belongs to all heirs alike. Ib. שאני א׳ דלנטירותא וכ׳ it is different with a sprinkling business, since all the attendance it requires, is watching (which minors can do just as well as adults). [Tossaf. ib Var. אידווני, *watching pedestal,* fr. דוּר q. v. Cmp. however אוּדְנָא III.—M. Kat. 21[a], read אוּדְיָנִי.]

אוּדְיְתָא* I f. pl. (v. foreg.) *irrigated fields.* Targ. Jer. XXXI, 40 Ar. ed. pr. (ed. אֲרִיתָא q. v. ed. Ven. אַדְרָתָא).

אוּדְיְתָא* II f. (דוּשׁ, v. אַדּוּתָא) *attendant,* or *superintendent of the vapor bath;* cmp. אֲוִי—Y. Shebi. VIII, 38[a] זוסימי א׳ Zosime, the superintendent &c.

אוֹדִיצוּתָא f. (דיץ) *joy.* Targ. Ps. LI, 10 (ed. Vien. אַדִּי׳).

אוֹדִיקוּתָא f. prop. *outlook* (v. הֵיךְ) hence pr. n. pl. *Odikutha* (h. צִיץ). Targ. II Chron. XX, 16.

אוֹדִיתָא f. (ודי) *confession*, esp. *document stating a debtor's admission of his indebtedness in presence of witnesses.* Snh. 29[b].

אוֹדָם m. (אדם) *red substance, fleshy substance* [cmp. אָדָם, אֲדָמָה; b. h. אֹדֶם *rubin*]. Y. Kil. VIII, 31[c] bot. דא׳ מן האשה from the mother the embryo receives the substance for forming skin, flesh, and blood; opp. לוּבָן white, sticky substance. Nid. 32[b] למטוטי איש מא׳ to exempt man from being unclean from a red (blood) discharge, opp. to לובן white gonorrhoeic discharge.

אוּדְנָא, אוּדָן, אוּדַן, אוֹדֶן I f. ch. (=h. אֹזֶן, v. Ges. H. Dict. s. v.; √אד, v. אָדַר) *ear.* Targ. Is. LXIV, 3. Targ. Ps. XVIII, 45 אוּדְנִין (ed. Vien. אוּדְרִין?, Ms. אוזן). Targ. Ex. XXIX, 20; a. fr.—Y. Sabb. VI, 8[c] bot. טב לא׳ good for ear-ache; v. Bab. ib. 67[a]; a. fr.—*Pl.* אוּדְנִין, אוּדְנֵי, אוּדְנַיָּא, אוּדְנִין. Targ. Deut. XXIX, 3; a. fr. (also אֹדֶן).—Snh. 106[a]. Y. Maas. Sh. IV, 55[b] bot.; Lam. R. to I, 1 (חד כותאי 1), v. next w.

אוּדְנָא II f. (from its shape, v. foreg. a. P. Sm. 40) 1) *leather-bottle, jar* (a liquid measure). *Pl.* אוּדְנִין. Y. Maas. Sh. IV, 55[b] bot. (to one who had dreamt he had four *udnin*=ears, v. foreg.) מלוי את תרתי אֻדָנָיךְ ותרתי אוּדְנוֹי דגרבא thou shalt have wine enough to fill thy own two *udnin* (wine jars), and two *udnin* (measures) of a garba (v. גַּרְבָּא I) besides.—2) (Syr. אודנא, וזנא P. Sm. 49, 1061) *bath-tub.* Ber. 22[a] was sitting בא׳ דמיא Ar. (ed. באגנא, Ms. Beth. Nath. באוזנא) in a tub filled with an *udna* of water. Sabb. 157[b] א׳ דמיא . . . Ar. (ed. באוונא, Ms. M. אַדְנָא) by a bath-tub.

אוּדְנָא III, אִדְרִינָא (f.?) (=h. אֶדֶן; cmp. b. h. חֲדֹם; √דנא, דא; cmp. הוּדְךָ) *foot-stool, camp-chair, folding stool.* Targ. Jer. XLIII, 10 אוּדְנֵיהּ Ar. (ed. אפדניה).—*Pl.* אוּדְנַיָּא, אִדְרִינַיָּא. Targ. II Est. I, 2 תרתין אוּדְנוֹי (תרין?) the double footstool of king Solomon. Tosef. Kel. B. Mets. VIII, 6 מָטָּה וישן וכ׳ (not מיטה) when it bends in (under the weight) but one can sleep on it; if it was originally so made, טמאה (not טהורה) it is unclean מפני שהיא כאו׳ ed. Zuck. (Var. אדיניא, ed. אדוניא) because it is made like a double footstool.

אוּדְרָא, v. אוּדְדָא, a. אֲדַר I.

אוּדְרָךְ* m. (דרך) *a crushing tool, pestle, pounding club.* Targ. Prov. XXVII, 22 ed. Buxt. (better, like oth. ed. אוּדְדָךְ).

אָוָה, v. אוי.

אוֹחַלְיָא, אוֹחָלָא, אוֹחָל, v. אחל.

אוֹחָרָא (הוֹחָרָא) m. (=חוחרא, redupl. of חרר Ar.) *net-work*, esp. *loose fisher's net*, contrad. to אִיזָלָא. Y. M. Kat. III, 81^{b} top חו׳.—*Pl.* אוֹחָרֵי. M. Kat. 11^{a} למיגדל א׳ (Alf. אוחרי) to plait nets. Git. 60^{b} bot..

אָוִוגִינִיסָטָאטֵי, v. אבגניסטי.

אָוָז m. (√אוז, v. אָזַשׁ; cmp. Syr. ויזא, a. וזז *bombum edit*, P. Sm. 1060) [the noisy], *goose*. Ber. 57^{a} חרואה א׳ וכ׳ he who sees a goose in his dream, may hope for wisdom (with ref. to Prov. I, 20, 'wisdom cries' &c.). Y. B. Kam. V, end 5^{a} אָוָז ים וא׳ יישוב וכ׳ the water goose (bernicle) and the domestic goose are two diff. species (כלאים); Y. Kil. VIII, 31^{c} bot. א׳ עם א׳ מדבר וכ׳ the (domestic) goose and the goose of the steppes (wild g.); א׳ עם א׳ הים the domestic and the water goose; B. Kam. 55^{a} א׳ וא׳ חבר בר (Ms. M. marg. אָוָז בית וא׳) the domestic and the wild g.; Bekh. 8^{a}.

אַוָּזָא or **אָוָּזָא** ch. same. Git. 86^{a}.—בר א׳ *duck*. Bets. 33^{a}. *Pl.* אַוָּזֵי, אָוָּזֵי. Targ. II Esth. III, 8. Pes. 114^{a}. B. Bath. 73^{b}. Hull. 56^{b} חנהו א׳ דידן וכ׳ our (Babylonian) geese are considered as water fowls.

אַוָּלָא, אָוָּלָא, v. אָוַל.

אוולס, אוולם, v. אִבְלַס.

אָוָּן, v. אָוֶן.

אַוָּנָא, אָוָּנָא, v. אִוְּנָא a. אוּדְנָא II.

אָוָּנַכַּר, v. אֲוַנְכַּר.

אָוָּסוֹס, v. אוּבְּיסוֹס.

אווקי, v. אוקי.

אַוָּרָא* m.; pl. אַוּרֵי (אָוַר dial. for עבר, v. Nœld. Mand. Gr. p. 48 sq.; v. Ar. s. v. where עוברים=אוברים [not אובדים as in ed. Koh.] is twice used to account for the etymol. of our w.) *crossers of rivers, travelers*. בֵּי א׳ 1) *crossing, ford*. B. Mets. 103^{b} אריסא עביד בי א׳ Ar. (ed. בי יאורי; Ms. H. בי אוריא, marg. יאורי) the tenant must entertain the crossings (of the dykes, ed. *the channels*) in the farm. M. Kat. 28^{b} רהיט ונפיל בי א׳ ואמברי יזדפתא וכ׳ Ar. (ed. ונפיל אמעברא ויזדפתא . . ., Ms. M. . . ונפיל בר זירא אמברא; v. Rabb. D. S. a. l. note) one runs and rushes to the ford, and on the ferry he makes a loan (to pay the ferry-man; allegory of man's carelessness in providing for the life to come).—2) *among the crossing passengers*. Ib. (according to a second interpretation, v. Ar. s. v.) one runs and rushes among those ready to cross (mortals) &c. Cmp. עִיבָרָא B. Bath. 91^{a} bot.

אַוָּרְדִימָס, v. וַרְדִימוֹס.

אוורוס, v. אַבְרוֹסִי.

אברסקין, אַוְורַקְסִין* m. pl. (cmp. אפקרסין, a. אַבְרָקִין) *trowsers*. Targ. Y. I, a. II Ex. XXVIII. 42; ib. I, Ex. XXXIX, 28 אוורקסי. Ib. Lev. VI, 3 (ed. Vien. אורקטין, אברסקין II). Ib. XVI, 4. [For פ=ו v. אֲוִושַׁר.]

אַוְורַשְׁנָא Ar. (ed. אוּרְשִׁינָה) m. name of a *mythical bird, Phœnix*. Snh. 108^{b}.

אַוֵּשׁ, v. אֲוַשׁ.

אֲוַשַּׁר=אֲוֻשַּׁר, אֲוֻשַּׁר. Targ. Y. I, Gen. XVIII, 2; 17; a. e.

אוֹתְיוֹס, אוֹתְיוֹאוֹס (אותיום) (εὐθέως) *forthwith, immediately after*. Nid. II, 2 (14^{a}) נמצא על שלה א׳ Ar. (ed. אותיום, corr. acc.) if a stain is found on her bedclothes immediately after (the coïtion). Ib. 12^{b}; 14^{b} אידחו שישור אוו׳ Ar. ed. Koh. (ed. וחס, וסח, corr. acc.) what is the interval designated by *evthios?* Y. Nid. II, 49^{d} bot. repeatedly חֵיוְתִיאוֹס or חֵוו׳.

אוותנגייה, v. אוותנטיא.

אִיוְתָן, אַוְותָן* m. (=h. אֵיתָן, r. אית) *full, proud, bright*. Targ. Job XXXI, 26 Ms. (ed. זִיוְתָן).—*Pl.* אִיוְתָנֵי Ib. IX, 13 (ed. Buxt. a. oth. גֵּיוְתָנֵי)

אוותנטי, v. אַוְותָנְטִין.

אַוְותָנְטִיָּה, אַוְותָ׳, אוותָנְטִיָּא f. (αὐθεντία) *origin, reality;* v. next w.—עיקר א׳ the *very reality, virtuality*. Gen. R. s. 25 עיקר א׳ וכ׳ the real famine was destined to be in the days of Saul. Cant. R. to I, 1 עיקר א׳ וכ׳ the real, authentic, among the several names of Solomon &c. Koh. R. to I, 1 אית׳ (corr. acc.). Num. R. s. 10 אוותיגנייה (corr. acc.).

אַוְותָנְטִי, (אפתנטי) m. (αὐθέντης) *originator, author*. Gen. R. s. 16 פרת א׳ של וכ׳ the Euphrates is the originator (ultimate source) of the rivers (mentioned Gen. II, 10 sq.).—*Pl.* m. אַוְותָנְטִין. Y'lamd. to Num. XI, 16 (quot. in Ar. s. v. אמתנטין) כנגד אפת׳ של ישראל וכ׳ (corr. אוו׳) corresponding to the number of the originators of Israel, for with seventy souls &c.—Fem. אַוְותָנְטִיּוֹת, אַוְותָנְטִיָּאוֹת. Pesik. Sh'kal. p. 16^{b} אומות א׳ (seventy) original nations.

אוֹזָא (אוֹסָא) אוּזָּא* f. (√אז, v. אַזַד; cmp. קְצָה) *a piece, part, uzya*, a market term for a certain portion (quarter &c.) of meat. Bets. 29^{a} in Pumb. they call it א׳ ופלגא א׳ Ms. M. (ed. ופלגו א׳ corr. acc.; Var. אוסרא) an uzya and half an uzya.

אוזָלָא, v. אוּזְדָלָא.

אוּזָלְתָּא, v. אִיזָלָא.

אוּזְרָקָא* m. (=אונז׳; נזק, v. אַנְזְרָקָא) (*compensation for*) *loss, expense* of money and time. B. Bath. 6^{b} שקול א׳ וכ׳ (Ms. R. עבדיה כוליה וידרבנא לך א׳) take compensation and do thou the work (do thou it all, and I shall pay &c.).

אוּזָלָא, אוּזַלְתָּא, v. אִיזָלָא.

אוּזְמִיאוֹת* f. pl. (זמר, יזם; comp. זְמָם, צמם) *knots, fringes* (in the weaver's work). Tosef. Kel. B. Bath. ch. V, end ואוזמיאות שְׁרָרֵי.... the remnants &c. and the fringes (cut off for finishing).

אוּזֶמֶל, v. אִזְמֶל.

אוּזֶן, v. אֹזֶן.

אוּזְנָא, v. אוּדְנָא.

אוּזְנְיוֹת, אֻזְנְיוֹת* f. (?) pl. (=חזניות, v. חָזָן 2, a. חָזַז; cmp. חֻבְרוֹנוֹת=אֻבְרוֹנוֹת) *lichen-dishes.* Tosef. Shebi. VII, 13. [El. Wil. emends אחרינו=אֻזְנְיוֹת whereas the context intimates a vegetable.]

אוֹזָפוּתָא f. (יזק) *loan.* Targ. Y. Deut. XV, 2.

אוֹזָפִי (אוזפית)* m. pl. (=זיפין, v. זִיף) *a species of bees, wasps.* Targ. Y. Lev. XI, 20.

אוֹזֶרֶד, v. חִזְרָר a. חִזְרָר.

אוֹחֲדָנָא* m. (אחז=אחד) *possession, power* (h. חֹסֶן). Targ. Prov. XXVII, 24 (ed. corrupt אחרנא; ed. Walt. אַחֲסָנָא).

אוֹחֲדָתָא f. (v. foreg.) prop. *locking up*, hence, *trap, snare.* Targ. Job. XVIII, 10.

אוּחֲדָתָא (אוֹחֲדָתָא) f. (b. h. חִידָה; v. חוד II) *enigma, epigram.* Targ. Ps. XLIX, 5 (Ms. אחדותא).

אוֹחִין m. pl. (b. h. אֹחִים) *howling animals, owls* &c. Targ. Is. XIII, 21.

אוֹחֳרֵי, v. אֲחוֹרֵי.

אוֹחֳרֵיָא c. (אחר) *last, outmost.* Targ. Y. II. Lev. XIX, 9; v. אוֹמַן.

אוּחַרְנָתָא, אוּחֳרָנָא, אוּחֳרָן, v. אֲחֹרָן.

אוֹטָבוּתָא f. (יטב) *doing good, propriety.* Targ. Koh. IV, 4.

אוֹטִימוֹס, v. אֲטִימוֹס.

אוֹטִיפִיטָא, v. אַנְטִיפַּרְטָא.

אוֹטָם m. (אטם) 1) *obstruction; something closed, plugged up.* Hull. 47[b] בריאה א׳ Ar. (ed. אָטוּם) an obstruction in the lungs, a spot imperviable to air when blown up. Ohol. VI, 5 we regard the levitical uncleanness between the rafters כארלו חוא א׳ as if it was locked up (and could not affect what is in the house).—2) *substructure* (filled with earth), *foundation.* Mid. IV, 6. Par. III, 6.

אוֹטָם Tosef. Kil. III, 14 ed. Zuck., v. אִיטָן.

אוֹטְנָס Ab. Zar. 39[a], v. אֲטוּנָס.

אוֹטְפִיטָא Koh. R. to XI, 1, read אנטיפיטא.

אוֹי, אָוָה I (b. h., √אב=או, cmp. אָבָה), *Pi.* אִוָּה *to desire, covet.* Snh. 63[a] אִוּוּ אלוהות וכ׳ (Ab. Zar. 53[b] לאלוהות, v. Rabb. D. S. a. l. note 8) they had a desire for many deities. Denom. תַּאֲוָה. Cmp. אוּת.

Hithpa. הִתְאַוָּה (b. h.), *Nithpa.* נִתְאַוָּה (denom. of תַּאֲוָה) *to desire, to be seized with a desire.* Num. R. s. 10 (play on יִתְאַוֶּה לְדָם וכ׳ Prov. XXIII, 31) the drunken man will covet blood (forbidden intercourse). Gen. R. s. 51. Ex. R. s. 24, end.—Num. R. s. 2 התחילו מִתְאַוִּים וכ׳ they began to express a desire for standards (in imitation of the angelic hosts). Ib. divide them into standards כמו שנתאוו as they desired.

אוֹי, אָוָה II (b. h., √אה, cmp. הא; v. הָוָה, a. Ges. H. Dict. s. v. אָוָה III) *to point, mark.* Denom. אוֹת II, תַּאֲוָה, תְּאוֹ.

Hithpa. הִתְאַוָּה (denom. of תַּאֲוָה, תְּאוֹ) *to mark, to mark out.* Koh. R. to XII, 7 התחיל מִתְאַוֶּה תאוים he began to put up marks.

אוֹי m. (v. אוי I) [pressure] *woe, sorrow.* Gen. R. s. 46 בי לא אוי there is no (cause for) woe with me. Num. R. s. 10 (play on *ăboy*, Prov. XXIII, 29) אַב אוי father of woe.—2) interj. *woe! alas!* Kel. XVII, 16; a. y. fr.

אוֹיְיָא, אִוְיָא I m. (v. חִוְיָא) *serpent.* Gen. R. s. 26 בגלילא וכ׳ in Galilee they call *ḥivya, ivya.*

אוֹיְיָא, אִוְיָא II pr. n. m. (v. foreg.) *Ivya*, a Babyl. Amora. B. Bath. 19[a] R. Hiya son of R. Iv.—Men. 78[a]; a. e.

אוֹיִין, אוֹיִים pl. of אוֹ I.

אֲוִילָא, v. אֲוַל.

אוֹיִים, אוֹיִם (?) an interjection (cmp. εὖαν, εὖα) *ho! hallo!* Y. Ḥag. II, 78[a] top; Snh. VI, 23[c] bot. א׳ א׳ פתחון לי וכ׳ ho, ho! Open, for I am one of yours.

אוֹיר, אֲוִיר m. (אור; cmp. רוּחַ a. רוּחָא); *space* corresp. to חָלָל, esp. 1) *open, empty space, blank.* Ohol. IV, 1 a tower שעומד בא׳ standing isolated. Ib. XVIII, 10 אוירה של חצר the open space in the court-yard.—B. Bath. 163[a]. —2) (cmp. b. h. מָאוֹרָה) *hollow, cavity of a vessel.* Kel. II, 1 מיתטמאין ומטמאין בא׳ become unclean and make unclean by contact with the hollow (of the vessel).—Yeb. 67[b] נפק לא׳ חיטולם came forth into the lighted space of the world, i. e. was born; a. fr.—3) (cmp. ἀήρ, aër) *air, atmosphere, climate, weather.* Num. R. s. 14 דאא׳ שממנו וכ׳ (as one of the elements of nature) out of which the wind was made.—Gen. R. s. 34 א׳ יפה *fine weather*; a. fr. —*Pl.* אֲוִירִין *blank spaces in writings.* B. Bath. 163[a].—אֲוִירוֹת *climates.* Gen. R. s. 34 בריה נחלקה לא׳ a covenant has been made in favor of climates, i. e. God has implanted in man a love of his native soil even in bad climates.

אֲוִירָא, אֲוִיר, אֲוִירָא, אֲוִירָא ch. same. 1) *empty space, air.* Targ. Y. Ex. XIX, 17; a. fr.—Git. 20[b] א׳ דמגילתא the blank in a scroll (margin &c.). Men. 35[a] א׳ חזר to face the inside of the T'fillin.—2) *air, weather.* Pes. 30[b] שליט בהו א׳ the air strikes them. Y. R. Hash. II, 58[a] bot. א׳ מעונן cloudy weather; a. fr.—3) *pile of bricks with openings between*, v. אֲגָרָא.

אוֹירָא Y. M. Kat. I, 80[b] bot., v. אֲיִירָא.

אוֹירְטָא m. (averta, ἀβερτή) *knapsack.*—*Pl.* אוֹירְטִין. Tosef. Kel. B. Bath. IV, 10.

אֲוִירְיָא* pr. n. pl. *Avirya.* Shebu. 24[b] (v. Rab. D. S. a.).

אוֹכַחְתָּא, אוֹכָחוּתָא f. (רכח) *reproof*. Targ. Y. I, Deut. I, 1; a. e.

אוֹכְמָא *eight*, v. אָכְטָא.

***אוֹכַיְיפָא** m. (כוף) *bending, suppression*. Esth. R. to I, 1[b] (ref. to Lam. III, 13 בני אשפתו, the quotation being omitted by clerical error), [read] ר׳ ברכי׳ ורבנן ר׳ ברכי׳ אמר בני אוכַיְיפֵיה ורבנן אמרי בני אמוריה. בני אוכייפיה שהיו מרוצצין וכ׳ *B'ne Ashpatho* means 'the children of his pressure' &c., v. אֲמוּרָיָא.

אוֹכֶל Pes. 53[a] א׳ של, read אָבֵל; v. Tosef. Shebi. VII, 15.

אוֹכֶל m. (b. h. אֹכֶל; אכל) *food, edible*. Bets. I, 8 בורר א׳ ואוכֵל (Y. ed. בורר אוכל אוכל) he selects singly what is edible and eats immediately; a. fr.—א׳ נפש the necessary food for the day. Meg. I, 5 אלא א׳ נ׳ בלבד except the preparation of food (cooking &c., permitted on Holy Days, Ex. XII, 16).—*Pl.* אוֹכְלִין, אוֹכְלִים *food, eatables*. Ber. 50[b]; a. fr. Ab. Zar. 52[b] תקרובת ע״ז של א׳ an idolatrous offering consisting of edibles; Y. ib. IV, 43[d] אכ׳.

אוּכְלָא I ch. 1) same. Targ. Ps. LXXVIII, 18 (Ms. מֵיכְלָא).—Yoma 80[b] כל אכשורי א׳ הוא whatever is used for seasoning food, is considered as food.—2) *the digested food found in the entrails, excrements*, cmp. רעי.—Targ. Lev. I, 16; a. e.—3) *an eye-disease, itching* (cmp. חוּרְשָׁא). Ab. Zar. 28[b] תחלה א׳ the incipiency of &c., סוף א׳ last stage (near recovery).

אוּכְלָא II m. (כול=אכל) prop. *measure*, hence (cmp. כֵּילָא) 1) *a certain measure, Ukhla*, (basket); cmp. כְּלָה.—Y. Sot. I, 17[a] תומן וחצי ת׳ וא׳ one Tuman (one eighth of a kab), and half a T. and one Ukhla; cmp. עוּכְלָא.—2) *basket*, v. אוּכְלָא II.

אוֹכְלָה, v. אָכְלָה.

אוֹכְלוֹזָא (perh. fr. r. כלז, cmp. Arab. ḳalaza, *collegit*, a. קלס, כרז; v. Ges. H. Dict. s. v. כרשׁ; var. forms: אָכְלוֹזָא, אוֹכְלָסָא, אוֹכְלוֹסָא; פְּלוֹזָא; h. form only in pl. אוֹכְלוֹסִין, const. אוֹכְלָסִין, אוֹכְלוֹסֵי) *levy of troops* or *forced laborers* (corresp. to h. צָבָא). Targ. I Chr. XI, 6; XX, 1.—B. Bath. 8[a]; B. Mets. 108[a] נפקי בא׳ (Ms. M. כלוזא) they have to go out themselves to do public labors (not permitted to hire substitutes). Ib. לאו בני א׳ וכ׳ are exempt from the levy. Ber. 58[a]; Yeb. 76[b] יצא בא׳ went out with the army; [strike out בא׳ ודרש Ber. l. c., v. Rabb. D. S. a. l. note 40]; a. fr.—*Pl.* אוֹכְלָסִין, אוֹכְלוֹסִין, אוֹכְלוֹזִין (v. supra). Targ. I Chr. XII, 22; a. fr.—Tosef. Ber. VII (VI), 2 אוכלסין. Ber. 58[a]; אוֹכְלוֹסֵי יִשְׂרָאֵל a Jewish army. Y. Ber. IX, 13[c] top.; Y. Snh. X, 29[b] top. . . . אוכלוסייא ד the armies of students; a. fr.—Cmp. אָכְלוֹשֵׁי. [Y. Ber. IX, 13[a]; Midr. Till. to Ps. IV, v. אַסְפּוֹלֵי].

אוֹכַמְתָּא, אוֹכְמָא, אוֹכָם m. **אוֹכַמְתָּא, אוֹכְמָא** f. (אכם) *black, dark-complected, freckled, ungainly*. Targ. Lev. XIII, 31; a. fr.—Pes. 88[a].—M. Kat. 9[b] חוח לידה ברתא א׳ Ms. M. (ed. our w. omitted) had an ungainly (freckled) daughter; Sabb. 80[b]. Git. 67[b] תרנגולתא אוכַמְתִּי a black (checkered?) hen. Ib. 68[a] אוכמא בתיורא a black spot on a white skin. *Pl.* masc. אוּכְמִין, אוּכְמֵי, אוּכְמַיָּא, אוּכְמָיָא. Targ. Jer. VIII, 21; a. e.—Hull. 46[b] א׳ covered with black spots.—Fem. אֲכַמְתָּא Sabb. 129[a]. Ib. 20[b] אוכמוותא Ar. (ed. אוכמיתא) the black (greenish) moss on ships or puddles.

אוּכְמָא, m. **אוּכְמְתָא** f. (foreg.) *black color, darkness; distress*. Targ. Y. Lev. XXII, 22. Targ. Lam. IV, 8.

אוּכְמוֹרְתָא f. same. Targ. Koh. XI, 10 dark hair, youth.

אוכמנא, v. אוּסְמָנָא.

אוּכְמְתָא, אוּכַמְתָּא, v. אוּכְמָא, אוּכָמָא.

***אוּכַמְתִּי**, v. אוּכָמָא.

אֻכָּף, אוּכָּף c. (אכף) *saddle*. Kel. XXIII, 1; 2; a. e.—Y. Sabb. V, 7[b] bot. או׳ a. אר׳.—Y. Erub. I, 19[b] bot. ברין או׳ לאר׳; Bab. ib. 16[a] ברין או׳ לאר׳. Sabb. 53[a].—*Pl.* אוּכָּפוֹת. Erub. 15[b] ed. (Ar. אֻכּוּפִּין). Y. Erub. I. c. אִרְכּוּפִּין.

אוּכָּפָא ch. same. B. Mets. 27[b]. B. Kam. 92[b] (prov.) חברא קרייך חמרא א׳ וכ׳ if thy neighbor calls thee an ass, put a saddle on. Erub. 27[a] גבא דא׳ the upper part of the saddle (Ar., besides other var., גברא דא׳ man's figure on the upper part of the saddle) used as a handle by the rider.

אוכפירה Esth. R. to I, 1[b] בני או׳ (איכ׳), v. אוּכַפְיָא.

אוכצנא, v. אוּבְצָנָא.

אוּלָא, אֻוָּל (אָוֹל) אָוְלָא m. (אול *to circle*, v. עול, חול, cmp. עוֹלָם, חֲוָלָה) *beginning, early season*. Targ. Hos. IX, 10; a. e.—מן א׳ from the beginning (of the world). Targ. Job. XX, 4; a. fr.—לאוילו *to (its) previous condition*. Targ. Ez. XVI, 55 (some ed. לְאָוְלָהּ). Cmp. אלל.

אוּלְבָּנָא m., pl. אוּלְבָּנִין (denom. of לְבוֹנָתָא) *unguent made of incense*. Targ. Cant. IV, 11; (h. text לבונה, LXX ἀρώματα, as if לְבֹנִים).

***אוּלָד** m. (ילד, ולד) *a tool for hollowing out and cutting the writing reed* (scalprum), a sort of *pen-knife*. Tosef. Kel. B. Bath. end. Kel. XII, 8 אולר (corr. acc.; v. Ar. ed. Koh. s. v.).

אוּלוֹ־ (ὅλο-) a prefix, sometimes separately printed, *whole, entirely of*. Pesik. Vay. B'yom p. 4[b] מרגלירטין א׳ trimmed all over with pearls. Lev. R. s. 32, end אילו בורסין (corr. acc.) all gold, v. אוּלוֹכְרוּסוֹן.

אולוגלוגין, v. אִילוּגִין.

אוּלוּותָא Y. Taan. III, 66[c] top, read מוּלְוָותָא, v. מוּלָא *mule*.

אולוכורסין, v. next w.

אוּלוֹכְרוּסוֹן m. (ὁλόχρυσον) *all gold*. Lev. R. s. 32 (variously corrupted, v. אולו־.—Ar. אולון ברוסא); Cant. R. to IV, 7 (corr. acc.).

אולון, v. foreg.

אוּלוֹסִירִיקָא m. (ὁλοσήρικος) *all silk*.—*Pl.* אוּלוֹסִירִיקִין, mostly אוּלוֹסִירִיקִין *pure-silken garments*.

אוּלָר, v. אוֹלָד.

אוּלְרִייָא* Y. Sabb. VI, 8[b] bot., read קוֹרוֹלַרְיָא m. pl. (pl. of corollarium) *gilt*, or *silvered wreaths*, a rendition of צניפות (Is. III, 23); v. bibl. quot. ibid., a. Targ. Is. l. c.

אוּלָרִין or אוֹלָדִין m. pl. (pl. of aularis or aularius =aulicus, D. C. Lat.) *belonging to the royal court, court-*, only in connect. with כלים or בגדים. Sabb. 114[a] בגדי דא׳ Ms. M. (ed. כלים דאולידין); Nid. 20[a] כלים דאולרין court clothes, including white cloaks (גלימי), and red home or table dresses (פתורי לבושי); v. Luebk. Alterth. s. v. Kleidung; Becker Gallus, ed. Gœll I, 16. Cmp. חִרְמוּצָתָא a. בּוּרְדִּירְקָא.

אוּם f. (אֵם; cmp. שׁוּם, שֵׁם) 1) *mother*. Y. Yeb. XI, 11[d] top. זכר דא׳ the mother of the male side, father-in-law's mother; נקבה דא׳ mother-in-law's mother.—2) *substance, bulk*, as *the cluster of olives* (contrad. to leaves); *the starting point* of leprosy. Toh. IX, 8 אם הירה נוגע בא׳ if the reptile touched the cluster. Neg. I, 5 הלכה לה הא׳ the original leprosy has disappeared.—3) *womb*. Lev. R. s. 14 end, Ar. (ed. אֵם).

אוּמָא* f. ch. (v. foreg.) *the leaven*, *flour used for leaven*. Pes. 42[a] קומניתא דא׳ (Ms. O. דנחמא) the decay of the flour-substance; v. כּוּתָּח. [V. also אוּנָא end.]

אוּמָא *nation*, v. אוּמְתָא.

אוּמָאָה, אוֹמָתָא, אוֹמָאָה f. (ימר, Af. אוֹמַר) *the act of administering an oath, swearing, imprecation*. Targ. Y. Lev. V, 1; 4.—*Targ. Y. II, Deut. XXVII, 15 פתחו חוּמָהוֹם וכ׳ (Var. פומהום, ed. Vien. קתחו corr. acc.) they opened their imprecation with a blessing.

אוּמָד m. (אָמַד) *estimate, guess, measuring by mere sight, approximate assessment; medical opinion* as to the nature of injuries. Men. 54[b] נימלת בא׳ may be set apart (for the priest) by estimating (without measuring) the quantity. Snh. IV, 5 מא׳ ומשמועה from mere supposition or hear-say. Ib. 78[b] ארן א׳ אחר א׳ the first estimate (medical opinion declaring an inflicted injury fatal) cannot be upset by a second more favorable opinion (if erroneously formed under the resemblance of recovery); v. אָמַד.—Ib. א׳ האמצעי the (second) opinion intermediate between the first opinion and the actual fatal result.

אוּמָדוּת f. same, adv. *by guess-work*. Y. Taan. IV, 68[c] top דן א׳ . . . שלא that one must not judge from mere guess (appearance). Aboth I, 16 אל תרבה לעשר א׳ in giving tithes do not give (even) too much by guessing (but measure accurately).

אוּמְדָנָא m. ch.=h. אוּמָד. B. Kam. 41[a]; a. fr.—*Pl.* אוּמְדָנֵי Snh. 78[b].

אוּמָּה f. (b. h. אֻמָּה; אמם to join, v. אֵם) *people, nation, government*. Ab. Zar. 18[a] זו א׳ this (Roman) government; a. fr.—*Pl.* אוּמּוֹת *nations; gentiles* (contrad. to

Koh. R. to I, 7. Y. Sabb. VI, 8[b] bot.. Yalk. Prov. 935.—[Koh. R. l. c. second time some ed. אולוסתיקין, corr. acc.]

אוֹלוֹסתִיקִין, אוֹלוֹסְרִיקָא, v. foreg.

אוֹלוֹרִין, v. אוֹלָדִין.

אוֹלִיאוֹס, v. אִילְיאוֹס.

אוֹלָדִין, אוֹלָדִיר, אוֹלָדְיָאר m. (olearius, ὀλεάριος S.) *keeper of clothes at the baths*. Y. Maas. Sh. I, 52[d] top מעות הנתונות לא׳ tokens (in place of small change) given to the olearius; cmp. Tosef. Maas. Sh. I, 4.—Pesik. R. s. 22; a. e.—*Pl.* אוֹלָדִירִין, אוֹלָדְיָארִין. Tosef. Kel. B. Mets. II, 12 מגרדות של אוֹלָדְרִין ed. Zuck. (oth. ed. אולו׳ corr. acc.) the brushes (strigils) of the bathing attendants. Sabb. 147[b]. Y. Ber. II, 4[c] top; cmp. Pesik. R. l. c.; a. e. V. אוֹרִידִיר. [Sabb. 144[a] כלים דא׳, Nid. 20[a] האולדרין . . ., v. אוֹלָרִין.]

אוֹלוֹרִין, v. foreg. a. אוֹלָרִין.

אוֹלָא, v. אֲלָלָא.

אוּלָם I m. (b. h.; v. אלם; cmp. Assyr. אלם *in front of, opposite*, Schr. K. A. T. glossary, a. b. h. conj. אוּלָם) *entrance, hall*, esp. *Ulam*, the hall leading to the interior of the Temple. Mid. IV, 7; a. e.

אוּלָם II pr. n. pl. (v. foreg., Οὐλαμμοῦς Euseb. Onom.; Neub. Géogr. p. 18; 261) 1) *Ulam* (Porta) a place in Gilead, and one in Galilee. Y. Snh. X, 28[d].—2) in Cilicia; v. אַבְגַּס.

אוּלַמָּא, אוּלְמָא ch. אוּלָם I. Targ. I Kings VII, 6; a. fr.—Targ. II Chr. III, 4 אילם, Var. אוּלְמָנָא.—*Pl.* אוּלַמֵּי. Targ. Ez. XL, 22; a. e.

אוּלְמָא m. (אֵלֶם) *strength, strong side*. Sabb. 134[a] מא׳ לקוטנא from the thick to the thinner side.—Nid. 8[a], a. fr. מאי אוּלְמֵיהּ wherein does his (its) strength consist, i. e. why is this opinion preferable to &c.?

אוּלְמָנָא, v. אוּלָמָא.

אוֹלְפִין, v. next w.

אוּלְפָּנָא, אוּלְפָן m. (אלף, ילף) *custom, training, instruction; the Law*. Targ. Y. Gen. XXXIII, 14. Targ. Is. XXXII, 6; a. fr.—Y. R. Hash. IV, beg. 59[b] for it is impossible for one to go through his Bible lesson דלא א׳ (read בלא; cmp. Ḥag. 3[a] בלא חדוש) without some instructive observation. Y. Meg. I, 71[d] top דלא מן א׳ not according to the Law. Gen. R. s. 80 ואי׳ קבל Mat. Keh. (ed. ואולפין קביל) and has he received traditions from teachers? Lev. R. s. 19 אולפני מה נהיר באפי how my learning shines in my face! Y. Ber. VI, 10[c] bot. נישבוק אולפנה וכ׳ let us drop discussion and return to the Mishnah. [Erub. 67[a] bot. משמיה דא׳, read with Ms. M. דאילפא.] —בר א׳ a scholar of traditional law. Lev. R. s. 3, beg.—*Pl.* אוּלְפָנֵיָּא *instructive narratives, stories*. Y. Kid. 61[b]; Y. Peah I, 15[c] bot.

אוּלְצָנָא, אוּלְצָן m. (אלץ) *distress*, esp. *famine*. Targ. Job V, 11; a. e.

Israel); freq. א׳ העולם (abbr. א״ה, או״הע). Gen. R. s. 39 שבעים א׳ the seventy nations (in the Noachidic genealogy), v. אָוְוהַנָּטִין. Ab. Zar. 3^{b} באין אוה״ע וכ׳ the gentiles shall come and be converted; a. fr.—דיני א׳ (freq. עכ״ום, גור) gentile (not Israelitish) law. Y. Kid. I, 58^{b} bot.; a. fr.—

***אוּמוֹלוֹגְיָא** f. (ὁμολογία) [*agreement, admission*] *receipt, discharge.* [This meaning of ὁμολογία as *receipt* cannot be proven from Greek literature; cmp. however, Sm. Dict. Ant. s. v. Acceptilatio.] Y. M. Kat. III, 82^{a} bot., explaining שוברים (v. שׁוֹבֵר, receipt) אימולוגים (corr. acc., De Lara אוּמוֹלוֹגִין pl. m. fr. ὁμόλογον). Y. Keth. IX, end, 33^{c} ולית ריב או׳ (=ולית ליה לרב) is it Rab's opinion that the divorced woman is not bound to write a receipt (for her dowry)?

אמלוגין, אומולוגין Pesik. R. s. 44, read אִילּוּגִין, v. ed. Friedm. p. 183^{a}.

אומוניאה, read אֲגֻמּוֹנְיָאה, v. חֲגֻמּוֹנְיָא.

אוֹמֵי Af. of רָמָה.

אומיקמרון, v. אימ׳.

אוּמְלָל m. (b. h. אֻמְלַל; v. מלל) *broken down, crushed, low.*—*Pl.* אוּמְלָלִים. Snh. 66^{a} (ref. to Lev. XIX, 14) בא׳ שבעמך וכ׳ here the Bible speaks of the lowest among thy people (not נשיא בעמך as Ex. XXII, 27). [Ms. M. a. Ar. במיללין.]

אוֹמָן m. (אמן, ימן) prop. *straight line, leader*, hence (agric.) *the border-bed, outmost furrow.* Peah IV, 5. B. Mets. VII, 4. Ned. IV, 4 (41^{b}) לא יעשה עמו בא׳ he must not work with him together in the border bed.—*Pl.* אוֹמָנִיּוֹת, [fr. אוֹמָנִית, sub. ערוגה, f.]. B. Mets. 89^{b}.

אוּמָנָא, אוֹמַן ch. same. Targ. Y. I Lev. XIX, 9 (h. text פאה); Targ. Y. II ib. אוֹ מָן (read אוֹמַן). Ib. v. 27 Ar. (ed. צדדי), XXI, 5 (of the beard, h. text פאת זקנך).

אוּמָן m. (b. h. אָמָן; אמן, ימן) *skilled, artist, artisan, professional cook, architect* &c. Ab. Zar. 34^{b} מוריס א׳ brine prepared by a professional manufacturer and dealer. Gen. R. s. 1 מדשת א׳ after the plan of an architect. Pesik. R. s. 11 שארנו א׳ וכ׳ who is not skilled in climbing up.; a. fr.—*Pl.* אוּמָנִין Ber. 16^{a}; a. fr.

אוּמָנָא, אוֹמַן (אוּמָנָה) ch. same. Targ. Is. XXI, 10 (adj.). Targ. Ex. XXVI, 1; a. e.—Snh. 29^{a} (prov.) שב שני וכ׳ seven years a famine may last, but the artisan's gate it will not cross. Sabb. 133^{b} דאי א׳ the surgeon (who circumcises). B. Mets. 97^{a} טבחא ואי׳ the butcher and the surgeon (of the community).—*Pl.* אוּמָנִין, אוּמָנֵיָּא. Targ. I Chr. IX, 30. Targ. II Kings XXIV, 14; a. e. Y. Ber. IV, 13^{a} top, as one uses promiscuously the words אומנין בניין וכ׳ (read אומנין) artisans, builders, architects.

אוּמָנָא *front bed,* v. אוֹמַן.

אוּמָנָה, v. אוּמָן ch.

אוֹמָנוּתָא, v. אוֹמָנוּתָא.

אומנון, v. אוּמַּן.

אומנוס, read אֲמָנוּס, v. אֲמָנָה II.

אוּמָנוּת f. (v. אוּמָּן) 1) *skill, handicraft, trade.* Kid. IV, 14.—בעל א׳ *mechanic.* Ḥull. 54^{b}.—בן אומנותו׳ *one's fellow-tradesman, competitor.* Gen. R. s. 32, beg.—Ber. 43^{b} כל אחד ואחד ראָה לו וכ׳ to each man the Lord made his trade appear nice. Y. Succ. V, end, 55^{d} (play on *be-ĕmunatham* I Chron. IX, 22) באומנותם through their skill; a. fr.—2) *the workmanship* (or its equivalent) to be furnished the (Roman) government. B. Bath. IX, 4. Y. Dem. VI, end, 26^{a}; Tosef. Dem. VI, 4; cmp. אוֹצָר.—*Pl.* אוּמָנִיּוֹת. Gen. R. s. 24. Num. R. s. 15 קורא א׳ invited people by trades (each day another trade); Tanḥ. B'haăl., 3 קורא בכל יום א׳.—Trnsf. *arts, devices.* Ex. R. s. 47, end כל הצדיקים באו בא׳ all the righteous (in their pleas and prayers) came with devices before the Lord (as Abraham prayed in behalf of fifty, forty &c.).

אוֹמָנוּתָא, אוֹמָנְתָא ch. same. Targ. O. Ex. XXXV, 33; a. e.—Macc. 8^{b}; a. e.—Koh. R. to III, 9 מאי מהני אומנה באוּמָנוּתֵיהּ what does the artist profit by his skill? Y. Git. V, 47^{b} bot. יחבין בנירהון לא׳ indenture their children as apprentices; Y. B. Bath. X, 17^{c} bot. לאומנתה (corr. acc.). Sabb. 103^{a} חזי א׳ וכ׳ sees a mechanical contrivance on a Sabbath and learns it. Y. Keth. IV, 28^{d} אמנורתא (corr acc.), v. מְרִיקְלִין.—*Pl.* אוּמָנָוָתָא, אוּמַנְוָן; אוּמַנְוָון. Targ. Ex. l. c. Targ. II Esth VI, 12; a. fr. [Y. Ber. IV, 13^{a} top, v. אוּמַּן.]

אוֹמָנִית, pl. אוֹמָנִיּוֹת, v. אוֹמָן.

אומפירטור, v. אִמְפֶּרָטוֹר.

אוּמְצָא com. (אמץ) *a thick piece of meat, a piece which can be eaten raw after pressing* &c. Sabb. 128^{a} חזר לא׳ fit to be eaten raw. Ḥull. 44^{b} א׳ מעלייתא a fine piece &c.; a. fr.—*Pl.* אוּמְצֵי. Git. 69^{a} שב א׳ seven pieces.

אוֹמְרִית f. *fringe, border*, v. אִימְרָה h.

אוּמָא, אוּמְתָא, אוּמָּה f. ch.=h. אוּמָּה *people.* Targ. Y. Deut. XXIX, 12; a. e. Midr. Prov. to XXX, 28; a. e.—*Pl.* אוּמִּין. Targ. Y. Gen. XXV, 3. Gen. R. s. 61. אוּמַּיָּא, אוּמְתָּא; אוּמַּי. Targ. Ps. CXVII, 1.—Midr. Till. to Ps. IX, 6 שנאיהון דא׳ those hated by the nations.—Sabb. 32^{a}.—אוּמָּאתָא, אוּמְתָא. Targ. Prov. XXIV, 24.

אוֹמָתָא *oath*, v. אוֹמָאה.

אָוֶן, אָוֹן m. (b. h.; √עו=או) *to curve, be curved, hollow; to press, be pressed;* v. אוגיא, אוי &c.; comp. חב, חב, גב, גו, עב) 1) *oppression, wrong* (=עָוֹן)—2) *falsehood, vanity* (=הֶבֶל). א׳ גְּלְיוֹן a cacophemistic adaptation of εὐαγγέλιον (v. גליון). Sabb. 116^{a} bot. (after לסכונרית, omitted in ed.) דר׳ מאיר א׳ ג׳ ר׳ יוחנן קרי ליה עון גליון (Rashi Ms. ר׳ מאיר, v. Rabb. D. S. a. l. note) R. Meïr called the gospel falsehood of blank paper (or *of revelation*), R. Yoḥ. called it *sin of* &c. [Ib. several times עון ג׳ or און in Ms. a. older editions, for אורייתא אתרייתי &c. in recent ed., v. Rabb. D. S. a. l.]

אוֹן m. (b. h.; √אוּ, v. foreg.; cmp. חבל, חַיִל, חזקה a. next w.) *possession, power.* Tosef. Ab. Zar. III, 16 (IV, beg.) כתב לו אונו if he (the seller of the slave) wrote to him (gave him in writing) the liberty of his disposal of himself, i. e. that the slave, if he should run away from the buyer, would not be claimed by him who sold him; Git. 43b כתב עליו אונו (read אליו or לו). Ib. מאי אונו what means 'his own possession'? Ans. He wrote to him this, 'If thou run away from him (the purchaser), I have nothing to do with thee. Ib. 85b.—[Y. B. Mets. I, end, 8a; Y. Kid. I, 60c אונו, v. אוֹנִי.] V. אוֹנָה.

אוֹנָא, אַוְונָא, אַוְנָא I m. (v. foreg. ws.; cmp. מָשׁוֹן, עוֹנָה, חוּז, חָנָה, גנן a. חַנָּה) [circle], *night-lodging, station* for travellers (v. Sm. Ant. s. v. Mansio). Naz. 7a כל אוו׳ ואו׳ every station. B. Mets. 79b; Ab. Zar. 65a מא׳ לא׳ from station to station.—Deut. R. s. 6 she dared to bring disorder into אונא של מלך (read אוונא or אַוְונָה, v. infra) the royal head quarters. *Pl.* אַוְונִין, אַוְונִין. Targ. Is. X, 32 (ed. Vien. אַוְנִין). [Sabb. 157b אוונא, v. אוּדְנָא II.] [Comment. use h. forms אַוְונָה, pl. אַוְונוֹת.]

אַוְנָא II, אַוְונָא pr. n. pl. (v. foreg.) *Avana,* on the Tigris. Kid. 71b אכברא ואי׳ Ar. ed. Koh (oth. ed. Ar. אכבדא); Talm. ed. בגדא ואוונא [Var. בגדת] Okhbara and Avana as bordertowns of Babylonia (v. De Sacy Chrest. Ar. I, p. 358 sq.; Koh. in Ar. s. v.).

***אונא,** נקרס א׳ pr. n. m. *Nakis Una* (?), a gentile name. Git. 11a.

אוֹנָא f. (contr. of אוּדְנָא, cmp. however אָזֶן 1) *ear,* v. pl.—2) *handle* of a vessel. Git. 69b. Sabb. 108a top.—3) *lobe* of a lung. Hull. 59b; a. fr.—*Pl.* אוּנֵי. Ib. 38a אזוזי א׳ moving the ears (as a sign of life in the last stages). Yeb. 60b מאוניך . . . מפיקנא we shall get R. . . out of thy ears, i. e. we shall make thee give up thy authority (a threat of excommunication). Gen. R. s. 45 אוניך דחמר thy ears are those of an ass.—Hull. 47a ח׳ אוני וכ׳ the lungs have five lobes; a. fr. [Later Rabb. literature uses אוּמָא, v. אוּם, for the large lump from which the lobes branch off.] V. אוּנִין.

אוֹנָאָה f. (ינה; cmp. הוֹנָאָה) 1) *oppression, wrong.* B. Mets. 58b גדולה אונאת דברים מא׳ ממון the wrong you do by means of words (wounding one's feelings) is worse than that by pecuniary imposition. Ib. 59a לעולם יחא . . . . באונאת אשתו וכ׳ one should always be on his guard not to wound his wife's feeling, for as her tears are frequent אוֹנָאָתָהּ מרובה so is her sense of wrong (sensibility) deep.—2) (law) *imposition, overreaching, fraudulent representation* (which invalidates the transaction or requires redress); hence, *redress in case of overreaching.* Y. B. Mets. IV, 9d top, a. fr. whoever concludes a bargain במנת שאין לו א׳ וכ׳ with the provision that no legal redress shall be resorted to, is notwithstanding entitled to redress.—*Denomin. Verb* (אוֹנָה), Hithpa. הִתְאוֹנָה *to be imposed upon, to feel one's self overreached.* Y. B. Mets. IV, 9d top. בשעה שחמובר מתאונה וכ׳ if the seller sues for undue advantage taken of him, he has the privilege of redress, provided the advantage amounts to one fifth or more of the price charged; if the buyer sues &c. [In Babli the denomin. verb is אִינָּה, v. אנה.]

אוֹנָאוּתָא, v. אוֹנָאִיתָא.

אונאי, v. אוֹסָאֵי.

אוֹנָאוּתָא, אוֹנָאִיתָא* f. ch.=h. אוֹנָאָה, *oppression, tyranny.* Targ. Ps. LXXIV, 20 (ed. Ven. אוֹנְאוּתָא; h. text נְאוֹת!). V. אוֹנָיָתָא.

אונדפי, אונדפא, v. אַנְהִיפֵּי.

אוֹנָה I *to oppress,* v. אנה, and אוֹנָאָה.

אוֹנָה II f. (v. אוֹן) *possession, title of possession, deed.* Gen. R. s. 79 (ref. to the letters ירה in קשׁוֹטָה Gen. XXXIII, 19) יו״ד ה״א כותב הא׳ וכ׳ *Yod He* (i. e. the Lord) writes the deed; the Lord bears witness to the deed.—*Pl.* אוֹנוֹת. B. Bath. 52a א׳ ושטרות וכ׳ deeds of purchase and other documents were issued in his name.

אוֹנִי, v. אוֹנִי I.

אוֹנוֹ (b. h.) pr. n. pl. *Ono,* W. N. W. of Jerusalem. Cant. R. to II, 2; Lam. R. to I, 17. Snh. 11b איש א׳ Ms. M. (ed. אוני); a. fr. V. אוֹנִי II.

אונוס, v. אוֹנֵיס.

אוֹנוֹס, א׳ קְמָטִין (v. אֲנְקְמָטִין; ὄνος) *the pulley of the crippled.* Y. Sabb. VI, 8c. (Var. חוניס.).

אוֹנְטוֹס (ὄντως) *really! verily!* Lev. R. s. 33, explain. תצדא (Dan. III, 14); (Ar. אנטוס, some ed. אונטוס, corr. acc.); Num. R. s. 15 אנטוס (Tanh. Noah 11 האמת).

אונטליה Tosef. Kel. B. Bath. IV, 6 ed. Zuck., ed. אצטלוס, Var. אצטלי׳ prob. אֲצַטַּלּוּת q. v.

אוֹנָה, אוני, v. אוֹנָאָה.

אוֹנִי I (אוֹנוּ) אוֹנִית f.=אוֹנָה, cmp. אוֹנִיתָא. [The phonetic coïncidence with ὠνή produced the peculiar use of our w. in connection with Greek terms, in the Palest. literature.] Gen. R. s. 2 beg. באו׳ אחת ובטרמי וכ׳ in one bill of sale and for the same price. Y. Pes. IV, 31b bot. מיסתיוסיס בא׳ חיא וכ׳ (read מיסתוס׳) it is a lease with a title of possession (for the term), and is (for the time being) an acquisition like a purchase. Y. Kid. I, 60c (אונו a. אוני); a. e.—*Pl.* אוֹנִיוֹת. Gen. R. s. 84, end כמה א׳ וכ׳ how many deeds were written for him (how many times was he sold)?, cmp. אוֹן. [Midr. Till. to Ps. CIV, 24; Pesik. Rosh. Hash. p. 151a, v. אוֹנָה.]

אוֹנִי II בית א׳ pr. n. pl. (*Beth*) *Oni* in Palestine, prob. identic with אוֹנוֹ. Tosef. Shebi. VII, 14 פגי בית א׳ (ed. Zuckerm. בִּירְתִּיאֲנִי, בִּירְתִּינִי, Var. בירתיני) the unripe grapes of B. O. (Beth Yanai).—Y. Git. IV, 46a אסור א׳ וכ׳ if a slave fled to Oni, he must not be extradited (because O. is a Palestinean place). V. חִינִי 3.

אוֹנְיָא, אוֹנְרָא, אֲנְיָא m. (prob.) *of Oni*, v. foreg., or pr. n. m. *Onya* (=Onias?). Y. Orl. I, 61[a] top; Y. Sabb. I, 3[c]; ib.[d] אנריא R. Joshua Onia, an Amora.

אוֹנְיָאוּתָא, v. אוֹנָאִיתָא.

אוֹנָה f. (=אוֹנָאָה; cmp. Ezek. XLVI, 18) prop. *oppression, wrong*, hence *confiscation, dispossession. Pl.* אוֹנָיוֹת. Midr. Till. to Ps. CIV, 24 (play on *oniyoth* ibid.) אלו תא' וכ' those are the oppressive measures which they inflict upon Israel, which they order to be written out eveny day. *Pesik. R. Hash. p. 151[a]; Yalk. Jer. 312 חוֹנָיוֹת וזמיות confiscations and fines (Yalk. Gen. 121; Lev. R. s. 29, a. e. ארנוניות, v. Buber Pesik. l. c. note).

אוֹנָיָא, v. אוֹנָא.

אוֹנָיְקִי, בית א' pr. n. pl. *Beth-Unyaki, Bithynia*, in Asia Minor (cmp. Neub. Géogr. pp. 262; 422). Yoma 10[a] תובל זה בית א' (Ms. M. אונקי indistinct; oth. Var., v. Rabb. D. S. a. l. note) *Tubal* means B. Ab. Zar. II, 4 (29[b]) cheese of בית א' (Ms. M. אוניקי, אוניקי, Mish. Nap. ותיניקי, v. Rabb. D. S. a. l.). Tosef. Shebi. V, 9 חוניקי (ed. Zuck. גבינה ובית חיניקי read גבינת ב' ח'); Tosef. Ab. Zar. IV, 13 בית חיניקי (Var. חיניקאי). Cmp. וַתַּנְיָה a. אַנְיָאקָא.

אוֹנִין* m. pl. (prob. pl. of אוּנָא *ear*) *bundles of wet flax*. Sabb. I, 6. Y. Shebi. V, 36[a] bot.; a. e. [Rashi a. Tosaf. to Succ. 12[b] אונין as a plur., v. Rabb. D. S. a. l.; cmp. אֲנִיץ.]

אוֹנֵס (אונס) m. (אנס) *tyrannus, lord, ruler*. Targ. Y. Ex. II, 16; XVIII, 1.

אוֹנִיתָא f. ch.=h. אוֹנָה *title of possession, deed*. Y. Taan. IV, 69[a] ויהוו משלחין א' וכ' they would send the (forged) deed of sale to the steward; Lam. R. to II, 2 (corr. acc.).

אוֹנִיתָא or **אוֹנִיתָא** f. ch.=h. אוֹנָיָה *oppression, wrong*. B. Bath. 22[a] א' דמלכא וכ' the wrong inflicted on the king of Edom. Lev. R. s. 33, beg. (ref. to Amos VII, 7, v. אֲנָךְ I) על שורא דא' upon the wall of (i. e. watching over) the wrongs (in sale and purchase); cmp. B. Mets. 59[a].

אוֹנְכִין* read קוֹנְכִין m. pl. (κόγχη, concha) *purple shells*. Targ. Y. Num. XXXIII, 8; cmp. קוֹנְכִי.

אונכלי Tosef. Shebu. VI, 4 ed. Zuck., v. אַמַּפְּלַי.

אוֹנַכְרֵי, אַוּנַכְרֵי m. pl. (prob. a nom. gentil., from a trading station named אוונכר, a compound of אוונא [a. אַכְּרָ?]; cmp. אֲנָנָא) *Avankreans* (?), *traders*. Succ. 30[ab]. [Ar. identifies our w. with אַכְנַגְּרָ which is not in agreement with the context.]

אוֹנֵן, v. אָנַן.

אוננא Deut. R. s. 6, read אַוּנָא.

אוננות Lev. R. s. 23, v. אַפּוֹנָא.

אוֹנָס m. (אָנַס) *compulsion, force; unavoidable interference, accident*. Git. 30[a], a. e. אין א' בגיטין the plea of unavoidable interference cannot be raised in letters of divorce (to which a condition is attached). Y. M. Kat. III, 81[d] bot., a. e. מחמת אוֹנְסוֹ through no fault of his. —*Pl.* אוֹנָסִין, אוֹנְסִים. Ned. III, 1, a. e. נדרי א' vows on conditions unavoidably unfulfilled.

אוֹנֵס m. ch. (v. foreg.) *wrong, oppression*. Targ. Is. LVIII, 9; 13 מלין דא' offensive (violent) words (h. text אָוֶן, cmp. אוֹנָאָה).

אוֹנְסָא m. ch. (=h. אוֹנֶס, v. foreg.) *force, wrong, robbery; accident*. Targ. Y. Gen. XXXI, 12; a. fr.—Git. 34[a]. אי משום א' shall we take into consideration the possibility of an unavoidable accident?—*Pl.* אוֹנְסָיָא. Ned. 27[b] א' דמרגלא (read דמרגלי, Rashi אונסא) accidents which may be foreseen.

אוֹנָסָא m., pl. אֲנוֹסָא=אוֹנָסִין.

אונסין* פרק א' a corrupt. of פְּרוֹקוֹנְסוֹס pr. n. pl. *Proconnesus*, in Mysia, renowned for its marble. Esth. R. to I, 6.

אַנְפִּיל, אוּנְפִּיל m. (נפל) *a wooden vessel for the reception of refuse, remnants of victuals* &c. Tosef. Kel. B. Mets. V, 10. Cmp. next w.

אוּנְפְּלַי, אוּנְפְּלָא, v. אֲמַפְּלַי.

אוּנְקָא I עוּנְקָא m. (ענק) *neck, meat from the neck*. Sabb. 140[b] א' ed. (Ar. ע'; Ms. M. עזוקא). Ber. 44[b] ע' ed. (Ms. M. א').

אוּנְקָא II m. *hook*, v. אוּנְקַי a. אוּנְקְלַי.

אוּנְקוֹלִין, v. אוּנְקְלַי.

אוֹנְקוֹס m. (ὄγκος) 1) *bulk, pile;* (in philosophy) *a primitive body*. Tanh T'rum. 11 א' של מים the body of water; א' של אש (some ed. אונקנוס). 2) *trouble, difficulty, painstaking*. Gen. R. s. 12 (ref. to Neh. IX, 6 sq.) כל האי חזזה וכ' (ed. אונקים, corr. acc.) what is all this painstaking (creating the universe &c.) for? Ans. Because 'thou art the Lord who hast chosen Abraham' i. e. for the sake of establishing religion on earth; cmp. Midr. Till. to Ps. CIV, 18.

אוּנְקָא, אוּנְקַי f. (v. אוּנְקָא I, a. אוּנְקְלַי I) 1) *neck-shaped, hook, grapple.—Pl.* אוּנְקָיוֹת (אוּנְקָאוֹת). Kel. XII, 2 (Var. in Mish. ed. אוּנְקְלָיוֹת). Tosef. ib. B. Mets. II, 4 (disting. from אוּנְקָאוֹת).—[2) for אונקיא, v. next w.]

אוּנְקְיָא f. (uncia, οὐγκία) 1) *ounce*, one twelfth of a litra. Gen. R. s. 17 א' של כסף an ounce of silver. Lam. R. to I, 1 (הציר) נסבון מן אונקא (corr. acc.) they bought ounce-wise (pepper).—2) trnsf. *a trifle, particle*. Y. Taan. IV, 68[c] top there is not a generation in which there is not (to be atoned for through suffering) אונקי אחת וכ' (read אונקיא אחת) a particle of the sin of the calf-worship. Ex. R. s. 43, beg. אוקיא (corr. acc.). Gen. R. s. 29; Yalk. Gen. 47; Job. 908 (play on אי נקי Job. XXII, 30) א' אחת הריחה וכ' only an ounce (*of* merit) did Noah possess; v. ארנוניתא.—*Pl.* אוּנְקְיוֹת. Gen. R. s. 79,

end (play on the letters of קְשִׂיטָה Gen. XXXIII, 19) סְלָעִים . . סְלָעִים . . במאה אונקיות for one hundred (ק) ounces (of gold) &c. V. אוּקְיָא.

אונקיינוס, v. אוּקְיָינוּס.

אונקולוסיא, v. אֶנְקְלָסָרָא.

אונקים, v. אוֹנְקוֹס.

אוּנְקַל, v. אוּנְקַלַּי II.

אוּנְקָלָא ch.=h. אוּנְקַלַּי I, *hook*, &c. Targ. Job. XL, 26.—*Pl.* אוּנְקְלִין. Targ. Y. Ex. XXVII, 10. Lev. (ed. ווי). Targ. Ez. XL, 43 עוּנְקְלִין (עֲנָנְקְלִין).—Fem. pl. אוּנְקַלְוָן. Targ. Y. Lev. X, 5. Targ. Esth. I, 6.—Targ. Y. II Ex. XXVI, 37 אַנְקַלְוָותְהוֹן their hooks.

אוּנְקָלָאוֹת plur. of אוּנְקַלַּי I.

אוּנְקָלָה, v. אוּנְקַלַּי II.

אֶנְקְלוֹס, אוֹנְקְלוֹס pr. n. m. (Ocellus?) *Onk'los*, the alleged translator of the Pentateuch into Chaldaic, freq. surnamed הַגֵּר the proselyte; often identified with *Aquila*, the alleged author of a Greek translation of the Bible; v. עֲקִילָס. Cmp. Meg. 3ª; Ab. Zar. 11ª, with Tanh. Mishp. 5. Cant. R. to I, 11 אלקולאון q. v.

אונקלוסיא, v. אֶנְקְלָסָרָא.

אוּנְקַלַּי I, אֶנְקְלַי f. (אנק, with ל format.;=אוּנְקָר; corresp. to b. h. לְוָיָה; Greek adapt. ἀγκολη, LXX Ex. XXVI, 10; cmp. אוֹנִי as to contact of the two languages) prop. *little* (*camel's*) *neck*, hence 1) *hook, rack.* Kel. XII, 2 א׳ של כתפין Ar. (ed. אונקליות, אונקלין with adject. in the sing., corr. acc.) the carriers' hook attached to their yoke, pole &c. Ib. א׳ של דרגש the hook of the bedstead (used for fastening the girths to the posts); של נקליטין the rack of the bed-curtain, v. נַקְלִיטִין. Ib. 3 א׳ שבכותלים hook attached to walls.—T'bul Yom IV, 6 ואנ׳ שלהם קיימת and the hook (attached to the now broken yoke) remained unimpaired; a. fr.—*Pl.* אוּנְקָלָאוֹת, אֶנְקִ׳, אוּנְקְלִיוֹת (אונקלין). Tam. III, 5; Mid. III, 5; a. fr.—Kel. l. c.; Tosef. ib. B. Mets. II, 4; v. אוּנְקָר.—2) [cmp. ἀγκαλίς in S.] *the load carried on the hook, the farmer's load of sheaves or bunches;* cmp. בלונקי. Tosef. Maas. Sh. IV, 10. כל הא׳ the whole load. [Ib. 11 אונקולין, אונקלי, read with ed. Zuck. אירנפולי].—3) Trnsf. (medic.) *bent cartilage*, esp. *the cartilage* (cart. ensiformis) *at the end of the sternum which, being bent inside, presses on the stomach and creates nausea* &c. Ab. Zar. 29ª מעלין א׳ וכ׳ you are permitted to lift the cartilage on the Sabbath (by means of a bandage &c.). Ib. מאי א׳ וכ׳ what *unklay* is meant? Ans. the cartilage in front of the heart; v. אִיסְתּוֹמָכָא.

אוּנְקַלַּי II, אוּנְקַל, נִיקְלַי, נִקְלָה f. (נקל, קל, cmp. esp. II Sam. VI, 20 to 22) *the light garment*, whence, a name for the *easy dress* worn in the house and, under the cloak, in the street, but in which it was unbecoming to appear in public. [Cmp. II Sam. l. c. a. Num. R. s. 4; a. e.] Y. Yoma VI, 43ᵈ top אוּנְקָלָה, נקלה, for which Men. 109ᵇ אונקלי. Snh. 82ª he took off the point of his spear והניחה באונקלו (some ed. לי—) and put it (hiding it) in his undergarment. M. Kat. 24ª אָבֵל מטריל בא׳ וכ׳ (Ms. M. מטריל אָבֵל) a mourner may walk on the Sabbath within the limits of his house (garden &c.) in the easy dress (showing the rent on account of a death in the family; Rashi). Sabb. 120ª (garments to be saved from fire on a Sabbath) אונקלי; Y. ib. XVI, 15ᵈ top ניקלי.—Meg. IV, 8 (24ᵇ) ביח א׳; (read as) Y. ib. a. Mss. ביח יד א׳ the sleeve of his under-dress. [Tosef. Maas. Sh. IV, 11, v. foreg. 2.]

אוֹנְקְלְמוֹס, v. אִירְקוֹנוֹמוֹס.

אונקלסיא, v. אֶנְקְלָסָרָא.

אוס Ar. ed. pr., Ms. אום q. v.

אוֹסָאֵי m. pl., prob. מוֹסָאֵי, name of a tribe. Targ. Ps. CXX, 5, v. אוסיא (some ed. אונאי).

אוסטולין Midr. Sam. ch. XI, v. אֶסְטָלַי.

אַוְסַי, אַוְסֵי (or אוּ׳) m. pl. (√אף soft. into או; cmp. אַף, אַנַּם; also אֶפֶס) *nose, nostrils.* Sabb. 67ª ואאוסי דגווריתא and on the nostrils of the young lioness. B. Bath. 73ᵇ דסליק עליה באוסיה אכלה טינא ומית Ms. R. (ed. דיתבא ליה אכלה טינא באוסי׳, Ms. M. אבלה, Ar. ed. Koh. incorr., v. Rabb. D. S. a. l.) into whose nostrils a 'mud-eater' (worm) entered, and the fish died. Pes. 112ª ידא אאוסיא וכ׳ (Ms. M. a. Ar. אפגא) putting the hand to the nose is a step to fear (indicating anxiety). Ḥull. 67ᵇ ועיילי באוסַיהּ and they (the worms) creep into its nostrils.

אוסי, v. אוֹסְיָא.

אוסיא Pes. 111ª, v. אסיא.

אוסיא Targ. I Chr. Chr. I, 5; a. e. read with ed. Rahmer בּוּסְרָא; cmp. Yoma 10ª; Y. Meg. I, 71ᵇ bot. (h. text מֶשֶׁךְ). [Targ. Y. II Gen. X, 2 אנסריא; Gen. R. s. 37 ארסניא (misplaced); corr. acc.]

אוֹסְיָא f. a. *certain portion of meat*, v. אוּזְרָא.

אוסי׳ (אוסיא) f. (οὐσία) *substance*, (landed) *property, farm, estate.* Gen. R. s. 49 אוסי (corr. acc.).—Num. R. s. 23 שפחות מן א׳ וכ׳ maid-servants from another estate. Y. Taan. IV, 69ª; Lam. R. to II, 2 אר׳ (corr. acc.). Lev. R. s. 34.—*Pl.* אוֹסְיוֹת. Ex. R. s. 20. Ch. pl. אוֹסְרָאן, אוֹסְרְיָאן. Lev. R. s. 3, beg. he likes to be called מרי אס׳ (corr. acc.) lord of many estates; Koh. R. to IV, 6 אוסריאס (corr. acc.).

אוסניסי Y. Ab. Zar. V, end, 45ᵇ דא׳, read דאניסטיסי, v. דָּנְיוֹסְטִיס.

אוסיתא Gen. R. s. 14, end, Ar. ed. pr., read אופיתא.

אוסכולי, v. אִיסְפּ׳.

אוּסְמָנָא m., pl. **אוּסְמָנֵיָּא** (חֻסַּם=אסם II) [the glistening.] surname of an Egyptian tribe. Targ. Ps. LXVIII, 32 (Var. חוּסְמָנָיָּא, a. אוּכְמָנָא *the dark.*). Cmp. LXX χασμωνίειμ, for כסלחים; Gen. X, 14; v. Fürst. H. Dict. s. v. כסלח; Ges. H. Dict. s. v. חשם.

אוּסָנָא, v. אָסְנָא.

אוֹסֶף m. (b. h. אֹסֶף, אסף) *gathering in.* Snh. 94^{b}, v. חָסִיל.

אוּסְפְּלִידָא, v. אִסְפְּלִידָא.

סְקוּנִיתָא, אוּסְקָנִיתָא f. (נסק; cmp. מַסְקָנָא) *ascending, landing.* גמלא דא׳ *landing board.* Snh. 67^{b} ויקם אג׳ דא׳ Ar. (ed. וקם ג׳ דוסקנ׳ read with Rashi דסקונ׳, Ms. M. ארסקניתא, oth. var. v. Rabb. D. S. a. l.) and he found himself standing on a landing board (ed. and there stood before him &c.).

אוֹף I (=אַף) *too, also.* (Yer. Dial.). Targ. Y. Num. XVI, 13; a. fr.—Y. Dem. I, beg. 21^{c} אוף אכא א׳ here too.

אוֹף II m. *nature,* v. אוֹפִי.

אוֹפֵי, אוֹפֵּי f. pl. (=עֳפִי Dan. IV, 9; cmp. b. h. עָנָף, a. אֲנְבָא, אִירְבָּא) *branches,* esp. *dry twigs, spray-wood.* Ber. 44^{b} אוֹפֵּי פרסייתא א׳ twigs of Persian trees. Ḥull. 105^{a} Ar. (ed. אופיי) a bundle of twigs. B. Mets. 30^{b}. Git. 61^{a} שדר אופיי (Ar. אופי) threw twigs down (which he cut off), and dates fell off (v. Tossaf. a. l.).

אוֹפִי f. (אוֹם m.) (b. h. אֹפֶן; v. אֹפֶא; cmp. אוֹם I) *face, looks,* whence, *nature, disposition, ways* &c. Y. Shek. I, 45^{d} אין אתה יכול לעמוד על אופיו של א׳ וכ׳ You cannot understand the nature of that people. Lev. R. s. 30 Ar. ed. Koh. (ed. pr. אופי, ed. אפו) David's אופוֹ של דוד ways. Y'lamd. Vaëthḥ. (quot. in Ar.) 'who is that nation' Ar. ed. Koh. (oth. ed. אופי) שהרא יודעת אופו של אלוהיה that knows the ways of her God (what he desires &c.); v. Yalk. Deut. 825.—Gen. R. s. 14 end נשמה זו דא׳ *n'shamah* (breath, soul) means the disposition, character, as people say דאוֹפְיתָא טבא the good nature!

אוֹפְיָא (הוֹפְיָא) f. (אוֹם; v. אֹנֶם; b. h. אֶפְעָ) *what is blown off, foam, froth.* Ab. Zara 26^{a} כי א׳ דימא Ms. M. (ed. דנהרא, v. Rabb. D. S. a. l., a. Ar. ed. Koh. s. v. אפי) as the foam of the Sea [river]; (Ar. *as logs on the river,* v. אוּפְתָא, אוּפַּי). Ib. 70^{b} חווית נקיטא א׳ (Var. חופרא, ה׳, v. Rabb. D. S. a. l. note 20) she took the froth off. Ḥull. 105^{b} א׳ (Ar. ה׳).

אוֹפְיוֹן* m. (ὄπιον) *poppy-juice, opium.* Y. Ab. Zar. II, 40^{d} top אתן א׳ סכנת an opium drink (prepared by a gentile) is dangerous.

אוּפִּיטָא, v. אַנְטִיפִּירָטָא.

אוּפַּיֵּי *twigs,* v. אוּפַּי.

אוֹפְּיָכָא (אוֹפְכָרָא f.) (אפך) *destruction, ruin* Lam. R. to III, 13 (expl. בני אשפתו ibid., v. אַשְׁפָּה) בני אופּיכיה (Var. אופכריה) the children of those he laid in ruins; v. אִרְמְדִירָא. [Differ. in Esth. R. to I, 1^{b}, v. אוּפִּירְפָּא a. אַמּוּדְרָא.]

אוּפִּילִין Tosef. Ter. II, 4, v. אֲפוּלִים.

אוּפִּימְשַׁט׳, אוּפִּימְטַאטָא* read אוּפּוֹמְנִימָאטָא m. pl. (ὑπομνήματα) *public records, acts.* Ex. R. s. 28 a king wanted לעשות א׳ חוץ וכ׳ to pass acts without consulting the lieutenant-governor (hyparch).

אוֹפִּיקִילִין m. pl. (officialis, ὀφφικιάλιος) *subordinate officials, constables.* Y'lamd. Balak (quot. in Ar. s. v. בלש) אוֹ ed. Koh. Ib. שלח אפיקלין (corr. acc.) he sent constables (for her son).

אוֹפְיָתָא f. ch. (=h. אוֹפִי) *nature, disposition.* Gen. R. s. 14, end, v. אוֹפִי.

אוּפְכִין, אוּפְכִי, v. אַפּוּכִי.

אוֹפֶל m. (b. h. אֹפֶל) *darkness.* Gen. R. s. 89, beg. v. אֲפֵלָה.

אוֹפָן m. (b. h.; אפן, √פן, v. פנה) 1) *wheel.*—2) (with ref. to Ezek. I, 15) pr. n. *Ofan,* name of an angel. Ḥag. 13^{b}.—*Pl.* אוֹפַנִּים. Ib. 12^{b}. R. Hash. 24^{b}.—[In liturgic literature אופנים and אופן are used as the names of a section of the morning prayers; v. אוֹפַנְּא.]

אוֹפֶן m. (b. h. אֹפֶן; v. foreg.) *turn, method, plan.* [In later Hebr.: *method of interpretation*=פָּנִים.]—*Pl.* אוֹפָנִים; *Du.* אוֹפָנַיִם. Ruth. R. s. 2, beg. You will soon find out אופניים שלהם וכ׳ (Yalk. Josh. 7 אופנים) their plans (strategic movements). Ab. d'R. Nath. (ed. Taussig, N'veh Shal. p. 12) על אופניו in its proper way.

אוֹפַנָּא ch.=h. אוֹפָן.—*Pl.* אוֹפַנָּיָא. Targ. Ezek. X, 13. —אוֹפַנָּירָה *that section of the morning prayers beginning with v'haofannim* and describing the angelic praises. Y. Ber. V, 9^{c} bot.

אוֹפָנָא ch.=אוֹפֶן. *turn, interpretation, qualification.* Y. Dem. VI, 25^{b} bot. א׳ לית לון א׳ לית לסתמא we do not recognize an interpretation (of an agreement, so as to say, נעשה כאומר וכ׳ 'it means as though they had said—'); no qualification is admissible for an unqualified agreement.

אוֹפְּסַיִם m. du. (cmp. אֶפֶס—, a. פֻּסָּה, פַּס) *palms of the hand.* Mekh. B'shall. Vayissa, s. 3, to Ex. XVI, 12 the Mannah came down על חאוי וכ׳ on the hands of the Lord, as if it were to say, the Lord held forth &c. [In some ed. אוּפְּסִין.]

אוּפְּסִין m. pl., v. foreg.

אוּפְסָנוֹן, v. אֲפְסוֹנִין.

אוּפְתָא f. (v. אוּפַּי) prop. *the large central branch,* hence *trunk, stalk.* Succ. 32^{a} ואימא א׳ may I not say (as you insist on the palm-branch being *kafuth,* tied, joined) that I must use the stalk?—Ḥull. 47^{b} lungs resembling לא׳ a trunk (in color, touch &c.). Ib. 16^{a} וי״ו דכתיב אא׳ a Vav. written on a trunk (being broken on account of the rough surface=*idle-talk*).

אוּפְתִּיק, אוּפְתֵּיק=חֻפְתֵּיק.

אוּץ (b. h.; √אוּץ, v. אוּץ I; cmp. אָפֵץ; v. חוּץ a. חָצָה) *to be pressed (to press, hurry).*—Part. אוֹצֶה, pl. אוֹצִין (as from אצה, v. חוּץ, חוּגל) *squeezed in.* Tosef. Kel. B. Mets. IX, 5 א׳ חבור (Var. הוצין) when they are squeezed in (tight), they are considered as connected for levitical purposes.

אוּצְבָּתָא, v. אֶצְבְּעִי a. אֶצְבַּע.

אוּצְרָא, v. אֲצָרָא.

אוּצִימְרִילִין read אִיצְטוֹלִין, v. אִסְטָלָא.

אוּצָן, v. חוּצָן.

אוֹצָר m. (b. h.; אצר) *store-house, magazine; provision; hoarded up treasure.* B. Bath 58ª; Git. 67ª, v. בָּלַס a. בָּלַס. Ab. Zar. 40ᵇ; v. חֻפְתֵּיק; a. fr.—Esp. *treasury, the (Roman) government's treasury department* where taxes in kind and money had to be paid. Y. Dem. VI, end, 26ª ושקול על ידי לא׳ and pay for me in the treasury-department. Tosef. Dem. VI, 4 ושקול תחתיי מן הא׳ (read אל הא׳). Ib. 3 ושוקל ed. Zuck. (ed. incorr. ואוצר). Ib. 4 פוטרוני מן הא׳ get me a release from the treasury-dep. —Y. Dem. l. c. פרשוני מן הא׳ (read פוטריני). Ab. Zar. 71ª מן הא׳, לא׳, Ms. M. (ed. עוצר); cmp. אָצַר.—*Pl.* אוֹצָרוֹת. B. Bath. 11ª גנזו א׳ Ms. (ed. א׳ omitted); v. גָּנַז.—Ḥag. 12ᵇ אוֹצָרוֹת שלג וכ׳ the stores of snow &c. (in the heavens); a. fr. V. א׳ רוח, אֲצָרוֹת.

אוֹצָרָא ch. same. Targ. Jerem. XXXVIII, 11; a. fr.—*Pl.* אוֹצָרַיָּא, אוֹצָרִין. Targ. Gen. XLI, 56; a. e.

אוּקוּמִינִי, v. אִיקוּמֵינִי.

אוּקוּנִים, read אִיקוֹנִין, v. אִיקוֹן.

אוּקְטוּרִיא, v. אִקְטֹר׳.

אוּקִי=אוֹקִים, v. קוּם.

אוּקִי, v. אוּקְיָא.

אוּקְיָא* f.=אוּנְקְיָא [?] Ex. R. s. 43, beg.—[*Pl.* אוּקְיֵי. Ber. 44ᵇ משיתא א׳ סולתא, Ar. s. v. גלגל I, 'than six ounces of fine flour'.—Ed. קיסי; Ms. M. omits the entire sentence.]

אוּקְיָאנוֹס, v. אוֹקְיָינוֹס.

אוּקְיוּ* (Muss. אווקי) Cant. R. to VII, 8, read אוֹקְיָינוֹס. כמין א׳ inundating like an Ocean tide; v. טלנס.

אוֹקְיָאנוֹס, אוֹקְיָנוֹס, אוֹקְיָינוֹס m. (Ὠκεανός) *Ocean*, mostly *Mediterranean Sea.* Targ. Y. Gen. I, 7; a. e.—Y. Ḥall. IV, 60ª bot.; a. fr.—Tanḥ. Ḥaye 3, and so is א׳ ים חמת the Okeanos called the Sea of (covering) the dead. [Var. אונק׳, אנק׳.]

אוֹקִים Af. of קוּם ch.

אוֹקִימוּתָא f. (קום) *raising*, [*rising*]. Targ. Ps. CXXXIX, 2 [prob. אוֹקְמוּתָא].

אוּקִינִין, read אִיקוֹנִין.

אוּקְצָא, v. עוּקְצָא.

אוֹר I (b. h.; √אוֹר, v. אוֹר II; cmp. חָנַר, חָבַר, a. sec. r. אָרַר) *to perforate, break through, shine.*—Denom. אַוִּיר, מְאוּרָה &c.

Nif. נֶאוֹר *to be broken through, grow light.* Y. Ber. I, 2ᶜ משיאור המזרח from the time the Eastern horizon is broken through, grows light.

Hif. הֵאִיר 1) (neut. v.) *to break through, shine.* Y. ib. III, 6ᶜ bot. open thy lips וְיָאִירוּ דבריך and let thy words come forth, speak out boldly. Yoma III, 1 ה׳ פני כל וכ׳ it has grown light all over the Eastern horizon.—פנים מְאִירוֹת *bright countenance.* Num. R. s. 11; a. e.—2) (act. v.) *to enlighten, brighten, make shine.* Y. M. Kat. III, 83ᵇ ה׳ עיניו וכ׳ (the teacher had opened his (Samuel's) eyes &c. B. Mets. 33ª. Num. R. l. c. Ib. מְאִירִים את המזבח (fr. Mal. I, 10) making the altar bright (with fire), feeding the fire on the altar. Yoma 73ᵇ, v. אוּר.

אוֹר ch. same. Part. pass. נָאוֹר *clear.* Targ. Prov. IV, 25 נְאוֹרָן, נְאֹרָן, v. חָנַר.

אוֹר II m. (b. h.; foreg.) *breaking forth* (cmp. Is. LVIII, 8) whence 1) *break of day, light, day; fire;* trnsf. *rise, glory, power, happiness.* Ber. 2ᵇ בריאת אורו the entrance of his day-break (dawn of his eighth day; Tosaf. a. l. *the sunset* of his seventh day). Y. Pes. I, beg. 27ª א׳ החמה sun-light. Ib. א׳ הנר candle light. Keth. 111ᵇ א׳ תורה light of the Law. B. Bath. 4ª אורו של עולם intellectual light of the wold (a great man; the Law). Num. R. s. 15 אור של מעלה the celestial fire (believed to be the source of all light and fire); a. v. fr. 2) (breaking in of night) *twilight, evening.* Pes. I, 1 א׳ לארבעה עשר וכ׳ on the evening (eve) of the fourteenth day of Nissan; v. discussion ibid. 2ª sq., about the meaning of our w. R. Hash. 22ᵇ; Snh. 70ᵇ לא׳ עיבורו the evening following the eventual intercalation, i. e. the evening from the thirtieth of the past to the first of the beginning month.—3) (homil.=אוֹרָה II) *rue.* Gen. R. s. 20 in the Pentat. of R. M. it read כתנות אור וכ׳ (in place of עור Gen. III, 21) this alludes to the garments of Adam resembling the rue, wide below and narrow above; Ar. (Rashi diff.).

אוּר I m. (b. h.; foreg.) prop. *light, flame;* esp. *Pl.* אוּרִים ותומים *the Urim and Tummim* in the High-priest's breast-plate. Yoma 73ᵇ א׳ שמאירים את דבריהם they are called *Urim* because they give their decisions in a clear way (not ambiguous as the oracles); cmp. Y. ib. VII, end, 44ᶜ. Sot. IX, 12. Y. Kid. IV, beg. 65ᵇ.

אוּר II* m. (=עוּר q. v.) *chaff.* Y. Ab. Zar. II. 40ᵈ א׳ דשערין chaff of barley; (Y. Sabb. XIV, 14ᵈ עור דסערין).

אוּרָא I ch.=אוּר, *Pl.* אוּרַיָּא *the Urim.* Targ. Num. XXVII, 21; a. e.

אוּרָא II* m. (h. עוֹר) *skin.* Y. Ned. III beg. 37ᵈ אוּרֵיהּ (read אוּדְרֵיהּ?, v. אֶדֶר I); v. however Y. Shebu. III, 34ᵈ.

אוֹרָאָה f. ch.=הוֹרָאָה *teaching, decision.* Targ. Ez. VII, 26; a. e.

אוֹרְבָּא, אֹרְבָּא m. (ארב, ערב *to braid, interlace* &c.); pl. אוֹרְבֵּי, אֳרְבֵּי *meshes, void spaces, intervals.* Sabb. 50^{b} בינֵי אוֹ׳ ed. (Ar. ארבי, Var. אַרְכֵי, v. אַרְבָּא I; אדכי, v. Ar. ed. Koh. s. v. ארכי, note) between the meshes or void spaces between the bricks. Git. 69^{b}. B. Bath. 3^{a} (Ms. ירכי, oth. Var. v. Rabb. D. S. a. l. note).

אוֹרְבִּינָא m. (ארב, v. foreg., cmp. סבך, סכך) *brier, nettle* or a similar plant (corresp. to h. סִרְפָּד). Targ. II, Esth. II, 7 (Ar. ארבניא).

אוּרְבָּנָא, pl. אוּרְבָּנֵי m. (v. foreg.; cmp. עֲרָבָה) *bulrushes.* Sabb. 101^{a} קנֵי ואוֹ׳ (some ed. ואו׳) reeds and bulrushes. Snh. 82^{b} בין קני לא׳ וכ׳ what has Sh'vilnai (a woman) to do between the reeds and the bulrushes? (prov. for suspicious movements of women). B. Bath. 6^{a}, v. צְרִיפָא.

אוֹרְבָּנִין* m. pl. (v. foreg.) name of a *seasoning reed.* Erub. 34^{b}.

אורדי Kid. 12^{a}, זוודא דא׳, read דאוּדְרֵי or דאוּדְרֵי, v. אוּדְרָא.

אוֹרְדְּיָא*, Keth. 67^{a} שקי דא׳ (Ms. אדוריא, ed. רוֹדַיָּא) prob. pr. n. pl. *Urdaya, Rodaya,* [or identical with foreg. w. ?].

אוֹרְדְּוּלַּאי, v. אַרְדִּילַּיָּא.

אוֹרְדָּן* m. (=אוּדְנָא, דוך) *crushing tool, pestle.* Targ. Prov. XXVII, 22 some ed. (oth. אוּדְנָא q. v.). [The entire verse is corrupted, combining the traditional vers. with one from which LXX is translated.]

אוֹרְדַּעָה f. (v. צְפַרְדֵּעָא, and its hebr. phonet. equival. צְפַרְדֵּעַ) *frog.* Koh. R. to V, 8. Lev. R. s. 22 (אוֹרְדָּנָא fem.).

אורדען, v. foreg.

אוֹרְדַּעְנָת f. (v. foreg.) *a disease of the tongue, rana (frog).* Y. Sabb. XIV, 14^{d} top.

אוֹרָה I f. (b. h.=אוֹר) *light, sun.* Y. Pes. II, 29^{a} מאיר כא׳ clear as the sun. Zeb. 19^{b}, a. e. לא׳ *at daybreak.* Gen. R. s. 3 beg.; a. fr.—Chald. Adv. לְאוֹרָה *at first sight, apparently.* Keth. 54^{a} לכא׳ כשמואל דהיטא apparently it would run (agree) with Samuel, כי מעיינת וכ׳ but when you consider &c.

אוֹרָה II f.; pl. אוֹרוֹת (b. h. אֹרֶת, II Kings IV, 39; prob. fr. אָרָה) *herbs,* esp. *rocket.* Yoma 18^{b}, expl. גַּרְגִּיר (etymol. שמאירות וכ׳; cmp. Plin. XX, 13 quot. in Löw Aram. Pfl. p. 93). [Gen. R. s. 20 אוֹר *rue;* v. אוֹר II, 3.]

אוֹרֵה part. of אָרָה, v. ארי

אוֹרוֹרִין, v. אוֹרְדִּיר.

אוֹרוֹת, v. אוּרְיָא II a. אֲרִיחַ.

אוֹרְזָנְתָא, v. אוּרְיָא II ch., a. אֲזַר I.

אוֹרְזוֹלוֹגִין, v. אוֹרְלוֹגִין.

אוֹרוֹסְטוֹ*, a corrupt., prob. רוֹסָאטוֹן, m. (ῥοσᾶτον, rosatum) *vin-aux-roses, rose-wine.* Y. Shebi. VII, beg. 37^{b} א׳ שרי (Mas. אירוסטו) rose-wine is permitted in the Sabbath year.

אורורין, v. אוֹרְדִּיר.

אוֹרָז m. (cmp. ὄρυζα, b. h. r. ארז *to be hard*) *rice.* Ber. 37^{a}; a. fr.—Pes. 35^{a} (opinions as to its classification with ref. to Passover laws). Cmp. אֹרֶז.

אוֹרִיזָא, אֲרִיזָא, אוֹרְזָא ch. same. Targ. Y. Num. XV, 19 אורי׳.—Y. Sabb. III, 6^{b} top אורז׳. Pes. 50^{b} ארי׳ (Ms. M. אורז; ib. 51^{a} top ארזא, corr. acc.). Ib. 114^{b} ארזא.

אוֹרְזָלָא, אוֹרְזִילָא m. (אזל with anorg. ר; Syr. עוזילא) 1) *a slender young animal,* esp. *the young of the gazelle* or any similar animal (Reëm). Targ. Cant. II, 9 א׳ דאיילא (h. text עֹפֶר). Zeb. 113^{b} א׳ דרימא בת יומא (read בר); B. Bath. 73^{b} (corr. as Zeb. l. c.; v. Rabb. D. S. a. l. note) a young antilope one day old. Num. R. s. 11; Cant. R. to II, 9; Pesik. R. s. 15 א׳ דאיילתא עזיזלין וכ׳ pl.) young deer.—*Pl.* אוֹרְזִילִי, אוֹרְזִילִין; אַרְזִילֵי. Targ. Cant. IV, 5; VII, 4. B. Bath. 74^{b} ארזילי דימא (Ms. M. אווזילי) sea-gazelles.—[2] *hammock,* v. אַרְזָלָא.]

אוֹרְזַנְיָא, אוֹרְזַנְיוּת m. pl. (אורז) *a rice dish* (prepared with wine). [Oth. opin. *cedar-fruits; millet.*] Y. Maas. Sh. II, beg. 53^{b}. Y. Yoma VIII, 45^{a} top; Y. Shebu. III, 34^{b} bot. אורזריה (corr. acc.).

אוֹרַח, אוֹרָח m. (b. h. אֹרַח; ארח) *wayfarer,* esp. *guest.* Ber. 58^{a}; a. fr.—Euphem. *menstruation.* Nid. 16^{a} (cmp. Gen. XVIII, 11 *orah*). Lev. R. s. 4.—*Pl.* אוֹרְחִים, אוֹרְחִין הכנסת א׳ the invitation of guests, *hospitality.* Sabb. 127^{a}; a. fr.

אוֹרְחָא, אוֹרָחָא, אֲרָחָא c.=h. אֹרַח, *road, path, way.* Targ. Jud. V, 6; a. fr.—א׳ ארעא (h. דרך ארץ) *custom.* Ab. Zar. 2^{b}; a. fr.—א׳ דמילתא a usual incident. Git. 29^{a}; a. fr.—אגב אורחיה, אגב אורחך &c. on thy road (his road &c.), i. e. *by the way, occasionally, incidentally.* Ber. 2^{a}. Snh. 95^{b}; a. fr.—Gen. R. s. 100 א׳ על for the journey (death). Targ. Y. II, Gen. XXXV, 9 ארחא דעלמא the way of the world (death).—*Pl.* אוֹרְחָן, אֳרְחָן; אֳרְחָתָא. Targ. Jud. l. c. Targ. Y. II Gen. XLIX, 17; a. e.—Snh. 109^{a} יהבית אורחוי לגנבתה (missing in Ms. M., v. Rabb. D. S. a. l. note) thou hast shown the thieves the ways (of stealing).—[אוֹרְחָא *guest,* v. אֲרָחָא.]

אוֹרִי pr. n. m. (b. h.) *Uri,* an Amora. Y. Ber. II, beg. 4^{a} ר׳ חונה ר׳ א׳ R. Huna in the name of R. U.

אוֹרִי Af. of ירי.

אוֹרְיָא *teaching,* v. אוֹרַיְיתָא.

א׳ דמשה the Mosaic dispensation (opp. א׳ אחריתי the new dispensation, v. אָוֵן).—דְּאוֹרַיְיתָא (sub. חלכה=h. מן התורה) *an enactment founded on the Bible text*, opp. דרבנן. Succ. 44ª לולב דא׳ Lulab, the law concerning which is Biblical &c.; a. fr.—מְדְּאוֹרַיְיתָא, adv. *biblically, according to the Biblical law*, opp. מדרבנן. Pes. 10ª; a. fr.—2) *the Torah, the scroll containing the Pentateuch*, used at divine service. Y. Yoma VII, 44ᵇ top כד הוּא חדא אוריא when you have no more than one scroll. Y. Meg. IV, 75ᵇ bot.; Y. Sot. VII, end, 22ª כד חזרא אוריית (corr. as Y. Yoma l. c.). Ib. תמן מיבלדן א—תַּא וכו׳ *there* (in Babylon) the Torah is carried to the Resh Galutha.—בר אוריא *a scholar, man of learning*. Yoma 78ª. Ḥag. 14ª אריא (corr. acc.); v. next w.

אוֹרַיְיאן, אוֹרַיְיתָן m. same; 1) the Law. Sabb. 31ᵇ. Ib. 88ª א׳ תלירתאי the threefold law (Pentat., Proph., Hagiogr.). —2) *scholarship, authority to teach and judge*. Ber. 12ª בר אוריאן ed. (Ms. M. אוריא); v. foreg. w.—[3) **authority, office*. Gen. R. s. 50 בית אוריין ed. (Ar. מיתורין, Lev. R. s. 26 מיתורין) *place of office*. V. מִיתּוֹרַיְיתָן.]

אוֹרְיוֹן, אוֹרַיְיתָן II (v. foreg.) pr. n. m. *Oryan, Oryon*. Esth. R. beg. אבא א׳, Abba O. (cmp. אַבָּא). Y. Sabb. X, 12ᵈ top ריצחק בר אוריון.

***אוֹרְיוּנֵי** f. (v. foreg. ws.) *officer's or teacher's chair*. M. Kat. 21ᵇ; 27ª גדולה א׳ Ms. M. (v. Rabb. D. S. a. l.; ed. אוד׳) a high (teacher's) chair. V. אוּדְרִינִי.

אוֹרְיוּר m. (horrearius, ὡρειάριος, v. אוֹרְיָא, אַהוֹרַיְיד) *store-keeper*, used in the sense of אוֹלָיְיר. Y. B. Bath. IV, beg. 14ᶜ מיקום דא׳ (Tosef. ibid. III, 3 בית דאוליירין) the clothes-keeper's room.—*Pl.* אוֹרַיְירִין. Y. l. c. אורור׳, אוֹרוּרִין (corr. acc.) Toh. VIII, 7 אודיארין (corr. acc.; Tosef. ib. VII, 8 אוליארין).

אוֹרְיוּרָא ch. same.—*Pl.* אוֹרַיְירַיָּא. Targ. I Chr. XXVII, 25; XXVI, 22 (ed. Rahm. אוריירד׳, corr. acc.; Var. אוֹרַיְרַיָּא, h. text על אוצרות).

אוֹרְיוּתָא, v. אוֹרַיְיתָא.

אוֹרִית, v. אוּרְיָא I.

אוֹרַיְיתָא, v. אוֹרַיְיתָא.

אוֹרִיכוֹת, v. אַרְכָּה.

אוֹרִיכוּתָא, v. אוֹרְכוּתָא.

אוֹרֶךְ m. (b. h. אֹרֶךְ, ארך) *length, lengthiness*. Midr. Sam. ch. XIII, וכל דא׳ חזה למה and why all this lengthiness (of speech).

אוֹרְכָא ch. same, *length*. Targ. O. Gen. VI, 15 [Constr. אוֹרֶךְ Targ. Y. Ex. XXVI, 13; Targ. O. ib., corr. acc.]—Sabb. 140ᵇ טונא כי טונא ואי׳ וכ׳ a load (of twigs) is a load, and the length goes in the bargain (the price is the same).

אוֹרְכוּתָא, אוֹרִיכוּתָא f. (=אֲרִיכוּת) 1) *length* (of life). Targ. Ps. XCI, 16; a. e.—2) *waiting, hope*.

אוּרְיָא, אוֹרִית I f. (v. אוֹר a. אוּרְתָא) *evening horizon, Sun-set, West*, v. מערבא. B. Bath. 25ª מאי אוריה ed. (Ar. אוריא) why is it called *Urya*? אויר יה (Var. אור) divine air (divine light=Palestine). Kid. 12ᵇ תא אוכא סהדי באוריא Ar. (ed. אידית, emend. in Tossaf. אוריית), [read with ב״ח: תא אמרי אוכא וכ׳] but people say, there are witnesses in the West &c. Cmp. אֶסְתָּן.

אוּרְיָא, אוֹרִית II f. (b. h. אֲרִיָּה q. v.; אֲרִי, אָרְיָה) *pile of plucked plants, stalk, shed containing feed* (dist. fr. אוֹצָר granary).—*Pl.* אוּרְיָאוֹת, אוּרְיָוֵי׳ (אוּרְיוֹת). Tosef. Maasr. II, 20 ed. Zuck. (Var. אוריות); ib. Erub. VI (V), 4; Erub. 55ᵇ Ar. (ed. אורוות, אוריות, v. Rabb. D. S. a. l. note). [In bibl. h. אֲרִיָּה *crib, stable* q. v.]

אוּרְוָא, אוּרְיָא ch. (=b. h. אֲרִיָּה) *crib*; *stable*. Targ. Is. I, 3 (h. text אֵבוּס q. v.).—Snh. 98ᵇ סוסיא באוּרְוֵיהּ .... a horse is placed at his (the ox's) crib., i. e. Israel is displaced and other nations feed on his soil.—M. Kat. 10ᵇ למבני א׳ to build a stable (during the festive week). [Targ. II Esth. VI, 10; 11 אוּרְוָא, read אוּרְיָא *stable*.]—*Pl.* אוּרְוָתָא, אוּרְוָתָא, אֲרְוָתָא (אוּרְוָיָתָא). Targ. II Chr. IX, 25; I Kings V, 6. Targ. II Esth. l. c. (אוּרְוָיָתָא prob. sing.); a. e.

אוּרְיָא or **אוֹרְיָא III** m. (horreum, pl. horrea, ὡρεῖον, ὥριον; v. Sm. Ant. s. v.) *store-house, store* (of all kinds). Tanḥ. B'resh. 7 וכל א׳ שלי בתוכה all my stores are in that ship.—*Pl.* אוּרְיָאתָא (ch. form). Targ. I Chr. XXI, 13. —אוּרְיָאוֹת (h. form). Targ. II Chr. XXXII, 28 (h. text מסכנות). V. אַהוֹרַיְיד, אוֹרַיְיד.

אוּרִיאֵל pr. n. *Uriël*, name of an angel. Targ. Y. Deut. XXXIV, 6.—Num. R. s. 2.

אוֹרַיָּאן, v. אוֹרַיְיתָן I.

אוּרְיָתָא I, II, v. אוּרְיָא.

אוֹרַיְיתָא, v. אוֹרַיְיתָא.

אוֹרַיְיתָן, v. אוֹרַיְיתָן II.

אוֹרְיָתָא, v. אוֹרְיָתָא.

אוּרְיָיתָא, v. אוּרְיָא II h. a. ch.

אוֹרְיָא, אוֹרַיְיתָא, אוֹרַיְיתָא (אוֹרַיְיתָא), אוֹרְיָתָא, אוֹרַיְיתָא (אוֹרַיְיתָא) f. (ירי, Af. אוֹרִי=h. תּוֹרָה) 1) *instruction, the Law, Bible-verse*. Targ. Lev. VI, 7; a. fr. —מילה דא׳ (=דברי תורה) *religious discourse, lesson, remarks* &c. Y. B. Bath. VIII, 16ª אורייא; Y. Taan. III, 66ᶜ bot. ריתא . . . —Y. Snh. I, 18ᶜ אפלגינון במילי דא׳ he entertained them with religious discussions. Y. Hor. III, beg. 47ª עתיד לך מילה דא׳ be prepared for a religious discourse. Y. Shek. III, 47ᶜ top מאי א׳ חדתא שמעת what novel interpretation hast thou heard? Y. Yeb. II, 4ª top מן הדא אורייה from what verse?—Taan. 4ª מרתח׳ א׳ ..... it is the zeal of study that makes him warm (excited). Kid. 71ᵇ אורייתין כשר׳ my instruction is acceptable, but my daughters are not desired. Sabb. 116ᵇ

Ibid. XXXIX, 8; a. e.—3) *tarrying*. Targ. Y. Deut. II, 31.

אוּרְכָנִיס* pr. n. m. *Urkhanes*. Y. Yeb. VIII, 8[d] bot. (allusion to a case concerning the child of a certain U., otherwise unknown).

אוּרְכְּתָא B. Kam. 70[a]; Shebu. 33[b], v. אַרְכְּתָא 2).

אוּרְלוֹגִין, אוֹרְלוֹגִין m. (ὡρολόγιον) *horologe, time-piece*. Y. R. Hash. I, 57[b] top. Pesik. R. s. 15; a. e.

אוֹרֶן, v. אֹרֶן.

אוּרְנָא, אוֹרָן ch.=h. אֹרֶן. Targ. Is. XL, 20; XLIV, 14.

אַבְרְנוֹס, אַוְרְנוֹס* m. pl. אַוְרְנְסֵי, אַבְרֵ׳ (ῥάμνος, rhamnus) *a kind of prickly shrubs*, used for medical purposes and carried in lengthy bundles (v. D. C. Gr. s. v., a. Sm. Ant. s. v.). Sabb. 91[b] אוֹ׳ ed. (Ms. M. אב׳; Ar. ארנסי). [As to בר, ור for aspirate r, v. Lidd. a. Scott, Gr. Lex, 7th ed. s. lit. P.]

אורסקין, אורסיקין, v. אוורקסין.

אוֹרְעָא m., **אוֹרְעִיתָא** f. (ארע) *meeting*. לא׳ with suff. of pers. pron., *to meet*—, *against*—. Targ. Prov. VII, 10 (ed. Vien. לְעוּר׳); 15. Targ. Ps. XXXV, 3 לְאוֹרְעוּתִי.

אוֹרְעִי, v. next w.

אוּרְעִיתָא f. (ארע; corresp. to h. צִרְעָה) *wasp, hornet* (collect.). Targ. Y. Ex. XXIII, 28; a. e.—*Pl.* אוּרְעַיְרָתָא. Targ. Y. Deut. I, 44; a. e.—אוּרְעַיָּא, אוּרְעַיָּה. Targ. Y. Lev. XI, 20 ed. pr. (corr. vowel signs; later ed. אוזפירה). Y. Sabb. I, 3[b] bot. תולעתא דסוסיא וכ׳ the mite in the horse's carcass turns into hornets. [Cmp. same ideas among the Greek, Sachs Beitr. II, 92; Nican Ther. 741.]

אורשנא, v. אַוְרַשְׁנָא.

אוּרְתָא f. (v. אור 2) *evening, night*. Pes. 2[ab] אור א׳ the *or* of the Mishn. means *evening*. Ber. 3[b]; a. fr.—Y. Sot. I, 17[b] top, v. בְּרַת.

אַוַּשׁ, אַוֵּשׁ, *Pa.* אַוֵּשׁ (√אוּז, v. אָזַז; cmp. אוּם, אנם, אפם, אוסי׳, אופי׳, אבב) 1) *to blow vehemently, make noise, shout*. B. Mets. 86[a] נשב זיקא ואי׳ וכ׳ the wind blew and howled between the branches. Ber. 50[a] איידי דאווושו וכ׳ because all shouted, the prayer was not heard. Ib. אווּשׁוּ כ״ע ברכו they all shouted *'bar'khu'*.—Erub. 97[b] אוושא מילתא the thing grows loud, becomes known. Ḥull. 46[b] ריאה דא׳ lungs which give out a sound when blown up (indicating perforation). Ber. 58[a] כי קא אוושא (Ms. M. שמעו קל א׳) when shouting was heard.—2) *to swell, to be large, fulsome, lengthy* (in wording). R. Hash. 35[a] משום דאווּשׁי ברכות (Ms. M. קראי . . . .) because the benedictions are numerous and lengthy. Ned. 2[b] תלין משום דא׳ וכ׳ because the last named propositions are lengthy, he explained first what he had commenced with.

אוּשׁ I (v. foreg; cmp. יֵשׁ, אִישׁ) *to be strong, exist*. *Nithpol.* נִתְאוֹשֵׁשׁ *to be confirmed*. Gen. R. s. 67; s. 78 ותיכן נ׳ ביידן when were the blessings made sure &c. Cmp. אָשַׁשׁ.

אוּשׁ II m. (אשש 2, cmp. foreg.) pl. אוּשְׁיָן *foundations*. B. Kam. 50[a] חופר לא׳ digs excavations for supporting walls.

אוּשָׁא, אִישָׁא, (אוֹשָׁא) ch. same, also *fortification*. Targ. Cant. VIII, 9.—*Pl.* אוּשָׁיָא. [Ezra IV, 12; a. e.]. Targ. I Kings VII, 7; VI, 16; a. e. [Targ. Mic. I, 6 ed. Ven. אַוְשָׁהָא her foundations. Targ. Y. Ex. IX, 18 אנשתא (corr. אַוְ׳)]. [Not to be conf. with אשירתא].

אוּשָׁא pr. n. pl. *Uhsa*, in Galilee; freq. the scene of rabbin. synods and enactments during and after the Hadrianic persecutions. Keth. 50[a] מרח דשמעתא דא׳ master of the traditions of U. (in whose name they are quoted). [Ib. קאי באוכלוסא דא׳, read בחילכתא engaged in teaching the laws passed at U.] R. Hash. 31[b]; a. fr.

אוּשְׁדָּרְתָא, v. אֲשִׁירְתָא.

אוּשְׁטוּתָא f. (רשט) *stretching forth, obtaining*.—אוּשְׁטוּת ידא *acquisition, business*. Targ. Deut. XII, 7; a. e.

אוּשְׁיִרְתָא, v. אֲשִׁירְתָא.

אַשְׁכִּי, אוּשְׁכִּי* a word in a charm formula, supposed to mean *day*. Sabb. 67[b] אי׳ Ar. (ed. אש׳, Ms. M. אושקי). Cmp. Tosef. Sabb. VII (VIII), 1.

אוּשְׁכַּף, v. אַשְׁכַּח.

אוּשְׁכָּפָא m. ch. (=h. שַׂכָּף; שכף, √כף, cmp. אוּכָּם) *worker in leather, saddler, shoemaker*. Git. 68[b].—*Pl.* אוּשְׁכָּפֵי. Sabb. 112[a] the travellers' sandals דקטרי א׳ which the shoemakers knot (tightly). Ib. 104[b] חרתא דא׳ the blacking used by shoemakers. Ib. 123[b] חרבא דא׳ the leather dressers' knife. Pes. 42[b] פרורא דא׳ the shoemakers' paste. Ib. 113[b].

אוּשְׁלָא=חוּשְׁלָא.

אוּשְׁלַיָּא Targ. I Chr. I, 20, v. אַשְׁלָא.

אוּשַׁעְיָא (in Y. הוֹשַׁעְיָא q. v.) pr. n. m. *Oshāya*, 1) freq. surnamed רַבָּא (the elder), an Amora of the first generation, redactor of Tosefta. Yeb. 18[b]; a. fr.—2) one mentioned as a wool-washer. Y. B. Kam. end.

אוּשְׁפִּזְכָא, v. אוּשְׁפִּיזָא.

אוּשְׁפִּזְכָנָא, v. אוּשְׁפִּיזְכָנָא.

אושפזתי, v. אושפרתי.

אוּשְׁפִּיז m. (נשף, with ז format; cmp. אטליז) *night's lodging, inn*.—*Pl.* אוּשְׁפִּיזִין. בעלי א׳ *innkeepers*. Tosef. Maas. Sh. I, 13; Meg. 26[a]. [Mand. שפירנא, v. Nœld. Mand. Gr. p. 51.]

אוּשְׁפִּיזָא ch. same. Git. 44[b] אית ליה א׳ וכ׳ he has a lodging place in Palestine, (is an occasional resident), opp. ביתא permanent home. Meg. 26[a]; Yoma 12[a] it is

customary to leave empty jars and hides of slaughtered animals (ל) באושפיזיה א׳ חוה נקט and now there. Erub. 53b (Rashi משיריל בעניין שאיל בא׳ וכ׳ (Ms. M. נקיטא . . . אושְׁפִּיזְכָא, v. אושפיזכן; v. Rabb. D. S. a. l.) the Divine fire took up its abode now here inquired after the character of an inn (of his landlord). Ib. (enigmatic inquiry that the landlord might not overhear it) גבר פום דין חד מה טיבו Ar. (v. Rabb. l. c. note 90)=איש־פי־ד־נא our inn—what is its character?

אוּשְׁפִּיזִיכְתָא, אוּשְׁפִּיזִיכְנָא, v. אושפיזכ׳.

אוּשְׁפִּיזָכָן m. (Denom. of אושפיז=אושפיזך, with locat. ך, cmp. הָא, הָךְ) *innkeeper, landlord, host.* Meg. 26a; Yoma 12a; Sot. 37a; Zeb. 54a נעשה א׳ וכ׳ Benjamin became the host of the Divine Presence (the Temple being partly situated in his territory).

אוּשְׁפִּיזִיכְנָא, אוּשְׁפִּיזָכְנָא ch. same. Zeb. 18b בר אושפיזכניה (Ms. M. only אוּשְׁפִּיזְכְנֵיהּ) (the son of) his host. Snh. 7b bot. Yoma 78a פיזכנה . . . . Ms. M. (ed. נין . . . . .). Bets. 4a; a. fr.—Erub. 53b, v. אוּשְׁפִּיזָא. —Fem. אוּשְׁפִּיזָכְתָא *hostess.* Ber. 18b ed. Ms. M. (בת אושפיזכניה).

אוּשְׁפַּרְתִּי* pr. n. f. (?) *Ushparti.* Taan. 24b Ms. (ed. אושפו׳, v. Rabb. D. S. a. l. note, a. Var. lect. ibid.).

אוּשְׁקָקָא, v. אִשְׁקָקָא.

אֲוָשַׁר, v. אֲוִישַׁר.

אוֹת I or **אות** (b. h.; √אה, v. אוי I; cmp. אתא, אֶת, אתר, a. אָתָה; v. also Ges. H. Dict. s. v.) *to join, fit.*

Nif. נֵיאוֹת (b. h.) *to be suited, pleased,* whence *to be gratified, to enjoy.* Y. Ber. III, 6c top ראה את עצמו ג׳ וכ׳ he dreamt he felt sexual gratification; Y. Yoma VII, 44d bot.; Y. Taan. I, 64c bot.—Y. Bets. I, 61a כל שנאותין בו ביו״ט whatever you are permitted to make use of on Holy Days.—*Fut.* יֵאוֹת. Ber. VIII, 6 עד שיאותו לאורו until being near enough to enjoy its light. Y. Ab. Zar. I, 39c top, a. e., differences as to spelling יֵאוֹתוּ or יֵיאוֹתוּ.—Denom. חֲנָאָה, נָאָה, נָאוֹת, נוֹי.

אוֹת II c. (b. h.; v. אוי, אָוָה II; תְּאָו) 1) *mark, sign, emblem; test, signal, military ensign.* Ḥag. 16a (play on Deut. XXXIII, 2; cmp. foreg.) אות הוא וכ׳ He is the ensign among his myriad; v. הוּגְנָא. M. Kat. 25b אל תזניחנו בא׳ וכ׳ forsake us not in the symbolic trial of bitter waters (in our trials). *Pl.* אוֹתוֹת. Kil. IX, 10 א׳ הגרדין וכ׳ the marks which the weavers &c. put on goods in their charge. B. Kam. 119b לא א׳ ולא דוגמות you must not buy from the dyer either *tests* (pieces cut off to test the color) or samples (as specimens of color).—2) *letter, writing, symbol.* B. Bath. 15a אות אתת one letter. Sabb. 103a; a. fr.—*Pl.* אוֹתִיּוֹת (fr. אוֹתוֹת or אוֹתִית). Kid. 30a סופרים כל הא׳ recorded (or counted) all the letters of the Torah. Snh. X, 1 השם באותיותיו the Divine Name with the letters in which it is written (Jehovah). Kid. 71a שם בן ארבע א׳ the quadriliteral Name; cmp. שֵׁם.—Lev. R. s. 26, beg. ח׳ א׳ eight letters. Sabb. XII. 3; a. fr.—Trnsf. *notes, documents.* Tosef. Kid. I, 7; B. Bath. 75b; a. e.

אוֹת III (b. h., v. אֵת) only with pronominal suffix 1) indicating the objective case, אוֹתִי *me,* אוֹתְךָ *thee,* &c. —2) with pronom. suffix of third person, for emphasizing the subject, אוֹתוֹ *he himself, this one, the same, he who* &c. Gen. R. s. 2, beg. ישב לו א׳ וכ׳ the latter now sat there confounded &c. Y. Git. VI, 47d באותו ענין on this very subject (divorce). Sabb. 13b זכור אותו האיש וכ׳ may that man be remembered for good. Ber. V, 3 באוֹתָהּ שעה in that hour; a. fr.—אותו מקום euphem. for *pudenda.* Nid. 47b. Git. 69b; a. e.—אותו ואת בנו *the law concerning the killing of the young with its mother on the same day* (Lev. XXII, 28). Ḥull. V, 1; a. fr.—*Pl.* אוֹתָן. Y. Meg. IV, 74d top אותן שבפה א׳ those laws delivered orally. Keth. 4a כל א׳ הימים all those days; a. fr. [In later writings אותו האיש is freq. used for Jesus of Nazareth.

אוֹתָבוּתָא f. (יתב) *sitting down, sitting.* Targ. Ps. CXXXIX, 2.

אותנין, Cant. R. to III, 11, read אִיקוֹנִין as Ex. R. s. 35, end.

אוֹתָיָא* f. *night-bird, owl.* Targ. Y. Lev. XI, 18 (Targ. O. ib. בוּתָא q. v.; Targ. Y. Deut. XIV, 16 צְדִיָּא). [Perh. corrupt. of בָּאוּתָא v. בָּאוּת.]

אוֹתִיוֹס, אותיום, v. אֲוִותִיאוֹס.

אותיניה, v. אַוּותֻנְטָרָא.

אותניתית Y. Snh. II, 20c bot. read פִּיתְנִיתִית, v. פִּיתְנִיתָא.

אַזָּא *to kindle,* v. אֲזִי.

אַזָּא* or **אֲזָא** m. *sea-eagle* (cmp. עוזא). Targ. Y. Deut. XIV, 12 Ar. (ed. בר גזא, בר גיזא; h. text עזנית).

אזבירן, v. אֲזוֹב.

אַזְגָּא* m. *glass* (v. זְגָגָא). Keth. 77b גרדא דא׳ Ar. parings of glass (ed. אגוזא).

אִזְגַּדָּא, אֲזַגְדָּא, v. אִזְדְּ׳.

אזגרר, v. אִזְגְּדַר.

אזדר Ithpe. prefix of verbs with prim. lit. ז as אזדווג fr. זווג &c.

אֲזַד (=אזז √אז; cmp. אזל I; גז, חז, צז, חצד &c.) *to be cut off; to go apart, be gone.* Sabb. 34b; a. fr. ואזדו לטעמיהו they differ (cmp. פלג), each following his own principle (or consistent with opinions elsewhere expressed). Ned. 41a שיתא אזדו (Rashi אזלו לידי) six of them are gone (escaped his memory). Bets. 10b אזדו לעלמא disappeared (Ms. M. אזלו; 11a אזלו). Meïl. 17b נפק אזדא Ar. (read אֲזַד, ed. אזל) he went out and away. V. אֲזַל.

אַזְדָּא f. (foreg.) [*it is*] *decreed* (cmp. גְּזֵרָה). Dan. II, 5. —B. Mets. 116b if the landlord said, I let you *this* loft (as it is) א׳ it is a (divine) decree, i. e. it is the tenant's misfortune that the loft fell in, and he has no claims. V. Ges. H. Dict. s. v.

אִזְדַּעְזָא, v. next w.

אִזְדַּעְזוּעָא f. (זוּעַ) *shaking, trembling.* Targ. Job. XII, 5 Ms. (ed. אדעזוא, const. עַז . . .).

אִזְדַּקְפוּתָא, אִזְדַּקְפוּתָא f. (*Ithpe.* or *Ithpa.* of זְקַף) *rising.* Targ. Job. XIII, 11. Ib. XLI, 17 Ms. Var., v. מספיא.

אִזְדְּהוּ, v. אִיזֵּיהּ.

אַזְדַּרְא, v. אַזְהַרְתָּא.

אַזְדָּרְתָּ f. (זהר) 1) *forewarning, prohibition,* esp. *the explicit prohibition* (*'thou shalt not'*) *in the Bible,* required for punishing trespassers. Y. Peah I, 16a top א׳ ללה״ר a biblical admonition against calumny. Num. R. s. 7 (play on *zara* Num. XI, 20) והי׳ לכם לא׳ it shall be a warning to you. Yeb. 3b א׳ שמענו וכ׳ we learn here the legal prohibition, whence do we derive the penalty? a. fr.—*Pl.* אַזְהָרוֹת. Kerith. III, 10; a. fr.—2) *enlightenment.* Cant. R. to VII, 3, v. אַהַר.

אַזְדָּרְתָּא, אַזְדַּרְתָּא ch. as foreg. 1. Shebu. 20b ואַזְהַרְתֵּיהּ מה׳ and the legal prohibition concerning it, is to be derived from this verse.—*Pl.* אַזְהָרָן. Y. Yoma VIII, 45a תלת א׳ three prohibitory verses.

אֵזוֹב, אֵזוֹב m. (b. h.; זוּב) *hyssop.* Neg. XIV, 6 א׳ יון (Ar. אזבירון) Greek hyssop. Sabb. XIV, 3 (109b) אזובירון, איזבירון (read two words, Ms. O., v. Rabb. D. S. a. l. note 4); a. fr.—*Pl.* אֵזוֹבִים M. Kat. 25b אֵזוֹבֵי קִיר the hyssop (moss) on the wall (common humanity); v. אֶרֶז.

אֵזוֹבָא, אֵזוֹבָא ch. same. Targ. Ex. XII, 22; a. e.

אֵזוֹר, אֵזוֹר c. (b. h.; אזר) *girdle, belt.* M. Kat. 14a אֵזוֹרוֹ וכ׳ his girdle (around his house-gown) testifies for him (that he has no more than the shirt he is washing). Tosef. Shebu. V, 12 sq.; a. e.—*Pl.* אֵזוֹר, אֵזוֹרִים. Gen. R. s. 100 אֲזוֹרֵי מתניהם וכ׳ they loosened the girdles of their loins (in mourning sympathy). [Ch. זוּרִין.]

אֵזוֹרָא, אֵזוֹרָא ch. same. Sot. I, 17b top אזורי ואזוריה דברי וכ׳ my belt, and my son's belt and that of his father in law; Num. R. s. 9 (p. 232b ed. Amst.); Y. Peah VII, 20a bot. (corr. acc.); cmp. Midr. Sam. ch. XIII.

אֲזָא, אֲזָי (=אֲזַקִּי, v. אוּדְלִיתָא a. זִיעַ) *to heat (make steam).* Dan. III, 19; 22.—Targ. Is. XXXIII, 4 וַאֲזַן (Regia אַרְזִין) and they shall heat (baths, ovens) therewith (h. text מַשַּׁק=מַשָּׁק), v. זִירְקָתָא; (cmp. Ezek. XXXIX, 9). Ib. XLIV, 15 (for baking); a. e.—Y. Ter. VIII, end, 46c a bath house דאזדיה וכ׳ which he had heated for seven days. Koh. R. to II, 8; a. e. דהוון אָזְרִין בהון that entertained the fires in them.—Lev. R. s. 28, end ועל מזגיה וקנחיה (read ואַזְרֵיה Pa.) and he (Haman) went and made him sweat and cleansed him (with the scraper).

Ithpe. אִתְחֲזִי (contr. of אִתְאַזִּי) *to be heated.* Gen. R. s. 63 קלונן אנא דרתחזון וכ׳ I command that the bath-houses be heated. Ib. אזלון ואתחזון they went off, and the bath-houses were heated (some ed. הִיתַחֲמוּן a. אַתְחִמוּן).

אֲזִיל, v. אֲזַל.

אַזְיָנָא m., pl. אַזְיָנִין (זין) *weapons,* א׳ בית א׳ *receptacle of weapons, quiver.* Targ. Jer. V, 16. Targ. Is. XLIX, 2 (ed. Ven. אַזְנִין). V. Targ. to Deut. XXIII, 14 אֲזֵנָךְ.

***אַזְיֵק** (Af. of אזק, v. חזק, עזק) *to tie up.* Koh. R. to VIII, 1 א׳ לרישי I have to tie up my head. (Yalk. Koh. 977 דחיק, Vers. אדיק; Y. Pes. X, 37c חזיק רישיה his head was tied; cmp. Ned. 49b.)

אַזְכָּרָה f. (b. h.; =חַזְכָּרָה, זכר) 1) *remembrance, mention* (of Div. Name), *recitation* (of prayer); *reference.* Y. Ber. V, 9b שהיא מריוח א׳ the reference to rain (in the second section of the eighteen benedictions) which is an expression of satisfaction (plenty), opp. שאלה, the prayer for rain (in the ninth benediction) which is an expression of anxiety.—Y. Meg. III, 74b top שתהא אַזְכָּרָתָן קודם וכ׳ that the recitation (of the events commemorated on Purim) precede the celebration thereof.—2) (v. אַדְכָּרָה) *the Divine Name, Tetragrammaton.* Num. R. s. 2, beg. the students מראים את הא׳ וכ׳ point out the Div. Name with their fingers; Cant. R. to II, 4 מדלג על הא׳ skips the Div. Name in recitation of lessons.—*Pl.* אַזְכָּרוֹת. Yoma 8a שיש בהן א׳ הרבה in which the Div. N. frequently occurs. Y. Ber. III, 6c.—Y. Sabb. XVI, 15c bot.; Bab. ibid. 116a קודר אזכרותיהן you must cut out the Div. N. occurring in them (the heretic writings). Y. Taan. II, 65c top י״ח א׳ וכ׳ eighteen times that the Tetragrammaton appears in the Psalm *Habu* (XXIX). Num. R. s. 2, beg.; a. fr.

אֲזַל, אָזֵיל, I אֲזַל (b. h. אָזַל; √אז; v. אזד) *to be gone, to leave; to go.* Targ. Gen. XXXII, 1. *Imper.* אֲזֵל, אִיזֵל. Targ. O. Num. XXII, 20; a. fr.—Y. Snh. X, 28b אזיל חמי וכ׳ go, show thy face &c. Ib. לינה מֵיזַל . . . . דנא מיזל וכ׳ I will not go . . . for if I did go &c. Sabb. 116a א׳ כתב א׳ וכ׳ after the writing is gone, the sacredness of the scroll is gone (after the scroll has become unfit for sacred use, the material has lost its sacred character). Y. Dem. III, 23b bot. הא אזלא מיבלא וכ׳ that man's load would soon be gone (if each were permitted to take a chip). Y. Ber. VIII, 12a הא אזלא תהיא דרב וכ׳ is the decision of Rab and Samuel gone (to be disregarded)? Y. Snh. X, 28a bot. הא א׳ הדא וכ׳ (ed. Krot. הדא) is that which was received from (is the tradition of) . . . to be disregarded? Y. Yeb. VIII, 9c bot. הא אזילא היא וכ׳ (ed. Krot. אזלא, corr. acc.; for הדא read הדא or הדהיא).—Trnsf. *to depart life, die.* Y. Ḥag. II, 77d bot. this one committed a sin וא׳ בה and died in it, and the other &c. M. Kat. 28b ווי לאזלא woe, for the departed one! Y. Keth. XII, 35a top אזיל *to die,* contrad. to אתי *to resurrect.*—Imperat. usu. אזיל=זיל.—Ḥull. 11b ז׳ בתר רובא follow the majority of cases; a. fr.

אַזַל II (=עזל; v. Ezek. XXVII, 19; √זל) *to spin, weave.* B. Mets. 24ᵇ קיבורא דאזלי ביה אזלורי a skein which the net-weavers had used; v. זוּל II. Denom. אִרְזֵלָא a. next w.

אַזְלוֹרְיָא m. (foreg.) *weaver.* *Pl.* אַזְלוֹרֵי. B. Mets. 24ᵇ (some ed. אזלורי corr. acc.), v. foreg.

***אַזְלֵיָּא** m. pl. (=נזל) *running waters, waves.* Targ. O. Ex. XV, 8 (Var. אָזְלַיָּא; Y. נָזְלַיָּא).

אזמאזמא, v. אִרְזֵמָא.

אזמורד, v. אִזְמַרְגַּד.

אזמל, v. אִרְזֶמֶל.

אזמרגדין (אִזְמַרְגְּדִין, אִזְמַרְגְּדָא, אִזְמַרְגַּד, אִזְמַרְגָּדִין) m. (σμάραγδος, σμαράγδιον) *emerald,* a jewel (also *colored crystal*; v. זמרגד a. זמרגדין). Targ. Job. XLII, 13. Targ. O. Ex. XXVIII, 18 (Targ. Y. ib. אִזְמוֹרַד); a. e. Ex. R. s. 38, end אִסְמַרְגְּדִין.

אִזַּן Targ. Is. XXXIII, 4, third pers. pl. of אֲזָא, v. אֲזִי.

אוֹזֶן, אֹזֶן m. (b. h.; √אזן *to be pointed, cut,* cmp. חז, גז. v. אוּדְנָא) 1) *ear.* B. Kam. 79ᵇ א׳ של מַטָּה human ear, opp. Divine perception. Y. Sabb. I, 3ᵇ top; a. fr.—2) *handle.* Cant. R. beg. ולא הדר לה א׳ וכ׳ but had no handle and could not be carried; a. fr.—*Du.* אָזְנַיִם 1) *ears.* Lev. R. s. 32, beg. א׳ לדרך the road has ears (be on your guard in speaking); a. fr.—2) *handles.* Kel. IV, 3, v. גיסטרא; a. fr.—3) א׳ בנות or אָזְנַיִם *swollen glands of the throat* (Rashi). Ab. Zar. 28ᵇ א׳; Y. ib. II, 40ᵈ top; Y. Sabb. XIV, 14ᵈ top א׳ בנות.

אָזְנִיּוֹת, v. אוּזְנִיּוֹת.

אָזַר (b. h.; √זר, cmp. זרז, אָזְרוֹעַ) *to put around, girdle; to strengthen.*

Hithpa. הִתְאַזֵּר *to gird, strengthen one's self.* Ber. 16ᵇ ותתאזר וכ׳ and gird thyself with thy mercy.

אֶזְרָח m. (b. h.; זרע=זרח) [*planted*], *native, citizen.* Succ. 28ᵃ א׳ זה א׳ if it read *ezraḥ* (Lev. XXIII, 42), it would mean every native (man or woman); a. fr.—*Pl.* אֶזְרָחִים. Sifra Emor, end.—Fem. אֶזְרָחִית, pl. אֶזְרָחִיּוֹת. Succ. l. c.

אִזְרֹעַ f. (b. h. אְזוֹרַע) *arm.* Targ. Y. II. Num. XXXI, 50; v. זְרוֹעַ.

***אִזְתַּוְדָּא, אִיזְדָּא** m. (זוד) *attachment, handle. Pl.* אִזְתַּוְדֵי. Targ. Y. Ex. XXV, 12 ed. Vien. (oth. ed. אזתוור׳; ib. XXXVII, 3 אסתוור׳, v. Ibn Ezra comment. a. l.).

אָח I m. (b. h.; אחה; cmp. אָב) *brother, kinsman; fellow, equal, fellow-believer* &c. Meg. 11ᵃ (play on *ăhashverosh*, Ahasverus) אָחִיו שֶׁל רֹאשׁ וכ׳ a brother (in cruelty) to the chief tyrant (Nebucadn.); a. fr.—*Pl.* אַחִין, אַחִים. Gen. R. s. 89, beg. (play on *āḥu*, Gen. XLI, 2) in years of plenty חבריות נעשו א׳ וכ׳ people are brotherly to each other. Ib. s. 99 אחים דפתתא וכ׳ brothers to the degraded woman (Dinah), ... but not to Joseph; a. fr.—Cant. R. to VIII, 1 שני אחים *brother and sister.*

אָחָא, אַחָא, אַחָה ch. same. Targ. fr.—*Pl.* אָחִין. Targ. Gen. XIII, 8; a. e.—אַחֵי Yeb. 65ᵇ.—Y. Yoma VI, 43ᵈ אֲחֵינָן *our brothers.*

אָח II interj. 1) (b. h.) exclamation of sorrow, *Oh!* Meg. 11ᵃ (play on *ăhashverosh*; v. אָח I) א׳ לראשו woe upon his head. Snh. 102ᵇ (play on *Ahab* אח־אב) א׳ לשמיר a subject of grief to the Lord, and father (friend) of idolatry.—2) (=Syr.) exclamation of joy, *Ah!* Targ. Is. XLIV, 16 (h. הֶאָח).

אַחָא, אֲחָא 1) *brother;* v. אַח.—2) pr. n. m. *Aḥa.* Arakh. 22ᵇ; Keth. 88ᵃ, surnamed שר חבירה superintendent of the palace. Y. Ber. II, 5ᵃ R. A. surnamed Roba; a. many others. Y. Taan. II, 65ᵃ bot.; a. v. fr.

אַחַאי pr. n. m. *Aḥai.* Ḥull. 59ᵇ.

אַחְבָּא, אֲחֻבָּא m. (contr. of אחי אבא) *father's brother, uncle.* Targ. Jer. XXXII, 7 אֲחֻבּוּךְ thy uncle. Targ. O. Lev. X, 4 (Ms. I a. III אח אבוהי; Targ. Y. חבריבא q. v.); a. e. Yeb. 21ᵇ Ar. s. v. בי אחבא (ed. בי דודי).

אֶחָד m., אַחַת f. (b. h.; v. next w., a. חַד) *one.* [Freq. represented by א׳.] Kid. 50ᵇ, a. fr. בבת אחת *simultaneously,* v. בַּת III. Peah III, 3 חמחליק מאחת יד וכ׳ (Ms. M. בא׳) he who takes out onions with a unity of hand, i. e. all of them for one purpose. Ber. 61ᵇ, a. fr. על אחת כמה וכמה (abbr. עא״ו) how much against one, i. e. *how much the more.*—אחד .... אחד *both ... as well as.* Tem. I, 1 א׳ האנשים וכ׳ both, men as well as women. Y. Keth. V, 29ᵈ top אחת זו ואחת זו the one as well as the other; a. fr.—כְּאֶחָד, כְּאַחַת *at the same time.* Tosef. Neg. I, 11; sq. Sot. 8ᵃ; a. fr.—Yoma I, 7 והפג אחת and cool thyself *for once, for a change,* v. חֲלַת.—*Pl.* אֲחָדִים 1) *singular, unique.* Yalk. Gen. 62 (ref. to דברים אחדים Gen. XI, 1) they spoke words על שני א׳ against two only ones (ref. to אחד Ezek. XXXIII, 24 a. Deut. VI, 4) [corr. acc. Gen. R. s. 38].—2) (cmp. אָחַד) *closed up, mysterious.* Gen. R. l. c. (Yalk. l. c. אֲחוּדִים v. next w.).

אָחַד (sec. r. of חוּד, v. חוּד I) *to join, close. Part. pass.* אָחוּד, *pl.* אֲחוּדִים 1) *closed up, mysterious.* Yalk. Gen. 62, v. foreg.—2) *joined, united.* Gen. R. s. 38 (ref. to Gen. XI, 1, v. foreg.) דברים א׳ common goods, communism.

אַחַד, *Pa.* אַחֵד, *Aph.* אָחֵיד ch. (v. foreg.) 1) (corresp. to h. סגר a. תִּפֵּשׂ; cmp. h. אחז) *to close* (the door), *to lock up; to seize, capture.* Targ. Is. XXII, 22 אָחֵיד. Ib. יֵיחוֹד, יִידְחוֹד (fut.).—Targ. Deut. XXI, 19 יְאַחְדוּן=יֵיחֲדוּן (Pa.; Var. יְאָחֲדוּן=יֵיאֲחֲדוּן Pe.). Targ. Am. III, 5; a. fr.—Snh. 26ᵃ bot., a. e. אחדיה לדשא locked the door. Pes. 111ᵇ אחדא

לית רוחא a spirit (demon, disease) seizes him.—*Part. pass.* אֲחִיד a) *locked up.* Targ. Josh. VI, 1; a. e.—b) (v. אָחוּז, s. v. אָחַז) *holding.* Targ. Am. II, 15; a. fr.—*Part. pass. Pa.* מְאַחַד *locked up, hidden.* Targ. Job. XXVI, 9. 2) *to devote,* v. אָחִיד.

Af. אוֹחַד *to seize.* Targ. Ps. LXXIII, 23.

Ithpa. אִתְאֲחַד, אִתַּחַד, *Ithpe.* אִתְאַחִיד 1) *to be seized.* Targ. Ez. XIX, 4; a. fr.—2) *to be locked up, joined.* Targ. Is. XXIV, 10 את אחידו . . . (read אתאחידו). Ib. LIX, 10 Rashi (ed. אתא חד corr. acc.). Targ. Job XLI, 9 (8); a. e. —אִתְּחִיד. Ḥull. 52ᵇ דשא א׳ the door was locked.

אֲחַדָּא f. (v. foreg.) 1) *bolt.* Targ. Prov. XVIII, 19 (read . . . הרך א׳ ד׳).—2) *shutting up.* אֲחַדַּת רחמי shutting up of the womb, barrenness. Ibid. XXX, 16.

אַחַדְבּוֹי (contr. of אח־דאבא; v. אחבא) pr. n. m. *Aḥadboy,* an Amora. Ḥull. 113ᵇ; a. e.

אָחָה, v. אוֹתִי.

אַחְוָת, אַחְוָא m. (=b. h. אָחוּ, v. Ges. H. Dict. s. v.) [green], *meadow-grass, reed.* Targ. O. Gen. XLI, 2.

אַחוּזְתָּא f. (אֲחַד)=אֲחוּזָתָא *possession.* Targ. O. Num. XXVII, 7; a. e.

אַחָוָת f. (b. h.; denom. of אָח) 1) *brotherhood, brotherly love, friendship.* Snh. 58ᵇ בא׳ among brothers and sisters. Gen. R. s. 89 (play on *aḥu,* Gen. XLI, 2) in days of plenty there is אהבה וא׳ love and friendship.—Lev. R. s. 2; a. fr.—Trnsf. בא׳ *jointly.* Sabb. 20ᵃ (explain. אָח Jer. XXXVI, 23) עצים שנדלקין בא׳ Ar., Ms. Oxf. (v. Rabb. D. S. a. l. note, ed. באחוונא cler. error) wood kindled all together [perh. with *reeds?* v. next w.].—2) (law) *status of consanguinity.* B. Kam. 88ᵃ a slave שאין לו א׳ who has no legal status of consanguinity.

אַחְוָת ch., v. אַחְוָא.

אַחֲוָא pr. n. m., v. אַחֲבָה II.

אחווינא, v. אַחְוָנָא.

אַחְוַיְתָא, v. אַחְוַיְתָא.

אַחְוָנָא m. (v. אַחְוָא) 1) *meadow-grass, grass* (as fodder). Y. Ber. VI, 10ᵃ, bot.—2) *willow-twigs* used for kindling, *kindling wood.* Sabb. 20ᵃ (explain. אָח Jer. XXXVI, 23; v. אַחֲוָה 1, end) אַחְוָנָא (Var. אַחְוָנָא) willow-fire. Ib. one cried מאן בעי א׳ וכ׳ who wants *Aḥvana?,* and it was found he had willow twigs for sale.—3) *willow-bast.* Ib. 20ᵇ explaining אִירָן; Ms. M. (ed. אחווינא, אחוינא).

אַחוּזָה f. (b. h. אֲחֻזָּה; אחז) *possession, inheritance.* Y. Kid. I 60ᶜ top; a. e. Y. Ḥall. IV, 60ᵇ. [Ib. אחזוה עצמה וכ׳ strike out the entire sentence.]. Ḥull. 75ᵃ אחוזת עירים, v. אֲחִיזָה.

אַחְוִיזְתָּא ch. same. Targ. Ps. II, 8 Ms. (ed. אחודתא).

אַחֲוָיָה f. (חוי) *telling, interpretation.* Dan. V, 12.

אַחֲוַיְתָא, אַחֲוִיתָא f. (v. foreg.) *instruction.* Targ. Ps. XLIX, 5; a. fr.

אַחוֹכֵי inf. of אַחֵיךְ, v. חוֹךְ a. אַתִּיךְ.

אחום, v. אַתִּים (כפר).

אַחְוָנָא, v. אַתְוָנָא.

אַחְוָנְיָא m. pl. (Syr. חחוניתא, v. חוֹתָא, a. Löw Aram. Pfl. p. 149) *plums.* Y. Ber. VI, 10ᵇ bot. (Bab. ib. 39ᵃ דורמסקין).

אַחְוָנִיתָא, אַחְוָנִיתָא f. (v. foreg.) *a dish of plums.* Y. Ber. VI, 10ᶜ top.

אָחוֹר m. (b. h.; v. חור a. חרר) 1) *back, hind-part, buttock.* Bekh. 8ᵃ; Gen. R. s. 20, beg.—Dü. אֲחוֹרַיִם (Ar. אחורים). Pes. 17ᵇ, a. fr. א׳ ותוך the back (outside) and the inside of a vessel.—Y. Yoma V, 42ᶜ top לְקֹדֶשׁ אֲחוֹרָיו his back turned to the sanctuary.—Y. Pes. VI, 33ᵃ bot., a. fr. מֵאֲחוֹרֵי (prepos.) *behind.*—לַאֲחוֹרֵי, אֲחוֹרֵי same. Ber. 61ᵃ; a. fr.—2) *last.* Ib. (ref. to Ps. CXXXIX, 5) א׳ למעשה וכ׳ the last of all things created; Lev. R. s. 14 א׳ לכל המעשים.—3) *farthest back, earliest.* Ib. א׳ זה יום *aḥor* ראשון (Ps. l. c.) means the first day.

אַחְרָא (אַחֲרָא) ch. same. לאחורא *backward.* Targ. Gen. XLIX, 17; a. fr.—*Pl.* אַחוֹרִין, const. אֲחוֹרֵי. Targ. Ps. LXXVIII, 66 (buttocks).—אֲחוֹרֵי *behind, after.* Y. R. Hash. II, 58ᵇ top מן אחוריו behind him; a. fr. V. חוֹרֵי. [Targ. Y. Lev. XIX, 26, v. חָרוֹרָא.]

אוֹחֳרִי, אֲחוֹרִי f. (=h. אַחֶרֶת) *another, something else.* Y. Shebu. IV, 35ᵈ top אירתא או׳ another woman (wife). Y. Ber. IX, 13ᵃ bot. שיטה או׳ another method, Lev. R. s. 14, beg. אמר או׳ said differently. Y. Meg. II, 74ᵃ top אתו׳ another (scroll). Gen. R. s. 76 אתו׳ another (word, in reply). [Targ. אוֹחֳרִי. Targ. Gen. XXVI, 21; a. fr.]—[Dan. II, 39; VII, 5; 6; אָחֳרִי.] V. חוֹרִי.

אָחוֹת f. (b. h.; אחה, v. אָח I) *sister.* Yeb. I, 1; a. fr. —Ḥull. 114ᵃ (of animals).—*Pl.* אַחָיוֹת. Yeb. III. 1; a. e.

אָחַז (b. h.; sec. r. of חזז, cmp. אחד) 1) *to press, seize, hold, keep; to befall.* Snh. 27ᵇ אוֹחֲזִין מעשה וכ׳ holding in their hands the doing of their fathers, i. e. following their father's example. Bekh. 33ᵇ אָחַז דם he had an attack of congestion. Y. Pes. I, 28ᵇ אֲחוּזַת הדם the animal attacked with congestion. Y. Sabb. XIV, 14ᶜ bot. אָחֲזָה עין a pain in the eye seized him. Ib. XIX, end, 17ᵇ אחזתו חמה fever overtook him; a. fr.—אָחַז בְּ־ *to have a hold of.*—B. Mets. I, 1. Y. Yoma II, 39ᶜ top; a. fr.—Part. pass. אָחוּז *holding fast, having a firm hold.* Ex. R. s. 46 (v. אֲחַד).—2) א׳ את חיטינים *to capture the eye-sight, to delude by optical deception.* Snh. 65ᵇ; a. e.

Nif. נֶאֱחַז *to be seized.* Y. Taan. II, 65ᵈ top; a. e.

**Hif.* הֶאֱחִיז *to distribute split wood (kindling chips) in the gaps of a large pile, to ignite with kindling wood.* Sabb. I, 11 (19ᵇ sq.) ומַאֲחִיזִין ed. (Mss., Ar. a. Y. ib. beg. 4ᶜ ומחזין, ed. Ven. ומחזין); v. חָזָה.

אחזירונה, v. חִזָּרוֹן 2).

אַחַד, אִחַד (√חוּד, cmp. חבב) *to unite.* Part. pass. אָחוּד *united.* Num. R. s. 13, beg. שירדו אֲחוּדִים אצלו they shall be united with him (around his table).

Pi. אִיחֵד *to join; to sew together* (with fine stitches); cmp. חוּט; חוּד I. Gen. R. s. 39 beg. אברהם שאִ' את וכ' Abraham who united all mankind into a brotherhood (by the belief in one God), כזה שהוא מְאַחֵד וכ' like one who sews &c., v. infra. Ex. R. s. 40, end.—Esp. *to mend, by stitching, the rent of the garment torn in mourning.* M. Kat. 22^{b}; a. fr. Ib. 26^{a} לְאַחוֹתָן to stitch them together.

Hithpa. a. *Nithpa.* הִתְאַחֵד, נִתְאַחֵד 1) *to be joined; to be stitched together.* Num. R. s. 13, beg. (play on אחותי Cant. V, 1) נִתְאַחוּ לִי וכ' they were joined to me (I joined them) in the captivity. Gen. R. s. 68 מִתְאַחוֹת, v. אֶבֶן. M. Kat. 26^{a} אין מתאחין must not be stitched together.—2) *to be joined by grafting, to grow together.* Y. Kil. I, 27^{a} top חן נתאִ' וכ' they (the two seeds) combine. Y. Shebi. II, end, 34^{a} bot. Y. Orl. I, 61^{a} bot.

אחי ch., *Pa.* אַחֵי as foreg. *Pi.* Targ. Koh. III, 7 לאחאת to sew together.

אַחִיד 1) part. pass. of אַחַד q. v.—2) (=h. מְיוּחָד, v. יחד) *singled out, devoted, betrothed.* Targ. O. Lev. XIX, 20. Targ. Ps. CXIV, 2. Targ. Cant. VI, 9.

אַחִידָה I (אחד) *taking possession, capture.* Meg. 6^{a} Ms. (ed. שיר, Ar. שד) היו קורין אותו אֲחִידַת מגדל צור they recorded the act (of taking the place afterwards called Cæsarea) as the capture of Migdal Tsor.

אַחִידָה II f. (h. חִידָה) *enigma.*—*Pl.* אֲחִידָן Dan. V, 12.

אֲחִיָּה (b. h.) pr. n. m. *Aḥiyah,* several men of various periods. 1) Shek. V, 1 אִ' על הנסכים A. superintendent of the Temple libations (wines, oils).—2) Ber. 63^{b} A., a Babylonian scholar opposing Palestine authorities.—3) רבי אחייה R. A., a Tannai. M. Kat. 20^{a}; a. e. Ibid.^{b} ר' חייא לחוד וכ' R. Ḥiya (although a Chald. abbreviation of Aḥiyah) and R. A. are two different persons.

אַחֵיהוֹת pl. of אָחוֹת.

אַחֲיוּתָא f. (חיי) *reanimation, resurrection.* Targ. Hos. VI, 2 . . . אַחֲיוּת resurrection of &c.; a. e.

אַחַיי pr. n. m. *Aḥai* (v. אַחַאי). Kid. 22^{b}.

אַחְיָת, v. אֲחִיָּה.

אַחֵיךְ *to laugh*, v. חוּךְ.

אַחֲיוֹלֵי f. (חיל) *chills and fever, trembling.* Git. 70^{a} (explained, as 'fire of the bones'). Ber. 32^{a} (play on וירחל Ex. XXXII, 11). [Ib. 12^{b} אחילו Af. of חוּל II.]

אַחִים, כְּפַר אִ' pr. n. pl. *K'far Aḥim.* Men. 85^{a}. Tosef. ib. IX, 2 אחום.

אַחֲרִינִית f., pl. אַחֲרִינִיּוֹת (prob. to be read אַחְנִיּוֹת, v. אַחְנִיָּא) *plums.* Y. Dem. II, 22^{d} top.

אַחְלָת* f. (חלל) *defilement* of a priest's daughter, v. חֲלָלָה. Snh. 66^{b} אם תחלת אַחְלָתָהּ וכ' if her first defilement occurred in whoredom (not in wedlock with one degraded).

אַחְמִיתָא* f. (cmp. h. חֶמֶת) *pot, closed vessel. Pl.* אַחְמִיתִין. Targ. Esth. I, 4.

אַחְמַר m. (חמר) *ruby,* name of a jewel in the High-priest's breast-plate. Targ. Cant. V, 14; v. סַמְקָן.

אחמרא, אַחְמָרָא m., Ar., v. חוּמְרָא III.

אַחְמְתָא pr. n. pl. *Aḥm'tha, Ecbatana,* capital of Media. Ezra VI, 2, v. הַמְּדָן; v. Schr. K. A. T. p. 378.

אח"ס, אח"ס בט"ע, a formula representing a permutation of letters wherein the first (א) interchanges with the eighth (ח) and with the fifteenth (ס); the second (ב) with the ninth (ט) and with the sixteenth (ע), &c. Sabb. 104^{a} אני חָס עליהם מפני שבִּעְטוּ=אח"ס בט"ע גי"ק בגֵּיקָא I shall spare them because they resisted sensual temptations; v. גֵּיק.

אַחְסָנְתָא, אַחֲסָנָא f. (חסן) *property, inheritance.* Targ. Lev. XIV, 34; a. e.—B. Bath. 133^{b} עבורי אִ' who unlawfully pass an inheritance from one hand to another.

אַחַר (b. h.; denom. of אָחוֹר) 1) *to be behind,* v. *Pi.* —2) (euphem.) *to cover* (of camels). B. Bath. 93^{a}; Shebu. 34^{a}; Snh. 37^{b} (Ms. M. B. Bath. l. c. יחיר). Tosef. B. Kam. III, 6 אוֹחֵיר.

Pi. אִיחַר, אֵיחַר *to tarry, hesitate; to set behind.* Pes. IX, 9 אם אֲאַחֲרֵהוּ if I should be late. Y. Yoma III, 40^{c} top אִ' בו מעשה the text orders a later action after it. Y. Ned. X, 42^{ab} אִ' בעמידה he tarried in standing, i. e. was the last to sit down. Gen. R. s. 81, beg. אִ' אדם את נדרו if one procrastinates the fulfillment of his vow; a. fr.

Pu. (and *Hof.*) הוּאַחַר, אוּחַר *to be postponed, be done late, be placed later.* Y. Yoma III, 40^{c} top בכלל מְאוּחָר היה would belong to things to be done later. Ib. יוּאַחַר let it be done later than &c.—אין מוקדם ומאוחר בתורה there is no 'earlier' or 'later' (no chronological order) in the events or laws of the Scripture. Pes. 6^{b}; a. e.; Y. Sot. VIII, 22^{d} מוּאַחַר.—Shebi. X, 5, a. fr. מאוחר (a document) *postdated,* opp. מוקדם antedated. B. Mets. V, 10 רבית מְאוּחֶרֶת postpaid interests.

אַחַר ch. same. 1) *to be behind.* 2) **to cover.* Targ. Jer. V, 8 (of steeds, h. text מוזנים; some ed. ד for. ר).

Pa. as foreg. *Pi., to tarry; to retard.* Targ. O. Gen. XXXIV, 19; a. fr. Sabb. 119^{a} אחרוה take ye a later meal (on Sabbaths).

Af. אוֹחַר same. Targ. II Sam. XX, 5; a. fr.—[Targ. Prov. XXIII, 30 מְוַחֲרִין, מְוַחֲרִין Part. Af. or Pa. of יחר=מאחר, מוחר.]

**Ithpe.* אִתְאַחַר, contr. אִתַּחַר to *be delayed.* Targ. Y. I Deut. I, 2; cmp. however ib. v. 6, v. אָרַח.

אַחַר (b. h.; v. foreg.), pl. constr. אַחֲרֵי *after, behind.* Gen. R. s. 44 wherever the Bible uses the preposition *aḥarê* סמוך, it means *in connection with,* אחר מופלג while *aḥar* means without connection (*later on*). Yoma 6ª אחר א׳ after 'after', i. e. some time after the act, opp. חד אחר one 'after', immediately, v. אֶחָד.—לְאַחֲרָיו, לְאַחֲרֶיהָ, לְאַחֲרֵיהֶם after it, as concluding, opp. לפניו, לפניה, לפניהם introductory (prayer).—Ber. I, 4 אחת לא׳ one benediction after the Sh'ma. Ib. III, 4 לאחריו (prayer) after meal; a. fr.—כִּלְאַחַר יד as if doing a thing with the back of the hand, i. e. in a manner different from the usual way of doing it. Sabb. 153ᵇ; a. fr.—מֵאַחַר 1) (conj. followed by ש־ or ד־) *after, since, whereas, because.* Ḥull. 29ª מא׳ ששנינו after it has once been stated in the Mishnah . . . . . why was it necessary (?) &c. Ib.ᵇ ומאחר דאפי׳ וכ׳ and since it is not even rabbinically unfit, why &c.; a. fr.—2) a legal term, *meaḥar,* the presumption of the truth of one's statement, *because* he might have pleaded more profitably, if he had been inclined to lie. Y. Shebu. VI, 36ᵈ bot. אין אומרים בממון מא׳ מאחר וכ׳ in money matters we do not apply the principle of *meaḥer,* so as to say that because he might have said 'thou hast not lent me anything', he may say, 'thou didst lend me, but I paid half of it' (and his plea must be accepted without an oath); v. מֵיגוֹ s. v. גּוֹ.—אַחֲרֵיךָ *thy successor.* Y. Kil. IX, 32ᶜ top יהודה בני א׳ וכ׳ my son Judah shall succeed thee, none else (is worthy). Keth. 95ᵇ my property I bequeath to thee ואַחֲרֵיךְ לפ׳ and after thee it shall go over to . . .—אַחַר כָּךְ (abbrev. אח״כ) *afterwards, subsequently.* Pes. X, 2; a. v. fr.

אַחֵר m. (b. h.; v. foreg. a. חוֹרִי) [back of,] *another, the other, stranger.* דבר א׳ (abbr. ד״א) 1) *another thing, another explanation.* Snh. IV, 5; a. v. fr. in Midr.—2) euphem. for *idolatry, swine* &c., v. דָּבָר. 3) *Aḥer,* [apostate,] byname of Elisha ben Abuyah. Ḥag. 14ᵇ; a.e. —*Pl.* אֲחֵרִים *others;* 1) freq. in Mishn. for anonymous authorities differing in opinion, א׳ אומרים, v. Hor. 13ᵇ אסיקו לר׳ מאיר א׳ R. Meïr is quoted under the word *aḥerim.*—2) freq. for *strangers, gentiles.* Snh. 52ᵇ אשת א׳ the wife of a non-Israelite. B. Mets. 111ᵇ; a. fr.—Fem. אַחֶרֶת. Yoma I, 1 אשה א׳ a second (additional) wife; a. fr.—Snh. 104ª זאת ועוד א׳ this and something besides (shall happen).

אַחְרָא, אַחֲרָא v. אַחוֹרָא.

אַחֲרִי, אַחֲרָאי m. (foreg. wds.) prop. *designated to step behind, substitute;* hence, *he who* (or *that which*) *is gone back to, obligated, pledged; surety, guarantor.*—*Pl.* אַחֲרָאִים, אַחֲרָיִין. Dem. III, 5 אין אנו א׳ וכ׳ we are not responsible for deceivers. Pes. IX, 9 אינן אחראין זה לזה they are not responsible to one another (need not care for each other). Y. Keth. VIII, end, 32ᵇ, a. fr. כל נכסיו א׳ all his landed property is pledged for &c.

אַחֲרוֹן m., אַחֲרוֹנָה f. (אַחֲרוֹנִית f. noun) *other, next, last.* Meg. 21ᵇ; a. fr. א׳ the last of those called up to read from the Torah.—*Pl.* אַחֲרוֹנִים m., אַחֲרוֹנוֹת f.—מים א׳ the washing of hands after meals before grace, opp. מים ראשונים washihg before meals. Ber. 53ᵇ; a. fr.—דורות א׳ or only אחרונים the latter (present) generation, opp. ראשונים ancients. Yoma 9ᵇ; a. fr.—Ber. 13ª צרות א׳ וכ׳ the latter (present) troubles bring the former into oblivion.—א׳ (ברכות) the three last sections in the Prayer of Benedictions. Ibid. 34ª; a. fr.—Erub. 53ᵇ אֲחֲרוֹנִית *second wife;* v. אַחֲרוֹנִית.—בָּאַחֲרוֹנָה (adv.) *last.* B. Kam. 8ª; a. e.

אַחֲרֵי v. אַחוֹרֵי.

אַחֲרָיוּת f. (v. אַחֲרָאי) *surety,* esp. *mortgaged property,* or *property which may be resorted to in case of non-payment* (even if sold).—נכסים שיש לחן א׳ property from which debts may eventually be collected (landed property), נ׳ שאין לחם א׳ property which cannot be resorted to (movable property). Kid. I, 5; a. fr.—B. Mets. III, 11 חייב באחריותן is responsible for them (if lost). Men. 109ª; a. fr.—נכסים א׳ an obligation for which property is pledged. Keth. 34ᵇ; a. fr.—Ib. 51ᵇ, a. e. documents שאין בהן א׳ נ׳ in which the clause pledging property is omitted. Ib.ª; a. e. טעות סופר הוא א׳ the omission of the clause pledging property is considered as the scribe's mistake (hence has no legal consequences). B. Mets. 14ª, a. e. ראובן שמכר . . . בא׳ if R. sold to S. a field with surety (guaranteeing the title).

אַחֲרִיוּתָא f. (=h. אַחֲרִית) *future.* Targ. Y. II Deut. XXXII, 29; a. e.

אַחֲרִיי v. אַחֲרָאי.

אַחֲרִיוָא m. *another, the other, later, last.* Y. Pes. I, end, 28ᵇ ר׳ יושע א׳ the other (last named) R. Josh.—Y. Ber. II, 5ᵇ top פירקא א׳ last chapter.—*Pl.* אַחֲרָיִין. Y. Ter. VIII, 45ᵈ bot. א׳ ומיתון those (drinking) later, drank and died.—אַחֲרָיְיָא. Y. Meg. III, 74ᵇ bot. תומנתי פסוקייא א׳ the last eight verses.—Fem. אַחֲרָיְיתָא, אַחֲרָיְיתָא. Y. Taan. I, beg. 63ᶜ. Y. Shebu. III, 34ᵈ באַ׳ in the last one.—Targ. Prov. V, 20 אחריתא *stranger.*—Ib. XXV, 8, a. fr. באַ׳ *at last, in the end.*—*Pl.* אַחֲרָיְיתָא. Ib. XXIV, 14 Ms. (ed. sing.).

אַחֲרִינָא m. *another.* Ḥull. 12ª אינש א׳ another man. Bets. 28ª מידי א׳ something different.—לישנא א׳ (abbr. ל״א) another version. Pes. 97ᵇ, a. fr.—*Pl.* אַחֲרִינֵי. Yeb. 45ª; a. fr. Cmp. אָחֳרָן.

אַחֲרִית f. (b. h.) *future, end.* Y. Meg. III, 74ª bot.

אַחֲרָיְיתָא v. אַחֲרָיְיתָא s. v. אַחֲרָיְיָא.

אַחֲרִיתַי ch.=h. אַחֶרֶת *another, something besides.* Erub. 23ª מילתא א׳ another subject. Pes. 50ª; a. fr.

אוֹחֲרָנָא, אוֹחֳרָן, אָחֳרָן m. ch.=h. אַחֵרוֹן. Targ. Ex. XX, 3; a. fr.—Fem. אוֹחֳרָנִיתָא, אוֹחֳרָנְיתָא, אָחֳרָנִיתָא. Targ. O. ib. XXI, 10 (another, additional wife). Ibid. Gen. XVII, 21.—Lam. R. to IV, 2.—B. Bath. 16ª אחרניתא a stranger (not his own wife).—*Pl.* אוֹחֳרָנֵי, אוֹחֳרָנַיָּא. Targ. O. Gen. XLI, 3; a. e. אָחֳרָנַיָּיאתָא. Cant. R. to IV, 12.—[Targ. Y. Gen. XXXV, 8 אוֹחֳרָן בְּכִיוּתָא a repetition of weeping, v. אֲלוֹן II.]

אַחֶרֶת v. אַחֵר.

אַחַשְׁדַּרְפְּנַיָּא, נִין .... m. pl. (h. נִים .....) *satraps, Persian governors.* Dan. III, 2; a. e.—Cant. R. to VII, 9.

אַחַת v. אֶחָד.

אַחַתָּא, (אַחַת) אַחְתָּא f. ch.=h. אֲחוֹת. Targ. Jer. XXII, 18; a. fr.—Pes. 4[a]; a. fr.—*Pl.* אַחָוָתָא. Targ. Job. I, 4 (ed. אַחָתֵי); a. e.—Yeb. 32[b]. Sabb. 13[a]. Yeb. 66[a] top (*twin sisters*).

אטב"ח, א"ט *Atbaḥ,* a formula of combination or interchange of two letters the numerical sum of which is either ten (e. g. א"ט=1+9; ב"ח=2+8) or *one hundred* (e. g. י"צ=10+90; כ"פ=20+80=100), whereby ה and נ, remain isolated or substitute each other. Ex. R. s. 15 (allusion to הֵן Num. XXIII, 9).—Succ. 52[b] באטב"ח קורין כ' לסהורה מנון (של ר' חייא) in the Atbaḥ (of R. Ḥiya) *sahadah* finds a substitute in *manon* (v. Prov. XXIX, 21).

אַטָּא m. (אטט, cmp. חטט=b. h. אֵת, pl. אִתִּים), pl. אַטְרִין *plough-shares.* Y. Sabb. VI, 8[b] bot. (expl. לְאִתִּים (Is. II, 4) לאי (Ar. by cler. err. אבוריין).

אַטָּא, Af. אַיְטֵי, v. יְטָא, יְטֵי.

אַטְבָּא (אַטְבָּעָא) m. (טבע, v. טַבַּעַת) *ring, hook, clasp.* Men. 32[a] א' דסיפרי clasp for fastening the leaves of books while reading.—*Pl.* אַטְבֵי (אַטְבָּעֵי). Sabb. 98[a] Ar. אטבי (ed. באטבעי אטבעי, some ed. בטבעי, בא', corr. acc., Ms. M. only בטבעי, margin אטבי; v. Rabb. D. S. a, l.). Num. R. s. 6 (in Hebr. diction) א' של ברזל iron clasps (to fasten the boards on the wagon).

אט"בח v. א"ט.

אַטְבָּעָא v. אַטְבָּא.

אַטָּד m. (b. h.; √אטד, v. אַטָּא) *thorn.* Gen. R. s. 100. Sot. 13[a].—Y. Ned. VI, end 40[a] מדבר האי' the desert of *Atad.*—*Pl.* אַטָּדִין. Shebi. VII, 5; a. e. [V. Sm. Ant. s. v. Carduus.]

אַטָּד, אַטָּדָא ch. same. Targ. Gen. L, 10.—Targ. Ps. LVIII, 10. Ms. (ed. אַטָּדָא); a. e.—*Pl.* אַטָּדִין. Targ. O. Gen. III, 18. (Y. אַטָּטִין). Targ. Hos. X, 8 (some ed. אטטין).

אטו (abbrev. of אמטו, v. אַמְטוּ) 1) *on account of, because of, for the sake of* (h. בִּגְלַל). קנסו שוגג א' מזיד they fined the inadvertent transgressor for the sake of the wilful one (in order to prevent wilful sin). Git. 53[b]; a. fr.—2) (in questions expressing *surprise, indignation*) *is it because? do you mean to say?* Ib. 7[a] א' אנא לא ידעינא do I not know it myself? Ib. 30[b] א' ברשיעי עסקינן is it with wicked men we have to deal? (i. e. shall we presume deliberate sin?); a. v. fr.

אַטּוּנָא, אֲטוּנָא m. (cmp. b. h. אָשׁוֹן; prob. fr. טוה *to spin;* for oth. etym. v. Ges. H. Dict. s. v. אטן) *rope, chord.* Targ. Josh. II, 15. Targ. Job. XXX, 11 (ed. give all var. combined, v. שׁוֹשַׁלְתָּא).—R. Hash. 23[a] א' דכירתנא (some ed. אטוני-pl.) flaxrope.—*Pl.* אֲטוּנִין, אֲטוּנְיָא (אַטּ'). Targ. I Kings XX, 31; a. fr. [Tosef. Maasr. III, 8 אטונין ed., ed. Zuck. עטרינין, Var. אטירין q. v.]

טוּנָס, אֲטוּנָס m. (cmp. θύννος; v. Sm. Ant. s. v.) *tunny-fish.* Ḥull. 66[b]; Ab. Zar. 39[a] Ms. M. (ed. אוט'). Tosef. Ḥull. III (IV), 27 אֲנָתִינִיס ed. Zuck. (Var. אַנְתִּירְנוֹס). Ib. Kel. B. Mets. II, 17 לישטל בטרינס; (read as) Ḥull. 25[a] לחטירהו בטו' to polish a vessel with the skin of a tunny. *Cant. R. to I, 7 כמה מיני אונוס וכ' (read אטו'; Ex. R. s. 2 מזונות) how many kinds of tunny fish hast thou prepared for the lying-in among them? V. אכספטריאס.

אטורנגא Keth. 61[a] bot., v. אַכְרְנָגָר.

אַטָּטָא v. אַטָּדָא.

***אטיטס** Ḥall. IV, 11 (12) Ar., Ms. M.; ed. Talm. Y. בן א', Mishn. אנטרינוס; Tem. 21[a] Ar., ed. בן אַנְטִרְנוֹס, q. v.

אטימוריס, v. אירינס.

אִיטִימוֹס, אֲטִימוֹס m. (ἕτοιμος) *present, ready.* Targ. Y. Num. XI, 26; a. fr.—Gen. R. s. 48 it does not read עומד (standing) but נצב (placed on his post), i. e. אט' ready (to proceed). Cant. R. to II, 9 אי'. Gen. R. s. 100.

אטימטון v. אֲטִימִיטוֹן.

אֲטִימִיטָא v. next w.

אֲטִימִיטוֹן m. (neut., or accus. of ἀτίμητος (something) *invaluable, priceless.* Y. Peah I, 15[d] bot. חד מרגלי דא' טבא (read חדא) a pearl worth a priceless treasure. Gen. R. s. 35 end מרגלית אטימטון. *Ruth R. next to I, 18 מילא דאיסטופיטא read מרגליתא אטימיטא an invaluable pearl.

אטימיסיאה v. next w.

אִיטִי', אֲטִימַסְיָא f. (ἑτοιμασία) *well secured and supplied station.* Num. R. s. 16, end.

***עטינין, אַטִּינִין (עַטְנִין)** m. pl. (a contr. of נטע; אטעינין) *herbs selected for planting purposes.* Tosef. Maasr. III, 8 אט' ed. Zuck. (Var. עט'; ed. אטו'). Y. ib. V, beg. 51[c] עטנין. Cmp. שְׁתִילִין; שְׁתִילָן.

***אַטּוּפָא** m. (נטף, cmp. טְרַף) *drop-like cavity in the cheese.* *Pl.* אַטִּיפֵי. Ab. Zar. 35[b] ביני א' Ar. (ed. אַטְפֵי) between the holes.

אַטֵּל Af. of נְטַל.

אִיטִי', אֲטַלְּלָא m. (טַלַּל) *jest.* Erub. 68[b] חובא ואי' derision and jest (Ar. a. Ms. Oxf. טַלּוּלָא).

אַטְלוּתָא f., const. אַטְלוּת (נטל) *throwing, casting.* א' אבנין stoning to death. Targ. Y. Ex. XXI, 17; a. e.

אַטַלְיוֹן, אַטַלְיָא, v. אִיטַלְיָא.

אַיטַלִּיס, אַטַלֵּס, אִיטַלִּיז, אַטַלֵּיז m. (טלל, with format. ז or ס; cmp. אוּשְׁפִּיז; v. טָלַל II, טַלַל I, II) *a number of booths* put up for a *mercantile fair*, or for *popular entertainments;* whence (cmp. חָנוּת) *shops, bazaar* (v. esp. Gen. R. s. 79, quot. bel.). Ḥull. 91[b] א׳ של אמאוס the fair of Emmaus. Pesik. Asser p. 98[b]. Arakh. VI, 5 (24[a]) אם מתירין אותה לאיטלס if they delay the sale for the market day; a. fr.—*Pl.* אַטַלְסִין &c. Gen. R. s. 79 (ref. to ויחן 'and he encamped'=made a חנות Gen. XXXIII, 18) Jacob was the first א׳ מעמיד Ar. (ed. also חטלסין, v. חֶטַלִּיס) to put up stores and sell cheap; [Koh. R. to X, 8; Est. R. to I, 9, sing., some ed. אַטַלִּיס, אִיטַלִּיס (!)]. Cmp. אִסְטֵל, עִטַלִּיז &c. [Tosef. Ḥull. I, 7 באטלס read באטלק by *throwing;* cmp. Ḥull. 12[b] זרק סבין וכ׳ ע. אִיטַלִּיסִית.]

אטליט, v. אַטַלִּיט.

אַטַלֵּס, אַטַלֵּיס, v. אִטַלִּיז.

***אַטַלֵּק** m. (v. next w.) *throw, thrust.* Tosef. Ḥull. I, 7; v. אַטַלֵּיז end.

אַטַלְקוּתָא f. (טלק) *being thrown.* Targ. Job. III, 4 באטלקותיה (Var. אִיטַלְּיָא) on his being thrown.

אָטַם (b. h.; sec. r. of טמם) *to obstruct, close, fill up.* Part. pass. אָטוּם, f. אֲטוּמָה 1) *filled up, solid.* Zeb. 61[b] א׳ בארבית filled up with earth, opp. חָלוּל. Ḥull. 47[b] א׳ בריאה v. אוֹטֵם. Y. B. Bath. II, 13[c] top א׳ כותל a solid wall.—2) (cmp. טְמִטוּם) *stumped, shapeless.* Nid. 24[a] א׳ גוף the stump of a human body (of the embryo). Ib. א׳ שגולגלתו את an embryo whose scull is a shapeless lump (no scull discernible). Y. ib. III, 50[d] top.—*Trnsf.* Snh. 44[b] אוֹטֵם עונות he locks up the sins (makes them invisible, cmp. עָטַן); v. אִיטַמוֹן.

אִיטַמָא (אַטַמָא) m. (v. foreg.) *something solid,* whence *the solid part, flank.* Targ. II, Esth. I, 2.—B. Mets. 23[b] א׳ דאר׳ דדפנא או דדפקא Ar. (ed. א׳ דאר׳ או, v. Rabb. D. S. a. l. note 3) whether from the ribs or from the flank. Ḥull. 42[b] א׳ דאר׳ בוקא the thickest part of the flank (the thigh, hip).—B. Bath. 73[b] א׳ דלי חדא one (goose) lifted up its thigh (leg).—*Pl.* אַטְמֵי. Ḥull 8[a] א׳ דקרימי לקורבנא solid pieces (roast) intended for a present. Sabb. 49[a].—אַטְמָתָא. Snh. 59[b] ed. (Ms. אַטְמָדָתָא). Lam. R. to I, 1 (רבתי) אַטְמָאתָא.—Ḥull. 97[b] הנהו אַטְמָדָתָא those solid pieces of the thigh. Erub. 57[b] א׳ דשורא ed. (Ms. אטמאתא) flanks (projecting parts) of a wall. V. אִרְטָמָא.

אטנס, אטנם, אטנים Esth. R. to I, 14, read אֲנוֹנָא, v. אֲנוֹנִים.

אַטַפָּא v. אַטְרָפָא.

***אטקטיא,** prob. אַטַקְטֵי or אַטַקְטֵר m. pl. (ἄταχτοι) *undisciplined, irregular troops.* Pesik. Ekhah p. 122[b] (explaining: 'thy princes are rebels' Is. I, 23) אדוניך מריונים דחוו מזיינין א׳ 'thy lords are rebels'—for they equipped irregulars. [This seems to be the proper version restored from Ar. a. Var.; v. Pesik. l. c. note 75.]

אִיטַר, אִטַּר m. (b. h. אֵטֶר, v. Hebr. Dict.), sub. יד ימינו *one whose right hand is tied up* or *unfit for labor; left-handed.* Sabb. 103[a] אי׳ יד. Men. 37[a] only א׳. Tosef. Bekh. V, 8 א׳ בין בידיו וכ׳; Bekh. 45[b] א׳ בין בריד וכ׳ one either left-handed or left-legged (v. Rashi a. l.).

אַטְרִבּוֹלִיס pr. n. pl. *Tripolis,* on the coast of Phœnicia. Y. Sabb. III, 6[c] top; (Bab. ib. 45[b] *Sidon*).

אִיטְרוֹגָא, אֶטְרוֹגָא m. (v. אֶתְרוֹגָא) *orange* (tree, a. fruit). Targ. Cant. II, 3 (h. text תפוח, some ed. אֶתְ׳). Y. Ab. Zar. II, 41[a] bot.

אִטְרוֹן v. אִיטְרוֹן.

אִטְרִיתָא, אִטְרִי f. (נטר; cmp. חִטְרִי a. חִטְרִית) prop. *something preserved,* hence *dough preserved, vermicelli.* Y. Ḥall. I, 57[d] bot. as I intend making א׳ אצווחי my dough into vermicelli. Y. Bets. I, 60[d] חדא אטרישא וכ׳ to make verm. (on Holy Days), if for drying them, it is forbidden &c.

אַטַרְכוֹנָא pr. n. pl. *Trachonitis,* a district east of Gaulanitis. Targ. Y. II, Deut. III, 14 (h. Argob). V. טרכונא.

אַטְרָפָא, אַטְרַף m. (=טַרְפָּא; h. טֶרֶף) *leaf.* Git. 69[b] (collect.).—*Pl.* אַטְרְפֵי, אַטְרַפִּין. Targ. Ps. I, 3. B. Mets. 114[b] (Var. טרפי, v. Rabb. D. S. a. l.).

אִי- prefix, v. אִי־.

אִי I fem. of אוּ q. v.

אִי II, **אִיאֵי** I (=אִין; h. אִם; cmp. אוֹ) 1) *if, whether.* Targ. Cant. VII, 13; a. e.—Ber. 2[a], a. fr. אי חכי (abbrev. א״ה) if this be so (introducing an argument against one's opinion).—R. Hash. 3[a] כי משמש וכ׳ *khi* has four meanings, אי *if,* &c.—אי נמי (abbrev. א״נ) a) if you choose, it may also be said; *or.* B. Mets. 98[a]; a. fr.—b) *even if,* v. נַמִּי. Ḥull. 12[a] א״נ דלמא וכ׳ (Rashi א״נ שמע אינש וכ׳) even if somebody else overheard it; a. fr.—אי אמרת בשלמא (abbr. בשלמא אי אמרת=אא״ב) I grant, if you were to say .... then would be right what &c.; v. בשלמא. Yoma 17[b]; a. fr.—אי .... אי *whether ... or.* Targ. Koh. XI, 6. B. Mets. 98[a]; a. fr.—2) adv. of interrogation, v. אִין II. Targ. Job XI, 2 Ms. (ed. אוֹן).

אִי III (=h. אַיִן) *not.* Git. IV, 5 אי אפשר it is impossible. Keth. XII, 3 אי אפשי I want not; a. fr.

אִי IV (abbr. of אִית, as לית=לי) *there is.* Y. Snh. VI, 23[b] bot. אי בי וכ׳ there is in me (the possibility of) doing, i. e. I can do it. Ib. מה אי וכ׳ what is it thou canst do? (v. Y. Hag. II, 78[a] top).

אֲוֵי II (b. h. אוֹי) Interj. *Eh! Oh! Woe!* Targ. Y. II, Lev. XXVI, 29.—Taan. 7[a] אי חכמה וכ׳ Oh, for such a brilliant mind in such an ugly vessel (body)! R. Hash. 19[a] אי שמים Oh heavens!; a. fr. Y. Shek. V, end, 49[b] אי לי שאני וכ׳ woe unto me, that I thus see thee! Y. Yeb. XIII, 14[a] top; a. fr. [Babli, usually אוֹי.]

אִי III (אִיר) h. a. ch. (b. h. אַיֵּה, אַי) *where? what? how?*—אי מנן *whence?* Targ. Josh. II, 4; a. e.—Hebr. אי זה (often אֵיזֶה, אֲיֵזֶה in one word) *who? which?* Y. Kil. VIII, beg. 31[b] לאי זה דבר נאמר with regard to what (in what way, sense) has it been said? Y. Shebi. I, beg. 33[a] ואי זה זה and which (ploughing time) is this?; a. v. fr.—Y. Peah III, 17[c] top ואיי דינו מירוג (=אידין) and what is the meaning of *merog?* Kerith. 6[b] לאיי מיצרך צריכי what need is there (of the others)? Cmp. אֵיזֶה; אֵיכָא; אֵיתַי.

אִיב v. אֵב.

אִיבָא I, אִבָּא m. (cmp. אֵב) *growth, fruit.* Targ. Gen. IV, 3; a. e.; v. אִנְבָּא.

אִיבָא II, אִיבָּא m.=אַבָּא *father.* Targ. Y. Num. XXX, 4; a. fr.

***אִיבָּא=אִיבְּבָא I,** pl. אִיבְּבַיָּא. Targ. I Kings VI, 38 (ed. Vien. אִבְּבָלָא).

אֵיבָה f. (b. h.; אָיַב, √אוב or אב, cmp. אֹנֶן, אֲבָאֲבִית, עָוֹן) 1) *enmity, hostility, grudge.* Snh. III, 5 an enemy is he who has not spoken to his neighbor for three days בא׳ in his grudge; a. fr.—א׳ משום (מפני) for the sake of preventing ill-feeling. Y. Dem. IV, 24[a]; a. fr.—2) *aversion, disgust, loss of attraction.* Y. Yoma VIII, 44[d] bot. א׳ הכלה מפני the bride (is permitted to wash her face on the Day of Atone.) that she may not lose her attraction.

(אִיבּוֹ) אִבּוּ, אִיבּוּ f. (אנב, √אב. cmp. אבל) [*black*], name of a bird (h. אֲנָפָה) *vulture* or *kite.* Targ. O. Lev. XI, 19; Deut. XIV, 18 (Targ. Y. אוכמיתא). [Targ. Y. I, II Deut. XIV, 13; 14, gloss to v. 18; confounded with v. 13—h. text אַיָּה.]—אִירבּוּ pr. n. m., v. אִבּוּ.

אִיבּוּד m. (אבד) *ruin, destruction.* Ab. Zar. 33[a] אזיל לא׳ is wasted. Ḥull. 11[b] משום א׳ נשמה to prevent loss of life (to save the convict). Bets. 22[a] אִבּוּד מִמָּמוֹן pecuniary loss; a. fr.

אִיבּוּל I m. (אבל) *mourning;* v. אֲבֵילוּת. Yeb. IV, 10; a. e.

אִיבּוּל II, אִיבּוּלָא ch., v. אִבֵּל.

אֵיבּוּס v. אֲבוּס.

***כפר א׳, אִיבּוּס,** v. אָמוּס.

אִיבּוּס m. (אָבַס) *stuffing, forcing food down the animal's throat.* Erub. 20[b] (first time) והא אי׳ כמאן וכ׳ in stuffing, is it not as if taking a vessel in hand &c.? [Second time והא א׳ כמאן וכ׳ omitted in Ms. M.]

***אִיבִּירִיתָא, אִיבִּירִיתָא** f. pl. (prob. contr. of בִּטַּר; אִרְבְּעִיר), א׳ דזהרא *lamp-lighters,* hand-maids who attended to the lights. Y. Yoma III, beg. 40[b]; Y. R. Hash. II, beg. 57[d] R .... handled things forbidden to handle on the Sabbath על פום א׳ דד׳ (Y. R. Hash. l. c., insert פום) on the lamplighters' declaring that night had set in (חשיכה מוצאי שבת). [The context proves that our w. designates a person or persons.]

אֲבָלָא=אִיבְּלָא. Targ. O. Gen. L, 10; a. e. ed. Berl., oth. ed. אֶבְלָא.

אֵיבְּלַיִם, v. אֲבִילִין.

אִיבָּעִית (=אִי בָּעִית, v. בעי) *if thou so desirest; or.* א׳ אימא—וא׳ אימא (abbr. אב״א) if you choose, I may say ... or if you prefer (another solution) I may say ... Yoma 28[b]; a. fr.

אֵיבָּר, pl. אֵיבָּרִין, אֵיבָּרִים, v. אֵבֶר.

אֵבְ׳, אֵיבְּרָא ch. (=foreg.) 1) *limb.* Targ. Job. II, 4 (Ms. אֵיבְּרָא). Yoma 25[b].—Trnsf. *arm, wing, pinion.* Sabb. 90[b] א׳ דשמאלא left arm.—*Pl.* אֵיבָּרַיָּא, אֵיבָּרִין. Targ. Lev. I, 8, a. e. (*pieces*). Targ. Ezek. XVII, 3; Deut. XXXII, 11 (wings).—2) *membrum genitale.* Targ. Y. Gen. XIV, 2; I ibid. XLIX, 24.—[B. Mets. 84[a], v. אִיבְּרָדָה.]

אִיבְּרָא (אבר *to be strong*) *indeed, to be sure.* Ḥull. 59[b] א׳ חזינא לית׳ indeed, I should like to see him. Git. 56[b] top א׳ מלכא את indeed, thou art a sovereign.

***אִיבְּרִיאַתָא** f. pl. (v. next w.) *enough for a meal in the household.* Erub. 82[b] תרתי ריפתא א׳ Ms. M. (ed. אכרייתא, Asheri, ed. Ven. כבריירתא, v. Rabb. D. S. a. l. note) two large loaves of the household (or of mourners' meals). [Rashi, expl. our w. as loaves of *drivers of oxen,* appears to have had before him the vers. of Ms. M. and to derive our w. from ברא, v. בַּר I a. אֶפַּר.]

***אִיבְּרִיתָא** f. (ברר, v. חוֹבְרָנְיָא) *a meal.* B. Mets. 84[a] א׳ דר׳ וכ׳ one meal of R. Ismael &c. (v. Rabb. D. S. to אברייאתא, Erub. 82[b], note 1); cmp. Pesik. B'shall. p. 90[b] sq., a. Ber. 44[a]). [Some read אִיבָּרִיתָא v. אִיבָּרָא 2).]

אִיבְּרִין Y. M. Kat. III, 82[b] bot. read אִיפָּרְיוּ; v. אִיפָּר. [V. however, אִיבְּרִיאַתָא end.]

אִיבְּרִיוּא Y. M. Kat. III, end, 83[d], v. חוֹבְרָנְיָא.

אִיגֵּד, v. אֲגֵד.

אִיגּוֹרָא, אֵיגּוֹר v. אֲגוֹר a. אֲגוֹרָא.

אִיגְּרָא=אִיגּוֹרָא. Targ. Zeph. I, 5 (pl.) אִיגּוּרְיָא (ed. Vien. אֲגוֹ׳).

אֵיגּוֹרִי v. אֲגוֹרִי.

אִיגְּיָאת f. (αἰγεία, sub. δορά) *goat-skin.* Gen. R. s. 20, end..

אִיגְּלָא v. אֲגָלָא.

אִיגָּר (אגר II) [*vaulted*] *roof.* Arakh. 32[a]; Meg. 5[b] שור א׳ a city line formed by joining roofs, opp. חוֹמָה.—

אִגְּרָא, אִיגְּרָא, אִיגָּרָא (also אִיג׳ with Dagesh) const. אִיגַּר same. Targ. Prov. XXI, 9; a. fr.—Ruth. R. to

I, 17 (Par. 3) אירי פלטין roof of the palace. Git. 85b (Rashi אירת, corr. acc.), v. אִגֶּרֶת.—*Pl.* אִירָיָא, אִירַיָּא; אִירֵי. Targ. II Kings XIX, 26; a. e.—Y. Pes. VII, 35b (Cant. R. to II, 14 אבריאה, corr. acc.); v. דֵּרָתָא I. Lam. R. introd. (R. Yoḥ. 1) ולא׳ סלקין and they ascend the roofs. Pes. 111b דבי א׳ those (demons) dwelling on roofs.

אִירָא *letter*, v. אִיגַּרְתָּא

אַגְרוֹנִימוֹס=איגראנאמון q. v.

אִירֶת, v. אִגֶּרֶת.

אַגָּ׳, אִירַגְרָתָא f. אִירְגָּרָא m. (=h. אִגֶּרֶת) *letter* &c. Targ. II Kings V. 5; a. fr.—Y. Ned. X, end, 42b, a. e. א׳ דאיקר letter of honor, recommendation. Sabb. 115a; a. fr.—B. Mets. 83b; Snh. 82a; 96a (prov.) קריינא דא׳ אירתו לידחוי פרוונקא let him who composed the letter be himself its carrier.—*Pl.* (of אִירְגָּרָא) אִירְגְּרִין. Targ. Y. II Num. XXII, 7 אִגְּ׳.—Targ. Is. XXXIX, 1.—אִירְגָּרָן, אִירְגָּרָן, אִירְגָּרָתָא, אִירְגָּרָאתָא. Targ. I Kings XXI, 9; a. fr.—Y. Keth. II, 26b bot. Y. Ned. VI, 40a bot. Y. Snh. I, 19a top.

אֵד m. (b. h.; עוּד, אוּד, cmp. עֵת, אִידָּנָא) *turn*, *due day*, whence 1) *evil fate*, *reverses*. Gen. R. s. 13, v. אֵד. —2) *anniversary*, *idolatrous festival*. Ab. Zar. 7b יום אֵידָם the very day of their festival.—*Pl.* אִידִים. Ib. I, 2, a. fr. (של נכרים) אִידֵיהֶן. Ib. 2a; Y. Erub. V, beg. 22a (controversy as to spelling with א or with ע). [As to cacophemistic designation, cmp. אבידן &c.]

אִידָא I, עִידָא, עֵדָא ch. same. Targ. Esth. I, 3. Targ. Prov. VII, 20.

אִידָא II, v. אִידִין a. חִידָּא.

אִידָא I, אַיְדָא f. (=ידא; v. אַר) *hand* (only in Targ. Y.). Targ. Y. Deut. IX, 26; a. fr.—*Pl.* אִידֵי, אַיְדַיָּא, אִידַיָּא. Targ. Ps. XXIV, 4; a. fr.

אִידָא II f. (=אִי דָּא, v. אוֹ a. דָּא) *this*, *the same*. Y. Erub. III, 21b bot. הדא אמרה אי א׳ אי א׳ this proves this is this, this is that, i. e. it is the same. [Ib. הרא הדא חרא הדא.]

אִידָא *wool*, v. אִוְּדָא, a. אִירָא.

אִידוֹר m. (ὕδωρ) *water*. Succ. 35a; v. חִידּוֹר.

אִידוּתָא v. אַדְוּתָא.

אִידֵי pl. of אִידֵךְ.

אִידִית, אַיְדִי pr. n. m. *Idi*, *Idith*, an Amora. Y. Yoma VII, beg. 44a. Snh. 38b; a. e.

אִידִין m., **אִידָנָא** (אַיְדִי) **אַיְדָא אֵידָא** f. (h. אֵיזֶה, אַיְזוֹ) 1) *who now? what now? which now?* (*quisnam*, *quidnam*). Targ. I Sam. VI, 20. Targ. Jer. II, 10; a. fr.—Tam. 32a מתקרי חכים א׳ who is to be called wise? Lam. R. to I, 1 (חד מאת׳ 4) אחמי לי אידא וכ׳ show me now which of these is from a white goat &c. Y. Pes. II, 28c top ואידא אמר דא what (passage) now says this (is this derived from)? Y. Sot. V, 20c bot. ואיידי חובתא עבדית and what is the sin I have committed? Lam. R. to III, 7 באידנא אסטרטיא וכ׳ by which road did you come? 2) (ellipt.) *what do you want?* Y. B. Kam. V, beg. 4d, v. חֵידָא.

אִידָנִי, v. אוּד׳.

אִידִית, v. אִידִי.

אִידָךְ m. a. fem. (=הַדָּךְ, with אַ prosth.) *this*, *that*, freq. *the other*, *another*. Yeb. 62a; a. fr. תניא א׳ another (author or Boraitha) teaches. Ib. 22b בא׳ קרא in another verse. B. Mets. 98b ואי׳ לא ידענא and as to the other (cow), I don't know; a. fr.—*Pl.* אִידֵךְ.—אי׳ ואי׳ these and those, i. e. *both*. Yeb. 8a; a. fr.

אִידָכְרִי v. אַדְכָּרִי.

***אִידָן** m. (אדד, v. אוּדְנָא) *tow-cotton*, &c., esp. *bast twisted for a wick*. Sabb. II, 1, expl. in Babli (20b) אתוירנא, v. אַחְוָונָא 3), in Y. (4c) עידניתא.

אִידָנָא v. אִידִין.

אִידָנָא, אִידָנָא m. (=עִידָנָא, עִידָנָא; עוד, אוד) *time*.—הָאִידָנָא *this time*, *now*, *to-day*. Targ. Y. Deut. I, 6 (usu. with ע).—Yeb. 62a לילא דהאי׳ this night. Yoma 19b תא׳ יומא וכ׳ to-day is the Day of Atone. Ber. 4a כי תא׳ at this very time (hour). Kid. 71b והא׳ דאיכא רמאי but now-a-days when there are deceivers; a. fr.

אִידְרָא, אִידַּר v. אֲדַר.

***אידרומירון**, read

***אִידְרוֹמֵילוֹן** m. (ὑδρόμηλον) *a cider of quince jelly*. Y. Shebi. III, beg. 37b.

אִנְדְּרוֹנָא, אִידְרוֹנָא, אִידְרוֹן m. (אדר; Assyr. *idrânu*, v. Fred. Del. Hebr. Lang. p. 24; cmp. חֶדֶר) *an enclosure*, *chamber*, esp. *dark alcove*, *bedroom*. Targ. Job XXXVII, 9. Meg. 26b אית׳ דחוה וכ׳ a room where the corpse was placed before burial. B. Bath. 7a השתא משויתי לי אית׳ ed. (Ms. M. ודהשתא אינך׳) now thou makest my (formerly open) compartment a lightless alcove. Ḥull. 52b; a. e.—Men. 33b (fem.) א׳ מעלייתא a fine room. B. Kam. 85b, v. חַרְזֵק. Taan. 25a עיילא לאית׳ she went up to the bed-room.

אִידְרוֹנָה=preced.

אִידְרִי v. הִדְרִי II.

אִידְרָעָא=אִדְרָעָא.

***אידרתו**, Koh. R. to IV, 7 זו אידרתו של מלאך המות (Var. in Y'dê Mosheh a. l. של א״ה), a corruption of a mutilated clause, part of which is to be found in Deut. R. s. 2 where Prov. XXIV, 21 is reprehended and Solomon is made to emend it with Koh. IV, 8 יש אחד ואין שני.

The passage restored would probably read: זו ירא את ר׳ בנו ומלך עם וג׳. אמר ר׳ אחא כעס חקב״ח . . . . תזר ופירש את הדבר יש אחד ואין שני וכ׳.

אִירְתִּיקְרִימָא* Y. Dem. V, 24[d], a corruption; prob. אִירְנוֹקְפִּילָיָא m. pl. (οἰνοκάπηλοι) *keepers of wine-shops*, opp. שפריא; q. v.

אַיְדָּה pr. n. m. *Ayah*. Git. 35[a] א׳ מרי A. Mari, surname of one Aḥa b. Hidya.

אִידָּא (v. next w. a. דָּא) *that, the same*. Targ. Ruth I, 16.

אִידְהוּא, אִידָּהוּ m., אִידְהִי f. (=הוּא, הִי, v. אִי) *he, himself; she, herself*. Targ. Y. Lev. V, 3. Targ. Esth. I, 1; a. v. fr.—Gen. R. s. 49 יסב א׳ וכ׳ let him sit down; a. fr.—*Pl.* אִינְהוּ m., אִינְהִי f.; נִירְהוּ, נִירְהִי; אִינָּךְ, אִינָּהוּ m., אִינִין f. (contr. אִנּוּן, אִנּוּן); very freq.—Y. Bicc. II, end, 65[b] דאינון אמרין=דינון מרין. Y. Meg. I, 71[a] top אילין אינין are there only these (differences between the Sabbath and Festivals)?

אִידִי I, v. foreg.

אִידִי* II, pr. n. pl. *Iḥi Dakkira, Is*, a city on the W. banks of the Euphrates, and upon a little river of the same name; (v. Rapap. Er. Mill. p. 33, a. Sm. Class. Dict. s. v. Is). Kid. 72[a] א׳ ד׳ (Ar. האר). B. Bath. 24[a] Ms. R. א׳ דקר׳ (ed. האר דקרא, v. Rabb. D. S. a. l.). Ber. 59[b] (v. Rabb. D. a. l.).

אַיּוֹ pr. n. m. *Ayo*, a scholar. Bets. 37[b]; a. fr.

אִיּוֹב (b. h.) pr. n. m. *Job*, the personage after whom the Biblical book (ספר א׳) *the Book of Job* is named. B. Bath. 14[b]; 15[a] sq. Y. Sot. V, end, 20[cd]. Nid. 52[ab]; a. fr.

אירונמיאות Yalk. Ex. 376, read אוותנמאות, v. אַוְותָנְמָה.

אִירְיָא, v. אוֹרְיָא.

אִירִיל, אִירוֹל, v. אֲרִיל 2).

אִירְיָא, pl. אִירְזֵי m. (אוד, חדיז, גדיזא, cmp. אִירְזָא) *prickly twigs*. Y. Maas. Sh. IV, 55[b] bot. (to one who dreamt that people ran before him—meaning power) דאת מירתי א׳ וכ׳ thou wilt carry prickly twigs and everybody will run away from thee. [V. Lam. R. quot. s. v. גְּבַב.]

אִירְיוֹן, v. אֲוִיר.

אִירְזָדָא, אִירְזַד (Targ. Y. עֲזַד, עֲזַד) m. (contr. of גוגזדא, ג softened into א or ע, cmp. אוהדדא, אזד; also מזדעזע=מזדנדז, s. v. זעזע; Massorah אִיסְגַּד־, אִיסְגַּדּ, Ispe. of גזז; Berl. Targ. O. II, pp. 63, 68; cmp. Mand. אשגאנגא, Nöld. Mand. Gr. lithog. table; v. גְּזַז, גִּזָּא) *runner*. Targ. Y. Gen. XLIX, 21 ע׳ קלילא a light runner; a. e. *In gen. messenger*. *Pl.* אִירְזַדְרָא, אִילְזַהֲרִין, עִזַּ, עִזִּין, אִיסְ׳. Targ. Is. XVIII, 2; a. v. fr.

אִירְזָדָא, אִירְזַדְרָא pr. n. m. (for ארזדגרד) *Yesdigerd, Yezdjird*, a Persian King. Zeb. 19[a] top. Keth. 61[a] bot. אזגוד (corr. acc.).

אִירְזָגְרָא* m., pl. אִירְזָגְרִין (גרר, v. אֲגוֹר; prefix אית, cmp. a. אִירְזַמֵּל) *mounds*. Gen. R. s. 74 בחקל דאית בירה א׳ וכ׳ in a field in which there are mounds (behind which people may hide) talk no secrets. [Muss. incorr. ד for ר.]

אִירְזַדַּקַּר v. זַקַּר.

אִירְזוּ, אֵזְ׳, אִירְזָהּ, אֵירְזָה m., f. (b. h. אֵי זֶה=אֵירְזֶה, אֵי זוּ, אֵירְזוּ, אֵירְזָה הוּא) *who? what? which?* Ab. IV, 1 אירזהו חכם who is wise?; a. v. fr.—באירזה צד in what manner, v. פֵּרְצַד. [Chald. אֵירְדָּא, אֵירְדִּין.]

אֵירְזוּ, v. foreg., a. אֵירְזִי.

אֵירְזָבָא, אֵירְזוֹב, v. אֲזוֹב.

אֵירְזִי, אֵירְזוּ (v. אֵירְזֶה=b. h. אֵירְפוֹא, אֵפוֹ, אֵפֹה) *now, then, pray*. Yoma 30[b] אודו לי א׳ (miss. in Mss., Ms. M. 2 זי) admit then at least. B. Mets. 70[a] אימא לי אירזו tell me now; a. e. V. הֵירְדִין.

אִירְזַלְתָּא, אִירְזָלָא m., **אִירְזַלְתָּא** f. (אֲזַל II) *web, net*, &c. Ḥull. 51[b] א׳ ומקרבי קישרי a net in which the knots are close. Erub. 28[b] אוזלתא דאיכרי Ms. M. (ed. אירזלתא, Ar. אירזולתא) the twist (of bunches) of the farmer.—*Pl.* אִירְזָלֵי. M. Kat. 11[a]. Git. 60[b] אוזלי; v. אוֹהֲרָא.—Erub. 8[a] פסק ליה לסורא באו׳ (ed. Sonc. אר׳) he separated the court-yards of Sura with nets (*hurdles, matting*).

אִירְזָמָא m., v. הֵירְזָמָא. Tosef. Kil. I, 11 ed. Zuck. (ed. corrupt אזמאזמא).

אִירְזָמֵל, אִירְזֵמֵל, אֵזְ׳, (אוּזְמֵל) m. h. a. ch. (זמל √מל; cmp. b. h. סְמֵל; cmp. אִירְזְגָרָא) *cutting tool, knife*, esp. *surgeon's knife*. Targ. Job XVI, 9; a. e.—Hull. 31[a] א׳ שיש לו קרנים a knife which has hornlike projections as ornaments. Y. Sabb. XIX, beg. 16[d] אנשון מיריתי או׳ they had forgotten to bring the knife (for circumcision). Ex. R. s. 26 מכה באר׳ וכ׳ man wounds with a knife (operating) and heals &c. *Pl.* Chald. אִזְמַלְיָא; אִזְמַלְיָן (f.). Targ. Is. XLIV, 13. Targ. Josh. V, 2.

אִירְזְמַר, Y. Shebi. IV, 35[a], v. זְמַר I.

אִירְזַקְפָּא (אִירְזָקְפָּא), v. אִסְקוּפָּה.

אִירְזַהֲרָדָא, v. אֵזְ׳.

אִירְחוּר m. (אחר, Pi.) *the act of stitching together seam*, esp. with ref. to the rent of garments in mourning. Y. M. Kat. III, 83[b] top; a. e.—M. Kat. 26[b] א׳ אלכסנדרי Alexandrian (invisible) seam.

אִירְחוּר m. (אחר, Pi.) *delay, detention*. Y. Meg. III, 74[b] top.

אִירְחוֹרָא ch. same. Targ. Ps. LXXXIX, 52, const. אִירְחוֹר.

אִיחַטָּא* m. (Ithp. of חטא) *one in the habit of sinning.* Y. Taan. I, 64[a] top חוה א׳ בלישניה was foul-mouthed; v. Arakh. 15[b].

אִיטָּא, אִיטָה I (ἦτα) *the letter* (η) of the Greek Alphabet, the numerical value of which is *eight;* used in the way of a phonetic play (ἦτω, or ἰτά as though an adj. verbale of ἰέναι) to indicate *going* or *death.* Gen. R. s. 14, beg. (proving that a seven months' child can live, while an eight months' child cannot) מדידכון אנא ממטי לכון מן דיט״א אפ״טא, אית״א אוכ״טא from your own (Greek) language I will prove it to you, '*Live* (ζήτω) *seven*, *Go*, *eight*' (ζ=ἕπτα, η=ὄκτω). Y. Yeb. IV, 5[d] top; Tanh. B'midbar 18 (corr. acc.); Ibid. (ed. Buber) 21.

אִיטָאלְיָא, v. אִיטַלְיָא.

אִיטָה I, v. אִיטָא.

אִיטָה* II (Syr. איטא, εἶτα) *and so* (indignantly). Y. Snh. I, 18[d] top א׳ עבדתני וכ׳ how thou hast been the cause of my putting rabbis to shame!

אִיטִימוֹס v. אֶטִימוֹס.

אִיטִימוֹסִיוּת, v. אֶטִימִי׳.

אִיטַלוֹלָא v. אִטַּל׳.

אִיטַלְיָה, אִיטַלְיָא pr. n. pl. *Italy*, esp. the southern part of the peninsula, called Magna Graecia. Meg. 6[b] ed. Ven. (omitt. in later ed.) א׳ של יון זה כרך גדול של רומי וכ׳ (Ms. M. שברומי v. Rabb. D. S. a. l.) Greek Italy, that means the great city of Rome &c. Gen. R. s. 37 beg. Ib. s. 67 אירטאליה.—Targ. Ezek. XXVII, 7; a. e.—Targ. I Chr. I, 7 אִיטַלִּיזוֹן.

אִיטַלִּיס, אִיטְלִיז, v. אַטַּלִּיז.

אִיטַלִּיסִית f. (v. אַטַּלִּיז) *station.* Pl. אִיטְלִיסִיוֹת. Tanh. Masé 11; ib. (ed. Buber אִיטַלְסִיוֹת); v. אִסְטַלִּי.

אִיטַלְקוּתָא, v. אַטַּלְקוּתָא.

אִיטַלְקִי m., **אִיטַלְקִית** f. (v. אִיטַלְיָא) *Italian.* Kid. I, 1 אִיסּוּר הָא׳ *As Italicus*, Italian as. Snh. VIII, 2 באיטלקי Y. ed. (Bab. הא׳, corr. acc.); Lev. R. s. 37 באיטלקית in Italian measure. Y. Sabb. XVIII, beg. 16[c]; a. e.

אִיטַם Lam. R. to I, 1 (חעיר), read דְּאִיטָא v. הִיטַּי.

אִיטָמָא m. (אטם) 1)=אֲטָמָא.—2) *obstruction, dam.* Kid. 70[b].

אִיטְמוֹן pr. n. m. *Itmon*, surname of the angel Gabriel (*coverer of sin*). Snh. 44[b]; v. אָטַם.

אִיטָּן m. (אטט; cmp. חשט, a. אָטָט) *calamus*, a reed used for writing (cmp. b. h. עֲטָת). Tosef. Kil. III, 14 Var. ed. Zuck. (text אוטם, prob. אִיטִּים). Y. Kil. V, end, 30[a] הִרְטַּנֵי. V. חִוְטָרִין.

אִיטַּנִי* f. (foreg.) *pencil, tube.* Sot. 48[b] א׳ של אבר (Y. Sot. IX, 24[b] bot. a. Ar. שני) a leaden tube (Rashi= גוּבְתָּא). V. טַנִי.

אִיטַּר v. אִטַּר.

אִיטְרָא B. Mets. 39[b]; B. Bath. 29[b] Ms. M., v. עִיטָרָא.

אִיטְרוֹן, אִיטוֹרוֹן m. (נ״ט, cmp. טוּרְנָא) *watchman, officer.* Targ. Is. IX, 13; XIX, 15.

אִיטַרְטָלִין read אִסְטַרְטַלִּין, v. אִסְטַרְטַלְטָא.

אִיי v. אִי III.

אַיִּיבוּ, v. אִבּוּ.

אַיִּידִי, אַיְידָא, v. אִידֵּין.

אַיִּידֵי (contr. of על ידי; v. אַ־) 1) *by the way of, through.* Sabb. 109[b] פומיה א׳ through his mouth.—Naz. 2[a] בחמת א׳ through the instrumentality of the animal; a. fr.—2) (conj.) *because, since as.* תני נמי .... א׳ דתני as the compiler had to state this, he incidentally mentions also the other. Kid. 65[a]; a. fr.

אִיזֵן Snh. 106[a], v. זְנַי.

אַיְיכַל Af. of אֲכַל.

אַיְילָא, אַיְיל &c., v. אִיל׳.

אַיְילֵן (=אי חלין) *where are those?, which?.* Y. Ber. II, 5[b] רבנן א׳ which rabbis?

אִיִּים, Pi. of אָם.

אִיִּין, Pi. of אָן.

אִיכְּנֵי (cmp. הַיְינוּ) *is it he?* Cant. R. to V, 16 א׳ ברך is this thy son?

אִיכְנְטַפ׳, אִיכְנְטַבְלִינוּת read אִסְפַּלְנִית.

אִיכְּנִיס, אִיכְּנִים* Y. Dem. VII, 26[b], R. S. to Dem. VII, 3 אטרמוס, אטרמוד׳, prob. אֲטוֹנוֹס m. (ἄτονος) *languid, feeble.*

אִיָּר m. (אור; cmp. b. h. זִו) *Iyar*, the second month of the Hebrew calendar, of twenty nine days, varying betw. the tenth of April and the eighth of June. R. Hash. 3[a]; a. fr. [V. Schrader K. A. T. glossary.]

אֵיכָא* f. (אוך; cmp. יְאוֹר esp. Job XXVIII, 10; v. H. Dict. s. v.) *channel, duct.* Y. M. Kat. I, 80[b] bot. א׳ דצריפורין וכ׳ the duct of Zepph. was damaged during the festive week.

אַיְירִי v. אֲרִי, אֲרָא.

אַיְירִינוֹן m. (εἰρίνεον, εἰρινοῦν, neut.) *woolen.* Esth. R. to I, 6 (ref. to Aquila's translation).

אַיְירַשׁ v. אֲרַשׁ.

אֵיךְ *as, how.* Targ. Prov. XX, 20; a. fr.

אֵיכָא (=אִי a. כָּא) *where now?* (ubinam). Targ. O. Gen. XXXVII, 16 (ed. Berl.); a. e., v. אֵיכָן a. הָכָא.

אִיכָּא (contr. of אִית־כָּא) 1) *there is, there are* (*sunt qui*). א׳ דאמרי (abbrev. א״ד.) some say. Ḥull. 3[b]; a. fr. א׳ ביניידהו they differ in this &c. Ib. 4[a]; a. fr.— מאי א׳ למימר what is there to say? how can it be explained? what can you reply? Ib. 12[a] top; a. fr.—*2) *he who.* Targ. Prov. XIX, 7. [Prob. to be read אִינָא.]

אֵיכֵּדִין *how then! how!* Targ. O. Deut. I, 12; a. e.; V. אֵיכָא.

אֵיכָה (b. h.=אֵי־כֹה) 1) *oh how! oh!* Gen. R. s. 19; a. fr.—2) *Ekhah,* name of the Book of Lamentations, also א׳ מגילת א׳ רבתי.—*Ekhah Rabbathi* (*Lam. R.*), Midrash Rabboth on Lamentations.

אִיכּוּ 1) (=אי כח) *if now; oh that.* Bets. 4[b] top א׳ השתא אשתלאי if I (had given my decision forthwith) I should have made a mistake. Yeb. 46[a].—Snh. 107[a] א׳ זמא וכ׳ oh that a muzzle had been put on my enemy's (euphem. for *my*) mouth! i. e. oh that I never had said this!—2) pr. n. f. *Ikhu.* Taan. 35[a] what is thy name? She said, Ikhu.—Said he א׳ נמטו כשורייך oh that thy joists were sufficiently long!

אִיכּוּל m. (אכל) *consumption, combustion.* Y. Ber. IV, 7[b] top, a. e. א׳ איברים the consumption on the altar of the pieces of the daily offering; v. אֵבֶר. [V. עִיכּוּל.]

אִיכּוּמָא m. (אכם) *black color, something black.* Y. Sabb. II, 4[d] top א׳ חתן black naphta.

אִיכּוּף v. אוּכָּף.

אֵיכָן, אֵיכַן (אֵי־כַּאן, v. אֵיכָא) *where?* also relat. *where,* &c. Targ. Gen. XXXVII, 16. Y. Ber. I, 3[b] bot. א׳ יצאת בת קול where did that divine voice come forth? Ib. III, 6[a] bot. מא׳ ללמוד one from whom to learn. Ib. IV, 7[a] מא׳ למדו וכ׳ whence did they derive the obligation of three prayers?—א׳ עד how far? how long? Y. Peah VIII, beg. 20[d]. Cant. R. to VI, 4; a. e. [In Babli תֵּיכָן q. v.]

אוכפית, איכפיד Esth. R. to I, 1[b] בני אי׳ (Var. אוכ׳), v. אוּכַּפְתָּא.

אִיכַּפְתָּ v. אַכַּפְתָּ.

אִכָּר, אִיכָּר m. (b. h., אכר, √כר, cmp. כָּפַר) *husbandman, farm-laborer.* Arakh. VI, 3 (23[b]) אם חיה אי׳ (Mish. אכ׳) if he is a husbandman; a. e.—*Pl.* אִיכָּרִים. Y. M. Kat. III, 82[b] bot. איבריו (read אִיכָּרָיו) his farm-hands. [V. איבריו.]

אִכְּ׳, אִיכְּרָא ch. same. Targ. Is. XXI, 10; a. e.—*Pl.* אִיכָּרִין, אִיכָּרֵי, אִיכָּרְוַיָּא, אִיכָּרַיָּא. Targ. Jer. XXXI, 23; a. e.—Erub. 28[b], v. אִיזְלָא.—*Denom. אִיכַּרְיֵיתָא f. pl. Erub. 82[b] רפתא א׳ *farmer's loaves;* v., however, אִיבְּרְיָיתָא.

אִיכְּרוּם v. אִכְּ׳.

אִיכַּרְיֵיתָא v. אִיכָּרָא.

אִיל, אֵל* m. (b. h.; איל) *superiority, patronage, arbitration*; v. Midr. Till. to Ps. LXXXVIII, 5. Ib. to Ps. CIV, 29 (ref. to Is. LVII, 19 *peace, peace* &c.) אִילּוּלֵי (אֵלָּלוּ) שֶׁל וכ׳ but for the peace-making arbitration of the Lord &c.

אַיִל, אָיִל m. (b. h.; איל) 1) *ram* (*the strong*). B. Kam. 65[b] if one stole א׳ טלה ונעשה a lamb and it grew to be a ram. Ib. א׳ בן יומו קרוי א׳ a ram one day old is called a ram (*ayil* is used in a general sense, irrespective of age). R. Hash. 16[a]; a. fr.—[*Pl.* אֵלִים. Tosef. R. Hash. III (II), 3 (Var. יעלים).]—*2) א׳ קמצא [perh. אַיָּל q. v.] *a species of locusts.* Eduy. VIII, 4; Pes. 16[a]; Ab. Zar. 37[a] איריל ed. (Ms. M. איריול), v. דְּבֵי.

אִיל m. (b. h.; prob. fr. עול=אול, cmp. Var. lect. of אֵלָה II; cmp. אלל) [*the climber*], *hart.* Ḥull. 28[a]; a. e.

אַיָּלָא, אֵילָא ch.=h. אַיִל 1); trnsf. 1) *beak of a ship* (a beam to which the head of a ram was attached), *prow.* Ned. 50[a].—2) *projection from a lateral wall, buttress,* &c. Targ. Ezek. XL, 48; a. e. (Var. אֵלָא).—*3) (cmp. אַיִל 2) name of a *worm* or *mite* in grapes. Sabb. 90[a] איל (Rashi a. Ms. Oxf. איר׳).

אֵילָא, אַיָּלָא, אֵילָא ch.=h. אַיָּל. Targ. O. Deut. XIV, 5; a. fr.—Bekh. 7[b].—*Pl.* אֵילָן, אַיָּלָן, אַיָּלָא, אֵיר׳. Targ. Y. Deut. l. c. (ed. Vien. אִילְנָן!) Targ. Lam. I, 6.

אֵילָא pr. n. m. *Ila* 1); a Tannai. Bekh. IV, 5 (29[a]), a medical expert כא׳ בריבנה like I. in Yabneh'.—2) an Amora. Yoma 73[b]; a. fr. [Other forms אילי, אילא, חילא; v. Frankel M'bo p. 75[b].]

אִילָא v. אֶלָּא. Y. Shebu. I, 33[b] bot. לא מסתברא דאר׳ v. חִילּוּפָּא.

אילאסרין v. אִילְצָרָא.

אֵילָה v. אֵלָה.

אַיָּלֶת, אַיֶּלֶת, אַיָּלָה f. (b. h. אַיָּלָה; v. אַיָּל) 1) *hind, roe.* B. Bath. 16[b] top א׳ רחמה צר the hind has a narrow womb (vagina).—2) mostly אילת השחר *the first rays* (climber) *of the morning dawn*; cmp. Yoma 29[a]. Y. Ber. I, 2[c]; a. fr.; (cmp. Gen. XIX, 15 השחר עלה).

אִילְדִין, v. אִלֵּ׳.

אִילּוּ v. אֶלָּא.

אילו, Pesik. R. s. 17 א׳ פילוס v. אִילְוּפוֹלִיס.

אִלּוּ, אִילּוּ (late b. h.=אִן לוּ; cmp. Ez. III, 6) *if* (oh that!). Targ. Ez. l. c.; a. fr.—Gen. R. s. 12 א׳ היו ... חירתה נאה if the pillars had been higher, it would have looked better; a. fr.—וא׳ *but if* (*considering*), *whereas.* Ber. 20[a]; a. fr.—וא׳ ר׳ whereas R. Yudah &c.—א׳ .... וא׳ *while* ...., *in this case on the contrary.* Ib. 37[a] דא׳ במעשה ..... ואר׳ וכ׳ for while over pot-dishes we say the benediction &c., here, in our case we say—; a. fr. Y. Shebu. I, 33[b] top

—אי׳ מי ש in the case of one who . . . . .—כְּאִילּוּ, contr. כִּילּוּ *as if, as though.* Y. Maas. Sh. V, 56ᵈ bot. כא׳ לפניו שינה as if the Lord were, so to say, asleep, when Israel is in trouble; a. v. fr.—Y. Kil. IV, end, 29ᵈ כילו.

אֲלוּגִין, אֵילוּגִין m. (elogium) *record, bill of indictment, sentence stating the crime, verdict.* Ex. R. s. 15 שאעביר אי׳ שלכם I may set aside (cancel) your verdict. Ib. s. 31 אל׳. [Corr. acc. Num. R. s. 16 אלינגין; Gen. R. s. 28, beg. אגאלינגין; Lam. R. to I, 14 אנלוגין, אולוגלוגין Ar.; Midr. Till. to Ps. I, 5 אגלין; Pesik. R. s. 44 אמלגין.]

אילוּוא Git. 69ᵇ, v. אֲלָוָא.

אֵילַוְיוּתָא f. (לוי) (*lamentation at*) *funeral escorts.* Targ. Job. III, 7 Ms. (ed. אֲלִיוּתָא; h. text לְוְיָתָן).

אֲלוּל=אֵילוּל, Targ. Y. Num. XIV, 37.

אִל׳, אִילּוּלֵי, אִילּוּלָא 1) (b. h. אִלּוּלֵי=אִירְּלוּ לֹא, ch. אִירְּלוּ לָא) *were it not, but for* (followed by h. שֶׁ־, ch. דְּ־, or by a noun without a verb; v. אִלְמָלָא). Targ. Y. Deut. I, 1; a. e.—Mekh. B'shall., Amalek 1 א׳ שאמר משה but for Moses, who said &c; a. fr.—2) (followed by a verb without h. אִירְּלוּ) *if indeed, if.* Targ. Koh. VI, 6. Targ. Esth. VII, 4; a. e.—*3) *oh that!* Num. R. s. 2, beg. א׳ חוא מדגיל וכ׳ oh that He would allow His love to be a banner over me! [אליאר as in preceding lines?]—*4) *whether.* Targ. Cant. VI, 11 א׳ פשן וכ׳ whether the sages among them increase &c.

אִילּוּלַפּוֹן, אִילּוּלֵיפוֹן (=preced. with פוֹן=h. פֶּן) *if not perchance, but for.* Targ. Y. Gen. XXXI, 42; a. fr. (in some ed. in two words אילולי פון).

אַיְילוֹנִית, אֲיֻלּוֹנִית f. (prob. fr. אַיִל; cmp. זָכָר a. דְּכַר) (*the man-like*) *barren, wombless, incapable of conception.* Keth. 11ᵃ (etymol. from אַיִל דוכרנית אירי׳ *aylonith* means ram-like. Nid. V, 9 (47ᵇ); a. fr.

אילוסיס, v. אֲלֶסִיס.

אילוסריקא, v. אוֹלוֹסֵירִיקָא.

אֵילוּפִיסָח* pr. n. m. (prob. ὑελέψης *glass*-smelter) *Ilofisa.* Y. Ter. I, 40ᶜ top.

אילמיס, v. אֲלֶסִיס.

אֲלִילוּת) אֲלִילָא, אִילוֹיָא, אִילְוְיָא m. (אלי, ילי, v. יָלַל; cmp. אֲלִי Joel I, 8) *mourning, lamentation, dirge.* Targ. II Sam. I, 17; II Chron. XXXV, 25; a. fr.—Y. Sot. VII, 21ᶜ top; Meg. I, 71ᵇ bot. סורסי לאילויא Syriac is adapted for dirges; Esth. R. to I, 22 פרסי לאלירה (corr. acc.).

אֵילוֹס, אֵילִיאוֹס* m. (ἥλιος) *Sun.* Ex. R. s. 15. [The words from סנדריאוס to אורח are a marginal gloss, prob. to be emended: סנדרוס איוס אילואו חירה שמו (אלכ) וחשמש וכ׳ Ἀλέξανδρος ὑιὸς Ἡλίου (Alexander the son of Helios) was his name, and the Sun is called a hero &c.]

אֵילְוִין, v. אִל׳.

אֵלִיוֹפּוֹלִיס pr. n. pl. (Ἡλιόπολις) *Heliopolis,* in lower Egypt. Pesik. Vayhi p. 63ᵇ Ar. (ed. פולים); Pesik. R. s. 17 אילו פולים (corr. acc.)

אֵילְמָא (אִל׳) (=אִי *if,* and לֵימַר=לְמָא) prop. *if to say,* hence a dialectic term in debate, *you do not mean to say,* or *shall I say?* B. Mets. 12ᵇ א׳ כשחייב מודה shall I say (it means) when the debtor concedes (his indebtedness)? Kid. 74ᵃ אחריא א׳ וכ׳ what does it refer to? You cannot say it refers to . . . . . Sabb. 150ᵇ (some ed. אל׳). Yoma 52ᵇ; a. v. fr.

אֵילְמָא I *unless, but for;* v. אִלְמָא.

אֵילְמָא II *mute,* v. אִלְמָא.

אִילֵּין, v. אִלֵּין.

אֵילַן Tosef. Kil. V, 26, ed. Zuck. קלא אילן, v. קלא אירן.

אִילָן, v. אִילָא.

אִלֵּין, אִילֵּין) אֵילֵּין com. pl. (h. אֵלֶּה, אֵלּוּ) *these, those.* Targ. Jud. XX, 17; a. e.—Y. Ber. V, 9ᶜ top א׳ דמתרגמין those who translate; a. v. fr.—Y. Erub. III, 20ᵈ top אילין ארנון insert מאי, what are those (names mentioned)?

אִילִס, v. אֲלֶסִיס.

אֵילְוְיָתָא, v. אֲלִילוּת.

אֵילַךְ, אִילָךְ (ch. a. h.; cmp. אִירָּךְ) *hither, thither.* Targ. Y. Num. XXII, 4.—מכאן ואי׳ (מכן) from now and further on, i. e. *after that.* Targ. Esth. II, 14. Ber. I, 2; a. fr.—Men. 28ᵇ אחד א׳ ואחד א׳ one in this, another in that direction. Erub. 55ᵇ. [Diff. from. אֶלָּךְ.] V, חֵילֵךְ.

אֵילָם pr. n. *Elam.* Y. Kid. IV, 65ᵈ top; v. עֵילָם.

אִילֵּם *mute,* v. אִלֵּם.

אִילְמָא ch. same, v. אִלְמָא.

אֵילְמָנָא, v. אִלְמָנָא.

אִילָן m. (cmp. b. h. אֵלוֹן *oak,* v. אָלָה) *tree.* Shebi. I, 1, a. e. שדה תא׳ a field containing at least three trees within a distance of a S'ah (v. סָאָה). Ib. 3 א׳ סרק bearing no edible fruit, opp. א׳ מאכל.—Pes. 112ᵃ (prov.) אם בקשת וכ׳ if you desire to be strangled, be hanged on a large tree, (if you must refer to an authority, select a good one).—*Pl.* אִילָנוֹת, const. אִילָנֵי. Shebi. I, 2. Gen. R. s. 16; a. fr.

אִל׳, אִילָנָא, אִילַן ch. same. Targ. Gen. I, 11; a. fr.—Ab. Zar. 50ᵇ, v. ברי ch.—*Pl.* אִילָנִין, אִילָנַיָּא, אִילָנֵי, אִל׳. Targ. Gen. II, 5; a. fr.—Lev. R. s. 12 א׳ פירי׳ (insert פיריחון) מתקריין וכ׳ fruits are named after the

trees. B. Bath. 16[b]; a. fr.—Lev. R. s. 5 דסדום א׳, v. אמבונגיא. —[קלא א׳, תלא א׳, v. s. קָלָא a. תְּלָא respectively.]

אִילֵס, v. אֶלִיס.

אִילְסָרִין, v. אֶלְצָרִין.

אִילְפָא I, **אֶלְפָא** f. (ילק, אלק; Assyr. êlippu) *ship, raft.* Targ. Jon. I, 3; a. e.—Lev. R. s. 12, beg. כהדא א׳ like the ship tossed about on high sea. Koh. R. to III, 2 (prov.) at the time thou tiest thy Lulab (for the Feast of Booths) קטר אלפך tie thy ship (cease navigation). Ab. Zar. 10[b] ווי לה לאי׳ וכ׳ woe to the ship which leades without having paid its toll (of a convert who died before circumcision).—Trnsf. *the body of a chicken* (*chest-bone* resembling a ship). Lam. R. to I, 1 נסבית הדין אי׳ וכ׳ (רבתי) I took for myself this ship (of the chicken), for in a ship I came &c.—*Pl.* אִילְפַיָּא. Targ. Ps. CIV, 26; a. e.

אִילְפָא II pr. n. m. *Ilfa*, an Amora. Taan. 21[a]; a. fr. [In. Talm. Y. חילפיי]. R. Hash. 17[b] אילְפַי וא״ל א׳ *Ilfay* or, some say, *Ilfa* (v. Rabb. D. S. a. l.)

אִילְפַי, v. preced.

אִילְקְטִי, אִילַקְטִי, אִילְפֵּס, v. אלי׳.

אַיֶּלֶת I, v. אַיָּלָה.

אַיֶּלֶת II, **אַיֵּילֶת** pr. n. pl. (*not* bibl. אַיֵּלֶת) *Ayeleth*, one day's journey south of Jerusalem. Maas. Sh. V, 2; Bets. 5[a] עלת ed. (Ms. M. איילת); R. Hash. 31[b] אילת ed. (Ms. M. עַיֶּלֶת; Ms. L. עלת corr. into עיר׳; Ms. 2 עגלת; v. Rabb. D. S. a. l. note). [Bets. a. R. Hash. l. c. read מן הדרום for מן הצפון a. vice versa.] Cmp. אַיָּל.

אַיָּלְתָּא, אַיֵּילְתָּא, אַיָּלְתָּא f. (h. אַיָּלָה) *hind, roe.* Targ. Jer. XIV, 5; a. e. Cant. R. to II, 9; a. e.—א׳ דשחרא (v. אַיָּלָה) *morning dawn.* Y. Ber. I, 2[c]; a. e.—*Pl.* אַיָּלָתָא, אַיֵּילָתָא. Targ. Ps. XXIX, 9; a. e.

אָיַם (√אור, v. אֵרְבָה) *to feel aversion, fright.* Denomin. אֵימָה.

Pi. אִיֵּים (denom. of אֵימָה; with על) *to impress with awe, forewarn* (witnesses). R. Hash. 20[a] מְאַיְּימִין על העדים we may try to intimidate &c. Yoma 4[b] לְאַיֵּים עליו to impress him. Sot. I, 4; a. e.

אֵימָא, v. אֵמָא.

אֵימָא I *distaff*, v. אִימָּה II.

אִימָּא II, **אִמָּא, אִמָּה** f. ch. (=h. אֵם) 1) *mother*, frequ. *my mother*; v. אַבָּא. Targ. Gen. III, 20; a. fr.—Ber. 18[b] אִימא לה לא׳ tell my mother; a. fr.—א׳ זקינה *grandmother.* Meg. 27[b].—2) trnsf. *the flesh of a stone fruit.* Sabb. 143[a] חזרין אגב אִימָּן may be handled on account of the flesh (with which they were surrounded when Sabbath cause).—*Pl.* אִמָּהָתָא, אִמָּהָתָא. Targ. Jer. XVI, 3; esp. *the arch-mothers* of the Israel. nation. Targ. Y. Ex. XVII, 9; a. e.—Kid. 82[a] א׳ דינוקי the mothers of school children. [V. also אִימָּה II.]

אִימָּא III pr. n. f. [or *title;* cmp. אַבָּא]. *Imma.* Y. Git. I, 43[c]; Shebi VI, 36[c] top אִמָּא שלום Imma (Mother) Shalom.

אִימָּאוּס, v. אֲמָאוּס.

אִימָּה I *mother*, v. אִימָּא II.

אִימָּה II f. (אמם, √אם *to gather*; cmp. אוּמָּה a. עמם I in Ges. H. Dict.) *distaff.* Kel. XI, 6 (Ar. אימא, Var. עִימָּא).

אֵימָה f. (b. h.; אֵמָה) *fear, awe.* Num. R. s. 9; Y. Sot. I, beg. 16[b] אלא בתוך דבר של אמה (read אימה) but from a solemn conversation (v., however, Maim. Sotah IV, 18 a. comment.). R. Hash. 17[a]; a. fr.—*Pl.* אֵימוֹת. Sabb. 77[b] חמש א׳ הן there are five sorts of fear. [Tanḥ. Tsav 2 אימת שירוקם (אימות), v. אֵימוּס.]

אִימָּהוֹת, v. אֵם.

אִימְחָן, v. אִרְמָתָן.

אִימוּלוֹגִים, v. אומולוגייא.

אִימוּם, v. אֲמוּם. [Tosef. Kid. IV, 8 באימום read בבימוס.]

אִימוֹנִים Koh. R. to VII, 11, v. אֲמָאוּס.

אִימוּס Sabb. 141[b], v. אֲמוּם.

אִימּוּס* m. (contr. of מִיאוּס=אֲמָאוּס; מאס) *disfiguration.* א׳ שירוקם *one disfigured by burns.* Cant. R. to VII, 9 ונעשה א׳ ש׳ and he (Nebucadn.) became &c. [Tanḥ. Tsav. 2 (ed. Buber 3) ונעשה אֵרְמַת שירוקם עליו and the fright (repulsiveness) of a burned face was put upon him. Midr. Till. to Ps. XXII אמבירוס, read אֲמְפּוּרוֹס, ἔμπυρος, *fire-scathed.*]

אִימּוֹר, v. אֲמַר.

אִימּוּרִין, אֲמוּרִים, אֵימוּרִים I m. pl. (אמר, v. Ges. H. Dict. s. v.; cmp. Deut. XXVI, 17 sq.) *devoted objects, sacrifices.* Succ. 55[b] אֲמוּרֵי חרגלים וכ׳ (Mish. ib. אֵרְמֵי) are not the festive Emurim (v. infra) the Lord's, i. e. to be offered on the altar? Answ. מה שאמור ברגלים *Emuré* &c. means, whatever is consecrated as offering for festivals.—Esp. *Emurim, Emurin, those portions of sacrifices offered on the altar.* Pes. 71[a] אֵימוּרֵי חגיגה וכ׳ the Emurim of the pilgrim's feast offering. Zeb. II, 2; a. fr.

אִימּוּרִין, אֲמוּרִים, אֵימוּרִים II m. pl. (ימר, מור) *exchange* (cmp. חִלּוּפִין as to pl.). בני א׳ *hostages* in place of their parents. Lam. R. to III, 13 ed. (Ar. אימרייא q. v.). V. also אֲמוּרְיָא.

אֵימוּרִין, v. preced. ws.

אִימְטִין* m. pl. (=איתמ׳, play on מִיטָּה and אמיטתא) *those who go to bed with the setting in of darkness* (a witty expression made up in oppos. to שִׁיחֲרִין, v. שַׁחַר). Ex. R. s. 47 למדו תורה דא׳ learn the teachings of those who rested well by night (as better fitted to teach).

אי׳, אימיקנטרון* Koh. R. to II, 17, prob. a. corruption of מקטרג *a malicious informer.*

אִימִירָא* f. (ἡμέρα) *day.* Y. Ab. Zar. I, 39ᶜ top, they lament over it מילני אי׳, μέλαινα ἡμέρα, oh, the black (luckless) day! V. Macrob. Sat. I, 15 *dies atri.*

אִימִירוֹן m. (ἥμερον, neut. or accus.) *tame, soft, gentle* (opp. אַגְרִיאוֹן q. v.). Gen. R. s. 77 end נמירון (corr. acc.). Num. R. s. 11; Pesik. Hahod. p. 44ᵇ אי מכון; Pesik. R. s. 15 אימרון; Cant. R. to III, 7 אדיבון (corr. acc.). Midr. Sam. ch. XVII (for אגריון read אימירון, for נימידון read אגריון).

אִימְלָא* m. (=h. מְעִיל; contr. of אימעלא; cmp. מִילְתָא) *cloak. Pl.* אִימְלִין. Targ. Ez. XXVII, 24.

אִימָמָא m. (v. אִי־) *day time.* Y. Ber. III, 6ᵈ top; a. e. Y. Ab. Zar. I, 39ᶜ top אי׳ ארך the day growing longer.

אימן Tosef. Kel. B. Bath. II, 6 read אִרְמוֹם.

אִימַן, v. אָמַן.

אִימְנוֹן=אִימָנוֹן.

איממריו, read אימרוי, v. אִרְמוֹרִים II a. אִימְרָיָא.

אִימְצִי, v. מְצִי.

אִימַר m. ch. (=h. אֵמֶר) *speech, utterance.* Targ. Num. XXIV, 3; a. e.—*Pl.* אִימְרַיָּא. Targ. Prov. IV, 5 Ms. (ed. מַאֲמְרֵי); a. e.

אִימַר, אִימְרִי (אימראי) אִימְרִיא *to retract*, v. מרי ch.

אִימְרָא (אִמְּרָא, אִמַּר, אִימַּר, אִימַּר) m. (אמר, √אם, v. אמם; cmp. עמרא, חומרא, צמר) 1) [*thick, heavy,*] *lamb.* Targ. Gen. XXX, 32; a. fr.—Ned. I, 3 'this be as forbidden to me כאימרא (Y. ib. I, end, 37ᵃ כאימרה) as *the* lamb'—כאימר תמידא that means, 'as the lamb of the daily offering'. Lam. R. introd. (R. Josh. 2) דחזה נכרס אמ׳ וכ׳ who slaughters a lamb and augurs from its liver. Erub. 53ᵇ (deriding the Galilean dialect) a Galilean cried אמר למאן וכ׳ who wants *amar?* (indistinctly pronouncing the vowels, as well as the guttural sound of א), when they said to him ...., חמר למירכב או חמר למשתי עמר למילבש או אימר לאיתכסאה (for var. lect., v. Rabb. D. S. a. l. note 10) do you mean *ḥămâr* (an ass) to ride on, or *ḥămar* (wine) to drink, or *ămar* (wool) for putting on, or *immar* (lamb) for slaughtering?; a. fr.—*Pl.* אִימְרִין, אִימְרַיָּא, אִימְרִידָא, אִמְּרִי. Ezra VII, 9; a. e.—Targ. Ex. XXIX, 38; XII, 5; a. e.—Y. Snh. I, 18ᵈ top אי׳ רכירין the lambs (of the spring) are yet tender (in a letter announcing the intercalation of a month); Bab. ib. 11ᵇ א׳ עדקין (not ער׳; v. Tosef. ib. II, 6); a. e.—Fem. אִימְרְתָא *ewe.* Targ. Lev. V, 6; a. e.—Ḥull. 51ᵃ. Gen. R. s. 44 end, the sow (Rome) pastures with twenty (young ones), וא׳ ולא בחד and the ewe (Sarah) not even with one.—2) (cmp. חוּמְרָא) *knot, bandage* on wounds. Snh. 98ᵃ כולהו שרי ואסרי אי׳ וכ׳ Ar. (in ed. a. Ms. our w. omitted) all of them untie their bandages all at once and tie them up all at once, but he attends to one at a time.—3) *fringe, border.* Targ. Ps. CXXXIII, 2. Targ. Y. Ex. XXVI, 4 (Var. אִמְרָא). V. next w.—4)* pr. n. pl. כפר א׳ *K'far Imra* (Lamb-ville). Y. Taan. IV, 69ᵃ bot.; (Lam. R. to II, 2 נמרא).

אִימְרָא (אִמְּרָא) אִימְרְתָא h. f. (v. preced.) 1) *fringe, border, skirt;* trnsf. *the bordered garment,* (toga prætexta), *state garment.* Taan. 11ᵇ; Ab. Zar. 34ᵃ חלוק לבן שאין בו אימרא a white plain frock without border (without official distinction; cmp. toga pura). Y. Kil. IX, 32ᵃ top; Tosef. ib. V, 19 מפורסמת (ה)א׳ a conspicuous border garment. Y. Kid. IV, beg. 65ᵇ (play on אַמַּר Ezra II, 59) פירסמו וכ׳ they made themselves as conspicuous as the border on the frock. Sabb. 105ᵃ; Tosef. ib. XII (XIII), 1. —Y. Yoma I, 38ᵈ top; Y. Meg. I, 72ᵃ bot. אִימְרַת חלוקי the skirt of my frock; a. fr.—[Lam. R. to II, 17 explain. אִמְרָתוֹ ib., פורפירא, v. בזע.] *Pl.* (of אוּמְרִיוֹת) אוּמְרִיּוֹת. Neg. XI, 10. Y. M. Kat. I, 80ᵈ bot.; v. זָגַג.—2) trnsf. *object of distinction, decoration* (play on אִמִּירָה II); cmp. חִטִּירְבָּה. Mekh. B'shall., Shirah, s. 3 (ref. to האמרו Deut. XXVI, 17) עשאני וכ׳ He made me (His) decoration (chosen people) &c.; Yalk. Ex. 244 אִמִּירָה.

אִימְרִיָּא* m. (מרי, v. next w.) *rebellion.* Lam. R. to III, 13 (rendering בני אשפתו ibid. 'the children of those thrown down' (into the dung, conquered), Rab explains 'the children of his destruction' (v. אוּפְרְכָא), בני אִימְרִיָּיתוּ the children of rebellion against him. (Editions vary, אימרירה, ריריא .., אמורים &c., v. אִרְמוֹרִים II). [Esth. R. to I, 1ᵇ, independently interpreted, v. אוּכְּרִיפָּא a. אֶמְרוֹרָא.]

אִימְרָנָא* m. (=h. מָרוֹן; v. אִימַּר a. preced.) *rebellion.* בני א׳ *rebels.* R. Hash. 18ᵃ (translating בני מרון Mish.) (all creatures pass before the Lord for receiving their decrees) כבני א׳ like rebels (after surrender brought before a court martial; cmp. Midr. Till. to Ps. XVII, 1, s. v. אפיפסין, a. Y. R. Hash. I, 57ᵇ). [Rashi אמרנא=Syr. אֶמְרוֹנָא 'like young lambs passing singly to be marked for tithes'.]

אִימַּרְתָּא 1) *ewe*, v. אִימַּר.—2) pr. n. f. *Immarta.* Snh. 52ᵇ Im. daughter of Tali (prob. pseudonyms).

אֵימָתַי, אֵימָת (b. h. מָתַי; v. אֵי) *when?* Ḥull. 17ᵃ.—Ber. I, 1, a. fr. מאימתי from what time (of the day)? Shebi. I, 1, a. fr. עד אימתי; ib. II, 1 עד אימת how long (until when)?

אֵימַת ch. 1) *whenever, when.* Targ. Y. Lev. XXIII, 42; a. e. Y. B. Kam. III, 3ᵈ top אי׳ דמתיבון וכ׳ when they quote the Mishnah in support of &c. Ab. Zar. 53ᵇ כל אי׳ דבעינא לה whenever I desire it. Nid. 66ᵃ.—2) also לאֵימַתַי (אֵימָתַי) *when?* Targ. Job. VII, 4.—לא׳ *for what time? until what time?* Targ. O. Ex. VIII, 5; a. e.

אִימְתָא ch.=h. אֵימָה. Targ. O. Ex. XV, 16; a. e.—B. Kam. 28ᵃ; a. e.

אִינְבָּא, v. אִנְבָּא.

***אִינְגַּד** (נגד) *prolong! go further!* Git. 58ª א׳ פוסתא וכ׳ go one page and a half further, (and you will find it). [Rashi: *a little*=אי־נְגַד, v. אי III.]

אִינְגוֹרִין, v. אִנְגָּרוֹן.

אִינְדְּרָא m.=next w.—*Pl.* with suffix of third pers. sing. אִינְדְּרָוֵי. Targ. Ps. CIV, 3 Ms. (ed. אכסדריו). [The verse is variously corrupted and defective.]

אִינְדְּרוֹנָא, v. אִדְּרוֹן.

אִינְדַּרְטִין, v. אֲנְדְּרוֹנִיטִיס.

אִינְדִּי, אִינְדוּ, v. אִידוּ.

אִינוֹ Y. Git. IX, end, 50ᵈ אפי׳ כתב א׳, read סִרְמָנוֹ, v. Bab. ib. 87ᵇ.

אִינוֹמִלִּין (יינו׳, אִינוֹמֶלִין) m. (οἰνόμελι) *wine mixed with honey.* Sabb. XX, 2 (139ᵇ) אי׳ Ar. (ed. אנ׳, var. in Mss. יינמילין, יינמי׳, v. Rabb. D. S. a. l. note 20). Ab. Zar. 30ª defined as a mixture of wine, honey and pepper. Ter. XI, 1 יינומלין Ar. (ed. יינומלים; Ms. M. אנ׳, read אינו׳). Y. Sabb. XIV, 14ᶜ top יינומילין.

אִינִין, אִינוּן pl. of אִידְּךָ, אִידוּ.

***אִינוֹנִיתָא**, Gen. R. s. 29 ר׳ חנינא א׳, a corruption of אינוניא or אנינייא, dialect.=חנינא; cmp. Frankel M'bo p. 64ᵇ with p. 88ª א׳ בן סוסיי ח׳ בר סיסיי. [Our w. omitted in Yalk. Gen. 47, Job 908.]

***אִינְחָתָא** f. (אנח) *sigh, grief.* Targ. II Esth. III, 3. V. אַנְחָתָא.

אִינְטְפְלִינִית אייט׳, Tosef. Kil. V, 25, read with ed. Zuck. אִינְסְפְלִינִית.

אִינִי 1)=אֵין אֲנִי, v. אֵין.—2) אֵין זֶה, v. אֵין I.

אִינִי pr. n. m. *Ini*, an Amora; cmp. אִינְדִּינִי. Cant. R. to VIII, 11. [Koh. R. to IX, 10 ארבי.]

אִינִיבָא, v. אִנְבָּא.

אִינְיָיא pr. n. m. (cmp. אִינִי) *Inya.* Y. Git. I, 43ᵈ (Y. B. Bath. 16ᶜ חיירת). V. next w.

אִינְיָנִי, אִינְדִּינִי (אִינְיָנְיָיא) pr. n. m. *Inyani*, an Amora. Y. Yoma III, 40ᶜ; a. e. Y. [Maas. Sh. IV, 55ª bot. אינייא, seems to be a different person, v. preced. w. a. Frankel M'bo p. 64ᵇ.] V. אינוניתא.

אִינִין, v. אִינֵּךְ.

אִינִישׁ, v. אֱנָשׁ.

אִינָךְ 1) *those*, v. אִירְךָ.—2) *onyx*, v. אָנָךְ.

אִינְמִרְנוֹן, אֶינְמִירִינוֹן m. (a contraction of ἔλαιον μύρινον; cmp. אניגרון as to נ for ל) *unguent scented*

אִימָתִי, אֵימָתַי, v. אֵימַת, אֵימָת.

אִימְּ, אֵימְתָנָא, אֵימְתָן m. (denom. of אימתא) 1) *fear-inspiring, powerful.* Targ. Jud. III, 30.—*Pl.* אֵימְּ, אִימְתָנֵי, אֵימְתָנִין. Targ. Hab. I, 7. Targ. Gen. XIV, 5 (Y. II, אמתניא, h. text אֵימִים).—2) *timid.* Y. Meg. III, 74ª bot. ספרא הוה אימתן וכ׳ (ed. Krot. אימדן, corr. acc.) the school-master was a timid man and but for R. Abbahu that passed by, he would not have cleared the children out of the premises of the Synagogue. [Hebr. form, v. אֵמְתָן.]

אֵין, *Pi.* אִיֵּין (=עִיֵּין, v. next w.) *to look upon, investigate.* B. Bath. 115ª (play on אין) אַיֵּין עליו Ar. (ed. עַיֵּין) investigate his family relations. Kid. 4ª.

אַיִן I m. (√או; cmp. אָוֵן, עַיִן) [b. h. *naught*], *something rounded, decorative.* Koh. R. to III, 12 expl. as נוֹי, ref. to the shape of the human buttock, v. אֶפְרְפִּרוֹן.

אַיִן II, **אַיִן** (b. h. אַי; Nun emphat; cmp. אָן) *where?* (only with pref. מ or ל). לְאַ׳ *whither?* מֵאַ׳ *whence?* Y. Snh. X, 28ᵈ bot; Y. Ḥag. II, 77ª bot. מא׳ ולא׳ whence and whither?—Aboth III, 1. Gen. R. s. 2 מא׳ חרגלים whence art thou coming? i. e. where hast thou been staying?—Y. Snh. X, 28ᵇ top חזית לו מא׳ ללמוד he had (a precedent) to learn from.—Contr. of מן אין: מִנַּיִן, v. מִן.

אַיִן (b. h.; constr. of אַיִן I) *nothing, not.* Ber. 5ª אין עוף אלא וכ׳ *uf* (flight, Job V, 7) means nothing else but &c.; a. v. fr.—אֵינִי, אֵינְךָ *not I* &c. אֵינִי יודע I do not know; do I not know? B. Mets. 97ᵇ; a. fr. Ber. l. c. but the Holy One . . . אֵינוֹ כן is not so; a. fr.—אֵינוֹ דין is it not a legitimate conclusion?, whence *so much the more.* Y. Naz. VI, 55ª; a. v. fr.— . . אין לי אלא . . מניין from this I could only prove . . . ., whence, however, will you deduct . . .? Ḥull. 65ᵇ; a. fr. [Y. Git. IX, end, 50ᵈ אפי׳ כתב אינו read סימנו.]

אֵין I or **אֵן** (Syr.=הֵן, הֵין) *yes, indeed.* Keth. 65ª חדא השתא א׳ וכ׳ now,—yes, but not before. B. Mets. 98ª חדא א׳ בעידן וכ׳ as regards the one (cow)—well, she died &c.; a. fr.—אֵין הֵי=אֵינִי *is it really so? indeed?*, i. e. it cannot be. Ḥull. 96ᵇ ואמר א׳ it cannot be so; for did not R. . . . say &c.? M. Kat. 20ª; a. v. fr.

אִין II, **אֶן** (h. אִם) 1) *if, whether.* Targ. Ps. VII, 4; a. e. [Apocopated: אִי q. v.]—אין תימר (h. אם תאמר) if thou wilt say (argue). Y. Macc. II, 31ᵈ bot.; a. fr.—אין כיני (h. אם כן הוא) if this is (be) the case. Y. Naz. VI, 54ᵈ bot.—Lam. R. introd. end אן את יתיב וכ׳ if thou remainest here, or &c. Koh. R. to X, 5 אן אתת ענתח וכ׳ if the (my dying) time comes first, what of it? and if &c. —2) adv. of interrogation, introducing the alternative, *or.* Targ. Job VI, 6; a. e.

אִינָא c. (cmp. אִינְחוּ), followed by ד־, *he who.* Targ. Prov. XI, 26; a. e. (also אִנָּא ed.).

אִינָב m. (=b. h. עֵנָב q. v.) *berry, an excrescence on the eye.* Tosef. Bekh. IV, 2. [Mish. ib. VI, 2 עֵינָב. Talm. ed. 38ᵃᵇ עצב (corr. acc.).]

with Arabian myrtle. Cant. R. to IV, 14. [Muss. οἶνος μυρίνης; but the context requires an unguent.]

אִינְפּוֹלַי, v. אֲמַפְּלַי.

אִינָקָא m. (ינק) *suckling* (infant or animal); cmp. רִינָקָא. Targ. II Esth. I, 2 דהבא דר׳ א׳ a suckling (kid?) of gold (lying, on the third step, opposite נמרא [not נשרא] the panther; ref. to Is. XI, 6). *Pl.* אֲנָקִין (אֲנְקִין). Ib. (end) בכיין א׳ the sucklings were crying.

אִנְקוֹרָא, אִינְקוֹרָא m. (נקר) *a bird with traces of bites or wounds on its legs;* [*black bird with white spots on its head*, quot. in Rashi; to be read אירנקודי?]. —*Pl.* אִנְקוֹרֵי, אִינְקוֹרֵי. Ḥull. 57ᵃ.

אינקלסיא, v. אנקלסיא.

אִינִישׁ, (אִינָשָׁא, אֵינָשׁ) אִינָשָׁא, אֵינָשׁ אֲנַשׁ m. (אנש, sec. r. of אוּשׁ; h. אֱנוֹשׁ, אִישׁ) *being*, esp. *human being* Dan. II, 10, a. fr. אנש.—Ib. VII, 13 בר א׳ son of man (in Talm. freq. בר נש). Targ. O. Lev. XIII, 2; a. fr.—Y. Snh. VIII, 25ᵃ bot., a. fr. כאי׳ דמר as if one says. Y. Ber. VIII, 12ᵃ bot. אֲנָשָׁא רבא a great man. Shebu. 22ᵇ; a. fr.—*Pl.* אֵינָשֵׁי, const. אֵינָשֵׁי. Targ. O. Gen. VI, 4; a. e.—אֵינָשִׁין, אֵינְשִׁין. Targ. Y. ibid.; a. e.—In Talm. mostly אֵינָשֵׁי *people*. B. Kam. 92ᵇ אמרי א׳ (text רבנן, corr. acc.). Snh. 95ᵇ הדינו דאמרי א׳ (abbr. ה״ד״א) this is what people say, it is a common saying (proverb). Ibid. 103ᵃ; a. v. fr.—Git. 45ᵃ אֵינָשִׁין (our people?).

אנת׳, אינתימרוס pr. n. m. prob. a corrupt. for אַנְטִיפַּטְרוֹס *Antipater*. Targ. II, Esth. III, 1.

אִסּ־, אִיסּ־ a prefix for the formation of (verbal) nouns (Ispeel nouns), affecting the first radical in the same way as the prefix of the Hithpa. or Ithpe.; e. g. from סגי, אִסְתַּגְיוֹת (pl.) *rims;* from שור=סוּר *to walk, stride*, אִיסְתְּוָרָא *ankle*, &c. Before dentals איס and אס interchange with אִיצּ־ and אִצּ־. [Words not found under איס־ must be looked for under אִסּ־ and *vice versa.*]

אִיס* (אס) m. (υἱός) *son.* Ex. R. s. 15, v. אִירְיָאוֹס.

אִיסָא pr. n. m. *Isa*, an Amora, disciple of R. Yoḥanan. Y. Ter. I, 40ᶜ top. V. אִיסִי.

אִיסְגִינְטִירִין, אִיסְגְּנְטִירִין, v. אסגנטירין.

אִיסְדָּא m. *Pl.* אִיסָדֵי (v. סדא, סדיא) *head-side, pillow.* Targ. Gen. XXVIII, 11; a. e.—Ber. 56ᵃ אאיסדן by our head-side.—[Ib. בי סדיא *pillow.*]

אִיסּוּ f.=אָסוּ.

אִסּוֹדָא, אִיסּוֹדָא, pl. אִיסּוֹדֵי m.=יְסוֹדָא. Targ. O. Num. V, 17 ed. Berl.

אִיסְפַּלְטְיָא (אִיסּוֹפּוֹלִיטֵיָא)* f. (ἰσοπολιτεία) *civic rights granted to strangers, isopolity* (v. Sm. Ant. s. v. Civitas). Pesik. R. s. 15 עבדות וגרות בארץ לא להם ועמי אותם ארבע מאות שנה אפילו [על] א׳ שלהם Ar. s. v. פלטיא II (ed. אירספטלים, אירספטלים, corr. acc.) 'slavery and stranger's condition' (indicated Gen. XV, 13) were in a land not theirs (in Egypt), but, 'and they shall afflict them four hundred years' refers even to their isopolity (in Canaan, from the birth of Isaac); Cant. R. to II, 17 באיספטלירה .... (corr. as above.). Gen. R. s. 44; Yalk. Gen. 77 לאספטירא ..... (corr. as above.). Pesik. Haḥod. p. 47ᵇ note 96.

אִיסּוּר m. (אסר) 1) *imprisonment.* Ber. 28ᵇ אין אִיסּוּרוֹ א׳ עולם the imprisonment which he decrees is not everlasting (as he may die and his successor may relieve me). 2)*(=אָסִיר), pl. אִיסּוּרִין *prisoners.* Ex. R. s. 30 he burst the prison open ויהוציא האיסורי (ib. also האִיסָּרִין) and set the prisoners free [prob. to be read אסירין].

אִיסּוּר I pr. n. m. *Issur;* 1) a proselyte. Ab. Zar. 70ᵃ. B. Bath. 149ᵃ.—2) an expert on coins. B. Kam. 99ᵇ bot.

אִיסּוּר II, אִסּוּר m. (אסר; cmp. b. h. אֱסוּר, a. אֵירְסוּר) 1) *band, chain;* trnsf. *social circle.* Succ. 45ᵇ (ref. to Ps. CXVIII, 27) כל השושח א׳ לחג וכ׳ he who creates a circle for the festival with eating and drinking, i. e. social pleasures. [Oth. explan.: he who makes an *addition* to the number of festive days;—hence the popular name of אסרו חג for the day following the festivals.]—2) *prohibition, interdict;* also *the forbidden object.* Y. Ber. I, 3ᵇ bot. דברי תורה יש בהן א׳ וכ׳ the Biblical law contains prohibitions and permissions.—א׳ ערוה *an obstacle to marriage by the existing laws of incest*, e. g. a man prevented from performing a levirate marriage because his late brother's wife is his own wife's sister; &c.—א׳ מצוה *a marriage* (or sexual connection) *permitted in the Torah but forbidden by Rabbinical enactment;*—so called because obedience to the Rabbis is a meritorious act (מצוה); א׳ קדושה *marriage restrictions* incumbent *on priests* on account of their sacred office; (another opinion inverts the last two definitions). Yeb. II, 3 (20ᵃ).—אין א׳ חל על א׳ one prohibition can take no legal hold where another prohibition already exists; i. e. you can punish, or impose sacrificial expiation, only for the first one; e. g. if you eat the meat of an unclean animal which, besides, has not been slaughtered according to ritual (נבלה). Ib. 13ᵇ; a. fr.—Exceptions to this principle (adopted by most authorities) are when the acceding act is: 1) א׳ כּוֹלֵל *a more comprehensive prohibition*, i. e. *having a wider range of prohibited objects*; e. g. the law imposing abstinence from food on the Day of Atonement includes food in general, i. e. food otherwise allowed as well as food forbidden at all times; א׳ מוֹסִיף *a more extensive prohibition*, i. e. *having a wider range of persons concerned;* e. g. the sister of A's wife is forbidden to him (אחות אשתו) but not to his brothers. If, afterwards, his brother B. marries that sister of A.'s wife, she is forbidden in marriage (after B.'s death) to *all* the brothers as a brother's wife, and to A. both as his own living wife's sister and as his late brother's wife (אשת אח);—3) א׳ בַּת אַחַת *a coincidental prohibition*, i. e. two prohibitions *taking effect at the same moment*, e. g. the Day

venient. Num. R. s. 12 two columns of silver which were placed in front of the Ark כמין איסטווה (Cant. R. to I, 11 אִיסְטְוָונִין pl.) forming a kind of balcony; Y. Sot. VIII, 22c תנם לא׳ allow the surplus of three handbreadths (over the space occupied by the Tablets) for the balcony.—Yoma 49a דעבוד מעשה אסטווה Ar. (ed. איצ׳) they (the laymen) served only the purpose of a portico (holding the bowls up to view, v. Pes. I, 5, but not handing them to the altar).—Y. Succ. V, 55a bot., v. דִּרְפְּלִי.—2) (cmp. חֶסֶב, חֶסֵרְבָּה) *something to recline on; couch, seat.* Kid. 70a, (to one using the high-toned קרפיטא q. v.) א׳ דאמרי אינשי call it itst'ba as the people do.—M. Kat. 10b למבני א׳ Ar. a. ed. (Var. as Yoma l. c.) to build a temporary *banqueting place* for guests during the festive week, cmp. אַכְוַרְנָקָא, (Rashi: *stone building*, Ms. Rashi כסא).—*Pl.* אִיצְטַבָּאוֹת (h. form). Ex. R. s. 31 (basilicas).—אִיצְטַבְרֵי (Chald. form). Pes. 65b דמסגי אא׳ they (the priests) walked alongside the walls on balconies (projecting boards made for them that they should not tread on the blood); Y. ib. V, 32c bot. מִסְטַוָּרוֹת. V. מִסְטַוָּה.

אִיסְטַגְלִילִית* f. (Ispe. of סגלל, r. סגל; cmp. סגלגל a. b. h. אֶשְׁכּוֹל) *cluster, a crowded band.* Ber. 51a א׳ של מלאכים Ms. Beth Nath. (Ar. אִסְתַּלְגָּנִית, ed. אִיסְתַּלְגָּנִית. transpose אִיסְתַּלְתַּגְלִית, Ms. M. אירסתגל read אִיסְתַּלְתַּלִית fr. תלתל; v. Rabb. D. S. a. l.) a cluster of angels of destruction.

אִיסְטַגְנִינוּת, אִיסְטַגְנִין, v. אִסְטֵ׳.

אִיסְטַדּוּמוּטָא, v. אִסְטְרוּפּוֹמָטָא.

אִיסְטַדְיָא, אִיסְטַדְיָה &c., v. אִיצְטֵ׳ a. אִסְטַרְיָא.

אִיסְטַדִּין, v. אִיצְטַדִּין a. אִסְטָרִין.

אִיסְטַדִּירָא, v. אִיסְטַרִּירָא.

אִיסְטַהַר pr. n. f. (r. זהר=סהר) *Istahar* (beauty). Yalk. Gen. 44 (a legendary personage).

אִיסְטְוָא I, אִיסְטְוָה, v. אִיסְטַבָּא.

אִיסְטְוָא II, אִסְ׳ (m.?) (Isp. noun of סוּר; cmp. b. h. מַסְוֶה, סוּת) *cover, blanket, (coarse) cloak.* Y. Maas. Sh. IV, 55b א׳ דהחוא גברא אית ביה—מרקנן (ed. Krot. בָּה . . . מקרעין . . . *rents*) this man's (thy) blanket has twelve patches (Lam. R. to I, 1 חד כותאי, 1 has מרדעא).

אִיסְטְוָה v. supra.

אִיסְטְוָונָא m. (v. אִיסְטַבָּא) *a balcony* (h. עֲלִיָּה). Targ. II Kings XI, 14; II Chron. XXXIV, 31, a. e. גֵּיהּ .... the balcony (of his palace).

אִצְ׳, אִיצְ׳, אִסְ׳, אִיסְטְוָא, אִיסְטְוָנִית (v. אִיסְטַבָּא) *a system of colonnades, colonnade with double rows, basilica* (v. Sm. Ant. s. v. Basilica). Pes. 13b א׳ היתה נקראת (the *itst'ba* of the Temple being of double rows) was called *ist'vanith,* v. אִסְטְוִי, אִסְטְוִיו. Ohol. XVIII, 9 (ed. גִּיוֹת . . . pl.). Tosef. Sabb. I, 4; a. fr.—*Pl.* אִיסְטְוָונִיּוֹת. Ohol. l. c., v. supra.—Tanh. Mishp. 14 (ed. Bub. 6 אירסטרין corr. acc.). Tosef. Oh. XVIII, 12 אִיסְטְוָנוֹת (prob. incorr.).

of Atonement coinciding with the Sabbath day, in which case the restrictions connected with each take effect at the same time (night-fall); 4) א׳ חָמוּר *a heavier prohibition,* i. e. a prohibition *imposing larger restrictions,* e. g. the law prohibiting *any* profitable use of a thing (א׳ הנאה), compared to the lighter prohibition, א׳ קַל, not to eat or drink a thing (v. infra). Yeb. 32b sq; Shebu. 24ab; Ḥull. 101a sq; Kerith. 14b.—א׳ תורה *a Biblical prohibitory law;* א׳ דרבנן *a Rabbinical prohibitory enactment.*—א׳ לאו *a prohibition expressed in the Law by a plain* (לֹא) 'thou shalt not', without defining the penalty, in which case the latter consists of thirty nine lashes (v. מַלְקוּת).—א׳ כרת *a prohibition to which the Bible attaches the penalty of excision* (by the hand of God).—א׳ מיתה a prohibition the transgression of which the Bible punishes with death (execution).—א׳ אכילה *the law not to eat* (meat boiled with milk); א׳ הנאה *not to make any use* (of it, as selling &c.); א׳ בישול *not to boil* (meat with milk). Ḥull. 115b; a. fr.—א׳ במות, v. בָּמָה.—*Pl.* אִיסּוּרִין. Ḥull. 98a sq. כל א׳ שבתורה (בטלין) בששים all things Biblically forbidden are neutralized if mixed with a quantity sixty times as large; ib. במאה—in a quantity one hundred times as large; a. fr.

אִיסּוּרָא, אִסּוּרָא, אִסּוּרָא I, ch. 1) as the preced. 1), *band.* Targ. Ezek. III, 25.—*Pl.* אִיסּוּרִין. Targ. ib. XVI, 4 (bandages).—2) as the preced. 2). Ḥull. 9b; a. fr.—B. Bath. 92b כי אזלינן בתר רובא בא׳ בממונא לא we follow the majority principle (that a doubtful thing is presumed to have the legal status of the majority of its class) only in *ritual questions,* but not in civil law.—א׳ עבד to commit a crime, euphem. for *prostitution,* &c. Ab. Zar. 18a. Git. 38a.—*Pl.* אִסּוּרֵי. Sabb. 60b בבלאי שרי א׳ a Babylonian permitter of forbidden things (R. Ḥiya).—Nid. 24b, a. fr. חלכתא כרב בא׳ Rab is the adopted authority in ritual law. [Kid. 12a זול איסורי &c. read אִיסָּרֵי; v. אִיסָּר.]

אִיסּוּרָא II m. (יסר) *chastisement.* *Pl.* אִיסּוּרִין. Targ. Koh. III, 10. Targ. Jer. XXX, 11 (Var. יסורין).

אִסּוּרְדָּא, pl. אִסּוּרְדָּתָא, v. אִסְטְרַדְיָא.

אִסְטְ־, v. אִיסְ־. For words under אסט־ not found here below, v. אסט־, ארצט־, אצט־.

אִצְ׳, אִיצְ׳, אִסְ׳, אִיסְטְוָא, אִיסְטַבָּא [also ה־, a. with one ו] m. (Ispe. noun of סב, סבב=h. אִיסְתֵּיב q. v., b. h. מֶסֶב; v. אִיסְ־) *a surrounding, attachment,* whence 1) *balcony, colonnade, portico* (also *an independent colonnade*), esp. הָאִ׳ the Itst'ba (Ist'ba) *the Temple portico.* Pes. I, 5 (11b) על גג האיצ׳ Ms. M. (Bab. ed. incorr. גב, Var. אִסְטְוָה, v. Rabb. D. S. a. l. note). Ib. 13b one recited על גב on top (inside) . . . ., say על גג האי on the roof of the Its. (so as to expose it to public view). Y. Sabb. I, 2d bot. איצ׳ שלפני העמודים וכ׳ אירסטוה; Bab. 7a a balcony in front of the columns (projecting into the street, used as a stand for dealers, v. אִיסְטֵיב). Ib. דוקא א׳ דלא ניחא תשמישיה Ms. M. (ed. א׳ הוא דלא) only the colonnade the use of which for passers by is not con-

אִיסְטַוּרָא, v. אִיסְתְּוָרָא.

אִיסְטַוְיִט, v. סוּט ch.

אִיסְטוֹלִי, אִיסְטוֹלִין, v. אִסְטְלִי.

אִיסְטַוְנוֹת, v. אִיסְטְוָונִית.

אִיסְטוֹפִיטָא, v. אֶטְמִידִטוֹן.

אִיסְטַטְיוֹן* (**אִישְׁטַטְיוֹן**) m. (στατίων, statio, v. Harper's Lat. Dict. 1882 s. v. Statio II, B, 4) *seat of the fiscal officers in the Roman provinces*, also *the staff of officers*. Gen. R. s. 66 (play on *Shulamith* Cant. VII, 1) the people of Israel שמשלמת אִיסְטַטְיוֹנוֹ של עולם וכ׳ that preserves the (divine) government of the world complete (filling the vacancies) both in this world &c. Cant. R. to l. c. אִיסְטַטְיוֹנִרִין, read אִיסְטַטְיוֹנָרִין (stationarii) the number of officers (of the divine government). Cmp. צַדִּיק. V. סְטַטְיוֹנָר.

אִיסְטַטְיוֹנִרִין, v. אִיסְטַטְיוֹן.

אִיסְטַטְוִית, v. אִסְטַנִית.

אִיסְטַטְנִית* f. (Ispa. of סטן) *querulous.—Pl.* אִיסְטַטְנִיּוֹת. Gen. R. s. 45. [Deut. R. s. 6 אִיסְטַסְנִיּוֹת, אִיסְטַמְנִיּוֹת; Ar. סְטִיסָאנוֹת, denom. of סִיס, סוּסְיָא, *scratching like a bird;* v. Gen. R. l. c. quot. s. v. חָמַס, a. Ḥull. 62ª s. v. סְנוּנִית.] V. אִסְטַנִית.

אִיסְטֵיב, אִסְ׳ m. (Isp. n. of סב in סבב; cmp. b. h. מוֹסָב, מַסֵּב) *an extension around the house* (gen. with a stone bench) *used as workshop or dealer's shop, portico, colonnade* (cmp. מִסְטוֹבָא). Y. B. Bath. II, beg. 13ᵇ top, R.—drove a pastry dealer מא׳ לא׳ from portico to portico (it being private ground). Ib. III, end, 14ᵇ a window שהיא פתוחה לא׳ וכ׳ opening towards a porch is made only for letting light in. V. אִיסְטַבָּא.

אִיסְטֵיו, אִסְ׳ m. (v. preced., a. אִיסְטַבָּא) *colonnade*. Y. Succ. V, 55ª bot.; Y. Taan. III, 66ᵈ bot.; v. סְטֵיו.

אִיסְטִיוּט, v. סוּט.

אִיסְטִיוֹת Y. Ab. Zar. II. 42ª bot.. v. אִסְטַגִּיוֹת.

אִיסְטִימִית, v. אִסְטַנִית.

אִיסְטְיָא pr. n. m. *Istya*. Y. Yeb. I, 2ᶜ.

אִיסְטִילִין* Midr. Sam. ch. XI, v. אִסְטְלִי.

אִיסְטִית, אִיסְטִיס Ex. R. s. 15, read אִיסְטֵיב; cmp. Tanḥ. Ḥayé, 3 אִיצְטְבָא.

אִיסָּטִיס, אִסְטִיס (**סָטִיס**) f. (ἰσάτις, isatis tinctoria) *a plant producing a deep blue dye, woad*. Shebi. VII, 1. Y. ib. 37ᵇ אסטים (corr. acc.). B. Kam. 101ᵇ אס׳ Ar. (ed. סטים, סטים; corr. acc.). Meg. IV, 7; a. fr.

אִיסְטִיסִית, v. אִסְטַנִית.

אִיסְטִירְטִיגוֹס Midr. Till. to Ps. XVII, beg. כמין א׳ read אִיסְפַּרְגִּיס, v. סְפַּרְגִּיס. [V. אִסְטַרְטִיגוֹס.]

אִיסְטִית Ex. R. s. 15, read אִיסְטֵיב, v. אִיסְטִיס.

אִיסְטְמָא, אִצְטְמָא f. 1) (h. צַמָּה; Ispe. of √צם) *something restraining* (the hair from flying), *band, chaplet* (of woolen and other stuff). Sabb. 57ᵇ (Ms. M. אצ׳); v. בְּוִרְוִנָּא. Tosef. ib. IV, 7, Kil. V, 26.—2) *steel*, v. אִסְטָמָא.

אִיסְטְמָאת* Ms. M. איסתמי מיתי, Ar. אסטמיתיה, Ms. O. איסתמיתה, some ed. איסטמה, a word in a charm formula (apparently a fictitious denom. of סמי). Sabb. 67ª.

אִיסְטְנִינוֹתִיא, v. אִסְטַנִינֵי.

אִיסְטְנִיס m. *delicate*, v. אִיסְתְּנִיס.

אִיסְטַנִית, אִיסְטַסְנִית, v. אִסְטַנִית.

אִיסְטְפוּנִין, v. next w.

אִיסְטַפְנִינֵי, אִיסְטַפְלִינִין (**אִיסְתַּפְנִינֵי**) m. pl. (σταφυλῖνος, οι, Syr. אסטפלינין P. Sm. 301, prob. of Semit. orig., rad. טפל) *a kind of carrot, parsnip*. Y. Maasr. II, end, 50ª bot. Y. Ḥall. IV, 60ª top אִיסְתַּ׳. Ib. אסטנינותיא read אסטפנינתיה his parsnip. Y. Kil. I, 27ª bot. אסטפלינון R. Sims. to Kil. I, 4 (ed. corrupt). Tosef. Ukts. I, 1 אסטפונין.

אִיסְטְרָא, v. אִיסְתְּרָא.

אִיצְ׳, אִצְ׳, אִסְ׳, אִיסְטְרוֹבְלָא, אִיסְטְרוֹבִיל m. (στρόβιλος) 1) *cone*, also *kernel of the stone pine*, (nux pinea).—*Pl.* אִיסְטְרוֹבִילִין, אִסְטְרוֹבְלִין &c. Ab. Zar. I, 5 (13ᵇ sq.); defined ibid. *fruit of the cedar* (stone pine); a. fr. Pesik. R. s. 10 אסטרובלית (read לִים— or לוֹת—).—2) (v. Sm. Ant. s. v. Mola) *the cone* or *lower millstone* (which is immovable, hence included in the sale of the house). B. Bath. IV, 3. Zabim IV, 2.—*Pl.* אִסְטְרוֹבְלִין, אִיסְטְרוֹבִילֵי &c. Gen. R. s. 28; a. e. Keth. 69ª Ar. (ed. more correctly בל . . . . ., sing.).

אִיסְטְרוֹבִילוֹס pr. n. m. *Istrobilos* (v. preced.; but prob. a corrupt. of אֲרִיסְטוֹבּוּלוֹס). Y. Kil. IX, 32ᶜ bot. (Y. Keth. XII, 35ᵇ איסטריבוליא, corr. acc.).

אִיסְטְרוֹגֵי m. pl., a. corrupt. of אִיסְטַרְטֵיגֵי, v. אִסְטַ׳.

אִיסְטְרוֹלוֹגוֹס and deriv., v. אִסְ׳. [Koh. R. to I, 14, read לוֹגִיסְטַס.]

אִיסְטְרְטְמִי Cant. R. to VII, 9, defining גרבריא Dan. III, 2, read אִיסְטְרַטִילַטֵי, v. אִסְ׳.

אִיסְטְרִיא, Men. 103ᵇ, v. אִסְטְרַטָא a. אִסְטַרְיָא.

אִיסְטְרִיבוֹלִיא, v. אִיסְטְרוֹבִילוֹס.

אִיצְ׳, אִיסְתְּ׳, אִיסְטַדְיוֹרָא* (**אִיסְטְרִידָא**) m. (Ispe. of סרד, cmp. סְרִיד, סַרְדָּא &c.) *net-work*, esp.

אִיסְפַלָנִית(א), אִיספלִיטוֹן, אִיספלִידָא, אִיסְפַמְיָא, v. אִסְפ׳.

אִיסְפַנְדַמְנוֹס m. (σφενδάμνος) *maple-tree.* Tanḥ. T'rumah, 9 אספו נרמוז ed. (Ar. אספינדמון; corr. acc.) *Tidhar* (Is. LX, 13) means &c.

אִיסְפַקָא* m. (ספק) prop. *feeder, supplier*, hence *vessel in which wine is put on the table* (amphora). Targ. O. Ex. XVI, 33 Ar. (ed. צלוחית). Git. 14ᵃ. Cmp. סְפַק.

אִיספקאות, v. אִסְקָפָא.

אִיסְפַקְלָטוֹר, סְפִיקְלָטוֹר m. (speculator, spiculator) *arm-bearer*, esp. *guardsman* of the Roman Emperor; mostly *executioner, torturer* (v. D. C. s. v.). Sabb. 108ᵃ. Num. R. s. 19. Lev. R. *s.* 26 ספ׳. Lam. R. to II, 1. V. סְפִיקוּלָא.

אִיסְפַקְלָטוֹרָא, סְפוּקְלָטוֹרָא ch. same. *Pl.* רַיָא.., רֵי ... Targ. II Esth. V, 2. Targ. Y. Gen. XXXVII, 36.

אִיסְפַקְלַרְיָא, v. אִסְפ׳.

אִיספקסיטין*, read אוּפַסַרְטִיטַס m. (ὑψαρτυτής) *cook.* Esth. R. to I, 14, read חא׳ של כולם (מבוכן=*preparing*).

אִיספקרפסטי, v. אִסְקַפַסְטֵי.

אִסְפַּ׳, אִיסְפַרְגוֹס m. (ἀσπάραγος) 1) *asparagus*, also *shoots of cabbage*, like asparagus in form. Ned. VI, 10 if one vows abstinence from cabbage אסור בא׳ he is forbidden to eat asparagus (the latter being considered a species of the genus 'cabbage'). Tosef. Dem. IV, 5 לקנב את הא׳ שבו to cut off the stalks thereon (and throw the remainder away).—2) *asparagus, a beverage* of wine or beer with asparagus. Ber. 51ᵃ. Pes. 110ᵇ. Kid. 70ᵃ אר׳ דקריוה וכ׳ aspar. as the educated call (the morning drink). [Yalk. Gen. 34 אירפרגוס read אִיסְפַּרְגִּיס (σφραγίς) *seal*, v. סְפַּרְגִּיס.]

אִיסְפַרְגַל (אספרלג) m. (Arab. safar-ǧel) *isp-argal*, name of a fruit (called Persæa, Περσαία), *plum;* others: *quince.*—*Pl.* אִיסְפַּרְגִּילִין. Y. Maasr. I, 48ᵈ bot.; Y. Kil. I, 27ᵃ, explain. פרישין=persæa. V. Löw Pfl. pp. 144, 289, a. Sm. Ant. s. v. *Persæa.*

אִיסְפַּרְקְמִי (איספרמקי), v. אִסְפ׳.

אִיספרנמין, Tanḥ. ed. Bub. T'rumah. 9, v. אִיסְפַּנְדַמְנוֹס.

אִיסְפַּתְרִין, v. אִסְפ׳.

אִיסָק pr. n. m. *Isak.* B. Mets. 39ᵇ Mari ben I. (v. Rabb. D. S. a. l.); Keth. 27ᵇ.

אִיסקבמיריי, v. אִיסקרִיטוֹרִי.

אִיסְקוּדְרֵי, v. אִיסְקוּנְדְרֵי.

אִיסְקוּזִית (אִיסְקוּזִית)* f. (Isp. of קוץ=קוּץ; cmp. קְזוּזוֹת) *cutting*, trnsf. *fate, doom;* cmp. גְּזֵרָה. Esth. R.

rigging, sail-yard, sails. [If the vers. אִסְתְּדִירָא, אִיסְטַדִירָא, v. Rabb. D. S. to Sabb. 111ᵇ note 2, be correct, it must be derived from סדר; cmp. b. h. סְדֵרָה.] Sabb. 111ᵇ קטרא דקטרי באר׳ the loop which they make when attaching the sail to the rigging. Ib. ודאר׳ גופה and the (permanent) knots in the rigging or ropes.

אִיסטְרִיפּוּמטָא, v. אִסְטְרוּפּוּמְטָא.

אִיסְטַרְכִין* m. pl. (Ispe. of סרך; cmp. b. h. שְׂרוֹךְ) *plaited chords*, as a collect. noun fem. *a girdle of strips of cloth* (used by washers). Y. B. Kam. X, end, 7ᶜ הוה עביד ליה חדא א׳ וכ׳ used to make for himself one girdle of one kind of wool (so as not to be suspected of using strips of the cloths given him for washing).

אִיסִי pr. n. m. *Isi*, abbr. of Joseph (v. Yoma 52ᵇ הוא יוסף הוא א׳), esp. known: I. b. Y'hudah, an Amora; (v. Frankel M'bo, p. 100ᵇ). Ḥull. 115ᵇ; a. fr.

אִיסִיפקאות, v. אִסְקָפָא.

אִיסְכוֹלִי, v. אִסְ׳.

אִיסְכוֹלַסְטִיקָא, אִסְ׳ m. (σχολαστικός, *scholasticus;* S.; D. C.) *scholasticus=causidicus, advocate, pleader.* Y. Ber. IV, 7ᵈ; cmp. Gen. R. s. 64, end, אסקולסטיכא דאורייתא Ar. (trnsp. כ a. ק; ed. ארכילוסטקיא; corr. acc.) pleader in behalf of the Jewish law.—*Pl.* אִיסְכוֹלַסְטִיקִי. Cant. R. to VII, 9 אירסכלוסקי, corr. acc.—אִיסְכוֹלַסְטִיקִין Ex. R. s. 43 כקתדרה של אסט׳ (corr. acc., כ mistaken for ט) like the pulpit of the scholastici. [Also written סְכוֹ׳.]

אִיסְכוּפִיד pr. n. pl. א׳ דשילה *Iskufia, near Shiloh.* Y. Meg. I, 72ᵈ top, expl. תאנת שלה Josh. XVI, 6 (σκοπιά; cmp. Zeb. 118ᵇ, as quot. in Yalk. Deut. 881).

אִיסכלא, v. אַסְכ׳ a. אִסְ׳.

אִיסכלוסקי, v. אִיסְכוֹלַסְטִיקָא.

אִיסְמָטָא* f. (=סְמָטָא q. v.; שמט=סמט) *recess of the market place, alley.* Y. Ber. III, 6ᶜ bot.

אִיסניא* Gen. R. s. 37, v. אוסיא.

אִיספר, Tanḥ. T'rumah, 9 א׳ נרמוז, v. אִיסְפַּנְדַמְנוֹס.

אִיספרטיקוס read אִיפַּטִיקוֹס.

אִיספוסין, v. איפופסין.

אִיספטליח, אִיספטיח, אִיספטיא, v. אִיסוֹפּוֹלִיטָנְיָא.

אִיספטר, v. אִסְפַּתְר׳.

אִיספי Tanḥ. T'rumah, 9, v. איספו.

אִיספימין Yalk. Ps. 808, v. אִיסְפִּירִיטִין.

אִיספיסריאון*, קומיס א׳, Lev. R. s. 5, read אוּפַסְרִיאוּ (ὀψαρίου)=*comes annonæ;* v. D. C. s. v. Comes.

אִיסָרָא II m. (v. סַר) *prince, angel, genius.* Pes. 111[b] א׳ דמזוני וכ׳ (Ms. M. שרא, read שרא; v. Rabb. D. S. a. l.) the genius appointed over sustenance is named *Cleanliness.* Ib. א׳ דצניותא וכ׳ (in Ms. our w. omitted) the genius of want is named *Filth.* Yoma 77[a] א׳ דפרסי Ms. M. (ed. שרא, in a passage omitted in many editions, v. Rabb. D. S. a. l.) the genius of the Persians (Pharsees).

אִיסָרְטָא m. (strata) *street*, v. אִסְרָטָא.

***אִיסָרְטָת** f. same. Y. B. Bath. VIII, 16[c] top אינה תרא א׳ that is not the proper way (=לא זו הדרך), i. e. it is inconsistent that the same formula should be illegal in the case of a letter of divorce, and legal in the case of a donation. Y. Gitt. VII, 48[d] אינה איסרתה (corr. acc., and supplement acc. to Y. B. Bath. l. c.).

***איסרטוס** Y. B. Mets. II, 8[c] מאילין דא׳, read דְּנִיסְטֵיס, v. דְּנִיסְטֵיס.

***אִיסָרְטִין** m. pl. (=אסטרטין, pl. of στρατός) *band* or *body of men.* Gen. R. s. 87 א׳ של נואפים (Ar. אסרטין) bands of adulterers; א׳ של רוצחים bands of murderers; (Yalk. Gen. 145 איסטר׳).

איסרקא, v. אִסְרָטָא.

אִיסָרָתָא, v. אִיסְרָא I.

איסרתת Y. Gitt. VII, 48[d], v. אִיסְרָטָת.

אִיסְתּוּרָא, אִיסְטוּרָא, אִיסְתּוּירָא, אִיסְתּוּרָא m. (Ithpe. or Ispe. of שָׁוַר=סָוַר *to leap, stride;* b. h. אֲשׁוּר; cmp. אִסְפָּרְטָא) *ankle, foot-step.* Targ. Job XXIII, 11; a. e. Yeb. 103[a]; Arakh. 19[b] תאר אר׳ עד ארעא נחית (Ar. אסתור) what is called *ist'vira* (*ankle*, in an anatomical sense) goes down to the ground (the entire length of the foot from the ankle). Men. 33[a], דעבידא כי אר׳ a door turning horizontally like the foot from the ankle.—*Pl.* אִיסְתְּוָרִין, רֵי . . . . Targ. Koh. XII, 5; a. fr. Cmp. אֲתוּרֵי.

***איסתוננסין** Y. Maas. Sh. V, 56[b] top תלת׳ א׳ וכ׳, read תלתא סִיטוֹנְיסִין (pl. of σιτώνης) three *corn-dealers* upon whose estimates he redeemed the second tithes.

אִוסְתַּוְרָא, v. אִיסְתַּוְרָא.

אִיצְטְרָא, אִיסְטְרָא, אִסְ׳, אִיסְתִּירָא m. (contr. of אסתרא &c., r. סחר, צדר; cmp. a. אִסְתַּחַר) 1) *a silver coin*, (with זוזא or פשישא, or sub. זוזא &c.) equal to a common (provincial) *Sela*, or *half a Zuz.* Keth. 64[a]; Gitt. 45[b], v. טרפעיקא. B. Mets. 102[b]. Bekh. 49[b] א׳ סורסיא Syriac Istira (v. Zuckerm. Talm. Münz. p. 27). Kidd. 11[b].—*Pl.* אִיסְתִּירֵי Gitt. 14[a] א׳ זוזי. Hull. 44[b] א׳ פשיטי.—Ib. 105[a]. 2) *Hebr. pl.* אִיצְטְרָאוֹת. Tosef. Shek. II, 4 א׳ של זהב (Var. אִיסְטְרָאוֹת) *gold coins* (*staters*). Y. ib. III, 47[c] איצטלי (corr. acc.). [Targ. II Esth. II, 7 יונית אִיסְתִּירָא, a gloss to ככב נגהא, v. אִסְתַּחַר, confounding our w. with ἀστήρ.]

אִיסְתַּלְגִּינִית, איסתלגנית, v. אִיסְטַגְלִילִית.

to I, 14 (Ar. ed. Koh. ית . . .). [Levy Talm. Dict. s. v. אִסְקוּזוֹת, quotes מתוקנות . . . . הדו א׳, pl.]

איסקומדרי, v. next w.

סְקוּנְדְּרֵי, אִסְ׳, אִיסְקוּנְדְּרֵי m. pl. (Pers. iskodâr, ἀσκάνδης, σαγγάνδης, ἀστάδης; v. Perles Et. St. p. 113) prop. *despatch-bearers*, name of a game, *a kind of chess.* Kidd. 21[b] באר׳ אטללתו Ar. (Var. Ar. בסק׳; ed. איסקומדרי) you must have played at *iskundré* (instead of studying). Shebu. 29[a] דילמא איס׳ וכ׳ (Ms. M. איסקודרי) perhaps he gave them checkers (tokens in game) and passed them for Zuzé. Ned. 25[a]. Cmp. איסקרנדה.

אִוסְקוּפָּא, אִוסְקוּפָּה, אִיסְקוּפָּא, v. אִסְ׳.

אִיסְקוֹרְטְיָא f. (scortea) *leather-coat.* Ned. 55[b]. V. סְקוֹרְטָא.

אִוסְקְרָא, v. אִסְקְרָא.

איסקריטורי, read אִיסְקְרִיטָרֵי m. pl. (σηκρητάριοι, secretarii) *the sovereign's private secretaries* (Asecretis, v. D. C. Gr. a. Lat. s. v.). Y. Keth. XII, 35[b]; Y. Kil. IX, 32[c] איסקבטרריי (corr. acc.).

אִיסְקְרִימִין, אִיסְקְרִימֵי, v. אִסְ׳.

***איסקרנדה** m. (corrupt. of אִיסְקוּדְרָא, Pers. iskodâr; Koh. Ar.; v. אִיסְקוּנְדְּרֵי) *courier.* Y. Ab. Zar. I, 39[d] top יהב תרתין וכ׳ he gave two pounds of pepper to a courier (to go to Tyre), and he (the courier) went up and found &c.

אִיסָר m. (contr. of איסתרא, cmp. איסתורא, an adapt. of assarius=as) *As*, a Roman coin, usu. 1/24 of a Denar (v. Zuckerm. Talm. Gew. p. 22 sq.), called א׳ האיטלקי *Italian As.* Kidd. I, 1; a. fr.—Y. ibid. I, 58[d] תא׳ אחד מכ״ד וכ׳ the As is 1/24 of the silver Denar.—Trnsf. *coin.* Taan. 19[b] מדלית א׳ because there was a scarcity of coin.—*Pl.* אִיסָרִין. Y. Maas. Sh. IV, 55[b] top.—*Chald.* Kidd. 12[a] איסורי read אִיסָרֵי. [Gen. R. s. 42 א׳ לשם אלסר the Assar received its name from Elasar (Gen. XIV, 1), comment.; v. however next w.]

אִיסָר m. (b. h. אֱסָר, אֲסַר) prop. *band*, hence *vow of abstinence*, (cmp. איסור). Y. Ned. I, beg. 36[c].—*Pl.* אִיסָרוֹת, אִיסָרִין, אֱסָרִין. Ibid. אין לוקין על הא׳ the punishment of lashes is not applied for breaking vows. Y. Yeb. XIII, 13[d] אסורות (corr. acc.). Y. Ned. I, 36[d] top. [אִיסָר *prisoner*, v. אֱסוּר.] [Gen. R. s. 42 א׳ לשם אלסר bands (chains) forged for Elasar, v. preced.]

אִיסַר ch. same; 1) *band, chain. Pl.* אִיסָרִין. Targ. Jud. XV, 14.—2) *vow.* Targ. O. Num. XXX, 3 (Y. אִיסָרָא); a. e.—*Pl.* אִיסָרֵי, אֱסָרֵי. Targ. O. Num. XXX, 5; a. e.—[Targ. Ps. II, 3 אֱסָרָתָא (some ed. אֲסָרוּ), v. next w.]

אִיסָרָא I 1) m., v. preced.—2) אֵיסָרָא, אִיסָרָא; אֲסָרָתָא f. *bundle, bunch, sheaf.* Targ. Y. Num. XIX, 18. Targ. O. Gen. XXXVII, 7; a. e.—*Pl.* אִיסָרָן, אִיסָרָתָא. Ibid. (ed. also אֵסָרָא, אֲסָרְתָא). אֱסָרָתָא Targ. Ps. II, 3 (some ed. אֲסָרוּ) *chains;* v. preced.

אִיסְתָּנָא, v. אִסְ׳.

אִיסְתַּנְדְּרָא, v. אִסְטַנְדְּרָא.

אִיסְתְּנִיס, אִיסְטְנִיס, אִסְ׳ m. (נס, Saf. סניס, Ithpe. אִיסְתְּ׳, Ispe. אִיסְטְ׳; cmp. אִיתְנִיס; cmp. אִשְׁתְּמוֹדַע as to Ishtafel) *of feeble health, delicate, fastidious in diet.* Yoma III, 5 אִיסְתְּ׳ Ms. a. Ar. (v. Rabb. D. S. a. l., note 10; Bab. ed. mostly אִיסְטְ׳). Pes. 108a. Snh. 100b (opp. דעתו יפה not choicy); a. fr.—*Pl.* אִיסְתְּנִיסִים &c. Gen. R. s. 11 Ar. (ed. אִיסְטְ׳). Lam. R. to IV, 2 סרח . . . . (read סְרִים . . . .).—*Chald.* Targ. Job VI, 7 ed. אִסְתְּ׳ (Ms. אִסְטְ׳). [Cmp. b. h. נָסַס, ch. נְסִיס.]

אִיסְטְ׳, אִיסְתְּנִיסִיה, v. preced.

אִיסְתַּפְנִינִי, v. אִיסְטַ׳.

אִיסְתְּרוֹקְנִיוֹת, v. אִסְ׳.

אִיסְתְּרְטִיגִין read אִיסְטְרְ׳, v. אִסְטַרְטֵיג a. foll.

אִיפְאנוּמָא Yalk. Ex. 167, v. אִיפּוּמְנִימָא.

אִיפָּה I Sifra Sh'mini ch. VII, Par. 6, v. חֵיפָה II.

***אִיפָּה** II f. (cmp. אוֹפִי) *character, disposition, temper.* Ex. R. s. 40 (play on אֵיפָה Job XXXVIII, 4) הא׳ שלך וכ׳ where was thy predestined temper suspended? (on which limb of Adam's head, hair &c.?, v. preceding passage ibid.). Ib. אֵיפָתָךְ.

אֵיפָה III f. (b. h.; אפה) [batch], *Ephah*, a dry measure. Sifré Deut. 294, both a small as well as a large Ephah קרויה א׳ is named Ephah.—Men. 45b top אֵיפָתָן the Ephah belonging to the sacrifices; a. fr.—*Pl.* אֵיפוֹת. Ibid.

***אִיפוֹטוֹנְקְרִיק**, Pesik. R. s. 26, א׳ הינטין; ed. Lemb. אפוטונטריק לינטין, ed. Friedm. לינטין, read מַפַּלְטִין טְרִיקְלִין וְקִיטוֹן than the palace (with) triclinium and bed-chamber wherein I dwell.

אִיפּוֹמְטִיקוֹס, v. אִיפַּטְרִיקוֹס.

אִיפּוּכִי, v. אַפּוּ׳.

אִיפּוֹלִין, v. אֲפוּלִים.

אִיפּוּמָא m. (v. פּוּמָא) *mouth, orifice*, esp. *sky-light* (impluvium). Erub. 100a דחוה סליק בא׳ Ms. M. (ed. והוה) (a palm-tree) which grew up through the impluvium. Kidd. 81a. Ḥull. 51a.

אִיפּוּמְטָא, v. next w.

אִיפּוּמְנִימָא, אִיפּוּמְטָא, אִיפּוּמְנִיטָא (Mus.), ***אִיפּוּמְנִימָא, אִיפּוּמְ׳** &c. (read: אִיפִּיטִימָא) m. pl. (ἐπιτίμια, τὰ) *the imposed penalty, sentence.* Deut. R. s. 2; Yalk. Gen. 77; Ex. 167. [Mus. reads נקריה sing. fem.=ἐπιτιμία.]

***אִיפּוֹס** m. (אפס, √אפ, cmp. אבוס) *fodder, feed.* *Pl.* אִיפּוּסִין. Midr. Till. to Ps. LXXVIII, 52 אין מתקנין אִיפּוּסָן . . . their feed is not prepared for them; (Ex. R. s. 24, in a passage otherwise miscopied, אפוטרקון).

אִיפּוֹפּוֹדִין, v. אִפּוֹ׳.

אִיפּוּפּוּרִין, v. אִפּוּפּוֹדִין, אִפּוּפְּסִין a. אֲפִיפְּיוֹן.

***אִיפּוֹפַּי** *ĕfofé*, a disguise of *ĕlohé* (אֱלֹהֵי); cmp. אֲלִירְקִי, אֲשְׁקוּפְקָה. Y. Ned. XI, 42c top, how did you swear? He said, 'I swore Efofé Yisrael' (for, *By the God of Israel*), 'I will not enter my house'. He replied, (you said) *Efofé Yisrael*, ולא עללת לביתיך (not עללה) and on that account you would not enter your house?

אִיפּוּפְּסִיס, אִיפּוּפְּסִין, אִיפּוּפְּסִים, אִיפּוּפִּיס, v. אִפּוּפְּסִין.

אִיפּוּרְיָא, read אִוּ׳, v. אֲפוּרְיָא.

אִיפּוּרְיָא, v. אַפְּרָיָן.

***אִיפּוֹתּוֹרוֹס** f. (ἱπποθόρος, sub. νόμος, שירת) *a tune played to mares on being covered.* Cant. R. to I, 9 (being asked why they rushed into the water, the horses said) א׳ נעשית לכם ביום (ed. אִיפְּתוּסִים, אִיפְּתוּסִים, אפ׳ corr. acc.) a hippothoros is prepared for you in the Sea (a satire on Egyptian lasciviousness).

אִיפְּטָא, אֶפְטָא (ἑπτά) *seven.* Gen. R. s. 14, beg.; a. e. V. אִירְטָא.

אִיפְּטְרִיאָה, אִיפְּטְרִיאָת (אֶפְטְרִיָא) f. (ὑπατεία) prop. *Roman consulship, consulate*, in gen. *era*, dating from accession to government or an other important event. Lev. R. s. 36 נמנה בא׳ של מלכים (Ahaz) was counted under the era of kings (under whom Isaiah prophesied). Num. R. beg. איזה יום—ואיזה א׳ what day, month, year and era (from the exodus from Egypt.). Pesik. Baḥod. p. 104a חדו מונין א׳ וכ׳ count ye a new era from my son's redemption. Ib. Haḥod. p. 52b sq. he wrote her marriage contract וכתב לה א׳ in which he stated the era of his government.

אִיפְּטְרִיקוֹס (incorr. אִיפּוֹט׳, אִיפְּרִיט׳) m. (ὑπατικός) *consularis, Emperor's delegate, viceroy.* Mekh. B'shall. Amalek, 2, א׳ מבטל וכ׳ the Hypaticus annuls it over his (the Hegemon's) hand (ignoring his authority).—*Pl.* אִיפָּטְרִיקִין. Tanḥ. (ed. Bub.), Vayesheb 2 אפסיקין (corr. acc., v. note 4). V. דִיפְּטְרִיקוֹס.

אִיפִּימִיקוֹס, v. preced.

אִיפְּכָא f. (אפך) *the reverse, opposite.* Bekh. 5a, a. fr. אנן א׳ מתנינן לה our version is the reverse. Ḥull. 20b, a. fr. אדרבא א׳ מסתברא, v. אַדְרַבָּא. R. Hash. 20a; a. v. fr.

אִיפְּלִיקְתָּא, v. אַפּוֹרִילָטָא.

אִיפַּסְטְלִין (אֲפִיצְטְלִין Mus.) m. pl. (pastilli) *lozenges, pills of sugar.* Cant. R. to I, 2. V. פַּסְטִילוֹס, פִּרְצְטְלִין; cmp. Yalk. Cant. 981.

אִיפְּסְטְקִין, v. אַפְּסְטָ׳.

אֵיפָּסָר, v. אַפְּסָר.

אִיפְּקִינוֹן, v. אֲנְפְּקִינוֹן.

אִיפְּקַרְסִין, v. אַפְּ׳.

אִיפְּרָא, v. אֶפְרָא.

אִיפְּרָא pr. n. f. *Ifra.* Zeb. 116[b] I. Ormuzd, mother of king Shapur; B. Bath. 8[a] bot; Taan. 24[b]; Nid. 20[b] אפ׳.

אִיפַּרְוָנִין, v. אִפַּרְוָרִין.

אִיפְּרוּטוֹס*, Midr. Sam. s. 5 א׳ משלו חירה read חִפְּרוּטוֹת . . . חירו (v. פְּרוּטָה, esp. Pes. 50[b]) he (Nebucadnezar) had to pay the writer's fees (for the change of בר אלחין into מלאכיה Dan. III, 25; 28), i. e. had to suffer for it; v. אִימּוּס. Cant. R. to VII, 9 פרישין משלו חיו read פְּרוּטִין.

אֲפַרְכוֹס, אֲפַרְכָא, אִיפַּרְכָה, אִיפַּרְכָא m. (ὕπαρχος, ἔπαρχος) *prefect of a province* or *town; governor, lieutenant.* Gen. R. s. 11; a. v. fr.—*Pl.* אִיפַּרְכִין, אִיפַּרְכָא, אֲפַרְכֵי, אִיפַּרְכֵי. Targ. Y. Num. XI, 26. Targ. Esth. I, 3; a. e.—Shebu. 6[b]; a. fr.

אִיפַּרְכוֹס, v. preced.

אִיפַּרְכוֹסְיָא f. (deriv. of preced.)=next w.

אֲפַּ׳, אִיפַּרְכְיָא, אִיפַּרְכִי f. (ἐπαρχία) *prefecture, province, town-government.* Gen. R. s. 39; a. fr. [In Targ. also אִיפַּרְכִיוּתָא.]—*Pl.* אִיפַּרְכִיּוֹת, אֲפַּ׳. Gen. R. s. 89; a. e. [Targ. Lam. I, 1 אֲפַרְכְיָא, read אִיפַּרְכְיָא. Targ. Y. II, Deut. III, 11 אפרכיון, read בֵּי אַרְכִינֵי.] [Midr. Sam. ch. VII, לא׳ (Var. לאפי), v. אַפַּנְטֵר.]

אִיפַּרְכִיוּתָא, v. preced.

אִיפַּרְסֵן* (Ithpe. denom. of פּוּרְסָן) *he was taxed* (by Roman officials), i. e. his property was seized for taxes. Y. Kidd. III, 64[a] top א׳ לוי Levy's property &c.

אִיפַּרְפּוֹס, v. אֲפוֹפְּסִין.

אֵיפֶּשׁ, אִיפַּשַּׁר, v. אֶפֶשׁ a. אֲפַשַּׁר.

אִיפְּתּוֹסִים, אִיפְּתּוֹסִיס, v. אִיפּוֹתּוֹרוֹס.

אִיצָּא I m. (אוץ) *ozier, prickly twigs.* Gitt. 69[b] א׳ רטיבא וכ׳ (Ar. אַצָּא) green twigs with which the river is dammed in (figur. for diarrhœa stopped). Cmp. חוּצָא.

אִיצָּא II, **אִיצְצָא** m., **אִיצַּצְתָּא** f. (אצץ, אוץ) 1) *squeezing, pressure.* Yeb. 121[b] top, אגב איצצא מזקי (Ar. איצא) on account of the pressure (which the falling person exercises on the serpents in the pit) they injure him. Sabb. 144[b] דאתי בתר איצצא Ar. (ed. איצצתא; Ms. M. אִיצִיצָא) (the juice) which oozes out of the grapes through the pressure of their non weight. M. Kat. 11[a] salted fish made fit for immediate use אגב א׳ by squeezing (and washing) out the salt.—*Pl.* אִיצְצֵי. Ib. שיתין א׳ sixty times pressed and washed.—2) trnsf. *depression, depreciation* in the market; [oth. opin. *deterioration* of quality]. Keth. 100[b] אע״ג דנפל ביה איצצתא (read דנפלא; Ar. דהוי ביה איצא, Rashi איצצא) though there is a risk *of depreciation* (on account of large supply for the festive season) [or *of getting sour*].

אִיצַּבְתִּי, אִיצְבְתוֹ, v. אֲצַבְתִּי.

אִיצַּטַּדְיָא f. (צדי, v. next w.) 1) *destruction.*—2) (cacophem.) *theatre;* v. אִצְטַדְיָא.

אִיצְטַדִּין f. (orig. m. pl., Ithp. of צדי q. v.; sub. שדה &c.) 1) *a place full of ruins.* Y. Erub. II, 22[b] את הואה את תא׳ כילו וכ׳ you look upon the debris near Tiberias as &c. (cmp. אלסיס).—*Pl.* אִיצְטַדִּינִין. B. Bath. 103[b] א׳ מהו if the stones in the field are debris, how is it? [Comment. diff.]—2) cacophemism for *theatre* (a *place of destruction*). [The prevailing versions are אצטדין, אסטדין q. v.]

אִיצְטִיוּרָאן Tosef. B. Kam. VI, 28, read אצטבא or אצטווא.

אִיצְטְנִיסִית, v. אַסְטָנִית.

אִיצְטְרִי Yeb. 17[a], v. צרי.

אִיצְצִיתָא, v. אִצְוִיא.

אִיצְרָא* m. (אֲצַר q. v.) *what is pressed out, juice.* Gitt. 69[b] (Ar. עצרא).

אִיצְרוֹלוֹגִין, v. אַסְטְרוֹלוֹגוֹס.

אִיקָּא* m. (עוק=אוק; cmp. Lat. ambire, b. h. סבב) *stallion-goat, buck.* Sabb. 152[a] א׳ שלרפא וכ׳ Ar. (ed. עירא, עקירא, Ms. Oxf. עיקר, Ag. Hatt. עקר, v. Rabb. D. S. a. l. note 40) a goat, if castrated, sells for eight &c. [V. Sachs Beitr. II, 131 sq.]

אִיקוּבִיטוֹן, v. אַק׳.

אִיקוּמְטָא*, Lev. R. s. 5, v. דאיקוטטא.

אִיקוֹמוֹנוֹס=אִיקוֹנוֹמוֹס.

אִיקוּמֵינֵי f. (οἰκουμένη) *the inhabited earth.* Koh. R. VI, 3 אוקי׳ (corr. acc.); Gen. R. s. 32 יקי׳ (corr. acc.) (play on *y'kum* Gen. VII, 4).

אִיקוֹמְנוֹס, v. אִיקוֹנוֹמוֹס.

אִיקוֹנָא, אִיקוֹן, (אִיקִ׳) c. (εἰκών) *likeness, portrait, iconic statue.* Targ. Y. Gen. V, 3.—*Pl.* h. אִיקוֹנִין, אִיקוֹנוֹת; ch. אִיקוֹנָא. Ex. R. s. 30 (של מלך) א׳ emperor's *statues;* a. fr.—Y. Ab. Zar. III, beg. 42[b] איקונין, איקונות read איקונות. Ib. 42[c] top; a. e. V. אִיקוֹנִין. [Midr. Till. to Pss. XV, XVII, v. אִיקוֹנָא.]

אִיקוֹנוֹמוֹס m. (οἰκόνομος) *steward, town-clerk* (a slave). Y. B. Mets. IX, beg. 12[a]. Y. B. Bath. IV, 14[c] bot. איקומנוס (corr. acc.). B. Bath. 68[b] אינקלמוס, אנקולמוס, אונק׳, אנקל׳ (popul. corrupt.).

אִיקוֹנְיָא* I (pl. of εἰκόνιον) *statuary*. Midr. Till. to Ps. XV (ref. to Is. XXXI, 9, applied to the Roman empire or emperor) 'his rock' זה א׳ this means the statues with the likenesses of the emperors (v. Sm. Ant. s. v. Statuary).

אִיקוֹנְיָא* II or **אִיקוֹנְיָא*** f. (pl. as a collect. noun) (denom. of אִיקוֹן) *a procession in which portable images are carried*. Midr. Till. to Ps. XVII א׳ של מלאכים וכ׳ a procession of angels passes before man and they cry, Make room לאיקוניה של וכ׳ (read לְאִקוֹנָיו or לְאִיקוֹנוֹת; Yalk. Ps. 670; Deut. R. s. 4 לאִיקוֹנִין) for the images of the Lord (man being created in the image of God). Deut. R. l. c. אוֹ׳ מחלכת (corr. acc.).

אִיקוֹנִיד, v. preced.

אִיקוֹנִים read אִיקוֹנִין.

אִיקוֹנִין (אִקוֹנִין) f. (εἰκόνιον) *picture, image;* Targ. Y. Gen. IV, 5 *features* (pl.); a. fr.—Ex. R. s. 15. Deut. R. s. 4, v. אִיקוֹנְיָא II; a. fr.—Esp. זִיו א׳ the brightness of expression, *features*.—Gen. R. s. 53; a. fr.—Ex. R. s. 35 א׳ נאה (sub. זיו) *fine appearance;* Cant. R. to III, 11 אותונין (corr. acc.).—*Pl.* v. אִיקוֹן.

אִיקְלִיטָא, v. אֶקֶ׳.

אִיקְלִין, Y. Ab. Zar. II, 41[d], read with some ed. אירקרין, v. אִירָקָר.

אִיקְלַס Ithpe. of קְלַס.

אִיקְנוֹס m. (ἱκανός) 1) *worthy, fit; wealthy*. Yalk. Job 919.—2) *sufficient*, v. אַקְסְרוֹס.

אִיקָר, אִיקָרָא m. (=h. יְקָר, v. אר״) *honor, glory*.—Targ. Prov. XI, 16; a. fr.—Y. Ber. I, 2[d] איקרי וכ׳ my honor counts for nothing before the honor of my Maker. Ib. II, 4[b] מה את פליג ליה א׳ (not אתפליג) what honor dost thou pay it (by passing by)?; Y. Shek. II, 47[a] top.—Y. Peah VIII, 21[b] bot. פרנסה דא׳ an honorable livelihood. Y. Ḥag. I, 76[d] top אירא דא׳, v. אִירָא.—*Pl.* אִירִין *presents, greetings*. Y. Ab. Zar. II, 41[d] (some ed. איקלין).

אִירָא m. (אור, cmp. חור) *white substance, undyed wool* or *cotton*. Sabb. 11[b]; (Tosef. ib. I, 8 missing). Ib. 79[a] דגמא לא׳ a sample color for the wool (given to the dyer).—*Pl.* אִירִין. B. Kam. 119[b], the remnants of wool in the hands of the dyer. [R. Hanan. reads אִירָא q. v.] [Tosef. Kel. B. Bath. I, 4 אִירָה; Kel. XXI, 1 עִירָה.]

אִירוֹנִית*, (אִרוֹנִית), חִירוֹנִית, חִרוֹנִית, עִירוֹנִית, (עִרָנִית) f. (v. preced.) *made of white clay, unburned and flat clay-dish*, a kind of tray extemporized for immediate use in the field.—*Pl.* אִירוֹנִיוֹת &c. Eduy. II, 5 לפסרין אר׳ ed. (Ms. אלפסרין ארנ׳, Mish. Nap. ארו׳). Y. Sabb. XI, 13[a] ארו׳. Bets. 32[a] חיר׳ Ms. M. (ed. חר׳) expl. =עיר׳ Ms. M. (ed. צר׳)=צעי חקלייתא field-dishes. [Rashi; from עיר *used in country towns*(!), hence *coarse, unfinished*.].

אֵירוֹס I, אֶרוֹס m. (supposed to be=ἔρις) *Erus*, a lily with an aromatic root. Kil. V, 8, expl. Y. ib. 30[a] bot. אֵירָסָה (pl. of אֵירָסָא, v. P. Sm. s. v.). Tosef. ib. III, 13. Ohol. VIII, 1.

אֵירוֹס II, אֶרוֹס m. (prob. from its use, v. ארס a. deriv.) *erus*, a musical instrument used at weddings and funerals, *drum, taboret*. Sot. IX, 14 גזרו—על האי׳ the use of the *erus* at weddings was interdicted; v. expl. Bab. ib. 49[b]; Y. ib. 24[c] top. Kel. XV, 6 האי׳ (used at funerals).

אֵירוֹסִין, v. אֵרוֹסִין.

אֵירוּעַ m. (ארע) *meeting, festive gathering*. Targ. Y. Num. XXIX, 35 (=h. עֲצֶרֶת).

אֵירְיָא, אִירְיָא, v. אֵרְיָא

אֵירִימוֹן, v. אֵרִימִין.

אֵירִימִיאָה f. (ἐρημία) *desert, desolation*. Koh. R. beg. (play on *Jeremiah*).

אֵירִם, Y. Maasr. V, 52[a], read אֵרֶם.

אֵירְסָא, אֵירֶס, v. אֶרֶס.

אֵירְסִיָּה, v. אֵירוֹס I.

אֵירַע, v. אֶרַע, אָרַע.

אִישׁ m. (b. h.; אוש, cmp. יֵשׁ, v. אֱרָנָשׁ) *being, man; husband; lord*.—א׳ ירושלים a native or citizen of Jerusalem. Aboth I, 4; a. fr.—Yoma I, 7 אִישִׁי כה״ג my lord the High-priest. Sot. 17[a] א׳ ואשה husband and wife; a. fr.—*Pl.* אֲנָשִׁים, v. אֱנוֹשׁ.

אִישָׁא *fire*, v. אֶשָׁא.

אֵישְׁבּוֹרָן, v. אֶשְׁבּוֹרָן.

אִישָּׁה m. (b. h. אִשֶּׁה, v. אֵשׁ) *burnt-offering*.—*Pl.* אִשֵּׁי, אִישִּׁים. Ned. 13[a]. Zeb. V, 4 כליל לא׳ altogether to be burnt; a. fr.

אִישׁוֹן, אִשּׁוֹן m. constr. (v. אֲשַׁן a. b. h. אִישׁוֹן) *essence, exact time, season*. Targ. Y. Gen. XVIII, 5. Ib. XXVIII, 10; a. fr. (in Targ. Y.).—*Pl.* אִשּׁוּנֵי, אֲשׁוּנֵי. Targ. Y. Lev. XV, 25; Deut. XXXI, 10. Cmp. אִיתָן.

אִישׁוּר m. 1) (v. אֲשַׁר, *Pi.* 2) *praise, adoration*. Cant. R. to VIII, 11 אישורך הנא it is thy praise. Y. Succ. III, 54[a] top, with ten var. expressions of praise are the psalms headed באי׳ with the word *ashrê*, &c.—2) (v. אֲשַׁר *Pi.* 1) *legal attestation*. Y. B. Mets. I, 8[a] bot; v. אַשְׁרָא. [Some ed. אֲרִשׁר.].

אִישׁוּת f. (v. אִישׁ) *matrimony, marital state.* Ab. Zar. 36[b] דאורייתא א׳ דרך חתנות biblically intermarriage with gentiles is forbidden only in the way of legal marriage (opp. concubinage, &c.). Y. Kidd. I, 59[c] bot. שִׁפְחוּת אחר א׳ servitude after marriage, i. e. a father selling his daughter after she had been married and had returned to her parental home in widowhood &c. Yeb. 76[a], a. fr. לשום א׳ with the intention of establishing a matrimonial relation.

אישות Y. Erub. II, 20[a] קנים א׳, v. חִרְצָה II.

אֲשׁוּת *mole,* v. אֲשׁוּת.

אִישְׁטַטְזוֹן, v. אִיסְטַ׳.

אֲשְׁפָּה, v. אַשְׁפָּה.

אישפותי, v. אוּשְׁפַּרְתִּי.

אִישְׁפַּת, pl. אִישְׁפַּתּוֹת, v. אִשׁ׳.

אִישְׁקָקָא, v. אִשׁ׳.

אַיְשַׁר, **אַיְשָׁר** (Af. of אֲשַׁר) *good luck!* Y. Shebi. IV, 35[b] what means 'we salute them'? Ans. (Saying) אי׳ good luck. Ib. איר׳. Y. Taan. I, 64[b] bot.; a. e.

אִישַּׁר, *Pi.* of אֲשַׁר.—אֲשָׁר, v. אִישּׁוּר.

אִישַׁת, v. חִשָּׁה.

אִישָׁתָא *fire,* v. אֲשָׁא.

אִישְׁתָּא, **אֶשְׁתָּא** m., **אֶשְׁתָּה** f. (=שִׁיתָּא) *six.* Targ. I Chr. XII, 24; a. e.—Y. Sot. VIII, 22[c] bot. אמתא א׳ a cubit has six handbreadths. Y. Snh. I, end, 19[d] חד מן א׳ *one sixth.* Ib. X, 28[b] top אש׳ ירחין six months.—*Pl.* אֲשָׁתִין *sixty.* Targ. Y. II, Num. XII, 16. Cmp. אֶשִׁיתָא.

***אִישְׁתַּטְתִּית** pr. n. pl. or river *Ishtattith.* Ḥull. 95[a] bot. מברא דאי׳ the ford of I.

אִישְׁתִּי *he drank;* v. שְׁתִי.

אישתתא, **אִשְׁתִּיתָא**, v. אִשְׁתִּיתָא.

אִישְׁתַּמּוֹדַע, v. אִשׁ׳.

אִיתְ־ formative prefix, v. אִתְ־. [Words not found here below, will be found under אִתְ־.]

אִיתָא, **אִית** (h. יֵשׁ; אוּת, cmp. אֵת, אִשׁ, אִת &c.) prop. *being, existence,* hence *there is, are; est qui* &c. Targ. Gen. XVIII, 24; a. fr.—Y. Ber. VI, end, 10[d] תנאי תני וכ׳ א׳ one Tannai reads.... R. Hash. 11[b], a. fr. כדאיתא as it is, i. e. as stated.—אית לי *I have, I hold* (the opinion).—Snh. 90[a], a. fr. מר כראית ליה וכ׳ the one in accordance with the opinion he holds, and the other &c.—B. Mets. 5[a], a. fr. . . . . אם איתא לדר׳ if the opinion of R. . . . . has (had) any substance, i. e. if we must adopt his authority.—Yoma 41[a] מאי א׳ לך למימר what hast thou to reply?—B. Mets. 3[a] מאי א׳ לי גבי וכ׳ what have I to do with the hired man?—Yeb. 116[a] כי אִיתְנַכּוּ בש׳ when ye are in Shili &c.—Compounds אִית־כָּא, contr. אִיכָּא; לא אית contr. לֵיתָא. [אִיתַי, אִיתָאי, *my existence, I am*=h. עוֹדִי. Targ. Ps. CIV, 33; a. e.] Cmp. אִיתַי.

אִיתָא come!, Imp. of אֶתָא.

אִתָּא, **אִיתְתָא**, **אִיתָּה**, **אִיתָּא** f. (cmp. אִית a. אִישׁ;=h. אִשָּׁה; cmp. אִנְתָּא) *woman, wife.* Targ. Gen. II, 22; a. fr.—Y. Maasr. V, end, 52[a] חדא איתא a certain woman. Y. Taan. I, 64[b] bot. איתח. Y. Ber. II, 5[c] bot. אִיתְּתִיר his father's wife, step-mother (fig. for Babylon); a. fr.

אִתּוּ, **אִיתּוּ**, **אִנְתּוּ** f. (preced.)=h. אִישׁוּת *matrimony;* לא׳ *in matrimony, as wife.* Targ. Gen. XII, 19; a. fr.

אִיתּוֹ *come ye!*, Imper. of אֶתָא.—[Pes. 50[a] אנן איתו, v. אִיתַי.]

אִתּוֹדָאָה, **אִיתּוֹדָאָה** f. (ודי,=אִתְוַדָּאָה) *confession* of sin. Targ. Hos. XIV, 3.

***אִיתַי**, **אִיתַיי** (pl. of אִית) *there is, there are.* Dan. II, 10; a. fr.—Y. Shebi. X, 39[c] לי׳ יום לא איתיי (Y. Macc. I, 31[a] איתי . . . .) a loan on thirty days does not exist, i. e. does not come within the rule whereby a creditor may secure collection by announcing legal action before the Sabbath year limitation takes effect.—*Pes. 50[a] כי׳ חיכי דאיתו אנן אִיתְיָנָן וכ׳ (read דאיתינן or דאיתינן; Ms. M. אתינן; diff. vers. v. Rabb. D. S. a. l.) as we are esteemed *here* (in this world) so are we *there* (in the world of the beatified).

אִיתִי pr. n. m. *Ithi.* Kerith. 24[a].

***אִתְּ׳**, **אִיתְּטַרְטָרוֹן**, **אִיתְּטַרְטָרוֹן** m. (v. תִּיאַטְרוֹן) *theatre.* Targ. Ezek. XXVII, 6 (ed. Vien. אִתְּרָטְרוֹן).

אִיתְּמָא (=אִית, אִיתַי a. אֲמָא) *some say.*—שמואל ואי׳ ר׳ יוחנן Samuel or, as some say, R. Johan. Bets. 6[a]; a. fr. [Diff. fr. ואי תימא.]

אִיתִּימוֹס, read אֶמְרִימוֹס.

אִיתְּנָן, v. אִיתַי and אִית.

אִתְּ׳, **אִתְּכָּא**, **אִיתְּכָּא** (const. אִיתְּכַּל) m.=h. אֶשְׁכֹּל (q. v.) *bunch of grapes.* Targ. Num. XIII, 24; a. e.—*Pl.* אִיתְּכָּלִין, אַתְּכֵּ׳, אִיתְּכָּלְיָא. Targ. I Sam. XXV, 18; a. e.—Trnsf. *scholars,* opp. עִילְּוְיָא (leaves), the untutored. Ḥull. 92[a] לבעי רחמי וכ׳ let the grapes pray for the leaves (the scholars for the untutored); for but for the leaves, the grapes could not exist. V. אֶשְׁכֹּל.

אִיתְּלִיס, v. אַטְלִיז end.

***אִיתָּם** m. (יתם; v. אוֹר־) *orphan.* Targ. Ps. X, 14; Job XXXI, 17 Ms. (ed. יתם).

אִתְמוֹל, **אִיתְמָלִי**, **אִיתְמָל**=h. אֶתְמוֹל *yesterday.* Targ. Ex. IV, 10; a. e.—Erub. 15[a]; a. e.

אֵתָן, אֵיתָן m. (b. h.; אית; cmp. אֵרֶשׁ, עוֹת, אֲשֶׁר) 1) *essence, permanent* or *normal condition.* Nidd. 48[b] חזר לאֵיתָנוֹ obtained again its normal condition. Sot. 36[b] שבה קשתו לא׳ his membrum resumed its normal condition. (Cmp. Ex. XIV, 27).—2) adj. *essential, strong.* R. Hash. 11[a] א׳ לישנא דתקיפי *ethan* means *strong.*—*Pl.* אֵיתָנִים. Ib. אֵיתָנֵי עולם the mighty of the world (patriarchs). Gen. R. s. 98 (play on *ăthono* Gen. XLIX, 11) בנים אֵתָנִים וכ׳ mighty sons (heroes) are destined to descend from him. —3) pr. n. river *Ethan.* Succ. 18[a] (Ms. M. נתן); a. e.

אֵיתַנְטִירִיד Koh. R. beg., v. אֲוִותֶנְטָא.

אֶתְנַס, אֶתְנִיס, אִיתְנִיס (=אתנסיס, אתנסס, v. נסס; or Ithpe. of נוס or ניס) *to be taken sick.* Sabb. 145[b] אִיתְנַסִי (Ms. M. אִיתְנַיְיסִי אִיתְנַיְיסִי *Ithpa.*) I should have grown sick; (Ms. Oxf. אִיסְתַּכְנִי I should have been in danger). Git. 56[a] אִתְנִיסָא (or אִתְנַיְיסָא) she grew sick (from aversion), fainted. Cmp. אִיסְתְּנִיס.=אִיתְנִיס [אֶתְאֲנִיס, v. אֲנַס.]

אִיתְנָן, אִיתְנְכִי, v. אית.

אִיתְקוּטְלָא, v. אִסְקוּטְלָא I.

אִיתְתָא, v. אִיהְתָא.

אַךְ I (b. h., נכי) *only, but.* Pes. 5[a] אך חלק the word *akh* (Ex. XII, 15 'but on the first [preceding] day') intimates a division of the day between two categories as to the laws concerning that day. Kerith 7[a]; a. fr.—*Pl.* אַפִּין (אַפִּים) *the word akh in the Biblical texts.* Y. Ber. IX, 14[b] bot., a. e. ורקין מישטין א׳ the *akh* and the *rak* intimate limiting qualifications.

אַךְ II m. (v. אָנַךְ 2) *affliction, calamity.* B. Mets. 59[b]; v. חָנָךְ. Gen. R. s. 32, end; Tanḥ. Noah 9, ed. Bub. 3, cmp. preced.

אַךְ* III=אֵרֶךְ, only with חדא *together.* Targ. Prov. XXII, 18 (ed. Vien. אֵרֶךְ).

אַכְאָבִית f. (כאב) *fever connected with pains,* חמת וא׳, a vers. for אַבָּאֲבִית; q. v.

אַכְאָטִיס m. (ἀχάτης) *agate.* Ex. R. s. 38, end (ed. אבאטיס corr. acc.).

אַכָּבָא, v. אַבָּבָא.

אַכְבְּרָא, אכבדא pr. n. pl. *Okhbara.* Kidd. 71[b] Ar. (ed. בגדא, בגדת); v. אֲוָנָא II.

אֶכְדֵּן=אֵירְדִּין.

אכדרוי, Targ. Ps. CIV, 3 Ms., read אִירְהְרוֹי or אִכְסַדְרוֹי; v. אִירְהָרָא.

אכוור Y. Succ. V, 55[b] bot. read מְכַוֵּר.

אַכְוַורְנָקִי, אַכְוַורְנָקָא, v. אַכְוַר׳.

אַכּוּז*, אָכוּז m. (כוז, v. פּוּז) [hollow, arched pitcher], euphem. for *buttocks* or *extremity* (*testicles* &c.). Bekh. VI, 6 (40[a]) ע׳. Erub. 53[b] (question as to spelling) א׳ or ע׳? (Ms. M. אבוד, עבוד, Rashi אבוז, עבוז; v. Rabb. D. S. a. l. note). V. P. Sm. s. v. כוז 1691 sq. V. אַבּוּז, הַרְגִּיז.

אֲכוּזָא ch. (v. preced.)=פּוּזָא. Taan. 20[b] Ms. M., ed. כוזא.

כפר א׳, אַכּוּם pr. n. pl. *K'far Iccum.* Y. Snh. X, 29[c] (Bab. ib. 110[b] כ׳ עַכּוֹ; Joseph. B. J. II, 20, 6 Καφαρεχχώ); Tanḥ. (ed. Bub.) B'resh. 25 עכו (Var. ארכוס); Ḥull. 55[b] עִיכּוּם; Y. Sot. VII, 21[c] bot. אמוס (corr. acc.; Bab. ib. 37[b] עכו).

אַכְוָר, כְּוַראנְגַר, אַכְנְגַר, אַכְוַנְגַר m. (Pers. Kh[w]angar, Kh[w]algar, Fl.) *table-steward, seneschal.* Keth. 61[a] כר׳ Ar. (ed. אכוונגא read אַכְוַונְגְּרָא; Var. in Ar. כונרקא, corr. acc.).—*Pl.* אַכְוַנְגְּרֵי. M. Kat. 12[a] (Ar. אכנ׳, ed. אבו׳, corr. acc., Ms. M. אכוור׳, cmp. Rabb. D. S. a. l., a. vol. VIII, p. 75). [Pes. 40[b] Ms. M. בורדיקאי, ed. בוּרְדִּיקִי, Ar. בוורדקי, prob. corrupt. of our w.]

כְּוַורַנְק, אַכְוַורְנָקִי, אַכְוַורְנָקָא m. (v. preced.; Pers. *Khorengah,* Arab. *Khawarnak,* Fl.) *dining place, dining hall in the garden.* Targ. Y. Deut. XXXII, 50, א׳ קר דמלכיא .... a royal banqueting hall (put up for the wedding). Taan. 14[b]; Meg. 5[b] (distinguishing between בנין, erection of a building, and נגרה, putting up a temporary structure), what is meant by 'putting up a tent of joy?'—זה הנוטע אכ׳ של מלכים Ms. M. (Ar. כ׳; ed. אב׳, corr. acc.) it means one putting up a regal banqueting tent (for his son's wedding). Erub. 25[b] אכ׳ וכ׳ (ed. אב׳) the Resh Gelutha was to have a banquet (on a Sabbath) in his garden.

אכזוויא* Targ. I Chr. I, 7 ed. Rahm.; Targ. Y. Gen. X, 4 אכזירא, v. אַכְזִירָא.

אַכְזִיב pr. n. pl. (b. h.) *Achzib* (Ecdippa, Ecdippon), a sea-town in Northern Palestine. Y. Shebi. V, 36[b] bot. he who travels מעכו לא׳ (Git. 7[b]; Tosef. Oh. XVIII, 14 מעכו לכְזִיב) from Acco (Ptolemais) to Ach. (Chezib).

אַכְזַר, v. אַכְזְרִי. Denom. *Nithpa.* נִתְאַכְזַר *to show one's self merciless.* Num. R. s. 8.

אַכְזָרָא, אַכְזָרָה m. (=b. h. אַכְזָר) *cruel.* Targ. Job XLI, 2 (1); a. e.—Lam. R. introd. (R. Joh. 1) קטילא א׳ merciless slaughter.—*Pl.* אַכְזָרָאִין. Targ. Deut. XXXII, 33. Targ. J. II ibid. אַכְזָרוֹאֵי.

אַכְזָרִי m., **אַכְזָרִית** f. (b. h., r. כזר) *cruel, merciless;* also *strictly just.* Koh. R. to VII, 16; a. e. B. Bath. 16[a] bot.—*Pl.* אַכְזָרִים, אַכְזָרִין; fem. אַכְזָרִיּוֹת. Pesik. R. s. 44. Num. R. s. 8. [Ib. s. 9 מדת אכזריות, read אַכְזָרִיּוּת.]

אַכְזָרִיאֵל, v. אַכְרְזִיאֵל.

אַכְזָרִיּוּת f. (b. h.) *cruelty, severity; strict justice.* Succ. 14[a]; Num. R. s. 10 (p. 239, ed. Amst.) מדת א׳ the divine justice. Ib. s. 9, v. אַכְזְרִי.—Esth. R. to I, 15 שלא כדת אלא בא׳ not according to law but with cruelty.

אַכְזָרִית, v. אַכְזְרִי.

אכמא, Ab. Zar. 34[b] Ar., v. אַבְמָא.

אוכמא, אָכְמָא (ὀκτώ) *eight.* Gen. R. s. 14 beg.; a. e.; v. אִיטָא. Tanḥ. (ed. Bub.) B'midb. 21 אקמד.

אַכְיָה, אֲכָיָא pr. n. pl. *Achaia*, the Roman province including Peloponnesus and northern Greece, south of Thessaly. Targ. I Chr. I, 7 אכזוזיא (Var. אירטליון); Targ. Y. Gen. X, 4 אכזיא; Y. Meg. I, 71[b] bot. אביא (Gen. R. s. 37 אירטליא), (for b. h. כִּתִּים). [Sifré Num. 131 אביא, v. אסיא.]

אֲכִילָה f. (b. h.; אכל) *eating, food, meal, dish.* Y. Sabb. I, 4[a] top, a. e. אֲכִילַת בן דרוסא (דורי, דרוסאי) the food Ben D'rosa used to eat, i. e. *third done.* Yoma 80[b] א' גסה excessive meal. Ib. 81[a], a. fr. א' בכזית wherever אכל (to eat) is mentioned in the Bible text, the size of an olive is meant. Y. Sot. III, 19[b] top אכילת מזבח the consumption (of sacrifices) on the altar. Zeb. 31[b]; a. fr. א' פרס, v. פְּרָס. Kil. II, 10, v. אֲכָלָה II.—*Pl.* אֲכִילוֹת. Pes. 78[a]. Gen. R. s. 86, beg. (play on אוכיל Hos. XI, 4) א' הרבה (some ed. אבילות—אובריל corr. acc.) *purveyances.*

אֲכִילְתָּא ch. same. Targ. I Kings XIX, 8 (ed. Vien. אֲכִרְלָתָא).

***אָכִים** m. (אכם) *black (wine).* Y. Gitt. VII, beg. 48[c] א' גו סמיק, v. סמיק; (Y. Ter. I, 40[b] אבוס read our w. or אירכומָא=אֶפּוֹם); cmp. Gitt. 67[b].

אָכֵן, אָכֵין (v. כֵּן) *thus, in this manner.* Y. Ber. III, 6[a] א' בר נש וכ' is it thus man deals with his neighbor? Y. Keth. II, 26[c] bot. אתמול אמרת א' וכ' yesterday thou saidst so, and to-day thou sayest *otherwise;* a. fr. V. הָכֵין.

אכיס Af. of כסס.

אכיסן, v. לָאכִיסִין.

***אַכָּכָא** m. (אכך, cmp. כַּבָּא) *ground* or *pounded drug, poultice.* Targ. Job XXX, 24, Var. for אספלניתא.

אככמה Targ. Prov. VII, 10, read אַסְכָּמָא.

אָכַל (b. h.; √אך *to rub*, cmp. אָנַךְ) 1) *to gnaw, eat, consume.* Inf. in Y. freq. לְאֶכּוֹל=לוֹכַל. Ber. I, 1; a. v. fr.—2) trnsf. *to absorb, occupy, take away.* Y. Shebu. VII, 38[a] בשרבית אוֹכֶלֶת בו when interests gnaw on (absorb) the property. Y. Erub. IV, 21[d] bot. ד' אמות אוֹכְלוֹת וכ' four cubits entering into the area of Tiberias. Num. R. s. 4 כמה לוחות אוֹכְלוֹת how much space did the tablets occupy &c.? B. Bath. 14[a] (interchanging with אוגרות, Var. אוגדות, v. Rabb. D. S. a. l. note 5,. 6).—3) (euphem.) *to sleep with.* Keth. V, 9, differ. of opin. ib. 65[b]; Y. ib. 30[b] top a. bot.

Nif. נֶאֱכַל *to be eaten* &c. Zeb. I, 3; Ber. I, 1; a. fr.

Pi. אִיכֵּל *to consume, burn.* Tam. I, 4 חִמְאוּכְּלוֹת הפנימיות (Talm. ed. חמעו) the thoroughly lighted coals in the centre; Y. Yoma II, 39[c].

Hif. הֶאֱכִיל *to give to eat, cause to eat.* Keth. V, 3 הירבם אינו מַאֲכִיל וכ' the Yabam does not transfer the privilege of eating T'rumah to his sister-in-law. Kidd. 31[a] יש מאכיל וכ' one may feed his father on pheasants &c.; a. fr.

Hithpa. a. *Nithpa.* הִתְאַכֵּל, נִתְאַכֵּל 1) *to be consumed, burnt up, digested.* Ber. VIII, 7 עד כדי שיתאכל וכ' Ar. (ed. שירתע) until the food is digested (or absorbed) in his bowels. Tam. II, 1; a. e.—2) *to be worn off, spent.* Snh. VI, 12 Y. ed. נתא' הבשר (Mish. 6 נתע') when the flesh of the corpse was gone. Cant. R. to IV, 4 שלא נתא' אחת מהן none of them was worn off. Kidd. 59[a] נתא' המעות the money was spent; a. e.

אָכַל, אֲכַל I ch. 1) same.—Inf. מֵיכַל, מֵיכוּל. Targ. Gen. II, 16; a. fr.—Y. Ter. VIII, 46[a] כד אתון מיכלון when they came and were about eating; ib. (more corr.) אתון מיכל; a. fr.—2) with קרצי prop. *to eat (the bread of) destruction, eat the informer's bread,* hence *to inform against.* Dan. III, 8; VI, 25.—Targ. Ps. XV, 3; a. fr.—Gitt. 56[a] איכול בחו קו' Lam. R. to IV, 2 איכול קרצהון I will inform against them.

Af. אוֹכַל, אַיְכַל *to give to eat, to support.* Y. Ter. X, 47[b] bot. אוכלה לידה he gave it to him to eat. Gen. R. s. 48, end (read:) אוכלית אשקית לוי hast thou given (thy guest) to eat? to drink? do escort him, i. e. perform thy duties fully. Y. Kidd. I, 61[b] חוה מיכל לאבוי וכ' fed his father on &c.; a. fr.

Ithpe. אִתְאֲכַל, אִתְאֲכִיל, אִתְאֲכִל *to be eaten, consumed.* Targ. Ps. LXVIII, 23; a. fr. Tanḥ. Emor, 6 ומה דהבא מִתְאֲכִיל וכ'; Lev. R. s. 27 ומה זה וכ' what is this? do they eat gold &c.? Kidd. 59[a] קא מתאכלי were eaten up (spent). [אכלי Af. of כלי *to cry,* v. כלי.]

אָכַל II (sec. r. of כול) *to measure.* Ned. 51[a] לימכל please measure for me. Ruth R. introd. 2 . . . . הא לי מר סאתה תקום אכול (read סאתה קום) here is the bag and here the measure, get up and fill it; v. כּוּל.

אָכֵל, v. אוֹכֵל.

אַכָּלָא m. (אכל) *eater.* Targ. Jud. XIV, 14.

אַכְלָאִין, Targ. Ps. CIV, 21 Ms., ed. אכלין, v. כְּלִי *to cry.*

אַכְלְבָא m. (כלב; v. Ges. H. Dict. s. v.; cmp. כְּלוּב, כַּלְבָּה; Var. lect. אַכַלְבָּא, v. infra) *shed, store-room.* B. Mets. 63[b] חיטי . . . . באַכְלְבָאי (v. Var. lect. in Rabb. D. S. a. l.; Mss. a. Ar. אבלכא) would my wheat have gone to ruin in my granary? Taan. 24[a] (v. Rabb. D. S. a. l.). —*Pl.* אַכְלְבֵי. Gitt. 56[a] שתין א' וכ' . . . אכלבא one shed of wheat requires sixty sheds of wood (for baking). B. Mets. 72[b] חיטי דא' (Ms. M. באכלכי, v. Rabb. D. S. a. l.) wheat stored in granaries &c.

אַכְלָה I f., א' טִינָא (אכל) *mud-eater,* name of a parasitic worm in fishes. B. Bath. 73[b] (Ms. M. אבל' טינא; oth. var., v. Rabb. D. S. a. l. note).

אוֹכְלָה, אָכְלָה II f. (אָכַל 2) *occupied space.* Kil. II, 10 Y. ed. אָכְלַת הגפן (Mish. ed. אֲכִילַת; Y. Gem. 28[a] אוֹכְלַת) the soil occupied by the vine roots, א' הקבר the ground needed for the formation of the cave, i. e. as far as the roots &c. extend.

Ber. 35[b] bot. Ms. M. (ed. אנס׳); Yoma 76[a]; Shebu. 23[a]. Tosef. Bets. II, 16. Y. Shebi. VIII, 38[a] top אָקְסַר׳; Tosef. Ter. IX, 10; ib. Shebi. VI, 3 סְנִינְגְרוֹן.—*Pl.* אַכְסִינְגְרִיּוֹת, abbrev. סְגָרִיּוֹת *vegetable sauces, vegetables used for oxygarum.* Shebi. IX, 5 ed. (Var. סנדריות, סנרדיות, סגדרות, Ms. M. הנרדיות); Tosef. ib. VII, 13 אגוטרי read אָגוּזוֹנָגְרִין; Sifra B'har Par. II ch. 3 סנדריות (Rabad סנדרות; corr. acc.). [Koh. R. to XI, 9 ארגסטירין read אוֹגְסִינְגְרִין.]

אַכְסִיוָמָא f. (ἀξίωμα) *request, petition.* Midr. Till. to Ps. VI, end אחרים מקבלים אנ׳ וכ׳ (corr. אב׳) others receive the petition presented to him אני אינו מבקש אלא אני אירו מבקש אלא אנסיומין שלי (corr. acc., insert שאתה תקבל) I only ask that thou mayest receive my petition thyself. Ib. to Ps. CII אל תתן א׳ שלי בתוכה (read שלו); [the entire passage is obscure and seems out of place].

אכסיוס, אכסיוט Gen. R. s. 46, v. אַקְסִיוֹס.

אכסימורין, read אֶכְסִיטֵירִין, v. אֶגְסִיטֵירִין.

אכסילין Tosef. Kil. V, 26, Var. of בליסים, v. אכסלי.

אכסיריה, v. אֶכְסוֹרְיָה.

אַכְסִלְגָּס, אַכְסִילְגּוֹס* m. (ξύληγος) *wood-carrier, forester.* Men. 97[a] כלי א׳ common wooden vessels; Ḥag. 26[b] כלי אכסלגס Ar. (ed. אכסלגים Ms. M. אבלוגסין corr. acc.).—Zeb. 94[a] כלי אַכְסַלְגְּיָא (Ms. M. אכסלמוס) forester's apparel (leather covers &c.); v. אַבְלוּסְמוֹס.

אַכְסַלְגְּיָא f. (ξυλητία) *foresting;* v. preced.

אַכְסַלְגָּס, אכסלגים, v. אַכְסִילְגּוֹס.

אכסליה, אכסלי*, Tosef. Kil. V, 26 (ed. Zuck. כלסים הוגרגים, Var. כלסים, אכסילין) prob. כלים אַכְסִילִינִין (ξύλινος) *cotton clothes.*

אַכְסֵן* (denom. of אַכְסָן II) *to harbor a guest. Nithpa.* נִתְאַכְסֵן *to be received; to lodge with.* Midr. Till. to Ps. CXVI.

אַכְסָן, אַכְסָנָא I m. (transpos. of אסכנא, v. סַכָּא; h. אֶתֶד) *weaver's pin.* Targ. Jud. XVI, 13; 14; a. fr.—*Sabb. 151[b] אפי׳ מליא כא׳ דגרדאי Ms. Oxf. a. Ar. (ed. כאבריסנא; Ms. M. מלי אכסניא וגרדאי) even if the painting stick is as thick (with paint) as a weaver's pin.

אַכְסָן* II, pl. אַכְסָנִים, v. next art.

אַכְסָנָא II, read:

אַכְסָנַי, אַכְסָנָאי or **אַכְסָנָאי** m. (deriv. of אַכְסַנְיָא) *stranger, guest, lodger;* also (ξένος) *hired soldier.* Y. Erub. II, end 20[b] יֵעָשֶׂה כא׳ let him be considered as a stranger (transient lodger). Tosef. Shebi. V, 21 אכסנא some ed. (ed. Zuck. אַכְסָנֵירִין pl.) *soldier,* v. אַכְסַנְיָא 3).—Arakh. 16[b] א׳ דאקראי an occasional guest. Ib. א׳ פוגם ונפגם a traveller (constantly changing his lodging place) discredits others a. himself; a. fr.—*Pl.* אַכְסָנֵירִין (v. supra),

אָכְלוֹזָא, v. אוֹכְלוֹסָא.

אַכְלוֹנָס, v. כְּלוֹנָס.

אָכְלוֹשֵׁי* m. pl. (v. אוֹכְלוֹסָא) *public laborers, working men.* B. Mets. 77[a]; v., however, אַבְלוֹשֵׁי.

אַכְלִי *to cry,* Af. of כְּלִי. Targ. Ps. CIV, 24 אָכְלִין, some ed., read אַכְלִין.

אַכְלִיוְתָא f. (v. preced.) *noise, cry.* Targ. Job IV, 10; a. e.

אכלים Y. Ab. Zar. IV, 43[d], v. אוֹכֵל.

אַכְלָן m. (אָכַל) *a greedy eater.* Y. Maasr. III, 50[d] bot.

אכלסין, v. אַכְלַסִּין.

אָכַם (√כם; cmp. חם) *to be sun-burnt, black, dark-colored. Nithpa. to be blackened.* נִתְאַכַּם. Sot. 15[b] נִתְאַכְּמוּ פניו the outside of the pot grew black (Var. נתפחמו).

אָכְמַר* (=חכ׳, onomatop.; cmp. חכך *Pi.*) *to cough.* Kidd. 81[b] top. א׳ שדא ביה כיחו he coughed, and threw his phlegm into the cup. [Perh. כסא אַ׳ a *black, dirty* cup?]

אָכֵן, v. אָכֵין.

אַכַּנְגַּר, v. אַכּוּנְגַּר.

אכנס Tosef. Ḥull. III (IV), 27, v. אכספטראס.

אַכְסָא* m. *mad.* (?) Gitt. 69[a] (a word in a charm formula). Cmp. אַכְתָּנָא.

אכסגרון, v. אָכְסִיגָרוֹן.

אַכְסַדְרָה, אַכְסְדְרָא, אַכְסַדְרָא f. (ἐξέδρα, exedra) (Greek) *a covered place in front of the house;* (Roman) *recess, parlor, hall for conversations and discussions.* Targ. Jud. III, 23. [*Pl.* Targ. Ps. CIV, 3, v. אִינְהַדְרָא.] B. Bath. 11[b] א׳ דבי רב the hall of the school house (philosophers' exedra, v. Sm. Ant. s. v.), contrad. to א׳ רומיתא (Ms. Oxf. דרומיתא, v. Rabb. D. S. a. l. note 10) Roman exedra (open but surrounded by a railing). Ib. 25[ab] עולם לא׳ וכ׳ the world resembles an exedra the northernmost side of which is not covered (מסוכבת Ms. M., ed. מסובבת not surrounded); a. fr.—*Pl.* אַכְסַדְרָאוֹת. Tam. 28[b] א׳ של בנין exedras forming, or belonging to, a structure (opp. to open exedra with plants).

אכסוריה f. (ἐξορία) *exile, banishment.* Lev. R. s. 18 אכסר׳ (Ar. כסוריא) (corr. acc.).

אכסי Tosef. Kel. B. Kam. VII, 4 א׳ קמטרא, read with R. S. to Kel. X, 1 כסוי קמטרא [אם] עם also the lid of a chest.

אָכְסִיגָרוֹן m. (ὀξύγαρον, oxygarum) *a sauce of vinegar and garum;* in gen. *a sauce of all kinds of vegetables.*

אַכְסָנִין Lev. R. s. 27.—אַכְסָנֵי, אַכְסָנְיָא, אַכְסָנְיָאר. Targ. Y. II Gen. XLVII, 21 א׳ גילולאי exiled strangers. Gen. R. s. 50 חב לאילין א׳ give these travellers &c.—*אַכְסָנִים. Num. R. s. 10 (p. 239[c] ed. Amst.) מנהג הא׳ custom of hospitality [prob. אכסניא].

*אַכְסַנְדְרִית, אַכְסַנְדְרִיָא f. (v. אלכסנדרית) *an Alexandrian merchantman* (Alexandria navis); trnsf. *a high mast* (satyrically for *cross, gallows*). Targ. II, Esth. VII, 10 the son of Hamdatha wants to ascend לא׳ דבר פנדירא (Ms. לאַכְסָ׳) the mast of the son of Pandira (is to be hanged). Neg. XII, 1 באכסנדריא (marginal vers. in Mishn. edit., text אסקריא, Var. אסדא, אכסדיא, אסכדיא q. v.) in the *rigging*.

אַכְסַנְיָא f. (ξενία) 1) *hospitality, lodging*. Ex. R. s. 35 א׳ נעשו וכ׳ (Pes. 118[b], corr. acc) they were a lodging place to my children in Egypt (they offered hospitality to &c.).—בעל א׳ *host*. Pesik. R. s. 11; cmp. אוּשְׁפִּרְזָנָן.—B. Mets. 85[a] תורה מחזרת על א׳ שלה scholarship likes to come around to its inn again (to be hereditary in the family); a. fr.—2) (=בעלת א׳) *hostess*. B. Mets. 87[a] one must inquire בא׳ שלו after the health of his hostess.—3) *quarter given to troops on march* or *to transient poor men;* also *the passing troop*, or *the passing poor;* (individ.) *beggar*. Targ. Job XXXI, 32; a. e.—B. Bath. 11[b] א׳ לפי בני אדם the quartering (of soldiers takes place) in proportion to the number of inmates (of each house). Dem. III, 1; v. Y. ib. 23[b] top. Tosef. Shebi. V, 21 אין מאכילין אכסניין וכ׳ ed. Zuck. (Var. את אכסניא) you are not allowed to give.... to soldiers quartered with you. Y. Ber. IX, 13[b] חהן א׳ עלובתא this poor beggar. Ib. עלו׳ א׳ poor beggars. Lev. R. s. 34. Lam. R. to I, 1 (חד מירור) בר נש א׳ a poor man.—4) *a gathering of scholars entertained by the hospitable of the place*. Y. Ber. IV, 8[b] top נפיק לא׳ leaving for the scholars' meeting. Bab. ib. 63[b] פתח בכבוד א׳ opened his speech in honor of hospitality to scholars.

אַכְסַנְיוּת, אַכְסַנְיָאוּת f. (v. preced.) 1) *stranger's condition, exile*. Sot. 36[b].—2) *soldier's pay*. Mekh. B'shall. Shirah 4; Yalk. Ex. 246; a. e. (interchanging with אפסניא q. v.).

*א׳ פרכא, אכסניי m. (read אכסניפרוכא Xenoparochus) *one who provides for strangers* or *soldiers, quartermaster*. Y. B. Kam. III, 3[c] top חהן א׳ פ׳ . . . . שרי (read למירשחדוניה) למירחשדוניה וכ׳ it is permissible to bribe the quartermaster (to let you off) before the Romans enter (the place), but not after that (when one man's release from quartering duty is a direct injury to the other inhabitants).

*אכספמיאס, אכספמיוס, Ḥull. 66[b], Ab. Zar. 39[a] אקונס ואפונס . . . וא׳ (v. Var. lect. Rabb. D. S. a. l.), Tosef. Ḥull. III (IV), 27 קוליוס ופולמוס כספתיאס אכנס וכ׳, restore (א)קוליוס ופילמוס (א)כסיפראס (כסיפיוס) ואתניאס (ואתניוס) וכ׳ κολίας, πήλαμυς, ξίφιας, ἀθνίας, names of fishes (v. Greek Dict.) *Colias, Pelamys, Xiphias, Athnias* and *Thunny*; v. אֲטוּנָס.

אכסרא Tosef. Ohol. XVIII, 5, v. אסכנדריא a. אסכנדריא. —[V. also next w.]

אַכְסָרָה f. (used as adverb; a comp. of אך a. סרח *less or more*, v. נכר) *in a lump, on measuring by sight*. Dem. II, 5 (Ms. M. אסכרא); Y. ib. III, 23[c] מוכרן א׳ he sells them in a lump (as many as there may be). Maas. Sh. IV, 2. Sifra B'ḥukk. Par. 4, ch. X; a. e.

אַכַּף, אָכַף ch. (b. h. אָכַף, √כף, v. כפף), denomin. of אוּפָּק, *to ride on a saddled ass*. Nid. 14[a] הא דמיכף וכ׳ Ar. (ed. מְאַפֵּק=דמפק Pa.) in the one case it means that he rides on a saddled ass. [מיכף Snh. 36[a], v. כּוּף.]

אַכְפָּא m. (v. preced.) 1) *load, weight*. B. Bath. 69[a] אבני דא׳ stones to weight the sheaves down to protect them from the wind.—2) *a contrivance to carry loads*, as a *hand-barrow* or *hand-basket*. Sabb. 66[b] חמרא דא׳, v. אֶגְקְטָמִין. Bets. 30[a] (var. אכיתפא *on the shoulder*, v. Rabb. D. S. a. l.).

אִכְפָּה, v. next w.

אִכְפַּת (אִיכְפַּת) f. (אכף; cmp. b. h. אֶכֶף) *burden, care, solicitude*, followed by ל׳ of the person concerned. Targ. I Chr. XXI, 13 אִיכַּפַּת.—Y. Sot. V, 20[b] top ובריתא מאי אכפה ליה what concern is the Temple to him? Taan. 25[a] מאי אי׳ לך why should that trouble thee? B. Mets. 40[a] וכי מאי א׳ וכ׳ what do the mice care whether &c. Koh. R. to IV, 1 זה מה אי׳ ליה what concern is it to this one (if the other sinned), i. e. why should he suffer for it?; a. fr. Pesik. R. s. 10, beg. אי׳ לחם will people care for them (miss them)? Git. 62[a] מכפת לא אכפת ליה should he not care for it? Cmp. כפת.

אִכְּרָא, אִכָּר, v. אי׳.

אֲכַרְגָּא, v. כַּרְגָּא.

אַכְרוּב m. (=כְּרוּב q. v.) *cabbage*. Y. Sabb. III, 5[d] top. Num. R. s. 7.—Y. Bets. V, 63[a] קולסי א׳ cabbage heads.

*אֲכָ׳, אַכְרוּם, אֲי׳, אִכְּרוּם m. (קרם=כרם; √כר) *covering, coating*. א׳ אוכמין כקדרא a coating of blackness like a pot. Targ. Jer. VIII, 21 (h. text קדר). Targ. Joel II, 6; Nah. II, 11 (h. text פארור). Cmp. קְרוּם.

*אכרוע Y. Maasr. I, 48[d] top, read אַכְרוּב; cmp. קֻלַּח.

אַכְרָזָה f. h.=ch. אַכְרָזְתָא. Y. Meg. IV, 75[b] top, expl. אגרת בקורת, v. אִגֶּרֶת; Y. Keth. XI, 34[c]; Y. Snh. I, 19[b] top.

אַכְרִזִיאֵל pr. n. [*the herald of God*], *Akhr'ziel*, an angel. Yalk. Deut. 940. Deut. R. s. 11 אכזרי (corr. acc.)

אַכְרָזְתָא f. (=h. הַכְרָזָה; כרז) *proclamation announcing public sale*, whence, *auction*, cmp. אִגֶּרֶת.—B. Mets. 35[b] ימי א׳ time appointed for public sale. Keth. 100[b] נכסי דא׳ property sold at auction. Ib. for capitation-tax &c. we sell בלא א׳ without previous announcement; a. fr.

אכרמוניא Midr. Till. to Ps. XIX, 5, Yalk. ib. ברטניא pr. n., prob. a corrupt. of אירי בריטניא *Britannic Isles*.

אַכְרַעְתָּא f. (כרע) prop. *balancing*, hence *balances, scales, weighing*. Pesik. B'shall. p. 82ᵃ בא׳ דאכרעון וכ׳ in the way they weighed, they were weighed. [Cmp. Buber l. c. note 43.]

אַכְשָׁרוּתָא f. (כְּשַׁר) *propriety, proper use*. Targ. Koh. X, 10.

אַכַּתַּי (contr. of אַד כְּעַנְתָּא הַי) a scholastic term in Talm. Bab., *still, even now, yet*. Meg. 2ᵃ וא׳ מבעי ליה וכ׳ and still the plural form is needed. Yoma 27ᵃ; a. fr.—מִדְּאַכַּתַּי *since*, up to that time. R. Hash. 10ᵇ.

***אַכְתָּנָא** m. (אכת, v. P. Sm. 191; cmp. אכסא, עכס, עכסה, עכן) *venomous, vindictive*. Targ. Prov. XII, 28 Ms. Luzz. (v. Pesh., a. LXX b.c.); [some ed. אבהתנא, v. בְּהַת; h. text וכ׳ אַל תִּתְחַר; עַוָתָנָא]

***אַכְתַּר** m. (v. preced.; ר format., cmp. סמוקר) *greenish, blighted*. Y. Dem. II, beg. 22ᵇ is there no rice in Hulta? א׳ הוא it is greenish.

***אַכְתְּרִיאֵל** m. (כתר) [divine crown], pr. n. *Akhtriel*, a divine surname (attribute). Ber. 7ᵃ.

אלב״ם, א״ל *Albam*, a formula of permutation of letters wherein the first interchanges with the twelfth, the second with the thirteenth, &c. Num. R. s. 18 טבאל באלב״ם רמלא *Tabel* in *Albam* reads *Ramla*. Sabb. 104ᵃ.

אַל- a prefix, =עַל; e. g. אַלְתּוֹסְבְּרָאוֹת (=על האוצרות) *appointed over treasures*, v. אַ-.

אַל (b. h.) *not, no* (according to Talmud a milder form of prohibition than לֹא; v. Y. Pes. VI, 33ᵇ). Aboth I, 3.—אל תקרי (abbr. א״ת), v. אֶלָּא. Taan. 11ᵃ א׳ יראה וכ׳ shall not live to see &c.; a. v. fr.

אֶל (b. h.; אול *to turn*) prep. *to, toward*.—*Pl.*, with prefix מ a. suffix of pers. pron., *of itself, of my (his &c.) own accord, on my (his &c.) authority*. Yoma 5ᵇ לא מֵאֲלַי not on my own authority. Orlah I, 2 חעולה מֵאֲלָיו growing spontaneously.—Y. Peah VII, 20ᵇ bot. its sacred character מֵאֲלָיו למדו they did derive from itself (i. e. from the wording of the law itself).—Hence מִיְּרֵלָא, v. מֵרֵלָא.

אֵל m. (b. h.; v. אלל) *God*. Shebu. 35ᵃ divine names which dare not be erased are *El* &c. Taan. 6ᵇ bot.; a. fr.

אֵלָא *buttress*, v. אֵרֵלָא.

אֲלָא I *to lament*, v. אלי.

אֲלָא II m. *club, bat*. Targ. Cant. VIII, 5; v. אַפָּתָא.

אֶלָּא (אֱלָא) (contr. of אִן לָא=אִם לֹא) 1) *if not, except, but, only*. Targ. O. Ex. XV, 11 לית אִ׳ אֶת none but thou, none besides thee; a. e.—Ber. V, 1 אין עומדין ... א׳ וכ׳ one must stand up for prayer in no other disposition but that of humility.—Snh. 4ᵃ לא נתן א׳ שלשה he did only three times. Ber. I, 1 וכ׳ (אמרו) א׳ ולא זו בלבד and not only in this case they said so, but wherever &c. Ib. 5ᵃ אל תקרי תְּלַמְּדֵנוּ א׳ תְּלַמְּדֵנִי read not *th'lamm'dennu* (thou instructest him) but *th'lamm'dēnu* (thou teachest us); a. v. fr.—2) (ellipt.) (you cannot say anything except . . .) *but*, a logical inference excluding all other explanations &c. Ib. 30ᵇ א׳ לא שנא but (the conclusion is proven) there is no difference. Ib. א׳ אמר ר׳ but, said R . . . . we may derive it &c.; a. fr.

אלאופטרא, read קְלָאוֹ, v. קלפטרא.

אַלְבִּינָא, אַלְבִּינָה (אלב *to cut;* cmp. חִלְפָּ, חִלְפָּא &c.) *a bundle of shoots, broom*. Y. Meg. II, 73ᵃ (for b. h. מִטְאטֵא).

אַלְבָּנָא m. (v. preced.) *young shoot of the palm-tree, thin pointed branch*. *Pl.* אַלְבָּנִין, אַלְבָּנַיָּא. Cant. R. to VII, 9 the palm . . . has no less מן תלת אילנין אלבנין (strike out אילנין) than three new (cutting) shoots. Ib. in our place they call לאלבנייא סנסנייה the young shoots *sans'naya* (h. סנסנים). [Num. R. s. 3, beg., in Hebr. diction, אַנְבּוֹנִין, fr. אנב, cmp. אֵב; prob. to be read אַלְבּוֹנִין.]

אֶלְגַּבְרִישׁ m. (b. h., cmp. גבריש Job XXVIII, 18, a. Targ. a. l.) *hail, hailstone* (crystal). Ber. 54ᵇ (playful etymol. על גב איש).

אַלְגּוּמָּיָא m. pl. (=b. h. אַלְגֻּמִּים) name of *a tree*. Targ. II Chr. II, 7 (8). [Ib. IX, 10; 11 אלמוגייא, reading the h. text as in I Kings X, 11.] V. אַלְמוּג.

אלגוסין Tosef. Maasr. III, 14 Var. ed. Zuck., v. גָּרִיס.

אלדים, אלדי=אלהים, אלהי, v. אֱלוֹהַּ.

אֲלָה *to curse*, v. אלי.

אָלָה f. (b. h.; אלה, √אל *to point*, cmp. ארר a. הר) *imprecation, curse*. Sot. II, 5 (17ᵃ); a. fr.—*Pl.* אָלוֹת. Ib. a. e.

אֵלֶּה c. pl. (b. h.; v. preced.) *these, those* (cmp. הרי). Ex. R. s. 30 *v'elleh* (and this) adds to the preceding (continues), *elleh* (these) restricts. V. אִלֵּין.

אֵלָה f. (b. h.; v. preced. ws.) *terebinth*. Shebi. VII, 5.

אלה Sabb. 90ᵃ Ar., v. אֵרֵלָא 3.

אַלָּה f. (b. h. Josh. XXIV, 26; v. אַלָּתָא) [pointed, prominent] 1) *lance, fork*. Kel. XVI, 8 חפוי תא׳, v. חָפוּי. Pes. 57ᵃ אוי לי מֵאַלָּתָן woe to me (I am afraid) of their fork (weapon). Sabb. VI, 3 (63ᵃ) ed. (Ms. אלא); Y. ibid. 8ᵇ (expl. דדיקרן).—2) *sign-pole*, used in the barn as a mark. Ib; Y. Maasr. I, 49ᵃ bot.; Tosef. Ter. III, 11 משתיעקר תא׳ (ed. Zuck. משתיעשר, corr. acc.) as soon as the sign-pole (fork) is removed (indicating that the grain is ready for use and priestly gifts).

אֱלָהּ, אֱלָהָא, אֱלָהּ m. ch. (=h. אֱלוֹהַּ) *God*. Dan. III, 28; a. fr.—Targ. O. Deut. XXXIII, 26; a. fr.—Lev. R. s. 5, end את אלה רב Ar. (ed. אלוה). Y. B. Mets. II, 8ᶜ

אלהחון דיהודאי the God of the Jews. Y. Snh. X, 28[b].—*Pl.* (also plur. majest.) אֱלָהִין. Dan. II, 11; a. e.—אֱלָהֵיא. Jer. X, 11. Targ. Ps. CXXXVI, 2 אלהי אלהיא the God of gods. [Gen. R. s. 26 כומריא גנבו א׳ וכ׳ (read אלהון) when priests rob—who would swear by their god?] Ib. (ref. to Gen. VI, 2).—Lev. R. s. 33 .... אֱלָהַיָּיא תמן קריין there (in Rome) they call their kings *gods*.

אֱלוּהוּת, אֱלָהוּת f. (v. preced.) *Deity, divinity*. Gen. R. s. 46 שאין חעולם—כדי לאלוהותו the universe and what it contains, are but inadequate manifestations of his divinity; a. e. Ib. s. 66 ויתן לך אלוהותו (some ed.) may he impart to thee his divine power; v. next w.—אֱלוּהוּת, v. אֱלוֹהַּ.

אֱלָהוּתָא ch. same. Targ. Cant. VIII, 1; a. e. Gen. R. s. 66 Ar. (v. preced.).

אֱלֹהִים, v. אֱלוֹהַּ.

אִילָּהֵין, אֶלָּהֵין (=אלא הן) *but that, unless, except, only*. Targ. Gen. XXXII, 27; a. fr.—אִם אֵ׳ *even only*, i. e. *so much the more* (or *less*), *not to say*. Targ. I Kings VIII, 27; II Kings V, 13. V. אֶלָּהֵן; cmp. אֶלָּא.

אִילּוּ, אֵלּוּ c. pl. (b. h. אֵלֶּה, q. v.) 1) *these, the following*. B. Mets. II, 1; a. v. fr.—א׳ וא׳ *both*. Zeb. V, 2; a. v. fr. *[2) (interrog.) *which?* Pesik. R. s. 29 (—30, ed. Friedm. p. 138[b]) לאילו נאמין in which of them shall we trust? Pesik. Naḥămu p. 127[b] sq.; Yalk. Is. 307 לאר זה, לאריו.]

אֵלּוּ, v. אִילּוּ.

אֵלּוּ (=אֵרוּ, v. אָלָה) *behold*. Dan. II, 31; a. e.

אֲלוֹא m. (ἀλόη, prob. of Semit. orig.) *the impissated juice of aloes*, used as a purgative. Git. 69[b] Ar. (ed. אילוויא).

אֲלוֹאוֹן, v. אקסילאלויריז.

הַלְוַי, הַלְוַאי, לְוַאי, אַלְוַי, אַלְוַאי (b. h. לוּ) *oh that!* Targ. Y. II Num. XXIII, 10; a. e. Targ. Ex. XVI, 3, a. fr. (לוי).—Targ. Y. ib. XXXII, 30 (h. text אולי) —Num. R. s. 2. Gen. R. s. 9; a. fr. *[Targ. Y. II Num. XXIV, 23 אַלְוַי, Y. I נִי, *woe!*]

אַלְוָה m., pl. אַלְוִים (v. אַלְוָא) *aloe-wood*. Y. Keth. VII, end, 31[d]; Gen. R. s. 15, v. אַלְמוּג. V. also אַלְוִוין.

אֱלוֹהַּ m. (b. h.; v. אֵל) *God. Pl. majest.* אֱלֹהִים, cmp. אֵל.—האלהים by God! Sabb. 145[a]; a. fr. [ד is freq. substituted for ה as אלדים, אלדי, ידוד esp. in Targ. Y. ed. Sab.] אלקים, ch. אלקא, adopted in order to avoid uttering the divine name. B. Kam. 106[a]; cmp. אלעיקי, אירפיפי &c. —*Pl.* אֱלוֹהוֹת 1) *deities, powers*. Y. Ber. IX, beg. 12[d]. Lev. R. s. 4.—2) *biblical verses containing the word El, Elohim* &c. Y. R. Hash. IV, 59[c].

אֱלוּהוּת, v. אֱלָהוּת.

אֱלוֹהוֹת, v. אֱלוֹהַּ.

אַלְוָד, אַלְוָא, v. אַלְוָה.

אַלְוַאי, v. אַלְוַי.

אַלְוִים (אלווס Ar.), v. אַלְוָה.

אַלְוִין, עַלְוָאִין, עַלְוִיִּים) m. pl. (v. אַלְוָא) *the herbaceous plant aloe*, a kind of cress. Y. Shebi. IV, 35[b] bot.; Tosef. ib. I, end (ed. Zuck. עלוא, oth. ed. עלויין, ומקירמין את חא׳ וכ׳ (עלווין you may (in the Sabbath year) let the aloe grow on the top of the roof, but you must not water it.

אַלְוִויטָא, אַלְוִיתָא f. ch. (=h. לְוָיָה) *escort, reception on arriving and leaving*. Y. Maasr. II, 49[d] other people דלית אלוויתיה שכיחא לון (read תא ....) who do not frequently meet with a reception (an offer of refreshments &c.). Ib. דַּלְוִיתֵיהּ וכ׳ (דאל=) who may fairly expect a reception. Cmp. אִירַוְיוּתָא.

אלוונתית, v. אֲלוּנְטִרִית II.

אלווס Ar. read אַלְוִים.

אַלְוָתָא B. Bath. 73[a], v. אִילְתָא a. אַלְתָא.

אֱלוּל m. (b. h.) *Elul*, the sixth month of the Hebrew calendar, containing twenty nine days, varying between the seventh of August and the second of October. R. Hash. I, 1. Ib. 19[b]; a. fr. Y. Shek. III, beg. 47[b] bot. בני א׳ animals born in Elul. Targ. Y. Num. XIV, 37 אירלול. Targ. II Esth. III, 7.

אלולבנין, אלולוגין, Tosef. Kel. B. Bath. VI, 9 read אַגְלוּגִין.

אֱלוּלִי m. (denom. of אֱלוּל) *born in Elul. Pl.* אֱלוּלִיִּים, אֱלוּלִיִּין. Y. Shek. III, beg. 47[b]; a. e.

אֱלוּלָפוֹן, אֱלוּלִיפוֹן, אֱלוּלִי, v. אִירְלִי.

אֲלוּם m. (אלם; √אל, cmp. חלם, חלב &c.) *a mucilaginous plant* (cmp. Lat. Alum), prob. *Silphium*, a kind of *Laserpitium* or *Asafœtida*. T'bul Yom I, 5 (Var. in Ar. חלום, אילום). Cmp. אֶלֶל.

אֲלוּמָא m. ch.=next w. 2).—*Pl.* אֲלוּמַיָּיא. Targ. Ruth II, 7; 15.

אֲלוּמָּה f. (b. h. אֲלֻמָּה; אלם) 1) *binding, making sheaves*. Peah VI, 9 (10) לא׳ . . . נתנה grain stalks intended for binding sheaves *thereof* (but not for binding the latter into bundles of sheaves עֳמֶר, Maim.)—[For binding sheaves *therewith* R. S.].—2) *sheaf*. Ex. R. s. 31.—*Pl.* אֲלוּמּוֹת. B. Mets. 22[b] sq. *large sheaves*, opp. כריכות.

אִילָן I m. (b. h.; v. אַלָּה) *oak*.—*Pl.* אִלָּנִים. Gen. R. s. 15 א׳ בלושין the bibl. *allonim* means *b'lutin*, v. בָּלוּט. [Ib. אלמוגים א׳ read אַלְוִים, v. אַלְוָה, אַלְמוּג]. R. Hash. 23[a] א׳ בוטמי, v. בּוּטְמָא; B. Bath. 80[b] בוטני א׳, v. בּוּטְנָא. [Gen. R. s. 60 (play on *hallazeh* Gen. XXIV, 6) א׳ זה he is an oak (of fine appearance); Rashi refers to next w.]

אַלּוֹן II m. (ἄλλος acc.) *another*. Gen. R. s. 81 in Greek *allon* means אַחֵר; Pesik. Zakh. p. 24ª א׳ תרי (read אַחֵר) another (one more).

אַלוּנְטִית I (אֲלוּנְתִית) (interchanging with לוּנְטִית q. v.) f. (לוּט, *to cover, wrap*, cmp. I Sam. XX, 10, a. לאט in H. Dict.; נ inserted) *wrapping cloth, sheet, bathing clothes*. Sabb. 40ᵇ מיחם אדם אלונט׳ (Ms. M. אלונת׳, Tosef. ib. III (IV), 7 אלונתת) one may warm a sheet on the Sabbath to put it on the stomach; Y. Sabb. XIX, 17ª bot. [Gen. R. s. 80 to put on a wound, prob. next w.]—Sabb. 147ᵇ (Ms. M. always אלונת׳, Ar. לונט׳). Men. 72ª.—Y. Erub. VIII, 25ᵇ top.—*Pl.* אֲלוּנְטִיאוֹת Sabb. XXII, 5 (147ª). Ib. 147ᵇ בעשר אלונטית (read טְרִיאוֹת . . ., or טְוִיוֹת . . .). Tosef. ib. XVI (XVII), 15 אֲלוּנְטָאוֹת (Var. אֲלָנְטִיאוֹת, לְנָטִיאוֹת). Ib. 17 אנלונטאות (Var. אלנטיאות).

אַלוּנְטִית II, corr. אֲלוּנְתִית (אֲלַנְתִית) f., אֲלִינְתִין m. (a corrupt. of οἰνάνθη, οἰνάνθινος, œnanthe, œnanthinus; cmp. אניגרון as to נ a. ל) made of the grape (or *leaves*) of wild vine (œnanthe), whence 1) *an aromatic water*. Y. Ber. VI, 10ᵈ he who sprinkles אלינת׳ œnanthe.—2) *an unguent*. Y. ib. I, 3ª top סכין אלוונ׳ וכ׳ (corr. acc.) you may oint a sick person with œn. on the Sabbath. Y. Sabb. XIV, 14ᶜ bot. אלינתין. Y. Shebi. VII, beg. 37ᵇ יצאת א׳ לתַפִּילִין . . . (read תֵּדִית . . . .) except œn. which is only for children (after circumcision).—3) *a wine* (vinum œnanthinum), used esp. after bathing. Ab. Zar. 30ª (expl. as a mixture of old wine, pure water and balsam); Sabb. 140ª אלונט׳ ed. (Ms. M. אלונת׳). Hull. 6ª wine to be put לתוך תא׳ into a mixture called *ăluntith*; Tosef. Dem. I, 24. Y. Bets. I, 60ᵈ top.

אלוניסתין, v. אֲלִנְסָטִי.

אַלוּנְקָא m. (=לוּנְקָא q. v.) *spear-head, javelin*. *Pl.* אֲלוּנְקֵי. Git. 70ª בא׳ דפרסאי (Ar. בלונכי) with Persian (poisoned) javelins.

אַלוּנְקֵי, v. אַלַּנְקֵי.

אֲלוּנְתִית, v. אֲלוּנְטִית.

אלוסטרוס, v. אַלַּס.

אַלּוּף m. (b. h.; אלף) *prince, chief*. Gen. R. s. 20 beg. אלופו של עולם the world's chief (*Aleph*, i. e. Adam).

אֲלוּשׁ pr. n. pl. (b. h.) *Alush*, one of the stations of the Israelites on their journey to Kanaan. Yoma 10ª. Gen. R. s. 48 (play on *lushi*, Gen. XVIII, 6). Y. Bets. II, beg. 61ª.

אלות Pesik. R. s. 22 כ״ד א׳ בוּלָאוֹת, read בוּלִי. v. בולי.

אַלְוָתָא f. (v. אַלְוָא) *a piece of aloe-wood*. Bets. 33ᵇ; v. אַלָּתָא.

אַלּוּתָא, v. אַפָּתָא a. אִפַּרְתָּא.

אלטויכסייה, אלטויכסייד*, Gen. R. s. 8 א׳ שלך Ar., ed. תכסיס א׳ שלך . . ., Yalk. Ps. 834 אלתמסין prob. אַלְטַכְסִיס (v. אַל־ a. טַכְסִיס) *chief of the court-ceremonies* (i. e. the angel of Truth); Rashi: *seal* (?).

אֱלָטִין (ἐλάτη) *fir-trees*. Tanh. T'rum. 9 ברוש א׳ Bibl. *b'rosh* means *firs*.

אלטינון, טירנון*, a corruption of יַאנְטִינוֹן for יַאנְתִינוֹן m. (ἰάνθινον, Aquila Ex. XXV, 5) *violet-colored*. Koh. R. to I, 9 אלט׳; Y. Sabb. II, 4ᵈ (expl. bibl. תחש as a color לשם צבעו, v. Ges. H. Dict. s. v. תַּחַשׁ). [Esth. R. to I, 6 טירנון (Var. סירנון) read ריקרנטירנון].

אלי I, אָלָה (b. h. √אל, v. אָלָה; cmp. נקב, חָגָה &c.) *to curse*. Sifré Num. 18 (ref. to Num. XVIII, 21) לאלה שיחו אָלִין בה וכ׳ 'as a curse' means that people shall curse by her (pointing to her), 'may happen unto thee what happened to . . . . .'.

אלי II, אָלָא (=ילל, v. אִילָא) *to lament, wail*. Targ. II Sam. I, 17; a. e.

Pa. אַלֵּא same. Targ. Jud. XI, 40 לאַלָּאה (some ed. לְאֲלָאָה).

אֲלִי *mourning*, v. אֲלִילָתָא and אַפִּילָתָא.

אֲלִיָּא, אֲלִיָּה, v. אִילָא.

אליאס read אִילִיאוֹס q. v.

אַלְיָבָא (=עַל־לִי׳=אַל־לִי׳) *according to the opinion, in the sense of*. B. Kam. 13ª, a. fr. א׳ דמאן in whose sense? in accordance with whom? Sot. 21ª א׳ דהלכתא in accord. with the adopted decision. Sabb. 28ᵇ, a. v. fr. א׳ דר׳ in the sense, developing the opinion, of R.—.

אַלְיָה f. (b. h.; לוי; v. infra) *attachment*, whence 1) (cmp. גּוּבָא, זָנָב) *tail, fat-tail*. Ab. Zar. 25ª (ref. to I Sam. IX, 24) what means *v'heãleha* (and that which is upon [or by] it)? שוק ואי׳ that means the leg (with thigh) and the fat-tail. מאי והעלים וכ׳ and why is it called 'and that which is upon it'? Because the leg is near the fat-tail (back). Hull. 117ª; a. fr.—כלפי א׳ (Ar. s. v. כלפי; ed. כלפי לָיָא, Mss. לָיְא) *towards the tail!* i. e. *just the reverse!, reverse it*. Pes. 5ᵇ; Sabb. 93ᵇ; Ab. Zar. 75ª; a. fr. [Rashi: כלפי ליא where are you turning to?]—2) *ear-lap*. Keth. 5ᵇ.

אֵלִיָּהוּ (b. h.) pr. n. m. *Eliyahu, Elijah*, the great prophet in the days of Ahab, freq. represented, in Talmud and Midrashim, as intervening in behalf of the pious and punishing wrong-doers, and expected, in the Messianic days, to clear up doubts and prepare the heavenly kingdom; cmp. Mal. III, 23.—Ber. 58ª, a. fr. ארמא א׳ אידמי ליה וכ׳ E. came and appeared to him in the disguise of &c. Gen. R. s. 33, a. fr. ארמא א׳ זכור לטוב E., whose memory be blessed, came &c. B. Mets. I, 8 (37ª), a. fr. יהא מונח עד שיבוא א׳ let it be deposited until E. shall come (and decide to whom it belongs, i. e. an indefinite time until the matter be cleared up). Men. 45ª; a. fr.—סֵדֶר אֵלִיָּהוּ *Seder Eliyahu*, name of a lost Talmudic treatise, divided into Seder Eliyahu Rabba (Large) and S. E. Zuta (Small). Keth. 106ª (of legendary origin).

אֱלִיהוּא pr. n. m. (b. h.) *Elihu*, one of Job's friends. Y. Sot. V, end, 20ᵈ. Yalk. Job 919. B. Bath. 15ᵇ.

אֶלְיְהוֹעֵינַי, אֶלְיוֹעֵנַי (b. h.) pr. n. m. *Elioenai*, a highpriest. Par. III, 5.

אַלְיוֹן m. (√לוי, v. אַלְיָה) *thumb, great toe. Pl.* אַלְיוֹנִים. Pesik. R. s. 31 אַלְיוֹנֵי יְדֵיהֶם their thumbs; Midr. Till. to Ps. CXXXVII. 4; Yalk. a. l.

אִילְ', אֶלְיוֹנָא, אֶלְיוֹן ch. same. Targ. Ex. XXIX, 20; a. e.—Git. 69ª טופרא דְאֶלְיוֹנָא (Rashi אליונא, corr. acc.) the nail of the thumb.—*Pl.* אֶלְיוֹנַיָּא. Targ. Ps. CXXXVII, 4 קטעו לואי אֶלְיוֹנֵיהוֹן בכבידהון (missing in some ed.) the Levites cut their thumbs off with their teeth; v. quot. in preced.

אלְיוֹסטוֹן, v. אֶלַיַסטוֹן.

אֶלְיוֹעֵינַי, v. אֶלְיְהוֹעֵינַי.

אֶלְיוֹפוֹלִיס, v. אִילְ'.

אֶלְיוֹתָא f. (אלי II) *wail, eulogy.* Targ. Job III, 7; v. אִילַּוּתָא.

אֶלֵיוֹתֶרוֹפוֹלִיס pr. n. pl. (Ἐλευθερόπολις) *Eleutheropolis* (Freetown), an Idumean town corresponding to *Hori* (Gen. XIV, 6). Gen. R. s. 42 (ed. corrup. מטרופ׳) read with Ar. ואת התורי א׳ ולמה קורא אותה א׳ שבררו אותה ויצאו להן לחירות . . . they selected it for their residence and made themselves independent.

אַלִּיחֲרוֹךְ pr. n. *Allihrok*, name of an Egyptian eparchy or nomos, prob. *Heracleotes.* Targ. Y. Gen. X, 6; I Chr. I, 8 (h. text פוט), ed. Rahm. אלייחרק (Var. אליחרק).

אַלִּיטָא, v. חֲלִיטָא III.

אַלְיָד, v. אִילָּא.

אֶלַיַסטוֹן, v. אִילַּיסטוֹן.

אַלְיָת, אַלְוָת f. (אלי II) *female wailer.* Kel. XVI, 7 רבועות של א׳ the wailer's musical instrument. Ib. XV, 6. —Ch. אֲלוּתָא q. v.

אֵלִיל m. (אלל *to roll*, sec. r. of אול; cmp. חול a. גְּלוּלִים) 1) (cacophem.) *idol.* Ab. Zar. IV, 3 (Talm. ed. ע״ז); a. e.—*Pl.* אֵלִילִים. אֵלִילִים עבודת א׳ (abbr. ע״א) *idolatry;* also *idol* (cmp. וְרֵאָה). Snh. 97ᵇ. Yoma 9ᵇ; a fr.—2) *offal of meat, v.* אֵלָל.

אֵלִיל ch. same.—*Pl.* אֵלִילַיָּא. Targ. Y. Lev. I, 2.

אֵלֵיל (=יְלַלֵּיל) *to lament.* Targ. Is. XV, 4 (XIV, 31); Joel I, 11.

אַלֵּיל Pa. of אֲלַל.

אַלִּילָא m. (v. preced.) *spy.*—*Pl.* אַלִּילֵי. Targ. Gen. XLII, 9; a. e. (ed. Berl. אָלֵי׳).

אֵלִים, 1) בֵּית א׳ pr. n. pl. *Beth-Elim*, near Mount Tabor. Gen. R. s. 99 beg. Mekh. Yithro s. 5 (אלהים).—2) אֵלִים pl. of אַיִל q. v.

אֲלִים, v. אֲלַם.

אַלְמָא, אֲלִים m., **אַלְמָא** f. (אלם) *strong, influential; violent.* Targ. Y. Gen. XXV, 23; a. e.—Git. 60ᵇ, a. fr. כל דא׳ גבר whoever is in power wins (right of possession in cases in which the judge is unable to decide). Ḥull. 39ᵇ אינש אלמא a powerful man (defying the law).—Keth. 14ª א׳ ליה בריא to him the positive assertion is the stronger argument.—*Pl.* אַלְמֵי Ḥull. 76ª *thick* (sinews). Kid. 59ª באגא דא׳ a village community of violent men.—Fem. Kidd. 44ᵇ מי א׳ כיד אבוה is she as strong, has she the same authority as her father has? B. Mets. 34ª מי א׳ מתניתין is (the Boraitha) stronger (less pliable) than our Mishnah?—Ḥull. 48ᵇ אַלְמָתָא the strong, thick (pin).—*Pl.* אַלְמָתָא. Yeb. 43ª א׳ strong, thick combs.

אַלִּימָא, v. preced.

אִילֵּימָא, אֲלִימָא I 1) (=אִין *if;* לָא=לֵי *not;* מִי *quidem, somehow*) *unless, but for* (followed by שֶׁ־; cmp. אֶלְמָלֵא 1). Num. R. s. 18, end שמעמ׳ וכ׳ ..... אי׳ מֵרִי but for the sticky substance in the nose intercepting the evil smell.—2) (=אִילּוּ־מָא if somehow) *if* (ruling the verb without mediation of a relative; cmp. אֶלְמָלֵא 2). Ib. א׳ תופשת וכ׳ if (the harsh ringing sound) should take a permanent hold of his ear, it would be bound up (with his body, sub. בלבו as in Tanḥ. Ḥukkath 1, where our w. is substituted by אֶלְמָלֵא).—3) v. אִילֵּימָא.

אִילֵּימָא (אֲלִימָא) אִילְ', אֲלִימָא II m. 1) *mute,* v. אִלֵּמָא. Targ. Y. Ex. IV, 11.—*2) *thick,* v. אֲלִים. Ḥull. 76ᵇ.

אַלְמוּתָא, אֲלִימוּתָא f. (אֲלַם 1) *strength, force.* Targ. Job XXX, 21. Targ. Y. Ex. XXV, 2. Cmp. אוּלְמָא.

אִלֵּימְנָא m. (אֲלַם 3) *mute.* Targ. Ps. XXXVIII, 14 Ms. (ed. אִילְּמָנָא).

אַלִּימְתָא, v. אֲלִים.

אֶלְיְנַתִּית, אֶלְיְנַתִּין, v. אֲלוּנְטְרִית.

אִילִּיס (אֵילִיס) אֲלִיס, אֲלִיס* m., only in pl. אֲלִיסִים, אֲלִיסִין &c. (אלס, cmp. אלץ in Hebr. Dict. a. רסס, רצץ) *ruins, debris.* Lev. R. s. 19 (referring to Amos VI, 11) הדין רסיסה אית מיניה אל׳ (read רסיסא) of what is demolished by making breaches, there remain ruins, וחדין בקיצא לית מיניה אי׳ while of what is demolished by chopping, no ruins remain; Koh. R. to X, 18 (corr. acc.); Cant. R. to IV, 14. Cmp. בִּירְזָא and אִלְסִיס.

אֲלֵיס, v. אֲלַס.

חֲלֵיסְטוֹן, אֶלְיַסְטוֹן, אֶלַיַסְטוֹן m. (ἡλιαστός, acc., fr. ἡλιάζω, v. Gr. Dict.) *a luscious wine* (vinum dulce) for which the grapes were to be dried in the sun for three days, after which they were gathered and trodden on the fourth during the full fervor of the midday heat (Sm. Ant. s. v. *Vinum;* Columella XII, 27). Men. VIII, 6 אלוסטון Mish. (Ar. ed. Koh. אלירס׳, Talm. ed. 86ᵇ חלסטיון, חיל׳). B. Bath. 97ᵇ אלירסטון Ar. (Var.

עֲלִיתָא, אֲלִיתָא* f. (pronunc. and meaning doubtful) *Illitha*, something supposed to render fire-proof or extinguish the fire. Snh. 108b רש לנו דבר אחד וא׳ שמה Ar. (ed. וע׳) we have something, its name is Ill. [perhaps to be read דבר אחר a (female) idol]; Yalk. Job 906 ערל׳, Ms. עליונה]. [B. Bath. 73a ומחינן ליה באלי׳ Ar. Var. s. v. אלתא, ed. אַלּוּתָא, Rashi אֲלָוָתָא, Ms. Oxf. ואית לן אלוותא pl. of אֲלָתָא. The use of the masc. gend. in connection with the word, makes the passage appear spurious.]

אֲלִיתָדָא, pl. אֲלִיתוֹת, v. אֲלִיתָא.

אֲלֵךְ: אִירֵין=. Dan. III, 12; 13.

לִיכְסָה, אֲלַכְסָא pr. n. m. *Alaxa, Lixah*, abbrev. of Alexander. Y. Keth. V, beg. 29c R. Al.—Ib. IX, 33b א׳ אמר לו ר׳ מנא (read לר׳ מנא); Y. Shebu. VII, 38a bot. ליכסה וכ׳ name of a gentile judge.

אֲלַכְסוֹן (=לוכסן, λοξός; cmp. howev. ἀλλάξ) 1)(adv.) *athwart, crosswise.* Tosef. Kel. B. Mets. VIII, 5 two feet &c. of a bed cut off א׳ crosswise; (Kel. XVIII, 5 לוכסן).—2) אֲלַכְסוֹן, ch. form אֲלַכְסוֹנָא m. *diagonal line, diameter.* B. Bath. 101b; Succ. 8a באלכסונה .... כל אמתא a figure of one square cubit has a diagonal line of $1\frac{2}{5}$ cubits (approximately). Men. 35a; Meg. 24b must be square בתפרן ובאלכסונן both as to their seams (not warped) and as to the measure of their diagonal lines. Erub. 59a מידת העיר ואלכסונה Ms. K. (ed. בא׳, v. Rashi a. l.) the measure of the circumference of the town plus its diameter. B. Bath. 99a ודילמא בא׳ הוו קיימי perhaps the Cherubim in the Sanctuary were placed across the room; a. fr.

אֲלַכְסִין, אֲלַכְסִין m. pl. (v. אֲלַכְסָא) *Alexandrians*, name of a *nut*, prob. *a species of pistachio.* Ab. Zar. 14a אלכסין ed. (Ms. M. אלכסנדרין, Ar. אכלסין). Cmp. אֲלַכְסָרִין.

אֲלֶכְסַנְדְּרָא pr. n. m. *Alexander.* Y. Dem. II, 22c top, (an Amora of a place called Tsadoka). Cant. R. to IV, 12; v. אֲלֶכְסַנְדְּרִי.

אֲלַכְּ׳, אֲלֶכְסַנְדְּרוֹס pr. n. m. *Alexander.* 1) A. the Great, מוקדון the Macedonian. Targ. Cant. VI, 8; Targ. II, Esth. I, 2.—Tam. 31b; a. fr.—2) name of a judge and of a robber. Y. Ber. IX, 13b top (for אלכסנדריאה ib. read our w.).

אֲלֶכְסַנְדְּרִי m. 1) *Alexandrian.* Sifra B'hukk. chap. V, Lulianus the Alex.—2) pr. n. m. *Alexandri*, an Amora. Y. R. Hash. IV, 59c bot; a. e.—Cant. R. to IV, 2 דרא .... (corr. acc.).—3) v. אֲלַכְסִין.—*Pl.* אֲלֶכְסַנְדְּרִים; fem. אֲלֶכְסַנְדְּרִיּוֹת. Men. 100a *Alexandrians.* Ib. 28b כוסות א׳ (Yalk. Ex. 369 ריוות....) Alexandrian cups (lengthy and narrow). Tosef. Meg. III (II), 6 בח״כ של א׳ a Synagogue built by Alexandrians in Jerusalem.

אֲלַכְּ׳, אֲלֶכְסַנְדְּרִיאָה, אֲלֶכְסַנְדְּרִיָא pr. n. pl. *Alexandria*, in Egypt. Targ. Ez. XXX, 15; a. e.—Y. Hag.

a. ed. חילוסטון; Ms. וחלאסטון, וחילוסטיון; v. Rabb. D. S. a. l.). Tosef. Men. IX, 9 (from which B. Bath. l. c. is quoted) אלוסטון.

אֱלִיעֶזֶר pr. n. m. *Eliezer*, 1) servant of Abraham. Gen. R. s. 44; a. fr. 2) several Tanaim: a) E. ben Hyrcanus; E. b. Jacob, E. bar Zadok, disciples of R. Johanan b. Zaccai of the second gener.—b) E. b. Judah, E. b. Matathias; E. b. Ḥisma, of the third gener.—c) E. hak-Kappar, a late member of the fifth gener.

אֲלִיף, v. אַלַּף.

אֲלִיפִיס, Y. Shebi. IV, 35c top, read אַלְסִיס.

אֲלִיקָה* m. (ἕλιξ, acc. . . κα) *wind-lass* for launching ships. Y. Sabb. VII, 10c top, read: החן דמגפר אעין למני וחבלין לא׳ he who pitches wood for vessels or ropes for a wind-lass.

אַלְעִיקִי, אֲלִיקִי* (a disguise of אלהים for the purpose of avoiding the utterance of the divine name, cmp. אֱלוֹהַּ) *by God! forsooth* (ironically). Pesik. Bahod. p. 104a אלי׳ אני חובע בה Ar. (ed. אל אחא, Ms. Oxf. אליקי אינו) forsooth, I shall propose to her, i. e. do you believe I shall &c.? Cant. R. to I, 4 אלעי׳ אני נותן וכ׳ forsooth (do you believe) I shall give &c. [V. Pesik. l. c. note 81.]

אֱלִיקִים (b. h.) pr. n. m. *Eliakim.* Ab. Zar. 58a R. El. attendant of Rabba.

אֲלִירָא read אַבְּרִיָא.

אֱלִישָׁע pr. n. m. *Elisha*, 1) the prophet. Ber. 10b. Gen. R. s. 25; a. e.—2) E. ben Abuyah, surnamed אַחֵר, q. v. Aboth. IV, 20. M. Kat. 20a.—3) one E. surnamed בעל כנפים 'winged'. Sabb. 49a; 130a. Y. Ber. II, 4c bot.

בֵּי אֱלִישָׁפָט, v. בַּלְשָׁפָט.

אֲלַיִת, v. אֲלִיָּית.

אֲלִיתָא f. ch.=h. אֲלִיָּית *wailing woman.* *Pl.* אֲלִיתָא. Targ. Jer. IX, 16 (17) ed. Ven. אֲוִילִיתָן, ed. Vien. אֲלִיתָא.

אַלִּיתָא* f.=אַלִּיוּתָא. Gen. R. s. 15, end; Pesik. Ron. p. 142b א׳ ובכיותא wailing and weeping; v. אֲלִיתָא.

אַלִּיתָא (אֲלִיתָא) f. ch.=h. אַלְיָה, *fat-tail.* Targ. Ex. XXIX, 22; a. e.—Ḥull. 127a בשמתא נרש .... ואליתיה excommunicated be Narash with its fat, skin and tail, i. e. all its inhabitants.

אַלִּיתָא or אֲלִיתָא f. (cmp. אַפּוֹן, אֲלָה &c.) 1) *fig-tree* (of a certain species).—א׳ בְּרַת name of a fig species. Gen. R. s. 15, end א׳ ברת וכ׳ Ar. (ed. אלי) it is called *brath alitha* (daughter of mourning, v. אֲלִיתָא), because it has brought wailing and weeping into the world (as the fruit of the tree of knowledge).—2) *wood of the fig-tree*, used as kindling wood on the altar (h. form אֲלִיתָה). Tam. II, 4 (Mish. תא . . ., Talm. 29a תה . . .). Yoma 24b. Y. ib. II, 39c top.—*Pl.* אֲלִיתוֹת. Par. III, 9.

II, 77[d]; a. fr.—Kel. XV, 1, v. next w.—Midr. Till. to Ps. XIX, a ship coming מ״א. V. אַכְסַנְדְרָא.

אַלֶכְסַנְדְרִית f. *Alexandrian.* Kel. XV, 1 ספינה א׳ Mish. ed. (Talm. ed. ס׳ אלכסנדריא) Alexandrian ship, i. e. Sea ship with water reservoirs. Sabb. 90[a], a. e. נחר א׳ Alex. nitron. Tosef. Nid. IV, 17 Cleopatra מלכת א׳ (ed. Zuck. יס—) Egyptian queen.—*Pl.* אַלֶכְסַנְדְרִיּוֹת, v. אַלֶכְסַנְדְרִי.

אָלַל (sec. r. of אול, v. אָוַל; cmp. עלל) 1) *to circle. Pi.* אִילֵּל *to go around; to espy, track.* Cant. R. beg. (play on תּוֹרָה a. תּוֹר) אחר ד״ת אִילַּלְתָּ thou didst search after the words of the Law. Pesik. R. s. 47 *hafar* (Job XXXIX, 29) לשון מְאַלֵּל has the meaning of espying (ed. incorr. רליל, v. ed. Friedm. p. 190[b]).—[2) *to point out;* 3) *to tie around; to be strong;* v. אִלּוּ I, אַלָּה, אֵילָן &c., a. אלם.]

אַלֵּל, *Pa.* אַלֵּיל ch. same. Targ. Num. XIII, 2; a.fr.—Deriv. מְאַלָּא, אַלִּילָא.

אֵלֶל h., אֵלָל ch. m. (b. h. אֵלֶל Job XIII, 4; v. אֵלִיל; cmp. חלל) *soft, lax object,* whence *fatty substance, offal of meat.* Targ. Job. l. c.—Hull. IX, 1 (Gem. 121[a], diff. of opin. as to what kind of offal is meant in the Mish., v. מַרְדְּקָא). Ib. חא׳ חמכונס the offal gathered (as a ball). Zeb. III, 4.—Toh. I, 4 אֵלִיל. Meil. 7[a] א׳ כיון דלית ברית וכ׳ *ălal,* because there is no substantial value in it. Zeb. 35[a] פיגל בא׳ if one had an inappropriate thought about *ălal* of fowls (which is fit to eat).

אַלָּא or **אוּלָּא** m. (אָלַל; cmp. b. h. דָּרַךְ) *treading the wine or olive press; quantity put into the press at a time.* B. Mets. 105[a] בא׳ ..... הא באתרא Ar. (ed. או׳) the one Rabbi treats of a place where they ordinarily put one *khor* (measure) into the press at a time, &c. Esth. R. to I, 2 (referring to Esth. l. c., and Neh. XIII, 15 'in those days'; play on *al'la* a. *al'lay;* v. next w.) א׳ ווֵי וכ׳ *'wine pressing'* (on Sabbath, Neh. l. c.) and 'woe' (persecution as punishment) were those days marked for.

אַלַּי (b. h.; v. אלי II, ילל) *woe.* Lev. R. s. 17, a. e.; v. next w. Tanḥ. Aḥaré 2, אלילים (corr. acc.); ed. Bub. 3.

אַלַּיָּא m. pl. (v. preced.) *woe-makers,* a word coined for playing on הוֹלִלִים (Ps. LXXV, 5, a. e.). Lev. R. s. 20; a. e.; v. וַוַיְנָיָא for correct vers.

אָלַם (b. h.; √אל, v. אָלַל) 1) [to surround]; *to connect, tie* (cmp. אסר. חגר); intr. *to be tied up, excluded, lonely, mute;* v. אַלֵּם, אַלְמָן II, אַלְמָנָה, אוּלָם.—2) *to grow, be strong,* v. אֵלֶם. Cmp. אַלְמוֹן I. [Cmp. אֵלֶם Ps. LVIII, 2, LXX ἄρα, a. v. אוּלָם I.]

אַלַּם ch., intr. אֵלֵּים (אַלִּים *Pa.,* עלים) (v. preced.) 1) *to be* or *grow strong, to grow.* Targ. I Chr. XXII, 12 (13) אַלַּם (h. text אָמַץ, Var. עילם). Targ. O. Deut. XXXI, 6; 7; 23 ed. Vien. א׳ (ed. Berl. ע׳, v. Berl. Targ. O. II, p. 59).—B. Bath. 124[a]; 135[b] (he left them) דיקלא וא׳ a slender palm-tree and it grew thick.—2) *to tie,* v. אַלּוּמָא.—3) *to be mute;* v. Ithp.

Pa. אַלֵּים 1) *to be strong,* v. supra.—2) *to strengthen, support.* Targ. II Chr. XI, 17; a. e. Part. pass. f. מְאַלְּמָא *resolved, insisting upon.* Targ. Ruth I, 18 (h. text מתאמצת).—B. Kam. 90[a] אַלְּמוּהָ רבנן וכ׳ the Rabbis fortified the husband's right (gave him superior privileges). Kidd. 43[a] אַלְּמוּי קא מְאַלְּימְנָא למילתיה (Rashi אַלְּמוּהָ) we (the court) give him privileges.—3) *to overpower.* Sabb. 156[b] אַלְּמִיה יצריה his appetite overwhelmed him.

Ithpa. אִתְאַלַּם 1) *to make one's self strong, to summon strength.* Targ. Job XXXVI, 19.—2) *to become mute, be silenced.* Targ. Ps. XXXIX, 10. Targ. Koh. XII, 6. [Targ. Ps. XC, 10 מִתְאַלְּמִין (for h. text בָּחֹם?). [Targ. Job VI, 6 Ms. Vers. מִתְאַלֵּם (?), h. text חלמות!.]

אִילֵּם, אִלֵּם m. (b. h.; v. אָלַם 1) cmp. חֵרֵשׁ) *mute, unable to speak,* also *ignorant.* Ter. I, 6; a. fr.—Ruth. R. to IV, 1 (ref. to *almoni,* Ruth. l. c.) א׳ חירה מד״ת he was unable to speak of (excluded from) the Law (ignorant).—*Pl.* אִילְּמִין אִלְּמִים. Snh. 71[a]; 100[a].—Fem. אִלֶּמֶת, אִילֶּמֶת. Num. R. s. 9. Hull. 79[a]. Sot. 10[b] אי׳; a. e.

אַלּוּמָא, אִילֵּימָא, אִילְּמָא, אִלְּמָא ch., same. Targ. Ex. IV, 11.—*Pl.* אִילְּמֵי &c. Hag. 3[a]; Yalk. Ex. 356; Deut. 440. [Hull. 76[b] חד אילימא, v. אִפֵּלְיָא II, 2.]

אַלְּמָא *strong,* v. אַפֵּלְמָא.

אַלְּמָא m. (cmp. b. h. אֵלֶם, v. אָלַם) *confirmation;* (dial. term) *consequently.* Pes. 2[b] א׳ אור וכ׳ consequently *ôr* means day-light. Sabb. 151[a]; a. fr.

אַלְּמָה, אַלְּמָא (=על למה) *why?, wherefore?* Erub. 3[a] אלמא אמר וכ׳ why did R... say &c.?—Yoma 2[b] אלמה לא ניבעי וכ׳ why should separation not be required &c.?; a. fr.

אַלְמוּג m. (b. h. עצי אלגומים, ע׳ אלגומים) 1) *red coral.* Tosef. Kel. B. Mets. III, 13; Kel. XIII, 6; Sabb. 59[b]; Y. ib. VI, 8[b] top.—2) pl. אַלְמוּגִין, אַלְמוּגִים *a species of cedar-tree,* prob. *coral-wood* (v. infra as to various opinions). R. Hash. 23[a]; B. Bath. 80[b] sq. א׳ כסירתא *almugim* is coral (apparently a confusion of *coral* and *coral-wood*). Y. Keth. VII, end, 31[d] א׳ אלוים *alm.* is the aloe-wood (agallochum); (Gen. R. s. 15 beg. אלווס Ar., ed. אלווים, אלונים corr. acc.). Pesik. R. s. 33 (ref. to II Chr. II, 7 a. I Kings X, 12); v. גלומי.

אַלְמוֹגָא, pl. אַלְמוּגְרִין, אַלְמוּגַיָּיא ch. same. Targ. I Kings X, 11; 12. II Chr. IX, 10; 11.

אַלְמוֹן I m. (v. אלם) *a cedar species, oak* [or *terebinth*]. *Pl.* אַלְמוֹנִים. R. Hash. 23[a]; B. Bath. 80[b]; v. בוטמא a. בְּלוּט.

אַלְמוֹן II m. (b. h. אַלְמָן, v. אלם) [*tied up, secluded;* cmp. Targ. I Sam. XXI, 3 טמירי for h. אלמני] *widower.* Keth. 7[b]; a. fr.

אַלְמוֹנִי m. (b. h. אַלְמֹנִי *unnamed, unknown,* v. preced.) pr. n. m. *Almoni.* Ruth R. to IV, 1 פלני א׳ וכ׳ the man's name was Ploni Almoni. Cmp. אֵלֶם.

אלמוג Tosef. Kel. B. Mets. III, 13 read אַלְמוּג.

אַלְמִין* m. (prob. corrupt., for לִימִין λιμήν) *harbor.* Y. Succ. II, beg. 52[d] בנתונה בא׳ when the ship lies in port.

v. טַרְסִים); Targ. Y. II ib.; Y. Meg. I, 71[b] bot. אלסטרסס; Gen. R. s. 37, beg. אלוסטרוס, אלסיט׳ (corr. acc.). [Targ. Y. a. Midr. reflect geograph. a. ethnograph. conditions and notions of their own days.]

אֶלַּף, אַלְפָּא, אַלָּף I ch. same. Targ. O. Ex. XXXVIII, 25 אַלְפָּה ed. Berl. (Y. אלפא); a. fr.—Snh. 95[b] חד א׳ one thousand. Bekh. 8[b] מאה א׳ זוזי one hundred thousand zuz; a. fr.—*Pl.* אַלְפִּין, אַלְפַּיָּא. Targ. Ex. XXXVIII, 26; a. fr. Targ. I Sam. XVIII, 8; a. fr.—Y. Dem. VII, 26[b] bot.; a. fr.

אָלַף II, יְלֵיף (אֵילֵיף) (h. אָלַף, √לף *to join, be joined*) *to become used; to learn, study, train one's self.*—אָלִיף *accustomed, used to.* Targ. I Sam. XVII, 39. Targ. O. Num. XXII, 30.—Targ. Deut. V, 1; a. fr. (v. also יְלֵיף). —Cant. R. to II, 2 צבי רבי דיילוף would you like to study? B. Bath. 111[b] top גוד לירת דין צבי למילף take me away from here, this man has no desire to learn (but only to argue). Taan. 4[a] man is bound לְמֵילַף נפשיה בניחותא [prob. לְמַלָּפָה, v. infra] to train himself to be gentle; a. fr.

Pa. אַלֵּיף, אַלַּף *to train, teach.* Targ. Ps. XVIII, 35 מַלֵּיף (=מְאַלְּפָם). Targ. Prov. XI, 25; a. fr.—Koh. to IX, 10 thou didst emigrate למילף for the sake of studying, ודוא גלי לאַלָּפָא but he emigrated for the sake of teaching. Y. Dem. I, 22[a] top ולא כן אַלְּפָן רבי (not איל׳) did you not teach us thus?—א׳ זכו, v. infra.

Af. אוֹלֵיף as *Pa.* Lev. R. s. 30 מוֹלִיף עלי זכו (מַלֵּיף) offers arguments in my favor.

Ithpa. אִתְאַלַּף *to exercise, practice, exert one's self.* Targ. Is. II, 4; XXVI, 9.

אֶלֶּף (b. h.) *thousand. Du.* אַלְפַּיִם.—*Pl.* אַלְפִּים.—א׳ אלפים *a million.* Gen. R. s. 8 שני א׳; a. fr.—Ex. R. s. 5 אַלְפַּיִם *two thousand* (men); a. e.

אֶלֶף*, אֲלִיסִים (אילוסים) [the final ס freq. read ם in ed., as אֲלִירִים &c.] f. (v. אָלִיס) pr. n. pl. *Ilsis* &c. (grottoes near Tiberias; v. Jos. B. J. II, 20, 6) *ruins* of fortified caves. Koh. R. to III, 9 אלס׳. Y. Shebi. IV, 35[c] top אלירים; Gen. R. s. 34 אירלטרס; Ruth. R. to I, 17 אילוסים (אי׳); Yalk. Ezek. 351 אלפטס; cmp. בְּטִרְטָא a. אִרְצַטַּדְרִין.

אֶלְסָרִין, v. אִלְצָרִין.

אֶלְעָזָר, לָעְזָר pr. n. m. *Elazar.* 1) E. b. Poïra, counsellor of John Hyrcanus. Kidd. 66[a].—2) Several Tanaim: a) E. b. Azarian; E. b. Arakh. of the second generation; b) E. b. P'rata; E. of Modim, of the third gener. —c) E. b. Jacob; E. b. Shamua; E. b. Simon (bar Yoḥai); E. b. R. Yose the Galilean, of the fourth gener.—3) Several Amoraim: a) E. b. Antigonus; E. b. R. Yannai, of the second gener. Y. Ber. V, 9[b] bot.; a. e.—b) E. bar Abina. Ib. I, 3[c] bot.—c) R. Lazar or E. (in Babli E. b. P'dath) one of the most renowned Amoraim of the third gener. Erub. 65[b]; a. v. fr.

אַלְעִיקִי, v. אֶלִיקִי.

אֶלֶף (b. h.) *thousand. Du.* אַלְפַּיִם.—*Pl.* אַלְפִּים.—א׳ אלפים *a million.* Gen. R. s. 8 שני א׳; a. fr.—Ex. R. s. 5 אַלְפַּיִם *two thousand* (men); a. e.

אִלְמְלֵא, אִלְמָלֵי, אִלְמָלָא 1) (=אילו־מא־לָא) *if in any way not, if not, but for* (usu. without verb or followed by שֶׁ־ or דְּ־; cmp. אִלְמָא I, 1). Snh. 49[a] א׳ דוד וכ׳ but for David (studying the Law), Joab could wage no war. Meg. 12[b] א׳ אגרות וכ׳ but for the previous letters. Tanḥ. Ḥukkath 1 (ed. Bub. 1 אם לא); a. fr.—2) (=אִילּוּ־מא־לָא: cmp. אִלְמָא I, 2) *if indeed.* Meg. 24[b] אלמלי אתה לוי [Ms. M. אלמלא לוי אתה) if thou wert a Levite. Keth. 33[b] אלמלא נגדוה וכ׳ if they had lashed Hananiah &c. Sabb. 118[b]; a. fr. [A differentiation of spelling which may have existed for the two opposite meanings of our w., is untraceable; v. Lowe, Pesachim, p. 28.] Cmp. אִילּוּלֵי.

אִלְמֵן (deriv. of next w.) *to reduce to widowhood, bereave, desert.* Pes. 49[a] ומְאַלְמֵן את אשתו will be forced to desert his wife (to leave his home).—*Nithpa.* נִתְאַלְמֵן *to become a widow.* Y. Keth. II, beg. 26[a] (Mishn. ed., a. Talm. Bab. נִתְאָרְמְלָה, v. אִרְמֵל).

אַלְמָנָה f. (b. h.; v. אַלְמוֹן) *widow.* Keth. I, 1; 2, v. אַרוּסִין. Kidd. 75[a] אַלְמָנַת עיסה the widow of one of spurious descent; v. עִיסָּה; a. fr. Trnsf. א׳ דלת a *frameless* door (or *made of one piece*). Erub. 101[a]; v. גַּשְׁמָה.—Denom.

אַלְמָנוּת f. (b. h.) *widowhood.* B. Bath. VI, 4 בית א׳ (98[b]; Ms. M. אַרְמְלוּת) a house in which to live in case of widowhood. Yeb. 45[a]; a. e. Y. Keth. V, 29[d] bot. הרי אני מיגדת אַלְמְנוּתִי, v. אָגַד II.

אלנמיאות, v. אֲלוּנְטִית I.

אֲלוּנְיִסְתִּין, אֲלֶנְסְטִי (read אלי׳ ἑλληνιστί) *Hellenic, in Greek.* Tanḥ. Tsav, 2 [a gloss] לשון א׳ קטאב קטאב״א in Greek *katab'kha* (Hos. XIII, 14) means κατάβα *descend;* v. Yalk. Jer. 333. Y. Sot. VII, beg. 21[b] שמע קלון קריין שמע אלונ׳ heard them read the *Sh'ma* in Greek.

אֲלוּנְקִי, אֲלַנְקִי* f. pl. (=על־ענקא *on the neck*) *poles used to carry burdens on the shoulder of two or more persons* (v. Sm. Ant. s. v. *Falangæ, phalangæ,* which is of Semitic origin). Bets. 25[b] what means 'provided no carrying on shoulders takes place'? Ans. באלנקי . . . . Ar., Ms. M. (ed. באלו׳) by means of *alanke* (phalangæ). Ib. למיפק אאלו׳ ed. (Ms. באל׳) to be taken out &c. (carried in a sedan chair through which poles are put). Ib. Am. and Mar Zut. allowed themselves to be carried on shoulders of men בשבתא דריגלא באלנ׳ Ar., Ms. M. (ed. our w. absent) on a Sabbath during the festive week on phalangæ (to the lecture room). V. בְּלוּנְקִי.

אֲלַס, *Pa.* אַלֵּס, אַלַּס (contr. of אלעס, v. לעס) *to craunch, bite.* B. Kam. 84[a]. Git. 70[a].

אָלַס pr. n. m. *Alas* (Valens; v. וָלֵס) 1) an Amora. Y. Kil. I, 27[a] top.—2) (?) Snh. 64[a] Sabta son of A.; v. אַבְלַס.

אַלַס, אַלָּס pr. n. *Hellas* (=Græcia Magna). [That Italian places are meant in quot. below, is obvious from Targ. Ezek. XXVII, 7, v. אירַטָלְיָא.] Targ. Y. I Gen. X, 4 א׳ אלישה ותרשיש (h. text) וטרסס Hellas and Taras (Tarentum,

אל״ף *Alef*, the first letter of the Alphabet. Y. Snh. I, 18[a] bot.; a. fr. Y. Yeb. IV, 6[a] כל שהוא בח״ר רבה באל״ף רבא (referring to *harbah arbeh* Gen. III, 16) the embryo that counts *harbah* with Hé, (the numerical value being 212—days), will grow; that which counts *arbeh* with Alef (i. e. 208 days, or less than seven months) will lie down (die); (cmp. חַרְבָּה for differ. versions).—B. Bath. 168[b] א׳ בית וכ׳ mere Alef Beth (arbitrary words). Gen. R. s. 1 הא׳ קרא חגר the Alef complained.—Y. Sabb. XVI, 15[c] top א׳ בי״ת אחד one of the alphabetical acrostics (chapters) of Lamentations.—*Pl.* אלפ״ין. Sabb.103[b]. Ex. R. s. 38; a. e.—אָאִרן. Y. Ber. II, 4[d] bot. they pronounce עיינין א׳ Ayins like Alefs.—[Sabb. 103[b] אלם דאאזרך וכ׳ ed. (Ms. M. omits דאאזרך) they differ as to one who wrote on the Sabbath two such letters as Alef, Alef (of *ăazzerkha* Is. XLV, 5) being merely vowels; v. בגלטורי.]

אלפ״א 1) ch. *Alfa*=Alef. Cant. R. beg. the poet כר עביד א׳ בית״א when writing alphabetical acrostics. Lam. R. introd. (R. Ḥama b. Ḥ.) מן תלתא תלתא פסוקי א׳ בית״א belonging to the alphab. acrostics (in Lamentations) of three verses for each letter.; a. fr.—2) (ἄλφα) *Alpha*, the first letter of the Greek Alphabet. Shek. III, 2. Men. VIII, 1 א׳ לסולת best quality of flour. Ib. 6.

אַלָּפָא, v. אַלַּף I.

אִילָפָא *ship*, v. אִילָפָא.

אַלְפַבְּטָרִין m. pl. (ἀλφαβητάριον) *alphabetic acrostics, songs*. Ruth R. to III, 13 (ed. אלפבטרין, אלפנטרין, corr. acc.).

אַלְפְּבִיתָא m., pl. אַלְפְּבִיתִין same. Koh. R. to I, 13; v. אלפ״א.

אלפבתרין, אלפנטרין, v. אלפבטרין.

אִילָפֵּס, אִלָּפֵּס c. (=לֶפֶס q. v.) *a tightly covered pot, stew-pot*, contrad. to קדירה a boiling pot. Ned. 51[a] a dish goes first in a pot קודם שיורד לאו׳ before it is put in a stew-pot for steaming. Y. Ḥall. I, 58[a] top.—Pes. 37[a] מעשה אר׳ *stew*.—Gen. R. s. 1, end כא׳ וכיסויו as a pot with its lid.—*Pl.* אִילְפָּסִין. Bets. 32[a], v. אירונית.

***אַלְסִרִין, אִלְצִרִין** m. pl. (Syr. אלסרא P. Sm. 155; 212; an abbrev. of אלכסנדרין, v. אַלַכְסִין) *a species of pistachio* (tree or fruit). Y. Dem. II, beg. 22[b]; Y. Maasr. I, 48[d] bot. אלצ׳.—Tosef. ib. I, 1 אילס׳. Ib. III, 14 אִילָאסְרִין ed. Zuck. (Var. אלרסין).

***אלקולאן, אלקולאון** Cant. R. to I, 11 שלמד א׳ בדעתו של הקב״ה, a corruption; read: שלמד אונקלס בן אחותו של הדריונוס (עקילס); cmp. Tanḥ. Mishp. 5. [The entire clause seems to be a gloss.]

***אַלְקוֹם** (b. h.) a symbolized pr. n.: *No-Standing*. Y. R. Hash. I, 57[a] bot. ומלך א׳ עמו but the King (the Lord)—no standing (on his decrees) is with him; he desires not to insist upon his decrees (but permits repentance to set them aside).

אלקטו, אילקט, אלקט, v. next w.

אִילְ, אִלְקְטִי f. (ἑλικτή, sub. κλῖμαξ; v. also הִילְקְטִי) *winding staircase*. Tosef. Erub. VIII, 11 (V, end) five compartments הפתוחות לא׳ ed. Zuck. (ed. אלקט) opening towards a common winding staircase. Ib. ואסורין בחילקטי ed. Zuck. (ed. באלקטון, Var. בדיאלקטו corr. acc.) and are forbidden the use of &c.

אִלְקְטִית f., pl. אִלְקְטִיּוֹת (לקט, v. הֶילְקֵט) *stack of grain, shed for stacks* in the field. [Comment. fr. קיוט summer.] Maasr. III, 7 the stores in חבורגנין וחא׳ (Ms. M. אלנקטיות) turrets and sheds in the field are exempt from tithes (until brought home).

אֱלָקִים, אֱלָקָא=אֱלָהִים, אֱלָהָא, v. אֱלוֹהַּ.

אלקים Pesik. R. s. 21, ed. Fr. p. 108[a], read ולוקרוס, v. גַּיְרוּס.

אַרְקַבְטָא, אַרְקְפְטָא, אַלַקְפְּטָא m. (ἀργαπέτης, ארגבטא, Palm. inscript., Zeitschr. der Deutsch. Morgenl. Ges. XVIII, 89—90; Syr. ארזבד, Pers. arzabedes; v. Perl. Et. St. p. 105) *Arkafta*, a high dignitary in Persia. Targ. Y. Gen. XLI, 44 (ed. Vienna אַלְקַפְּטָא); a. e.—Shebu. 6[b] אלקפ׳. Y. ib. I, 32[d] bot. ארקב׳. Y. Ber. II, 5[a] top Ar. (ed. בסא . . ., corr. acc.).—Zeb. 96[b] (prov.) ארקפת׳ נקטן (אלקפתא נקטן ריחא Ms. M. (ed. . . . בריד ריחת׳ אתי ליח ליד) the Ark. took *us* by the hand, and the scent came into the hand (undue pride of accidental acquaintances.

אלקפרין, v. אַקְלַפְּרִין.

אַלְקַפְטָא=אַלַקְפְּטָא.

אִילַ, אַלַרְיָא f. (ἱλάρια) *day of rejoicing*, both private and public; esp. *days of public rejoicings appointed by a new emperor, consisting of games, masquerades* &c. Pesik. Sh'mini p. 193[b] while the King is engaged בא׳ שלו וכ׳ in his hilaria, ask of him what you need. Cant. R. to IV, 4 לא חרו עומדין באלירא וכ׳ (corr. acc.) (at Mount Sinai) they did not stand (as) in hilaria, but in awe, trembling &c.

***אלריא** *a disease;* prob. a corruption of אִילְדָא (εἰλεός, ileus) *iliac passion, spasm of the abdominal muscles connected with vomiting*. Git. 70[a] מיושב אחזתו א׳ Ar. (ed. דלריא as in the sentence following).

אַלָּתָא, אֲלָתָא (אַלּוּתָא) f. ch. (=h. אֲלָה) *post, pole, door-post*. Targ. Josh. XXIV, 26 (ed. Vien. I אילנא).—*Pl.* (of אלותא) אֲלָוָתָא. Targ. Is. VI, 4 אַלְוָוֹת (ed. Vien. אֵילָוָוֹת.) B. Bath. 73[a] ומיתינן ליה באלוותא Rashi (ed., sing. אלותא) and we struck it with clubs; v., however, אַפַּיְתָא. Bets. 33[b] ויהיב לן א׳ א׳ and gave us each several branches (Rashi), v., however, אֲלָוָתָא.

אַלְתּוֹסְבָּרָאוֹת m. (אַל=עַל, a. תוס׳, v. תּוֹסְבָּרָא; cmp. I Chron. XXVII, 25); v. אַל־) *comes thesaurorum, chief-treasurer*. Midr. Till. to Ps. XV *magor* (his resort, stores) that is א׳ שלו his (the Roman Emperor's) chief treasurer (or plur. treasurers).

אַלְתִּית f. *Iltith*, name of a large fish (prob. from its place, v. חוּלְתָא). Makhsh. VI, 3 (Mish. ed. אלתות). Tosef. Kel. B. Mets. V, 7.

אַלְתַּר (=עַל־אַתַּר) *on the spot, forthwith*, always with לְ־. Gitt. III, 3 (Mish. Talm. Y. על אתר). R. Hash. 6ᵃ; a. v. fr. (in Hebr. phraseol.).

אִם (b. h.; cmp. אִי a. אוֹ) 1) *if, when*. Mekh. Yithro, end כל א׳ שבתורה רשות every *Im* (If) in the Torah refers to voluntary actions (which you may or may not do) except three &c. Y. Gitt. VII, 48ᵈ בגין דאמר א׳ because he said, *If* (I die), i. e. conditional divorce. Succ. 53ᵃ אני כאן א׳ when I am here; a. fr.—2) *whether*. Yoma III, 1; a. fr.—א׳ . . . א׳ *whether . . . or*. Y. Pes. VI, beg. 33ᵃ א׳ פסח וכ׳ whether or not the Passover ceremonies supersede the Sabbath; a. fr. [Ib. אם רש תוחלת read אפשר רש וכ׳, as before.]—אִם כֵּן (abbrev. א״כ) *if this be so*. Ber. I, 1; a. fr.—אֶלָּא אִם כֵּן (abbr. אא״כ) *only when indeed, not until, unless*. Keth. 76ᵃ; a. fr.

אֵם f. (b. h.; אמה, אמם, √אם; *to press, embrace, join, support, lead;* v. אמן, אמר, אמץ &c.; cmp. אָב) 1) *mother*, freq.=*my mother*. Sabb. 134ᵃ; a. fr.—Y. M. Kat. III, beg. 81ᶜ הניח חק אמו left his mother's lap (Palestine).—Num. R. s. 10 (ref. to *immo* Prov. XXXI, 1) אמו זו . . . התורה וכ׳ 'his mother' that means the Law which trained Solomon and which is called a mother of those studying it, as you read (Prov. II, 3; text אֵם is read אֵם *ēm*).—2) *womb, mouth of the womb*. Ḥull. III, 2 (54ᵃ) נימלה חאם וכ׳ if the mouth of the womb is absent, cut out. Bekh. IV, 4 (28ᵇ).—Trnsf. *legitimate existence, authority*. Succ. 6ᵇ, a. fr. יש א׳ למסורת the traditional Scripture text (letters without vowels) is authoritative in Biblical interpretation, opp. יש א׳ למקרא the traditional reading (vowels) must guide us, e. g. בחלב (Ex. XXIII, 19) may be read בַּחֲלֵב as the traditional vocalization, or בְּחֶלֶב *in the fat of*.—*Pl.* אִמָּהוֹת, אִמָּהוֹת. Kidd. IV, 4 her genealogy must be traced back ארבע א׳ to the mothers of four generations (on each side) which is eight mothers. Y. Snh. II, 20ᵇ bot. they are not אִמָּהוֹת אלא אִמָּהוֹת maid-servants but mothers (of the nation).—Trnsf. א׳ של בצלים *seed-onions*. Peah III, 4. Erub. 29ᵃ; a. e.—Ch. אִמָּא. [Koh. R. to XII, 7 א׳ דבצלי, v. אַמָּה.]

אִמָּא, v. אִרְמָא.

אַמָּא *cubit*, v. אַמְּתָא.

אִמָּא I, **אָמָּא** f.=h. אִמָּה. Targ. O. Deut. XXIII, 18; v. אַמְּהָא.

אֲמָא II, **אֲמַר**, fut. יֵימַר, imper. אֵימָא (√אם *to join*, v. אמר) *to say, speak, think*. Targ. Y. Gen. XXXIII, 10.—Freq. in Talmud.—אפילו תימא even if you will say, i. e. it may come right even if you assume that &c. Succ. 13ᵇ; a. fr.—מי לֵימָא, נֵימָא (מי), or לימא must it be said, *does it mean to say?* Ib.; a. fr.—וכי תימא (ואי) and if you should object. Ib.; a. fr.—אלא אימא but rather say, i. e. the correct version is. Ib.; a. fr.—אימא סיפא now read the second clause, i. e. how will you understand &c.? Ber. 21ᵇ; a. fr.—אֵימָא I might think. Ib.; a. fr.—הוה אמינא I might have thought, I might have been led to believe. Erub. 74ᵇ מאי הוה א׳ what might I have been led to believe?; a. fr.—נימא כוותיה let him express his opinion in agreement with his authority, i. e. why does he not say so expressly? Taan. 3ᵃ; a. fr.—Pes. 7ᵇ היכי נימא what else should he say? נימא למול should he use the expression *lamol?*—Gitt. 47ᵇ, a. fr. ס״ד אמינא it may occur to you to think; v. הֵיתָא. Yoma 85ᵇ אי הואי התם חזי אמינא had I been there, I should have said.—קאמינא=קא אמינא I say, speak of, v. קָא. Gitt. 47ᵇ; a. fr.

אִרְמָאוֹס, אַמָּאוֹס pr. n. pl. (Ἐμμαούς, Ἀμμαούς, hellenized form of חמת) *Emmaus, Ammaus,* a town in the plain of Judæa (or Philistæa), renowned, in Talmudic days, for its warm springs and luxurious life. Koh. R. to VII, 7, a. e. [Ib. 11 prob. ארמאוס.] Cmp. דימסרית. [Other forms: עמאוס, עמיס, אמאום, עמאים. For other places by that name, v. Neub. Géogr. p. 100.]

אַמַּאי (=אַמָּה=עַל מַאי) *wherefore? why?* א׳ לא *why not?* Sabb. 48ᵃ. Erub. 70ᵃ; a. v. fr.

אַמַּאן (=עַל מַאן) *to whom?*, v. אַ־ and מַאן.

אַמְבּוּדָא, אַמְבּוּדָה m. (Pers. anbûh, Perl. Et. St. p. 18; cmp., however, מבוא עם Ezek. XXXIII, 31) *crowd, escort*. Yoma 87ᵃ; Snh. 7ᵇ. Succ. 55ᵃ.

אַמְבּוֹל m., *pl.* אַמְבּוֹלִין (=עִינְבּוֹל; ענב) *little grape*, i. e. *clapper* in the bell. Y. Sabb. VI, beg. 7ᵈ עשה להן אמבולי (corr. acc.) he put clappers in. V. אִנְבּוֹל.

***אַמְבּוּרְיָא**, Lev. R. s. 5 על א׳ דסדום Ar. (ed. by cler. error ארלנוריא) read אַמְבַּטְיָא *towers, battlements*; v. אַנְבַּטֵי.

אַנְבּוּרְקָא m. **אַמְבּוּרְיקְלוֹן, אַמְבּוּרְקְלוֹן** f. (ἐμβούρικλον, imburuclum, corrupt. of involucrum, D. C. s. v.) *wrapper, cover, bundle*. Y. B. Mets. IV, beg. 9ᶜ המוחלף א . . . ין באי Ar. (read ן . . . . .; ed. אברוקלון באמבירוקלון, corr. acc.) if one exchanges one bundle for another; cmp. צירבור ibid.—*Pl.* אַנְבּוּרְקָאוֹת. B. Kam. 114ᵇ ed. (Ar. אנבקראות, Ms. M. אגבו׳, v. Rabb. D. S. a. l. note).

אַמְבַּטֵי, אַמְבָּטָה f. (v. next w.) *bottom*. Gen. R. s. 68, v. דִּירְטֵי.

אַבְטֵי, אַמְבַּטֵי f. (√בט, v. אַבָּטָא; מ inserted) *bath-tub, bathing reservoir*. Ned. IV, 4 (Var. טרא . . .). Ḥag. 15ᵃ אב׳ Ar. (ed. אמב׳); a. fr.—*Pl.* אַמְבַּטְיוֹת, אַמְבַּטְיָאוֹת (אמבטריאות). Y. Sabb. III, 6ᵃ.—Bab. ib. 40ᵃ אמבטי׳ (Ar. אבטאות); Tosef. ib. III (IV), 3 ed. Zuck. אבטאות (Var. אמבטאות) baths in large cities with ambulatories (v. Sm. Ant. s. v. *Baths*). [Y. Pes. III, beg. 29ᵈ א׳ של בצק (?), prob. a corruption.] Cmp. בְּטַח II.

***אַמְבַּטְיס** m. (ἀναβάτης, contr. ἀμβάτης) prop. *rider, traveller* on horseback &c.; hence (sub. חמור) *an ass used for marching* through the desert alongside of

(and sometimes tied to) the camel. Y. Sabb. V, 7[b] top מהו א׳ what is an *ambates?* חמר סלק the ass of the traveller (from Egypt to Asia). Y. Kel. VIII, 31[c] אבהנוס, אבחטס (corr. acc.). V. לִיבְּהָקוֹס.

אַמְבַּטְיָתָא f. (deriv. of אמבטי) *water of the bath-tub, waste of the bath-tub.* Y. Sabb. VIII, 11[c] (גו׳) החן דמשזג ... א׳ וכ׳ he who washes (his anus) in &c., is liable to a disease of the rectum.

***אמבירוס**, read אֲמְפִּירוֹס m. (ἔμπυρος) *fire-scathed.* Midr. Till. to Ps. XXII, v. אִרְמוּס.

אַמְבָּרָא m. (cmp. עִבּוּרָא; מ׳ inserted) *crop, store.* Keth. 105[a] smelt at (was an expert of) א׳ דחמרא (Rashi, pl.) wine stores.—*Pl.* אַמְבָּרֵי. Gitt. 56[a] קלנהו לחנהו א׳ וכ׳ set fire to all those stores of wheat and barley.

אַמְגּוּזָא m. (=אגוזא, v. foreg.) *nut.* Sabb. 109[b] מא׳ אלידבא וכ׳ from eating a nut on an empty stomach. Men. 35[a] כי א׳ in the shape of a nut; a. e.—*Pl.* אֲמְגּוּזֵי. Ḥull. 59[a]. B. Mets. 60[a].

אַמְגּוּשָׁא m. (h. מָגוּשׁ) *magus, magian,* a Persian priest and interpreter of dreams; *magician, sorcerer.* Targ. Y. I Ex. VII, 15; VIII, 16.—B. Beth. 58[a]. Yoma 35[a] (Ḥull. 62[b]) פרוח א׳ Parvah is the name of a Persian magus after whom the cell in the Temple was named.—Sabb. 75[a] א׳ רב ושמואל Var. (read אַמְגּוּשְׁתָא).—*Pl.* אַמְגּוּשֵׁי. Snh. 98[a] אי בטלי רחירי בטלי א׳ when (in Israel) the haughty shall cease to exist, the magians (among the Persians) shall cease.

אַמְגּוּשִׁי m. (v. preced.) *a follower of magianism, believer in sorcery.* M. Kat. 18[a].

אַמְגּוּשְׁתָא f. (deriv. of preced. ws.) *magianism, magian practices.* Sabb. 75[a] א׳ רב ושמואל Ms. M. (ed. מגושתא, Var. אמגישא) as to magianism Rab and Samuel differ, one declaring it to be sorcery, the other—blasphemy.

***אַמְגַּיִּרְתָּא** *referring to (the blood) which made him a proselyte* (circumcision). Y. Ab. Zar. II, 41[a] top ולא הוון אלא א׳ his visions as to bloodshed had reference only to that (blood) which made him &c.; v. גִּיּוֹר.

אָמַד (√ מד; v. מָדַד) *to form an approximate estimate, to guess; to appraise, judge, deliver an expert's opinion.* Erub. 58[b] אומדו וכ׳ he forms an approximate estimate of the height of the hill, and passes on. Snh. 78[b] אֲמָדוּהוּ למיתה they (the experts) declared his injuries to be fatal; (Y. ib. IX, 27[a] bot., also עמד׳) א׳ לחיים the opinion was that he would recover; a. fr.—Ḥull. 51[a] אמדה נפשה the animal before taking a leap measures its strength.

Hif. הֶאֱמִיד same. Gen. R. s. 64 שהאמידו אותה they had appraised it (the field,—as to how much it would yield). V. אוּמָד.

אַמַּד ch. same. Bekh. 61[a] להכי אמדתיך I guessed this was thy intention. Keth. 68[a] הא דאמידניה in the one case it means that we have formed an opinion about him (know whether he is stingy or liberal).—*Part. pass.* אָמִיד. Arakh. 20[a] הא א׳ וקאי he stands appraised, he has been valued before this.—Hence אָמִיד *believed to be wealthy.* B. Kam. 62[a] אינש א׳. Keth. 85[b] ידענא ברה דלא א׳ I know he is not rich. B. Bath. 8[b].—Ib. 52[a] אם אֲמִידָא לך if you believe her to be wealthy. V. אוּמְדָנָא.

אַמִּידְלָא, אַמַּדְלָא* m. (=על מדלא, על מיד׳; דלי; cmp. דָּלִית) *watchman's lodge on top of trees.* Sabb. 155[a] דרגא דא׳ Ar., Ms. M. (ed. דַּמַּדְלָא) ladder for climbing up to the lodge.

אמדלאי a word in a charm formula. Sabb. 67[a] Ms. M. a. Ar. (ed. אמרלאי).

***אַמְדְּרוֹמָח**=אי מִדְּ׳ *or from Daromah.* Y. Hor. III, end, 48[c].

אַמָּה f. (b. h.; אמם, v. אֵם) 1) *fore-arm, arm.* Sot. 12[b]; Ex. R. s. 1 אמתה חד אמר ידה the word אמתה (Ex. II, 5)—one says it means אַמָּתָהּ, her arm, the other says it means אַמָּתָהּ, her maid-servant (v. אָמָה).—Lam. R. introd. (R. Josh. 2) א׳ דבצלי an arm (direction-post) &c.; v. בְּצַל; Koh. R. to XII, 7 אם.—אַמַּת (בית) השחי the arm up to the axilla, *arm-pit,* name of an opening in a Temple door; v. however, infra. 4).—2) *cubit,* a measure equal to the distance from the elbow to the tip of the middle-finger. Keth. 5[b]; Men. 11[a] זו א׳ this one (the middle-finger) is used for defining the cubit measure. Kel. XVII, 10 אַמַּת חבנין וכ׳ the standard cubit of the Temple proportions was six, that of the vessels five hand-breadths. Sabb. 31[a] חבנין א׳ the builder's cubit (instrument).—א׳ על א׳ square-cubit. Yoma 31[a]; a. e.—Zeb. 62[b] גדומה א׳ (גרומה); Y. Yoma IV, 41[c] bot. גמודה a reduced cubit; v. גָּדַם; also called א׳ בת ששה עצבות a cubit of six hand-breadths pressed together (sorrowing), opp. to א׳ (בת ששה) שוחקות a cubit of six wide-spread (laughing) hand-breadths. Erub. 3[b]. Y. Shek. VI, end, 50[b].—Gen. R. s. 31 תבריקין (א׳) Theban (Egypt.) cubit(?). B. Bath. 99[b] אמה בית השלחין land for digging a dyke of one cubit's width; א׳ בית הקילון (Var. קלון, סילון) land for a creek or pond for watering cattle and washing clothes, of one cubit's width.—3) (=אצבע) *membrum virile.* Sabb. 108[b]. Nid. 13[a] sq. B. Kam. 19[b].—4) prop. *river-arm,* hence *canal, dyke, sewer.* Peah II, 2 אַמַּת חמים.—Yoma V, 6 אלו ואלו מתערבין באי׳ the blood of both was mixed in the sewer; Tam. III, 6; B. Mets. 33[a]; Y. Hor. III, 48[b] top אמת (בית) השחי a sewer in the Temple called *the duct of the arm-pit* (from its shape; v. Grætz Monatsschr. 1880, p. 289; [emendation שית unnecessary]; v. supra.—*Pl.* אַמּוֹת *cubits.* Kel. XVII, 10; a. fr.

אַמָּה f. (b. h.; v. אַם; cmp. preced.) *hand-maid.* Sot. 12[b], v. preced.; a. e.—*Pl.* אֲמָהוֹת. Y. Snh. II, 20[b] bot.; v. אֵם; a. e.

אַמְתָא, אַמָּתָא, אַמְּתָא ch. same. Targ. Job XXXI, 13. Targ. Gen. XVI, 1; a. fr.—Y. M. Kat. III, 81[d].—Meg. 18[a]; a. fr.—Erub. 53[b].—*Pl.* אַמְּהָתָא; אַמָּתָן. Targ. Gen. XX, 17; a. fr.

אַמְתוּ f. ch.=next w. Targ. O. Ex. XXI, 7 a. e. (Concrete: *servant.*); cmp. אִיתּוּ.

אֲמוֹרָאָה m. (=preced.) *teacher*. Targ. Job III, 17. —*Pl.* אֲמוֹרָאִין. Targ. Y. I, Num. XXI, 29.

אֱמוֹרָאָה ch. (=h. אֱמוֹרִי) *Emorite*. Targ. Gen. XV, 16; a. fr.—Keth. 112a בר א׳.—*Pl.* אֱמוֹרָאֵי. Targ. Ex. III, 8; a. fr.—פרק א׳ *the chapter treating of idolatrous practices* (v. אֱמוֹרִי). Sabb. 67a, (v. Tosef. Sabb. ch. VII, sq.).

בר א׳, אמוראי, v. אמודאי.

אֱמוֹרִי m. (b. h.) *Emorite; Emorean*. Gen. R. s. 41 none among the nations are קשה מא׳ more obstinate than the Em.—Trnsf. *Emorean, superstitious, heathen-like*. דרכי הא׳ *superstitious practices*. Sabb. 67a, a. fr. אין בו משום דרכי הא׳ is not to be looked upon (not forbidden) as an imitation of &c.; יש בו משום דרכי הא׳ it is forbidden because it has the appearance of superstitious practices.

אֲמוּרְיָא* m. (ימר, מור) *exchange*. Esth. R. to I, 1b, בני אֲמוּרְיֵיהּ his hostages; v. אוּבַּרְיָא for corr. vers.

אֲמוּרִים, v. אֲרִמּוּרִים.

אַמְמוֹ (abbrev. of next w.) *on account of, for the sake of*. Ber. 56a bot. א׳ זוזא וכ׳ for the sake of thy *zuz* (which has been refused, v. Ms. M. in Rabb. D. S. a. l.) shall the wardrobe of the king go to ruin? Lev. R. s. 27 א׳ בעירא כ׳ for the sake of the tender cattle.—א׳ הכי, א׳ לתכי *therefore*. Naz. 25a. B. Kam. 71ab (Ms. H. אמטול הכי); a. fr. V. אָמוֹ.

אַמְטוּל (=על מטול; טל, טלל) *for the protection of*, whence (=h. בְּגַלַּל) *for the sake of, on account of* &c. Targ. Y. Lev. IX, 7; a. fr. V. מְטוּל and preced. w.

אַמְטוּלָתָא=preced., only with suffix of personal pronoun. Targ. Y. Lev. IX, 7 לָהֶן . . . .=h. בעדך. Targ. Job I, 10 לְחֵירֵיהּ . . . around him (protecting him). Targ. Ps. VII, 8 אַמְטַלְתָּהָא for her sake; a. e.—Keth. 67b אַמְטוּלְחֵירֵיהּ for his sake.

אמטי, v. אַמְטוֹ.

אַמְטִירְתָּא f. (מוט Af.) *balances, scales*. Pesik. B'shall. p. 82a; v. אַכְרַעְתָּא.

אַמְטַלְתֵּי, אַמְטֶל, v. אַמְטוּל׳.

אַמְטָתָא, v. אַמִּירְתָּא.

אַמִּי, v. אֲמָא.

אָמֵיט, Af. of מוּט.

אמיטון, v. אַמְיַרְנְטוֹן.

אמיטליא Tosef. Maasr. III, 6 ed. Zuck., v. חֲמַטַלְיָא.

עֲמִירְתָּא, אַמְטָתָא, אַמִּירְתָּא f. (עמט, עמם; √אם, עם, v. אָמַם; cmp. חוּמְטָא I) *darkness, dense cloud, mist*. Targ. Deut. IV, 11. Targ. II Chr. VI, 1, ed. Beck. עמ׳; a. e.—Gen. R. s. 44 (transl. עֲלָטָה).

אַמְהוּת f. (אָמָה) *servitude of a maid, servile condition*. Mekh. Mishp., sect. 3 קידוש אחר א׳ the father's privilege of giving away his daughter in marriage is valid even after having hired her out as a servant.

אַמְדְּתָא, אַמְדָּתָא, v. אַמְדָּא.

אַמְדָּתָא, pl. of אַמְדָּא.

אֲמוֹדַאי*, with בַּר m. *diver*. R. Hash. 23a; B. Bath. 74b Ms. a. Ar. (ed. בר אמוראי).

אמודין Y. Snh. IX, 27a, read אוּמָדִין, pl. of אוּמָד.

אִימּוֹם, אֻמּוֹם m. (=אמאום, denom. of אֵם) *model, form, shoe-maker's last*, &c. Kel. XXVI, 4; XXIII, 1.—Ib. XVI, 7 הא׳ של גודלי וכ׳ the block of the cap-makers; של עושי וכ׳ of dressmakers. Sabb. 141b Ms. M. (ed. אירמוס, corr. acc.); a. fr.

אָמוֹן I m. (b. h.; אמן) *artist;* (homilet.) a)=אוֹמֶן, *tutor*; b)=אָמוּן *nursed* (*well-covered*); *guarded;* c)=next w., *metropolis*, (great). Gen. R. s. 1.

אָמוֹן II pr. n. pl. 1) (b. h. נוא א׳) *No-Amon* (Thebes) in Egypt. Gen. R. s. 1 (=*Alexandria, the metropolis*).—[*2) A., near Tyre. Y. Dem. II, 22d top; Tosef. Shebi. IV, 9 עמק.]

אֱמוּנָה f. (b. h.; אמן) *firmness, faith, honesty, surety*. B. Bath. X, 8, a. e. לא על אֱמוּנָתוֹ חלוחו at the time he extended the loan, he did so not because he was relying on his (the friend's) surety. Ib. שכן על א׳ וכ׳ for in this case he did &c. Ab. Zar. 55a אנו נאבד את אֱמוּנָתֵנוּ shall we abandon our honesty? Ḥull. 133b אין א׳ בכותים Samaritans are (usually) not trusted. Tam. 28a יתירה א׳ scrupulous honesty. V. אֲמָנָה.

כְּפַר א׳ אָמוּס*, Y. Sot. VII, 21c bot., v. אָבוּם.

אֲמוֹרָא m. (אמר) 1) *speaker, lecturer, interpreter;* esp. *Amora*, one who, in lengthy popular discourses, expounds what the lecturer (Tanna, v. תַּנָּא) says before him in brief and in a low voice; often called מְתוּרְגְּמָן. Ex. R. s. 8, end כשם שהדורש . . . . והא׳ וכ׳ as the lecturer sits . . . and the Amora speaks in his presence.—Snh. 7b קום עליה בא׳ stand by him as an expounder. Taan. 8a, a. fr. אוקים . . . . א׳ עליה ודרש S. . . . placed an Amora by his side and lectured. Sot. 40a ואמר אֲמוֹרֵיהּ חד טעמא and his Amora gave a different reason. Ḥull. 15a do people listen to the Tanna? לא׳ צייתי they listen to the Amora.—2) in a particular sense אֲמוֹרָא, *Amora* (*Amoraïm*), that class of Talmudic authorities who lived after the final redaction of the Mishnah, and whose discussions on the opinions of the *Tannaïm* or authors of the *Mishnah* and *Boraitha*, are deposited in the *Guemara*, thus adding a second element to the development of the oral law, called *Talmud*.—*Pl.* אֲמוֹרִין. Y. Ber. I, 2c top, a. e. תרי א׳ two Amoraïm differ, for which Babli usually: . . . אֲמוֹרָאֵי גינתו ואלין two Amoras differ in their relation (or conception) of the opinion of . . . Shebu. 40b; a. fr.

אַמְיַנְטוֹן, אַמְיִנְטוֹן m. (ἀμίαντος, ἀμίαντον) *amiant*, a variety of asbestos from which the reputed asbestos linen was spun, which was cleansed by being thrown into the fire. Cant. R. to IV, 11; Pesik. B'shall. p. 92[a]. [Deut. R. s. 7, end אסרטון; Midr. Till. to Ps. XXIII, 2 חסרטן; Yalk. Deut. 850 אמרטון; corr. acc.]—Deriv. הַמְיַנְטָן, read הַמְאַיְנְטָן *he who cleanses the amiant*. Y. Sabb. VII, 10[c] top.

אַמִילְתָא Snh. 44[a] Ar., v. מִילְתָא.

אַמְיַנְטוֹן, v. אַמְיַנְטוֹן.

אֲמִיר, אָמִיר (part. pass. of אֲמַר) *told, proclaimed, commanded*. Targ. Mic. V, 1. Targ. Mal. I, 6; a. fr.

אֲמִירָה I f. (אמר I) 1) *speaking, speech*. Gen. R. s. 5, beg. לא א' לא דיבור no (power of) speech or word; a. fr.—א' הא this is speech, i. e. *this is right*. Y. Snh. IV, 22[b] top; VI, beg. 23[b]. Y. B. Kam. IX, beg. 6[d] (contracted) א' הא same.—2) *the word amar* (אמר) *in the Scripture text*. Y. Snh. VII, 25[b] bot. נאמר כאן א' וכ' here *amar* is used &c.; as well as *amar* here indicates that the word is considered a deed &c.; a. e.—3) *dedication* (cmp. אֲרִמּוּרִים. Kidd. I, 6 אֲמִירָתוֹ לגבוה וכ' dedication to the Lord (by word of mouth) is equal to what delivery is in private transactions. —*Pl.* אֲמִירוֹת mostly in the sense of 2). Num. R. s. 14, end א' וצירופים texts in which *amar* and *tsivvah* occur; a. fr.

אֲמִירָה II f. (v. preced. 3); cmp. Ps. IV, 5; XCVI, 10; Is. III, 10) 1) *proclamation, receiving homage*. Ex. R. s. 29 when a human king יוצא לא' וכ' comes forth for a reception of homage, he comes forth singly (not with his army).—2) *distinction, ornament*. Yalk. Ex. 244, v. אֲרִמְּרָה.

חַמְיְתָא, אַמְיְתָא f. (אמם, חמם) *ammi, Bishop's weed* (v. Löw Pflzn. p. 260; Rashi=מינתא *mint*). Tosef. Sabb. XIV (XV), 13 א' (Var. ת'). Sabb. 128[a]; 140[a], v. גִּרְנְיָא. Tosef. Kil. III, 12, Var. (ed. Zuck. תמיטא).

אֲמִיתִּי, v. אֱמֶת.

אֲמִיתָּי m. (אמת) *true, truthful*. Y. Ber. VII, 11[c]. Gen. R. s. 70 do ye not admit יעקב א' that Jacob was truthful? Ib. s. 78. [In later Hebrew: *real*.]

אַמַּךְ Af. of מָךְ or מָכָא.

***אמכותי** Koh. R. to VI, 1 או חד א' וכ' prob. to be read או חד מַכִּיתֵיהּ או חד מעקיציה וכ' either one bites him (v. נָכַשׁ) or one stings him—what benefit has he (the keeper of the obnoxious beasts) of them?

אמלוגין, v. אִילוּגִין.

אַמְלָל or **אֲמַלָּל,** v. אוּמְלָל.

אַמַלְתָּא, v. חִימַלְתָּא.

אַמַלְתָּרָא, מַלְתָּרָא f. (μέλαθρον) *main-beam of the ceiling, ceiling; beam projecting outside the house, cornice*. Erub. 3[a] (differ. opinions as to the meaning of our w.).—*Pl.* אַמַּלְתָּרָאוֹת, מַלְתָּרָאוֹת. Erub. l. c. א' Midd. III, 7 מ'.

עָמַם, אָמַם (b. h. עמם; √אם, עם to be pressed, dark; cmp. אֵם, חמם a. deriv.; v. אמרטא) *to grow dim*, (in b. h. also *to obscure, excel;* v. infra). Sabb. 77[b]; Ber. 53[b]; Pes. 75[b] גחלים אוֹמְמוֹת (or עוֹמְמוֹת) dying coals (question as to spelling decided in favor of ע by reference to Ezek. XXXI, 8 'the cedars did not *obscure* him, i. e. excel his beauty).

אָמַן (b. h.; √אם, v. אֵם; cmp. אַמָּה) *to arrange in lines, array*. Ukts. II, 5 nuts שֶׁאָמָנָן which one arranged (Var. Ar. שחמרן which one piled).—Denom. אוּמָּן *expert, skilful*, whence

Pi. אִימֵּן, אַמֵּן *to make skilful, to train*. Sabb. 103[a] מְאַמֵּן את ידו he trains his hand (practicing). V. next w.

אָמֵן I (√אם, v. אֵם; cmp. preced.) *to be strong, enduring;* (act. v. אָמַן *to support*, v. II Kings XVIII, 16 אֹמְנוֹת).—*Pi.* אַמֵּן, אִימֵּן *to support;* trnsf. *to confirm, verify, approve*. Tosef. Ter. I, 4 it is not the minor that made it T'rumah אלא אבירו שאימן אחריו Var. (ed. Zuck. שאומן) but his father who confirmed his act (=ib. קיים על ידי); Y. ib. 40[b] א' על ידו Ib.[c] top מְאַמֵּין.

Nif. נֶאֱמַן (b. h.) 1) part. נֶאֱמָן m., נֶאֱמֶנֶת f. *approved, trustworthy, reliable*. Peah VIII, 2 נֶאֱמָנִים על וכ' (the poor) may be relied upon concerning garnered fruit &c., i. e. if they declare the fruits to be the poor man's share, they are exempt from tithes. Keth. I, 6 נאמנת her statement is acted upon as true. Ab. Zar. 16[b] נ' עלי הדיין my judge is a reliable witness concerning me, i. e. I appeal to thy own judgment that I could not have engaged in such follies.—Dem. II, 2 if one resolves להיות נ' to be one of the reliable (conscientious in giving tithes); a. fr.—2) *to be confirmed*. Y. Sot. II, 18[b] top אמן נֶאֱמְנוּ הדברים Amen means, May the words (of the oath) be fulfilled.

Hif. הֶאֱמִין (b. h.) *to declare trustworthy, to trust, believe in*. Dem. VII, 1 והוא אינו מַאֲמִינוֹ but he (the invited guest) trusts him not in tithe affairs. Ib. 3; a. fr.—Ab. Zar. 16[b] הואיל והֶאֱמַנְתַּנִי עלוך ed. Pes., En Yak. (v. Rabb. D. S. a. l. note; ed. הֶאֱמַנְתָּךְ *Hof.*; since thou didst declare me a reliable witness unto thyself (appealing to my judgment), v. supra; [Ms. M. האמנת עלי thou *reliedst* on me]. Ch., v. הֵימֵן.

אָמֵן II m. (b. h.; v. preced.) *firm, straight*, whence 1) *Amen!, true! so may it be!* Shebu. 36[a] א' בו שבועה וכ' in *Amen* is implied an oath, a promise, and a prayer for fulfillment. Ab. Zar. 65[a]; a. fr.—2) fem., *the response Amen*. Ber. 47[a] א' חטופה an Amen hastily pronounced (*'men*); א' קטופה an Amen cut short (*ame-*); א' יתומה an orphan Amen, the responder not having heard the benediction to which the Amen refers; Tosef. Meg. IV (III), 27.

אֲמָנָה f. (b. h.; v. preced.) 1) *faith, trust*. B. Bath. 48[b]; Keth. 19[b] if witnesses say א' תיר רבירינו our statement (over our signatures as to having seen the loan handed over) was a matter of trust (that the negotiation would be consummated afterwards). Ib. א' שטר a bill of

indebtedness signed on trust (that the loan would be consummated subsequently). B. Mets. 63ª א׳ בפירות advanced payment at present prices for future delivery; א׳ בדמים with the option of paying the difference. Gen. R. s. 100 end, שמר א׳ to deal in good faith with. Tosef. B. Bath. V, 8 אֱמָנַת המדות honesty in measures. B. Mets. 49ª מחוסרי א׳ (the way of) those lacking honesty (unfair dealing); Bekh. 13ᵇ מחוסר א׳; a. fr.—2) *faith in Providence.* Mekh. B'shall. s. 6, v. הַאֱמָנָה. Sot. 48ᵇ אנשי א׳ men of faith, trusting in God; ib. קטני א׳ wanting in faith; Gen. R. s. 32 מיחוסר א׳ same; a. fr. Cmp. הַאֱמָנָה, אֱמוּנָה.

אֲמָנָה II pr. n. 1) (b. h.) *Amanah, Abanah* (Banas), a river crossing the city of Damascus. Targ. II Kings V, 12.—2) אֲמָנוֹס, אֲמָנוֹן (אמנם), אֲמָנוּן *Amanah,* hellenized *Amanos, Amanon* &c. (Banias), a mountain range forming the northern limits of the Holy Land. Tosef. Ter. II, 12 אמנוס (Var. אמנון, סמנון). Ib. Ḥall. II, 11 אמנוס (Var. אמנון). Git. 8ª ון...(Ar. אמנים, סמנים); Y. Ḥall. IV, 60ª bot. אמנם (ref. to אמנה Cant. IV, 8). Shebi. VI, 1; Ḥall. IV, 8 (Ms. M. ם...); Ex. R. s. 23. V. סַנְוֵרוֹס.

אֲמָנוֹס, אֲמָנוֹן, v. preced.

אמנותא Y. Keth. IV, 28ᵈ top, v. אוּמְנוּתָא.

אמנם, v. אֲמָנָה II.

אמפומטא, v. אמפומטא.

אַמְפּוֹלַי, v. אֲמַפְּלַי.

אימפומטא, אמפומא, אמפומטא* Pesik. B'shall. p. 86ᵇ, Yalk. Sam. 152, corrupt. of אֶסְטְרוֹפּוֹמָא, or אִסְטְרוֹפּוֹטָא q. v.

אמפיביות, אמפומיות* Pirké d'Rabbi Eliez. ch. XLII חלונות א׳ Ar. (in ed. our w. omitted); read אוּפְּסְדִינִיּוֹת (denom. of אֶפְּסָרָן q. v.) *glass-windows.*

אמפורטור, v. אִמְפֶּרָטוֹר.

אַמְפּוֹרִין, אֲמַפּוֹרִין* m. pl. (ἔμποροι) *travelers, traders.* Targ. Y. I Gen. XXV, 3 (a gloss to preceding תגרין; Targ. Y. II inserts אומנין for לְטוּשִׁים; h. text אַשּׁוּרִים). Ib. XLVI, 23 (h. text חשׁים). [Gen. R. s. 61, quoting Targ. Gen. XXV, 3, reads לופרין!]

אַנְפַּל׳, אִנְפִּי׳, אַמְפַּלְיָא, אַמְפִּילְיָא f. (pl. of ἐμπίλιον, impilia) (pair of) *felt-shoes,* in gen. *shoes, socks.* Kel. XXVII, 6. Yeb. XII, 1. Ib. 102ᵇ א׳ של בגד cloth-shoes; א׳ של עור leather-covered shoes; a. fr.—*Pl.* אַנְפַּרְלָאוֹת, אַנְפַּל׳, אַמְפִּירְלִין, אִנְפִּירְלִין *pairs of &c.* Sabb. 120ª; Y. ib. XVI, 15ᵈ שתי א׳ two pairs &c. Gen. R. s. 61. Yeb. 102ᵇ.

אינפולי, אַנְפַּלַי, אַמְפּוֹלַי, אַמְפַּלַי f. (נָפַל; cmp. אוּנְקְלַי as to form) *the merchant's money-chest into which receipts are dropped through a slit.* Shebu. VII, 6 (45ª) אמפלי Mish. Nap. (Ar. אמפו׳, ed. אונ׳; Y. אנ׳; v. Rabb. D. S. a. l. note 10). Tosef. Maas. Sh. IV, 11 ed. Zuck. אינפו׳ (ed. אונקולין, אונקלי). Ib. Shebu. VI, 4 אונכלי ed. Zuck. (corr. acc.; oth. ed. אוּנְפָּלָא). Cmp. אוּנְפִּיל.

אִמְפֶּרָטוֹר m. (imperator) *commander, Roman Emperor.* Lam. R. to I, 5 בירבי דומיני א׳ Ar. (ed. ובירבא מארי אפלטור, v. בִּירְבִי) be saluted, my lord, the Emperor. Tanḥ. Mikkets, 9 אומפירטור, אמפורטור (corr. acc.)

אָמַץ (b. h.; √אם, cmp. אמם, חמץ) *to press, harden.* אומְצֵי הלב hard-hearted. Tosef. Sot. XIV, 7; v. infra.

Pi. אִמֵּץ, אַמֵּץ 1) *to make strong, to strengthen.* Y. Taan. III, 66ᵈ all shall be מְאַמְּצִין כחך strengthening thy power (assist thee). Snh. 44ᵇ מאמץ עצמו וכ׳ who concentrates his energies for prayer.—2) *to press, close; to make impervious.* Sot. 47ᵇ מאַמְּצֵי הלב those who close their hearts, the hard-hearted; v. supra. [Sabb. XXIII, 5 Y. ed. מאמצין את המת (Mish. מעמ׳, Bab. 151ᵇ מיעצמין, Ms. M. מעמ׳) *to close* the eyes of a deceased person. Tosef. ib. XVII (XVIII), 19 לעַמֵּץ ed. Zuck. (Var. לאַמֵּץ). Sabb. 77ᵇ מיעמצין או מאמצין וכ׳ is *m'amm'tsin* (l. c.) spelt with ע or with א? Answer by ref. to עוצם Is. XXXIII, 15 (!).] V. אוּמְצָא.

Hithpa. הִתְאַמֵּץ *to be closed.* Tosef. l. c. מִתְאַמְּצוֹת מאילידהן they will be closed of themselves.

אֶמְצַע m. (v. מְצַע; √מ״ץ; cmp. b. h. תָּוֶךְ, תָּוֵךְ, תִּכְלָכִים) [*lying in a press*], whence—באֶ׳ *in the centre, between two extremes.* Y. Ḥag. II, 77ª bot. יחלך באֶ׳ he must walk between the extremes. B. Mets. 70ᵇ יד הנכרי באֶ׳; Y. Ab. Zar. I, 40ª top אצבע הגוי באֶ׳ the hand [finger] of the gentile is between, i. e. he has a share in it; a. fr.—2) *common fund, estate.* B. Bath. X, 7 השכר לאֶ׳ the profit belongs to the common fund. Ib. IX, 3 השבריחו לאֶ׳ they improved for the common fund, i. e. the profit must be equally divided. Ib. 144ᵇ מן האֶ׳ from the estate; a. fr. Cmp. מְצַע, מִיסְוָן.—[Also in Ch. Targ. Job II, 8 (Ms. מצע) Targ. Y. II, Num. XXII, 24 באֶ׳ *between.*]

אֶמְצָעוּת f. (v. preced.) *centre.* Y. Snh. I, 18ª bot. מ״ם באמצעותה the Mem is in the middle of the alphabet.

אֶמְצָעִי m., **אֶמְצָעִית** f. (preced.) *central, middle.*—Erub. V, 2 האֶ׳ the intermediate village, opp. חיצונים; a. fr.— Shebi. III, 4 יתֶ׳ . . . האֶ׳ the central part of the field, lying in the middle. Kil. IV, 8; a. fr.—*Pl.* אֶמְצָעִיִּים, אֶמְצָעִיִּין m.; אֶמְצָעִיּוֹת f. Y. Peah II, 17ª top; a. e.—Y. Ber. II, 4ᵈ bot. האֶ׳ (sub. ברכות) the intermediate (central) sections of the benedictions (between the first three and the last three). Kil. V, 2 האֶ׳ the central garden beds; a. fr.

אֶמְצָעִי m., **אֶמְצָעִיתָא** f. ch. same, also as a noun. Y. B. Kam. IV, 4ᵇ top I was present ברישא . . . . ובאֶ׳ at the discussion on the first, the last, and of the intermediate clause (or case). Ber. 3ª; a. e.

אָמַר I (b. h.; √אם, v. אֵם; cmp. חמר, עמר) (a) *to join, knot; to be knotted, thick;* b) *to heap up;* c) transf. *to join words, compose,* cmp. דבר; d) *to contract, bargain, exchange.* [As to Assyr. *to see,* cmp. חמא.]) 1) *to speak, think, say, relate* &c. . . . א׳ ר׳ . . . א׳ ר׳ Rabbi . . . . related in the name of R. . . . Ber. 3ᵇ; a. v. fr.—Part. pass. אָמוּר *expression.* Yoma 70ᵇ, a. fr. הוא האֶ׳ וכ׳ it is the same

expression (*'one ram'*) used here and in the Book of Numbers. Sifré Deut. s. 334, a. fr. אֱמוֹר מעתה say from now, i. e. from this draw the conclusion. Gen. R. s. 39 תאמר שהבירה וכ׳ (usu. שמא תאמר) will you say (is it possible), this castle has no commander?—במה דברים אֲמוּרִים (abbr. בד״א) in what case are these words said? i. e. *this applies only.* Ḥull. 3ª; a. fr.—זאת אוֹמֶרֶת this tells, i. e. *this proves.* Ber. 11ᵇ; a. fr.—אֲמָרוּ it is said, told &c.; v. next w.—Inf. לֵאמֹר=לוֹמַר. Ḥag. 14ᵇ; a. fr.—2) *to vow, devote.* (לגבוה) אָמוּר devoted to the Lord. Succ. 55ᵇ; v. אֲמִירָה I, 3, a. אֵרמוּרִים.

Nif. נֶאֱמַר (b. h.) *to be said, to read* ... נא׳ כאן ... וני׳ להלן we read *here* . . . . and we read *there* . . . (the same expression is used here and there in the Scriptural text). Ber. 9ª; a. v. fr.—שֶׁנֶּאֱמַר (abbr. שנ׳, שנא׳) for it is said in the Scriptures (as evidence in favor of an opinion). Snh. X, 1; a. v. fr.; also כמה שנ׳ (כמו) as it is said.—מְשׁוּם שנ׳ because it is said in the Scriptures, i. e. you may possibly be misled by a certain expression to think . . . ., therefore another term is used in its stead in an analogous case, or added to the ambiguous word; v. שׁוּם.

אָמַר, אֲמַר ch. 1) as preced. 1). Targ. Gen. I, 3; a. v. fr.—א׳ מר above you quoted an authority, or, it has been stated. Ber. 2ª; a. fr.—א׳ קרא the Scripture says. Ib. 13ª; a. fr.—Y. Orl. III, end, 63ᵇ, a. fr. . . . אמרוהא בשם (in Bab. heb. אֲמָרוּהָ) they said it in behalf of . . . i. e. as a tradition.—Y. Ber. I, 2ᵈ מילתיה אמרה his word (statement, opinion &c.) proves.—זאת אומרת=הדא אמרה; v. preced.—אָמְרִי (h. אָמְרוּ) *they say, it is said.* Sabb. 19ª אמרו עליו על . . . ואמרי לה וכ׳ it is told about R. . . . ., and another relation refers this to R.—; a. fr.—קאמר, קאמרי &c.=קא אמר &c. Ḥull. 85ª; a. fr.—מנא תימרא whence dost thou prove? Sabb. 23ª; a. fr.—*Inf.* מֵימַר, מֵימְרָא. סבר למ׳, סבר מ׳ originally he was of the opinion. Y. Sabb. VI, 8ᶜ top; Keth. 87ᵇ; a. v. fr.—לְמֵימְרָא *does this mean to say?* Sabb. 15ᵇ; a. fr. .... אבל ... לא אמרן אלא this has been said, i. e. this applies only to a case . . . . but if . . . . Ber. 43ᵇ; a. fr.—פְּלוֹגְמַר *as if saying, meaning to say, viz;* v. פְּרִישׁ.—Y. Kil. IV, 32ᶜ bot. אימורין לבני וכ׳ say ye to &c.—מאי אירכא למימר, v. אִירְכָּא; Answ. אֵימוּר say . . . . Sabb. 6ª; a. fr.—Hor. 13ª א׳ כולה who orders every thing (as an etymol. of אַמְרָכַל).—2) *to praise, proclaim.* Targ. Is. VIII, 13; a. fr.—Part. pass. אָמִיר q. v.

Ithpe. אִתְאֲמַר, contr. אִיתְּמַר, אִיתְּ׳ *it is said, taught.* Targ. Job XXXIV, 31.—Y. Yoma V, end, 43ª אתאמרת, contr. אִתְמְרַת it has been said with refer. to the opinion of . . . . .—אִיתְּ׳, אִיתְּמַר *it has been said (above); we have been taught.* Succ. 15ª; a. fr.

Ithpa. אִתְאֲמַר same. Targ. Gen. XXII, 14; a. e.

אָמַר II (b. h.; √אם, v. אָמַר I, a) *to be thick, strong.*

Hif. הֶאֱמִיר 1) *to thrive; to boast, vaunt, be oppressive* (cmp. Ps. XCIV, 4). Sot. IX, 15 (49ᵇ) יוקר יַאֲמִיר the nobility shall be oppressive (Snh. 97ª יְיַעֲוֵת; Der. Er. Zut. X רישות; Cant. R. to II, 13 חווה).—*[2) (denom. of אֵמֶר *to fatten.* Sabb. XXIV, 3 (155ᵇ) Bab. מַאֲמִירִין, Ms. Oxf., Mish. a. Y. מַמְרִין, מְמָרִין, v. מרי.]

אֵמֶר, v. אִמַּר a. אִמְרָה.

אַמַּר *lamb,* v. אִמַּר.

אִמְרָה f. (b. h.; אמר) *speech.* *Gen. R. s. 42 play on *Amraphel,* א׳ אפילה (quot. in Ar. s. v. אספרון) obscure speech (ed. שחירתה אֲמִירָתוֹ אפ׳).—*Pl.* אֲמָרוֹת, constr. אִמְרוֹת. Pesik. Parah, p. 30ᵇ (*promises*); Tanḥ. Ḥukk. 4. Pesik. R. s. 14.

אַמְרֵי Af. of מרי.

אמריו, v. אמוריא a. אוכירפא.

אַמַּרְכָּל, אֲמַרְכּוֹל*(אמ׳); in Y. Dial. מַרְכָּל, מַרְכּוֹל m. (=מלכל; fr. מֶלֶךְ; ר for ל for euphony) *counsellor, officer* &c. Targ. Is. XXII, 23 (h. text יהד, LXX ἄρχοντα). Targ. Y. Num. I, 6 sq. (corresponding to ראש בית אב, נשיא פקיד &c.; O. ib. III, 32 אַמַּרְכָּלָא); a. fr.—Esp. *Amarkal,* one of the seven Temple trustees superintending the cashiers. Tosef. Shek. II, 15 (etymol. מר על הכל mastering all, v. מַר; cmp. Hor. 13ª אמר כולא). Y. ib. V, 49ª; a. fr.—*Pl.* (h.) אַמַּרְכָּלִין, אֲמַרְכָּלִין (ch.) אֲמַרְכָּלַיָּא, אֲמַרְכּוֹלִין &c. Targ. II Kings XXII, 4 (h. text שמרי הסף); a. fr.—Shek. V, 2. Tosef. l. c.; Y. l. c. (=פקידים II Chr. XXXI, 13); a. e. V. מלך a. deriv.

אמרלאי, v. אמדלאי.

אַמְרָפֶל (b. h.) pr. n. m. *Amraphel,* King of Shin'ar; v. אֲמִירָה.

אַמְשׁ m. (b. h.; √אם; cmp. אמרטתא) 1) *twilight, evening, nightfall.* Pesik. Vayhi, p. 63ᵇ; Pesik. R. s. 17 מא׳ (ו)עד חצות from nightfall to midnight.—2) (adv.) *this evening, last night.* Meg. 3ª, a. e. א׳ ביטלתם וכ׳ this evening you neglected the evening offering.—Snh. 40ᵇ א׳ הרגו last night he killed him. B. Mets. 60ª שמרים של א׳ dregs of last night (yesterday), opp. to הרום; a. fr.

אֱמֶת f. (b. h.;=אמנת; אמן) *truth, faith, reality.* Y. Snh. XI, 30ᶜ top לחם א׳ bread of truth, unfeigned hospitality. Gen. R. s. 96 חסד של א׳ true (unselfish) charity. Y. Meg. I, 70ª top כאֲמִיתָּהּ של תורה as the Law itself, i. e. as though the Scroll of Esther were the Pentateuch. Y. Shebu. VI, 37ª top אֲמִיתָּן של דברים the truth of &c. Num. R. s. 12 א׳ של תורה וכ׳ the truth of the Law is a weapon (of protection) to its owner.—בא׳ אמרו in fact they said that &c. Sabb. I, 3; a. fr.—B. Mets. 60ª, a. e. כל בא׳ אמרו הלכה היא wherever an opinion is introduced with the words 'In fact they said' it means to say that it is an established legal rule. Y. Sabb. I, 3ᵇ bot., a. e. כ״מ ששנו בא׳ וכ׳ wherever the Mishnah says, 'In fact', it indicates a rule dating from Moses on Sinai, i. e. an ancient tradition; v. Frank. Darké p. 286.—הא׳ *indeed?* Tanḥ. Noah, 10 (ed. Bub. 15, corr. acc.); v. אוֹנְטוֹס.

אַמְתָּא f. ch.=h. אַמָּה. 1) *cubit.* Targ. Ex. XXV, 10; a. fr.—Y. Sot. VIII, 22ᶜ bot. א׳ אישתא a cubit has six

hand-breadths; a. fr.—2) *membrum virile.* M. Kat. 17[a] טרקרה אאַמְתֵּיהּ stung him on his membrum.—3) trnsf. *enclosure; protection* (cmp. חוֹמָה). א׳ דריחיא enclosure of the millstones, mill. Ber. 18[b].—*Pl.* אַמִּין (fr. אַמָּא). Targ. Ezek. XL, 5; a. fr. אַמַּהָתָא. Ḥull. 59[b] תשע א׳ nine cubits.

אַמְתָא *hand-maid*, v. אַמְהָא.

אַמְתוֹת f. pl. *the use of the word* אֲמָת־. Ber. 31[b] שלש א׳ three times אֲמָת־ (I Sam. I, 11; Ms. M. אֲמָתוֹת).

אַמְתַלָא (Y. מַתְלָא) m. (cmp. h. משל) *something tangible* (דבר שיש בו ממש=); *plausible reason for correcting or retracting an evidence.* Keth. 22[a] אם נתנה א׳ וכ׳ if she offers a reasonable explanation of her contradictory statements, her second one is accepted. Gitt. IX, 9 ובלבד שלא ידוע שם א׳ provided no reasonable explanation is offered to show how the report may have arisen by mistake; a. fr. V. מַתְלָא.

אַמַתְלַאי pr. n. f. *Amathlai*, legendary name of Abraham's mother (א׳ בת כרנבו), and of Haman's mother (א׳ בת עורביתא). B. Bath. 91[a].

אֵמְתָן m. (denom. of אֵימָה; י absorbed by preceding א; cmp. next w.) *one who rules through fear, tyrannical. Pl.* אֵמְתָנִין. Der. Er. II, beg.; cmp. R. Hash. 17[a]. V. אֵימְתָן.

אֵמְתָנִי f. ch. (v. preced.) *fear-inspiring, powerful.* Dan. VII, 7 (quot. Gen. R. s. 44 אימ׳; Ex. R. s. 25 אימתנו; Lev. R. s. 13 אימ׳ a. אמ׳; Yalk. Gen. 77; Lev. 536 אמ׳). [Ges. H. Dict. אֵמְתָנִי, not found in editions, fr. מתן *to be strong;* cmp., however, אֵמְתָן a. אֵימְתָן.] [Edit. Letteris, Berl. 5644 a. m., אֵרְמְתָנִי.]

אֶן *if*, v. אִין.

אָן (b. h.) *where? whither.* Ab. III, 1.

אַן, אָן ch. same; (interrog.) *where?* Targ. Gen. IV, 9; a. e.—Y. Yoma VIII, 44[d] bot. אן מן הדה (read מן אן . .) wherefrom this? i. e. where is your authority? Y. Yeb. XII, 12[d] bot. הדין סבא לְאָן לידך of what use is this old man to thee?; a. e.—(relat.) *where, wherever.* Lev. R. s. 27 beg. א׳ את יהיב וכ׳ (Yalk. Ps. 727 הן) wherever thou givest, thou givest abundantly.

אָנָא (b. h.) *oh! I pray.* Succ. III, 9. Yoma VI, 2.

אֲנָא, emph. אֲנָנָא ch.=h. אֲנִי, *I.* הא אנא contr. הָאנָא. Targ. O. Gen. XXII, 7; a. fr.—Ḥull. 2[b] א׳ וכ׳ as to myself &c. Y. Taan. IV, 68[d] bot. דאנא משלים וכ׳ that I myself should surrender the country.—*Pl.* אֲנַן *we.* Targ. Y. Gen. XLIII, 8; a. e.—Ber. 49[b] נחזי א׳ let us see; a. fr.—אַנַחְנָא, נַחְנָא. Targ. O. Gen. l. c.; a. fr.—

אֲנָא, 1) v. אִינָא.—*2)=אִן אֲנָא *if I.*

אֶנְבָא I=אִרְבָּא I, *fruit, produce.* Dan. IV, 9.—Targ. Job XXXI, 12; a. e.

אֶנְבָא II, אִינְבָּא f. (=עִינְבָּא) [berries], *eggs of lice, nits.* Naz. 39[a]. Taan. 22[b] מתחזי לירח כי אנ׳ Ar. (Ms. M. ומחזי כי אינ׳, ed. מתחזי אינבא) looked as small as &c.; v. ינבא.

אַנְפָּקָא, אַנְפַּק, אַנְבָּנָא, אַנְבַּג m. (v. נַבְּגָא; whence ἄμβιξ, ἄμβιχος, ambiga) *a small cup; a measure* containing one fourth of a Log. B. Bath. 58[b] on the gates of ... it is written, אנבג אנפק וכ׳ (Ms. differ. order) Anbag, Anpak a. Antal (as the same measures). Kid. 70[a] לישתי מר אנבגא will you take a cup (of wine &c.)? [Popular pronunciation: *anpak.*] Sabb. 109[b] אנפקא; a. e.

אַנְבוֹל m. (=עִינְבוֹל, v. אִמְבּוֹל) *clapper of a bell.*—*Pl.* ין, אַנְבּוֹלִים.... Zeb. 88[b] Ar. (ed. עינבלין). Tosef. Kel. B. Mets. I, 13 עשה לה האנבילים ed. Zuck. (read לחם אנבולים...) if he put clappers in. Ib. אנבילידהן (corr. acc.).

אַנְבּוֹנִין, v. אַלְבָּנָא.

אַנְבּוּרְקָרָאוֹת, v. אִמְבּוּרְקָלוֹן.

אַנְבָּטִי f. (נבט;=b. h. מצפה) *observatory, watch-tower, battlement. Pl.* אַנְבָּטָאוֹת. Ex. R. s. 12 the hailstones formed א׳ א׳ lines of battlements; (Midr. Till. to Ps. LXXVIII כיתחל). V. אמבוניא.

אַנְבָּטֵי* m. pl. (v. preced.) *platforms or elevations erected for public spectacles.* Yalk. Esth. 1058 all the people shall go out להנדרן א׳ (read להנהו א׳; Lev. R. s. 28, end להון פרשי, corr. acc.) to the spectacular elevations, for a Jew (Mordecai) is to be hanged. V. אמבוניא.

אנביל, v. אַנְבּוֹל.

אנבין, v. אַגְּבִין.

אנבקראות, v. אִמְבּוּרְקָלוֹן.

אנגטוס, v. אגניטוס.

אַנְגִּיטוֹס* Yalk. Ps. 794; אגוסטוס Gen. R. s. 12, א׳ במדינה (Ar. אגבאסטס) read אַגְּרִיסְטוֹר (אגב׳) m. (quæstor, κυαίστωρ) *quæstor provincialis, assistant of the consul.* א׳ . . . ביא שלו (read שלה) the quæstor in the province is appointed over its roads, v. בְּיָא.

אנגיטירין, v. אַרְגַּנְטָרְיָא.

אנגיטריס Y. Ter. VIII, 46[c] top, read אַרְגַּנְטָרִיס.

אנגיסטור read אַנְגִּירִסְטֵר m. (ὀνυχίστηρ=ὀνυχιστήριον) *knife* or *scissors for cutting nails.* Tosef. Kel. B. Mets. III, 12 (ed. Zuck. אגניסטר corr. acc.). Nid. 17[a] גנוסטרי; M. Kat. 18[a] גנוסטרא (Ms. M. גגוסטרי, v. Ar. s. v. גנסטר).

אַנְגְּלַיָּא, אַנְגְּלֵי m. pl. (ἄγγελοι, v. Perles Et. St. p. 113) *messengers, angels.* Targ. Job XV, 15; a. e.

אנגלין, v. אַנְגְּלִגִּין.

אַנְגְּרָא* (read אַנְגִּירָא?) pr. n. pl. *Ancyra,* a city of Galatia in Asia Minor. B. Mets. 46[b] דינר אניאקא ואנגרא Ms. M. (ed. אנקא ואניגרא, Var. נִירָקָא, אַנְרָקָא; v. Rabb. D. S. a. l. note, Ar. Compl. ed. Koh. s. v. אנגרא) the Bithynian and the Ancyrean Denars, one of which was

repealed by the central Government, the other by the local authority. V. אַנְקִירָא. [Ancyra prob. of Semitic origin, v. נִיגְרָא a. אַפְּגְּרָא.]

אַנְגַּרְוָטָא, אַנְגַּרְבְּטִיס m. (ἀγγαρευτής, ἀγγαρευτάς) *commissioner* or *superintendent of forced public labor;* v. אַנְגְּרָיָא. Pesik. B'shall. 92[b] אתמני א׳ (for Var. v. Bub., note) was appointed angareutes.

***אבג׳, אנגרוטינה, אנגרוטינא,** Gen. R. s. 64 והלך א׳, prob. to be read אַנְגַּרְיָא זו . . ., as in Esth. R. introd. [B. Bath. 8[a]; Ned. 62[b] אַרְנוֹנָא.]

אנגרון, v. אֶפִּיגְרוֹן.

אַנְגַּרְיָא f. (ἀγγαρεία, angaria) *forced labor, service,* esp. *seizure for public services* or *works.* Y. Ber. I, 2[d] bot. אירתצדית בא׳ וכ׳ I was pressed into service to carry myrtles &c. B. Mets. VI, 3 (78[a]) נעשרת א׳ (the ass) was seized for public service. Ib. 78[b] בא׳ חוזרת in the case that the animal pressed into service is sent back again. Lev. R. s. 12 שמעון א׳ במדינתא they heard that seizure for public service was to take place in the country. Esth. R. introd. והלך זו א׳ hălakh (Ezra IV, 13) means *angaria* (v. אנגרוטינא). Snh. 101[b]; a. fr.—*Pl.* אַנְגַּרְיוֹת. Lev. R. s. 23 אע״פ שהן נגבין . . . . וא׳ though annonæ and angariæ are collected from them. Yalk. Esth. 1051 א׳ של נשים levies of women (for the king).—Trnsf. בא׳ as a forced labor, *reluctantly.* Midr. Till. Ps. CXII.—Pesik. R. s. 21 שלא באנגריס (corr. acc.) not as a forced labor.

אנגריס, אנגרים v. preced.

אנגרכטיס, v. אַנְגַּרְבְּטִיס.

אַנְגַּרְמוֹס corrupt. of אַגְרוֹנִימוֹס.

אנדוכתרי, v. אנדכ׳.

***אַנְדִּיסְקֵי** m. pl. (a Babylonian adoption of *ecdicus,* v. אנדיקוס, אַגְדִּיקוֹס) *syndics, state-officials.* B. Bath. 55[a] אבל אצלוהו א׳ וכ׳ Ar. (ed. omit אצלוהו) but if the syndics exempted him from taxes, it is like a divine grant.

אַנְדִּיפָא m., אַנְדִּירָפָה f., v. next w.

***אַנְטִיפֵי, אַנְדִּיפֵי** m. pl. (b. h. נְטִיפוֹת; נדף or נטף) *locks* or *ringlets falling from the temples.* Sabb. VIII, 4 כדי לעשות א׳ enough toilet material to make side curls (Mish. Pes. אנטיפי, Nap. אנטפי, Talm. אונד׳). Ib. 80[b] מאי א׳ כלכול ומאי א׳ what locks are meant by *kilkul,* and what by *andifê?* Answ. the upper and the lower &c. Ib. אמר ר׳ יצחק דבי ר׳ אמי אנדיפה וכ׳ Ms. M. (ed. . . . אלא אמר ר׳ אמר . . . אַנְדִּירָפָא) R. Isaac of the school of . . . . (in reciting that Mishnah) used the word *andifah* (in the sing.) upon which R. . . . asked 'Will a person waste his money' (i. e. of what use is the material for one curl so as to make a person guilty of a transgression when carrying it on the Sabbath)? Ib. מאי אנדיפא אפותא by *andifa* (in the sing.) is meant the lock on the forehead. Ib. מחתיה באַנְדִּירָפָה וכ׳ Ms. M. (ed. incorr. באנדיפי) it stung him on his forehead and he died. [Rashi:=דיופי!]

אַנְדִּיקָס, אַנְדִּיקוֹס m., a popular corrupt. of *ecdicus,* v. אַנְדִּיסְקֵי a. אֶגְדִּיקוֹס.

***אנדיתיקוס** m. pl. Esth. R. to I, 12, a corruption; according to the sense it may have been קַטָּאדִיקִין (κατάδικοι) *convicts.*

***אונדכתרי, אנדוכתרי, אנדכתרי,** a corruption of אוּנְדִּירָקְטָא or אֶוִירִנְדִּירָקְטָא f. (vindicta, Gr. form βινδίκτα, οὐινδίκτα) *manumission of a slave by declaration before court* (v. Sm. Ant. s. vv. Manumissio and Pileus). Gitt. 20[a] but does not go free בכתב שע״ג כיפה וא׳ (ought to have read בכיפה וא׳, v. infra) by referring to his wearing a freedman's cap or to a *vindicta;* Y. ib.IV, 45[d] בכפה והרנירק טיאניס (read ובוינדירקטא); Treat. Abadim ch. III (ed. Kirchh.) יוצא באנטוקטא (corr. acc.). [Commentators to Gitt. l. c., misled by בכתב שע״ג וכ׳, guess at embroideries &c. V. Révue des Etudes Juives 1883, Nr. 13, p. 150.]

אנדנא Ab. Zar. 29[a], some ed.; v. אַגְדָּנָא.

בר א׳, אַנְדְּרַאי pr. n. m. *Bar Andrai* (Andrew). Y. Keth. IX, 33[a] top אילין דבר א׳ those of the family of B. A. (who were very rich). V. אַנְדְּרֵיי.

אַנְדְּרוֹגִינוֹס m. (ἀνδρόγυνος) *hermaphrodite.* Bicc. I, 5; a. fr.

אנדרואנטיא, read אַנְדְּרִיאַנְטוֹס.

***אנדרולומוסיא** (read אַנְדְּרוֹלֶמֶסְיָא), אַנְדְּרוֹלֶמֶסְיָה f. (popular pronunc. of ἀνδρολημψία=ἀνδρολῆψία; cmp. λῆμψις for λῆψις) *seizure of men,* a Greek right of reprisals (v. Sm. Ant. s. v.), in gen. *punishment of men regardless of guilt or innocence.* Gen. R. s. 26 א׳ באת וכ׳ an androlepsia comes which kills the good and the bad; Lev. R. s. 23; Num. R. s. 9; Y. Sot. I, 17[a] top.—Num. R. s. 5 in case of a rebellion עוש׳ בה א׳ the king orders an androlepsia. [Gen. R. s. 32 דרולמוסיא; Pesik. Vayhi, p. 67[a]; Tanḥ. Bo, 4; Pesik. R. s. 17 דורמסיאות, דורמסיות, דורמירס׳ (corr. acc.); cmp. Pesik. R. suppl., ed. Fr. p. 197[a].]

אנדרולינאי Yeb. 115[b], read דוד בר נהילאי as Asheri Gitt. ch. IV, to p. 34[b].

אנדרומוסיא, אַנְדְּרוֹלֶמֶסְיָה, v. אנדרולומוסיא.

אַנְדְּרוֹנָא, v. אִדְּרוֹן.

***אַנְדְּרוֹנִיטִיס, אַנְדְּרוֹנִיטִין** f. (ἀνδρωνῖτις) *banqueting hall, royal reception hall.* Gen, R. s. 8 אדריינטיס אני עושה אותה Ar. ed. Koh. (ed. אינדרטין; corr. acc.) I shall make it into (use the vacant ground for the erection of) a banqueting hall. [The context forbids the identification of our w. with אַנְדְּרִיאַנְטוֹס.]

אַנְדְּרוֹפִיקוֹס, v. אִדְּרוֹף׳.

אַנְדְּרָטָא m. (a. contract. of ἀνδριάς,—άντος) *statue,* also *portable bust, image.* Targ. Esth. III, 2—5 (some

אנונס, אנונית, אנונים, v. preced.

אָנְיָסָא (אוֹנָסָא) אָנוֹסָא m. (אנס) *violent man, oppressor.* Targ. Koh. VII, 7 (h. text עוֹשֵׁק).—*Pl.* אָנוֹסִין, אָנוֹסַיָּא (אנ׳). Targ. Jer. VI, 6 ed. Ven. I אנ׳ (ed. Vien. אוֹנְסִין, oth. ed. אנ׳). Targ. Is. XXI, 2; V, 7, a. e. Cmp. אֲנַס.

אנוקי, read אֲנַיקֵי, v. אֲנַיקָא.

אֱנוֹש m. (b. h.; v. אינש) [being], *man.*—*Pl.* (of אִישׁ) אֲנָשִׁים, const. אַנְשֵׁי. Ex. R. s. 25; a. fr.—א׳ כנסת הגדולה (abbr. אכה״ג) *the Men of the Great Assembly, Synagoga Magna,* a religious and judicial authority said to have been established by Ezra. Aboth I, 1; a. fr.; cmp. כְּנֶסֶת.—א׳ בית אב(ות) the division on duty of priests having charge of the services of the day; א׳ משמר the division of priests alternately on duty during one week; א׳ מעמד the division (of Israelites) assisting the priests on duty, by prayers &c. on the platform (מעמד) and divided in parties corresponding to the priestly divisions. Taan. II, 6; 7; a. fr.

***אֲנוּשׁ** m. (b. h.; v. preced. a. אִישׁ) *strong, severe, overwhelming.* Num. R. s. 7 (ref. to Is. XVII, 11) א׳ לשון גבר *anush* has the meaning of *strong;* Lev. R. s. 18.

***אַנְזָקָא** m. (נזק) *injury, loss.* Targ. Esth. VII, 4 the adversary is (of) no value or gain בא׳ דמלכא against the King's loss. [Levy Targ. Dict. reads אוזניקא expense(?), v. אוּזְרִינָקָא.]

אָנַח (b. h.; cmp. אנק) *to press. Hithpa.* הִתְאַנַּח *to sigh.* Ber. 59ᵃ, v. next w. Yalk. Ex. 391 מִתְאַנֵּחַ על כבודו וכ׳ is anxious for the honor of the Lord &c.

אָנַח ch., *Peil* אָנִיחַ, *Ithpa.* אִתְאַנַּח same. Targ. Lam. I, 4; 11.—Targ. Is. XXIV, 7; a. e. Contr. אִתַּנַּח. Targ. O. Ex. II, 23 late ed.—*Ithpe.* אִיתְנַח, אִתְּ׳. Ber. 58ᵇ. Ib. 59ᵃ אִתְנוּחֵי מיתנח Ms. M. (ed. אנחה מְתְאַנֵּחַ) he sighs.—Pesik. R. s. 18, end; Pesik. Haom. p. 72ᵃ שרי מיתנח he began to sigh.

אֲנָחָה f. (b. h.; preced.) *sigh, grief.* Ber. 58ᵇ; a. e.

אַנְחוּתָא I f. (נחת, נחר) *layer.* Targ. Y. Ex. XVI, 13; 14.

נְחוּתָא, אַנְחוּתָא (נְחוּתָא II) f. (v. preced.) *tray, board.* Nidd. 7ᵃ אכ׳ (Ar. a. T'bul Yom IV, 2 נ׳). Gitt. 62ᵃ; Tosef. Kel. B. Mets. VI, 7 אנחורא.

אֲנַחְנוּ, אֲנַחְנָא pl. of אֲנִי, אֲנָא.

אַנְחָתָא f. (נוח; cmp. אַנְחוּתָא) *rest.* א׳ בית *rest for beams.* Targ. I Kings VI, 4.

אַנְחָתָא f. pl. (אנח) *sighs.* Targ. Lam. I, 22.

אַנְטְבִילָא בית א׳ pr. n. *Beth Ant'bila,* name of a Jerusalem family. Y. Peah VIII, 21ᵃ bot. Tosef. Peah IV, 11 נבלטא ed. Zuck., אנטירבלאי &c. (Var. גלבטא, גבטלא).

אנמד׳, אנמג׳, v. אנטר׳.

ed. pl., incorr.). R. Hash. 24ᵇ a synagogue דאוקימו בה א׳ Ms. M. (ed. חוה בה א׳) in which they placed a bust (of a Persian king). Snh. 62ᵇ; a. fr.—*Pl.* אַנְדְּרָטֵי, אַנְדְּרָטַיָּא. Ab. Zar. 40ᵇ א׳ של מלכים royal (imperial) busts. M. Kat. 25ᵇ אתעקרו כל א׳ Ms. M. (ed. אתקציצו) all royal statues were overthrown. Y. Ab. Zar. III, 42ᶜ top. [Gen. R. s. 8 אינדרטין, v. אַנְדְּרוֹנִיטִיס.]

***אנדרטין** f., Tosef. Kel. B. Mets. IV, 8, prob. אודונטוטי (ὀδοντωτή, sub. ξύστρα) *a teethed strigil;* cmp. Kel. XIV, 3 מגירה.

אַנְדְּרִיאַנְטוֹס m. (ἀνδριάς—άντος) *statue,* v. אַנְדְּרָטָא. Ex. R. s. 27 נפלטה . . . . של אנדרואנטיא (read נפלטה לתוך ידו של א׳) it escaped into the hand of a (royal) statue; (v. ibid. רשבה על אירקינן של מלך). Tanḥ. P'kudé, 4 אדריונטוס (corr. acc.); Ex. R. s. 51. [Gen. R. s. 8 אינדרטין, v. אַנְדְּרוֹנִיטִיס; v. Ar. s. v. אדרינטיס.]

אַנְדְּרַיי pr. n. m. (Ἀνδρέας) *Andray.* Y. Meg. IV, 75ᵇ; cmp. אַנְהְרַאי.

אַנְדְּרִינוֹס, v. אַדְרְיָנוֹס. Ex. R. s. 51.

אנדריינטוס, v. אַנְדְּרוֹנִיטִיס, a. אַנְהְרִיאַנְטוֹס.

אנדרכטוס, v. אַנְגְּרַכְטִיס.

אנדרמוסית Ar., v. אנדרולומוסיא.

***אַנְדְּרַפְתָּא, אַנְדְּרַפְטָא** m. (prob. Pers.) *Indrafta,* name of two species of birds, one called *Shabur And.,* and permitted, the other *Peruz And.,* and forbidden. Ḥull. 62ᵇ.

אָנָה, v. אנ׳.

אַנְהוֹרֵי f. (Inf. Af. of נהר used as a verbal noun) *lighting, illumination.* Targ. Ex. XXXV, 14; a. e.

אַנְהָרוּתָא f. same, also *enlightenment.* Targ. Num. IV, 16. Targ. Y. Gen. II, 7.

אֲנוּ pl. of. אֲנִי.

אָנוֹךְ (Coptic ānokh) *I.* Pesik. R. s. 21; Yalk. Ex. 286 (in Egyptian) אנכי א׳ *Anokhi* is Anokh. Esth. R. to I, 22 לשון יחנך (corr. acc.).

אֲנוֹמְלִין, אֲנוֹמִילִין, v. אִינוּמִידִלִין.

אֲנוּן, pl. of אִירְחוּ.

אַנוֹנָה, אַנוֹנָא f. (annona) prop. *annual produce,* hence *ration,* or *portions of provision granted to courtiers as salaries or pensions.* Gen. R. s. 47 the king מעלה לו א׳ raised an *annona* in his behalf, i. e. granted him a pension. Ib. s. 87 אני תותכת א׳ שלך Ar. (ed. פרנסה) I shall cut down (reduce) thy pension; a. fr.—*Pl.* אַנוֹנוֹת, אַנְנָרִיּוֹת. Ex. R. s. 41 אנונירת (corr. acc.). Lev. R. s. 23 נגבין אוינריות (corr. acc.) annonæ are collected from them. Ib. s. 10 אַנוֹנָיִם Ar. (ed. אַנוֹנָס annonas, acc. pl., incorr. ed. אנינוס). [Cant. R. to I, 7 read אַשׁוּנָס.] Cmp. אַרְנוֹן, אַרְנוֹנָא.

acc.); Pesik. Naḥa'mu p. 126[a]; a. fr.—*Pl.* אַנְטִידִיקִין *parties to a suit.* Deut. R. s. 5 האנטידיקון (corr. acc.).

אַנְטִיוֹכוֹס (אַנְטִיוֹכֻס) pr. n. m. *Antiochos* (III) of Syria. Targ. II Esth. I, 2. Gen. R. s. 23; a. e.

אַנְטִיוֹכְיָאה, אַנְטִיוֹכִי, v. אנטוכ׳.

אַנְטִיוֹכֻס, v. אַנְטִיוֹכוֹס.

***אנטיניא, אנטימידת,** corruptions; read אִימַּטְיָא m. pl. (pl. of ἱμάτιον) *blankets used at the bath* which may also serve as cloaks (v. Sm. Ant. s. v. Pallium). Y. Kil. IX, 32[a] bot.; Y. M. Kat. III, 82[a] (explain. the sort of בלנרי in question).

אנטיריוס, read אַנְטַרְהוֹס.

***אַנְטִיכִי** f. (ἀγγοθήκη, ἐγγυθήκη, lat. mutilat. incitega) *a receptacle for vessels, a stand for hanging in kettles, tripods* &c. Sabb. III, 4 (41[a]); Gem. ib. one opin., בי כירי *antichi* (in the Mishnah) means a vessel suspended between fire places (heated bricks); another opin., בי דודי a metal vessel suspended within a caldron-like vessel, the vacant space beneath being filled with coals. Ib. (in evidence of the latter opin.) א׳ אע״פ שהיא גרופה וכ׳ Ms. M. (ed. אע״פ שגרופה וקטומה) an *antichi*, even when cleaned of coals &c. Y. Sabb. III, 6[a] bot. Tosef. Bets. III, 20. Y. ib. I, 60[c] bot. כהדא א׳ נפלת וכ׳ as in the case of an *antichi* which fell &c.—*M. Kat. 28[b] (in a funeral dirge) גוד גרמא מכבא ונמטי מיא לא׳ take the bone (pin) out of the jaw (the base in which the vessel is suspended) and let water be put into the *antichi*, i. e. body and soul are now separated, the latter being the vessel going back to the (divine) spring; cmp. Koh. XII, 6 sq.; [Ms. M. לאנטוכיא . . . . מבבא . . ., v. Rabb. D. S a. l. note.]

אַנְטִיכְרִיסִיס f. (ἀντίχρησις) *an agreement allowing the creditor the use of a pledged object* (in place of interest on the loan). Y. B. Mets. VI, end, 11[a] הדא א׳ ריבית חוא antichresis is considered usury.

אַנְטִילַיָּא, אַנְטִילָא, v. אַנְטַלְיָא.

אנטימטון, v. אֲטִימְטוֹן.

אַנְטִינוֹס pr. n. m. (Ἀντίνους) *Antinous;* v. אנטינס.

אנטיניא Y. M. Kat. III, 82[a], v. אנטיטיה.

אנטיפותא=אַנְטִיפְרִיטָא.

אנטיפטרוס, read אנטיפטריס.

אנטיפטרין, v. after next w.

אַנְטִיפַּטְרִס, אַנְטִיפַּטְרִיס (אנטיפרס) pr. n. pl. *Antipatris*, a town north-north-west of Jerusalem, founded by Herod the Great and named after his father. Gitt. VII, 7 (76[a]) (the second ט freq. dropped). Y. B. Mets. VII, end, 11[c]. Y. Taan. IV, 69[b] top פריס . . . .; a. fr. Tosef. Gitt. VII (V), 9 אנטיפרוס, פטרוס . . ., (corr. acc.)

תִּינְדְּבִי, אַנְטוּבִּין* m. (ἐντύβιον, Arab. hindeb, prob. fr. נדב *to flow, curl*, cmp. אַנְדִּיפֵּי) *endive.* Y. Kil. I, 27[a] top אנטוכין (corr. acc.). Pes. 39[a] תינדבי (Rashi תִּינְהִיבִי, Ms. הנדבי).

אַנְטוֹכָאֵי, v. next w.

אַנְטִיוֹכִי, אַנְטוּכִי m. (v. next w.) *Antiochian, native of Antiochia, resident of A.* Gitt. 44[b] אנטו׳; Tosef. Ab. Zar. III (IV), 18; Y. Gitt. IV, 46[a] top אנטיו׳.—*Pl.* ch. אַנְטוּכָאֵי. Targ. Y. Gen. X, 18 (ed. אנטכואי, אנטוכיא corr. acc.; h. text חֲמָתִי).

אַנְטִיוֹכְיָאה, אַנְטוּכְיָאה, אַנְטוּכְיָה, אַנְטוּכְיָא pr. n. (Ἀντιόχεια) 1) *Antioch,* surnamed Epidaphnes, the capital of Syria founded by Seleucus Nicator, situated on the Orontes. Targ. Y. Num. XIII, 21; a. e. (Hamath in Bible).—Keth. 67[a]. Gitt. 44[b]; a. fr.—Y. Shek. VI, 50[a] bot. דפני של א׳ Daphne near Ant.; Lev. R. s. 19 כייא . . .—2) *the country* or *district of Ant., Antiochene.* Y. Dem. II, 22[d] top; Y. Nidd. III, 48[a] bot.; a. e.; v. חוֹלַת, חוּלְתָא a. חֲמַת.

אנטוכין, v. אַנְטוּבִּין.

אַנְטוֹלִי pr. n. m. (Ἀνατόλιος) *Antoli.* Y. Dem. V, 24[d] bot.

אַנְטוֹלִינוֹס, v. next w.

אַנְטוֹנִינוֹס pr. n. m. *Antoninus,* 1) a Roman emperor freq. mentioned as a friend of R. Judah Han-Nassi, and supposed to be Ant. Alexander Severus (Graetz) or Ant. Marcus Aurelius (Rap. a. oth.). Ab. Zar. 10[a] אסוירוס בר א׳ Severus son of A.; Ib.[b] A. son of Severus. —Y. Meg. I, 72[b] bot. אית מילין וכ׳ there is one report that A. embraced the Jewish religion, another &c.—Y. Snh. X, 29[c] אנטוני׳ a. אנטולי׳; cmp. Y. Kil. IX, 32[b] top.—Koh. R. to IX, 10 אנטלימוס וכ׳ (corr. acc.)—2) א׳ זצרא A. junior, grandson of the former. Ibid. to X, 5.—[3) (?) a Roman general mentioned in conversation with R. Joh. b. Zaccai; v. אגנירטוס.]

אָנְטוֹס, v. אוֹנְטוֹס.

אנטוסאי, v. אנתוסאי.

אנטוקטא, v. אנדכתרי.

אַנְטִיגְנָס, אַנְטִיגְנוֹס pr. n. m. (Ἀντίγονος) *Antigonus,* 1) A. of Sokho, disciple of Simon the Just. Aboth I, 3.—2) Bets. 34[a], a. fr. R. Elazar son of A.—Tem. 21[a] ed. (Ar. אטיטס). [Y. Snh. I, 19[d], v. אגנירטוס.]

אַנְטִיגְרָפִין f. (ἀντιγραφή) 1) (=ἀντίγραφον) *duplicate.* Targ. Esth. III, 14 Mus. (ed. דיטגמא); Esth. R. to ibid. (explain. פתשגן ib.).—2) *answer to a letter.* Gen. R. s. 67 חב לי א׳ Ar. (ed. אנטיגרפא, corr. פי . . . .) give me an answer (to the emperor's letter). Ib. חן א׳ where is the answer?

אַנְטִידִיקוֹס m. (ἀντίδικος) *opponent in a suit,* in gen. *adversary.* Gen. R. s. 82.—Ib. s. 100 אנטירוקוס (corr.

אַנְטִיפַּטְרִית f. (preced.) *of Antipatris, Antipatridic.* Sabb. 90[a] Ms. M. (ed. אנפנטרין, Ar. אנטיפטרין); Nidd. 62[a] אנטפטרית Antip. nitrum.

אַנְטִיפַּטְרִיס, v. אנטיפטריס.

אַנְטִיפֵּי, v. אַנְדִּיפֵּי.

פִּיתָא, אַנְטִיפוּתָא, אַנְטִיפִּיטָא, אַנְטִיפִּיטָא .... m. (corrupt. of אַנְתִּיפָּטָא ἀνθύπατος) *proconsul* (residing in Cæsarea). Y. Meg. III, 74[a]; Y. Ber. V, 9[a] top; Koh. R. to III, 6. [Ib. to XI, 1 אוטפיטא, אנטפיטי and var. corrupt. in var. ed.]

אנטיפרוס, אנטיפרים, אנטיפרס, v. אַנְטִיפַּטְרִיס.

אַנְטִיפָּתָא, v. אַנְטִיפַּטְרָא.

אַנְטִיקֵיסַר m. (Ἀντι-Καίσαρος) *Pro-Cæsare*, the highest dignitary next to the Emperor; in gen. *vice-roy.* Gen. R. s. 53; s. 85, end (also אנטקיס).

אַנְטִיקֵירוֹס, v. אֲפִיקֵירוֹס.

אנטירוקון, אנטירוקוס, v. אַנְטִירִיקוֹס.

אַנְטִירִידִינָאֵי m. pl., v. אַנְטַרְדוֹס.

אנטכנון, v. אִסְטַכְטוֹן.

אַנְטַל m. (נטל) *Antal*, one fourth of a Log (liquid measure). B. Bath. 58[b]; v. נַטְלָא. V. אַנְטַלְיָא.

אֶנְטַלִּי* m. (ἐντολεύς) *procurator, mandatary.* Y. Snh. II, beg. 19[d] וימנה לו א' (ed. incorr. לירה אנטלר) let him appoint a mandatary. Ib. וא' בשבועה can the mandatary take an oath for his client?

אַנְטַלְיָא, אַנְטַלִּיָּא m. pl. (of אנטל; from which Greek ἄντλος, ἄντλον &c. and our w. ἀντλεία, antlia) *baling out bilge-water, pump* (with wheels and buckets). Ruth R. to II, 19 גלגל אנטר'; Lev. R. s. 34 אנטל' (ed. אנטרלא, corr. acc.) the pumping wheel. Tosef. Makhsh. III, 4 מפני א' שלחן *on account of their baling machine* (besprinkling the wheat). Ib. Mikv. IV, 2 אנטרליא.

אנטלימוס, v. אַנְטוֹנִינוֹס.

אנטלר, v. אֶנְטַלִּי.

אנטנה* Mass. Tsits. (ed. Kirchh. p. 22) perh. *Antoniana*, a cloak; v. אבטיגא.

אנטניא* Midr. Till. Ps. XV, beg., perh. מוֹנִיטִין or מוֹנִיטַנְיָא (monetæ) *mints;* cmp. אַלְתוּסְבְּרָאוֹת.

אנטנינוס, v. אַנְטוֹנִי.

אַנְטַפַּטְרִית, v. אַנְטִיפַּטְרִית.

אַנְטַרְדָּס, אַנְטַרְדוֹס pr. n. pl. (Ἀντάραδος) *Antaradus*, a Syrian town opposite the Isle of Aradus. Y. Bets. III, 62[a] top. Y. Sabb. I, 4[a] bot. אנטידריס (corr. acc.).—Cmp. עַנְתּוּדְרָנָא.—Deriv. אַנְטַרְדְּנָאֵי *inhabitants of Ant.* Targ. Y. II, Gen. X, 18.

אנטרי Pesik. R. s. 24, p. 122[b] ed. Friedm. מטירלין בא', v. אסלטין.

אַנְטַרְדִּידְנָאֵי, v. אַנְטַרְדוֹס.

אנטרין Y. Sabb. VII, 10[a] bot. משקע בא', v. באנטרין.

אנטריס, prob. corrupt. of אַנְטִיפַּטְרִיס q. v. Y. Gitt. IV, 46[a] א' שרי if a slave escaped to A., he may be extradited; v. אוֹנִי II.

אָנָה, אני (=b. h. רנה, sec. r. of און, cmp. אָנַן a. b. h. פנה); *Pi.* אִינָּה (אָנָּה) *to press, wrong, oppress; to impose, overreach in dealing*, v. אוֹנָאָה. B. Mets. 59[b] חִמְאַנָּה את חגר he who wounds a stranger's (proselyte's) feeling. Ib. 49[b] תן לי מה שאִינִיתָנִי return to me the amount with which thou hast overreached me. Ib. 50[a] top מה שאניתני (Ms. R. 1 שנתאוֹנַנְתִּי, v. infra). Ib. 51[a] שאניתני (Ms. M. שאַנַּנְתָּנִי, fr. אָנַן; Mish. IV, 2 שאוֹנִיתָנִי, v. אוֹנָאָה, Ms. R. 1 שהוֹנִיתָנִי, v. הוֹנָאָה, Ms. R. 2 שאונתני, v. Rabb. D. S. a. l. note).

Nithpa. נִתְאַנָּה *to be overreached.* Ib. 49[b] מי נ' which of them has been overreached? Ib. 50[b] מי שנ' (Ms. M. מִתְאוֹנֶה); a. fr. [Nithpol. of אנן, נִתְאוֹנֵן, v. supra.] [In. Y. אוֹנָאָה, v. אוֹנָאָה.]

אֲנִי (b. h.; demonstr. אן, v. אֲנִכִי) *I.* Succ. 53[a]; a. v. fr.—[Ib. IV, 5 אני והוא (Y. והוא), reverential transcription of אנא יהוה, to avoid the utterance of the Tetragrammaton.]—*Pl.* אֲנוּ. Keth. I, 6; a. fr.

אֲנָיָא, v. אוֹנָיָא.

אַנְיָרָקָא, אַנְיָאקָא pr. n. pl. (v. אוֹנְיָרְקִי) an abbreviation of בִּיתַ אוֹנְיָרְקִי, *Bithynia*, a district of Asia Minor. B. Mets. 46[b] דינר א' the Denars issued in Bithynia; v. אַנְגָּרָא for var. lect.

אניגורין, v. אֱפִיגָרוֹן.

אַנְיִגְרָא pr. n. pl. v. אַנְגָּרָא; cmp. next w.

אַנִיגְרָא m. (=על נהגרא *by the creek*) *shore;* v. נִיגְרָא, נְגָרָא. B. Mets. 107[b]; a. e.

אניגרון Pes. 112[b], a word in a charm formula against thirst (var. lect. Rabb. D. S. a. l.), prob.=next w.

אֲנִיגָרִין (אניגורין) m. (ἐλαιόγαρον, נ corrupt. for ל) *a sauce of oil and garum* (to which wine is sometimes added). Ber. 35[b] sq. א' מיא וכ' *elaiogaron* contains the juice of beets; oxygaron the sauce of all kinds of boiled vegetables. Yoma 76[a]. Shebu. 23[a] ורילמא ע"י א' perhaps if used as an admixture to *elaiogarum*? Tosef. Bets. II, 16 א' ואכסיגרון ועליהן וכ' (Y. Bets. II, end, 61[d] ארנגורין ובתוכן וכ', corr. acc.; cmp. Rashi to Shebu. l. c.). Tosef. Ter. IX, 10; 12; Shebi. VI, 3. Koh. R. to I, 18 אגרטין (corr. acc.).

אָנְיָא, v. אוֹנְיָא.

אַנְיָאקָא, v. אַנְיָאקָא.

אנים* Y. M. Kat. III, 83c bot., read אניא, contr. of אחניא, v. חנר.

אַנִין, אָנִין, v. אֲנַן, אָנַן.

אֲנִינָה f. (אָנַן) *grief, retired mourning*, esp. the status of the mourner between death and burial of a kinsman, contrad. to אֲבֵילוּת, אֲבֵילָה. Lam. R. introd. (R. Abbahu 4) מבפנים א׳ *ăninah* is indoor (retired) grief. Y. Hor. III, 48a top איזהו א׳ וכ׳ what is *ăninah?*—The time from death to &c. Y. Pes. VII, 35a top אֲנִינַת לילה תורת observance of ăninah by night is biblical. Gen. R. s. 85 he is named *Onan* שחבירא א׳ לעצמו because he brought mourning over his early death.

אֲנִינוּת f. same. Kidd. 80b; a. fr. in Babli.

אֲנִינוּתָא ch. same. Targ. Lam. II, 5; a. e.

אֲנִינָקָא, v. אֲנִנָקָא a. אֲנִיקָא.

אָנְיָסָא, v. אָנוֹסָא.

אַנְיָסָא m. (אנס) *oppression, ill-gotten wealth.* Targ. Is. I, 13; a. e.

אַנְיָסוּתָא f. (preced.) *oppression.* Targ. Koh. V, 7; a. e.

אַנְיָסִין m. pl. (v. נִיסוֹס; νῆσος) *islands.* Tosef. Ter. II, 12; Ḥall. II, 11; (also נסרן a. נירסן; Y. Shebi. VI, 36d נירסים; Gitt. 8a נסרן).

אַנְיְסָקָא com. (v. נִיסְקָא) *made of cast metal*, opp. דאי ארוקתא of wrought or stretched metal. Sabb. 59b כ״ע וכ׳ (Rashi ed. דניסכא) as to those made of cast metal there is no difference of opinion. Ib. א׳ עיקר (prob. to be read מיקר, v. Ms. M.) what is made of cast metal is more precious (original).

אניפונוס* Targ. II Esth. I, 2 read אֶפִיפָנֵיס pr. n. m. (*Antiochus*) *Epiphanes*, King of Syria.

אָנֵיץ Af. of נוּץ.

אָנִיץ, עָנִיץ m. (אנץ, ענץ, sec. r. of עוץ, אוץ) [*tight bundle*], only in pl. const. עֲנִיצֵי פשתן (עֲ) *flax-stalks after they are soaked, beaten and baked.* B. Mets. II, 1 (21a). Y. Succ. I, 52b bot.; Bab. ib. 12b (Ar., Ms. M., Tosef. ib. I, 6 ענוצי); a. fr. V. אוּנְיָן.

אַנְיָקָא, v. אַנְיָאקָא.

אֲנִיקָא m. (אנק) *trouble, affliction.* Targ. Y. Gen. XXII, 20; a. e.—*Pl.* אֲנִיקֵי, אֲנִיקִין (often used as a singular). Targ. Lev. XXI, 10 (affliction by death in the family); a. e. Cmp. אֲנִנָקָא.

אֲנִיקוּתָא f. same. Targ. Ps. CII, 21.

אָנַךְ (sec. r. of אך, cmp. חנך) 1) *to rub, polish, finish*, esp. *to glaze vessels, to line* (with onyx). Tosef. Kel. B. Mets. I, 3 שאָנָכָן באנך וכ׳ כלים . . . . (or שאִנְכָּן *Pi.*) clean vessels which one lined with unclean glaze (onyx); v. אָנָךְ.—2) (cmp. חָנַךְ) *to make sore, to grieve.* Denom. אַנָּךְ II.

אֲנָךְ* I m. (preced. 2)) *grief, wrong.* B. Mets. 59a all gates are sometimes closed except the gates (of prayer) of those wronged by men (v. אוֹנָאָה), for it says, (Amos VII, 3) "Behold the Lord stands on the wall of *anakh* and in his hand he holds *anakh* (oppression)." Ib. אונאה דכתיב ובידו א׳ the Lord hears the prayer of the wronged, for it says &c.; v. אוֹנְיָתָא.

אֲנָךְ II (b. h., prob. fr. a demonstr. אן, cmp. חן, הוך &c., a. אֲנִי, אֲנֹכִי) *plummet, plumb-line.*. Lev. R. s. 33, beg. a. e. זה סנהדרי וכ׳ א׳ by the *plummet* (Amos VII, 7) the Great Sanedrin are meant whose number (71) corresponds with the numerical value of אֲנָךְ.

אִינָךְ, אָנָךְ m. (אָנַךְ) 1)) *Onyx Agate*, a semipellucid stone of a fine flinty texture. Ab. Zar. 8b Ar. אנך (ed. אינך).—2) *a variety of gypseous alabaster, onyx; a glaze.* Ib. 11b . . . . בא׳ ומיחפין Ar. (ed. באר׳) the streets are paved with &c. (for the procession). Tosef. Kel. B. Mets. I, 3, v. אָנַךְ. Lev. R. s. 33 nothing makes the kettle durable אלא אֲנָכָהּ וכ׳ but its glaze lining; so says the Lord אֲנָכְכֶם וכ׳ I am your lining (stay) in trials (incorr. in some ed. a. Ar. s. v. נך).

אֲנֹכִי (b. h.; v. אָנָךְ II; cmp. ארנך) *I.* Pesik. R. s. 21, v. אָנֹךְ. Sabb. 105a נוטריקון א׳ *anokhi* may be interpreted as an acrostichon אנא נפשי כתבית יהבית I myself have written, have given (the Law). Pesik. Baḥod. p. 109b; v. אָנֹךְ.—*Pl.* אֲנַחְנוּ, נַחְנוּ. Ber. 14b; a. fr. V. אֲנִי, אָנוּ.

אנלגין, v. next w.

אַנְלוֹגִין m. (ἀναλογεῖον) *reading desk, pulpit.*. Kel. XVI, 7 Ar. אנלגין (Var. in R. S. אנלגין, ed. אנגלין; corr. acc.). Y. Meg. III, 73d bot. אנג׳, ארנג׳ (corr. acc.). Tosef. Kel. B. Kam. II, 3 וכ׳ לולגין פרוס ed. Zuck. (Var. אנאלוגין read אולו לוגין, ed. אלו לגין; used as fem.) a reading desk spread out is clean, folded together is unclean (susceptible of levitical uncleanness).

אנלונטית, v. אַלוּנְטִית I.

אָנַן (b. h.; sec. r. of און, v. אָוֶן) *to press, oppress, wrong*, v. אוֹנָה.—אוֹנֵן *one who feels grieved, mourner*, esp. *Onan*, mourner before the burial of a kinsman, contrad. to אָבֵל; v. אֲנִינָה. M. Kat. 14b מקריב א׳ may officiate at sacrifices though being an Onan.—*Pl.* אוֹנָנִין. Snh. 47b לא חיו מתאבלין אלא א׳ they observed no mourning ceremonies but lived in silent and retired mourning.—Fem. אוֹנֶנֶת. Keth. 53a.—Denom. אָנִין *complaining, fastidious, feeble. Pl.* אֲנִינֵי חדעת *fastidious of taste, easily taking an aversion, delicate.* Pes. 113b. Cmp. אִיסְתְּנִיס.

Nithpa. נִתְאוֹנֵן *to feel wronged, complain of being overreached*, v. אָנָה.

אֲנַן, אֲנַן ch. *to be grieved, to mourn.* Targ. Koh. VII, 4.—Denom. אֲנִין; f. אֲנִינָא, with דעתא=h. אָנִין, v. preced. Ḥull. 112ª א׳ דעתיה he was fastidious, delicate. Ber. 24ᵇ; B. Bath. 23ª א׳ דשתאי I am &c.

אֲנַן pl. of אֲנָא.

אֲנָא=אֲנָא אֲנָא, v. אֲנָא.

אֲנָנָקָא m. (=אֲנָקָא, ג inserted; אנק)=אֲנִיקָא. Targ. Y. Gen. XXXVIII, 25 אנונקי *my distress.*—*Pl.* אֲנָנָקֵי *troubles.* Targ. II, Esth. V, 1. Targ. Y. II Gen. XXII, 14 (Y. I אֲנִיקֵי). Cant. R. beg. none tells א׳ דידיה (some ed. אונ׳) his troubles except after his release; Koh. R. to I, 12 אנוקי, read אֲנִיקֵי.—Targ. Y. II Gen. XXXVIII, 25 אֲנִינָקֵי Ar. *the distressed* (ed. עיריקיא). Cmp. עוק a. deriv.

אֲנָנָקִי* adv. (ἀνάγκη) *perforce, of necessity* (corresp. to בנוחג שבעולם). Gen. R. s. 12 if a human being spreads a tent א׳ ע״י שהות וכ׳ it must in course of time become loose. Cmp. Y. Ber. I, 2ᵈ top.

(אֲנַנְקְקָא) אֲנַנָקָא* f. (=h. אֲנָקָה II, נְאָקָה) *a full grown camel.* Midr. Till. to CIV, 24 and the lion took pity on him (the dog), for she (the camel), (read דהיא) is a friend of the lion, וכלבא סעדא דא׳ and the dog is a friend of the camel; Yalk. ib. 862 אקנקיתא, אקניקתא, Zay. Raan. a. l. אֲנַקְיָתָא.

אָנַס (b. h.; sec. r. of אוס, √אוֹ; cmp. אוץ, אנץ, חוס; as to meaning cmp. אנן, כוף &c.) *to bend, force; to do violence; to outrage* &c. Ḥull. 45ª א׳ בסרמנים if one in cutting presses the windpipe and gullet out of their natural position. Ib. אָנְסָה עצמה if the animal strained its neck so as to dislocate the organs. Gitt. 44ᵇ; Ḥull. 131ª הרי שאָנְסוּ וכ׳ if royal officers took forcible possession of (seized,) his barn. Keth. III, 4 האוֹנֵס he who violates a woman. Part. pass. f. אֲנוּסָה *an outraged woman.* Y. Yeb. VI, 7ᶜ; a. fr.—Masc. אָנוּס *the victim of an accident, unavoidably prevented.* Ned. 27ª א׳ רחמנא וכ׳ the Merciful (the Law) acquits from responsibility him who is the victim of an unavoidable accident; a. fr.

Pi. אַנֵּס *to violate.* Num. R. s. 14 לאַנְּסָהּ to violate her.

Nif. נֶאֱנַס *to be forced, overcome, to meet with an accident.* Ber. 13ᵇ נ׳ בשינה overcome by sleep. Ḥull. 31ª נֶאֱנְסָה וטבלה if she dipped in the water by an accident Ib. 45ª ובלבד שלא תֵאָנֵס provided the animal is not forced so that its organs be dislocated. Keth. I, 10 נאנסה she was outraged; a. v. fr.

אֲנַס, fut. יֵינַס ch. same; 1) *to take by force, snatch, rob.* Targ. II Sam. XXIII, 21; a. fr.—2) *to oppress, rob* (h. עשק). Targ. I Sam. XII, 3; 4; a. fr.—Arakh. 16ª ואזלין ואנסין ליה and they (violent men) go and rob him (or force him to feed them, v. Rashi a. l.). Lev. R. s. 34 אֲנַסִינָן אקרמנן וכ׳ (אַנְסִינוּן) he forced them, made them managers of public charities.—3) (cmp. ענש) *to distrain, fine.* Targ. Amos. IV, 2; a. fr.; v. אָנוֹסָא.—4) *to urge, press; restrain.* B. Bath. 57ᵇ one must לִמְּנַס נפשיה restrain himself (turn his eyes away forcibly). Ḥull. 133ª א׳ לית עידנא time pressed him.—Part. pass. אָנִיס 1) *wronged* &c. Targ. Hos. V, 11; a. e.—2) *unavoidably prevented, forced,* v. preced. Naz. 23ª מינכס א׳ he had no will of his own (being drunk). Ned. 27ᵇ; a. fr.

Af. אוֹנֵס *to oppress.* Targ. Jer. VII, 6 (h. text רנה).

Ithpe. אִיתְאֲנַס, אִתְאֲנַס, contr. אִיתְנַס. 1) *to be robbed; to be fined,* (of official extortion); &c. Targ. Is. XXI, 2. Lev. R. s. 34 דאנון מארסוון (read דאתון מִתְאַנְּסוּן or דארנון מאנסכון; Yalk. Lev. 665 דאתון מזדמרין, v. זמר) that you will lose through extortion &c.—2) *to meet with an accident, be unavoidably prevented.* Ned. 27ª איתניס ולא אתא he met with an accident and did not come in time. Ib. והא מִינַּס איתניס was he not unavoidably prevented (since he died during the appointed time)? Keth. 16ᵇ אִתְנוּסֵי הוא דאתניסו they were prevented from forming the bridal procession [prob. alluding to government interference; Rashi: through excessive drinking]. [אִיתְנִיס *to grow ill,* v. אִיתְנַס a. נְסַס.]

אַנָּס m. (preced. ws.) *one who acts violently, a violent man.* B. Bath. 45ª סתם נכרי א׳ הוא as a rule the gentile is violent (lawless). Y. Kidd. I, 60ᶜ top.—*Pl.* אַנָּסִין. Ḥull. 94ᵇ מפני הא׳ on account of the lawless (among the gentiles).—Esp. (law) *Annas, one who is in possession of property bought from one who obtained it by force or confiscation, owner of reclaimable property.* Kil. VII, 6 (5) הא׳ שזרע וכ׳ if an Annas put seeds into a vineyard (creating Kilayim), and it is reclaimed. Ib. from what time and onward נקרא א׳ is one called an Annas (who may consider himself in undisturbed possession)? Answ. משישקע (v. Y. ib. 31ª) from the time the name of the original owner is sunk (when the property is no longer named after him).—*Pl.* as above. Y. Succ. IV, beg. 54ᵇ, v. חָפַר.

אֲנַסְרְיָא, אֲנַסְרָא Targ. Y. II Gen. X, 2, v. אוסריא.

אנסינרון read אֲכְסִינָרוֹן.

אנסירומא read אַכְסִירוֹמָא.

אָנַף* (b. h.; sec. r. of אוף; v. אפף) *to swell, blow,* whence, *to be angry.*—*Pi.* אִנֵּף *to quarrel.* Ḥull. 63ª why is it called Anafah? שמְאַנֶּפֶת עם וכ׳ (not שמנאפת, v. Rashi a. l.) because it quarrels with its kindred.

אַנְפָּא m. (more freq. אַפָּא q. v.) 1) *face, front;* freq. in pl. אַנְפֵּי. Targ. Ps. LXXXIV, 10; a. fr.—2) with prep. ב, *in sight of, before.* B. Mets. 86ª לבבא באנפיה . . . . . he locked the door before him.—*Pl.* בְּאַנְפֵּי (Targ. also א׳ על). Targ. Y. Gen. XXIII, 10; a. e.—Ḥull. 121ª בא׳ נפשיה (=h. בפני עצמו) *for itself, singly.* Targ. Y. Deut. I, 6; a. e.—B. Mets. 22ᵇ.—Keth. 7ᵇ באנפיהו in their presence; a. fr.

אַנְפּוּ* f. (נפי)=h. תְּנוּפָה *waving.* Targ. Y. II Lev. VII, 30 (20) (some ed. אַנְפּוֹי).

אנפוליא Tosef. Kel. B. Mets. VI, 5 ed. Zuck., read אנפרליא.

אנפורקנין read אנפקינון.

אַנְפּוֹרָא f. (ἀναφορά) *official return.* *Pl.* אַנְפּוֹרָאוֹת. Pesik. Shek. p. 18[b] עשה שתי א׳ made out two military returns (census); Num. R. s. 2 אנפריאות; Pesik. R. s. 11 אפונראות (corr. acc.). [Not to be confounded with אַנְפָּרִיּוֹת, pl. of אַנְפָּרוּת.]

אַנְפּוֹרְיָא f. (ἐμπορία) *journey for business, traffic, trade;* also *merchandise.* כלי א׳ merchant's implements (straps, poles &c. for carrying goods). B. Mets. II, 2 כלי א׳ אינו וכ׳ merchant's implements (if found) need not be publicly announced (for return to the owner). Ib. 23[b] sq.; Y. B. Mets. II, beg. 8[b]; Tosef. ib. 1 (definit. of our w.). Midr. Till. to Ps. CXVIII, 20 החקין א׳ שלו arranged his journey with the caravan. [Also אַנְפּוֹרָיָה.]

אנפטר read אַפַּנְטֵר.

אנפיא Tosef. Ḥull. III (IV), 27, Var. נפיא, v. אפירן.

אַנְפִּילוֹגוֹס* m. (ἐπίλογος, epilogus) *concluding speech, argument, inference; peroration.* Koh. R. to X, 16 התחיל א׳ וכ׳ (Solomon) in his wisdom began a concluding argument; (Midr. Till. to Ps. LXXII פירו נובע!)

אנפילוגיס, corr. as preced.

אנפילון, v. אַפִּילְיוֹן II.

אַנְפִּילְיָא, v. אַנְפַּרְלְיָא.

אַנְפִּיקְנוֹן, אַנְפִּיקְנִין, v. אַנְפִּקִרְנוֹן.

אַנְפָּקָא, אַנְפַּק, v. אַנְבָּג.

אַנְפָּקוּת, v. נַפָּקוּת.

אנפקימן, corr. as next w.

אַנְפָּקִרְנוֹן m. (ὀμφάκινον, sub. ἔλαιον) *oil made of unripe olives.* Targ. Esth. II, 12 אַנְפֵּי.—Pes. 43[a] אנפיקנין (Ms. M. אנפיקנון). Men. VIII, 3; a. e.—Gen. R. s. 98 טן .... (corr. acc.). Cant. R. to IV, 8 ארפק׳ (corr. acc.).

אַנְפָּרוּת* f. (פרר or נפר √פר) *a break, division,* whence 1) *the purchase of an odd object, of one of a pair.* Sabb. 80[b] (ref. to אַנְדְּרָא q. v.) וכי אדם עושה מעותיו א׳ will a man buy a half of a thing (as a cosmetic for one temple)?—2) *partial payments, an agreement* (invalid according to Jewish law) *of term payments with the condition of forfeiture on missing one term* (v. אִסְמַכְתָּא), esp. *such an agreement forced upon a Jew by a gentile* (*Roman*) *individual or authority.* Gitt. 44[a] (v. אִם (אָנַס בא׳ if his crop was seized in consequence of an *anparuth,* he is exempt from paying the tithes (of his produces, since he is the loser, whereas if distrained for a real debt, he enjoys the legal benefit of being released of a debt, and therefore must pay the tithes, as if he had sold the crop). Y. Keth. X, end, 34[a] בארנונה וכ׳ with reference to annona, capitation tax and forfeiture. Gitt. 58[b] חבא מחמת חוב ומחמת א׳ וכ׳ if a gentile (Roman) obtained possession of a Jew's property in consequence of seizure for a debt or of forfeiture and subsequently sold it to a Jew, the Sicarion law finds no application (and the property must, without any indemnity, be restored to its original owner; v. סִרְקְרִיקוֹן); וא׳ עצמה וכ׳ and the property seized for forfeiture must have been in the possession of the gentile for twelve months (during which the Jew might have had a chance to reclaim it as illegally seized; v., however, the objection, and subsequent emendation of סיקריקון for א׳, ibid.). Ib. אין א׳ בבבל in Babylon (under the Persian government) there is no *anparuth,* (which is interpreted) אין דין א׳ וכ׳ the laws concerning the purchase by a Jew of property which a gentile had seized for forfeiture find no application in the well regulated Persian state because the owner might have gone to court, if he felt himself aggrieved. Tosef. Gitt. V (III), 2.—*Pl.* אַנְפָּרִיּוֹת. Y'lamd. Sh'lah. (quot. in Ar.) אני נוטל מהן א׳ וכ׳ I (the Lord) take from them promises to pay in instalments (promises of amending their ways, repentance) and give them extension. Tanḥ. ib., end, a citizen was paying *annonæ* וכותב א׳ and signing agreements of forfeiture; (Num. R. s. 17 אפכיות, v. אַפּוּכִי). [Ibid. s. 2 אנפריאות, v. אַנְפּוֹרָא pl.]

אַנְץ* (sec. r. of אוץ, v. אָנִיץ) *to squeeze in, fasten.* Targ. Koh. XII, 11 דאנצין, read דְּאֲנִיצִין which are fastened (h. text נטועים; gloss דאציתין, clerical error for דאניצין or דנציבין, embodied in the text of some ed.). Targ. I Sam. XIII, 21, Ar., v. נְצַב.

אנק Y. Bicc. I, 63[d] bot. מאונקות, v. אָבַק.

אָנַק (sec. r. of אוק, v. חנק), *Pa.* אַנֵּק *to press, choke.* Part. pass. מְאַנַּק *choked, grieved.* Targ. Ezek. IX, 4. Cmp. דְּנַק. V. אֲנַנְקָא, אֲנִיקָא &c.

אנקא B. Mets. 46[b], v. אַנְאָקָא.

אֲנָקָה I (b, h.; אנק) a species of *lizzard.* Tanḥ. Balak. 9; Num. R. s. 20.

אֲנָקָה II f. *camel,* v. נְאָקָא.

אַנְקוֹרָא, v. אִינְק׳.

אַנְקְטִמִין, לוּקְטִמִין* m. pl. (a contr. of אנק קטמין, or לוּלֵי קטמין, v. אונקלי a. its bibl. equivalent לוּלַי) *loop* or *hook for stumped limbs, a sort of artificial arm* (or *leg;* v. infra). Sabb. VI, 8 א׳ מהורין Mishn. a. Y. (Bab. ed. 66[a] לוק׳) an artificial arm (for carrying burdens) is not susceptible to levitical uncleanness, but you must not wear it in walking in the street on the Sabbath (because it is intended for carrying burdens). Y. ib. 8[c] bot. (R. Abbahu explains our w.) חמרא די ידיא, אונוס קְטָמִין Ar. (read two words; ed. חונים, corr. acc.) the ὄνος (ass, i. e. pulley) of the stump-handed,—a hand-pulley (ass); Bab. a. l. R. Abbahu (leaving out the etymology) חמרא דאכפא a pulley for loads, v. אַכְפָּא. Oth. opin. ibid. קשרי stilts (artificial legs); פרמא (פראמי) q. v.—V. Kel. XV, 6

נִיקָטִין. [The definitions by Ar. a. Rashi, referring to implements of public entertainments, are not in keeping with the preceding proposition of the Mishnah.]

אנקיינוס, v. אוֹקְ׳.

אנקילין, v. אוּנְקְלַי.

אַנְקִיתָא, v. אֲנַנְקָתָא.

אנקלווסים, אנקלווסים* read אִינְקְווִילִינָטוּס m. (inquilinatus, v. Makeld. Roman Law, ed. Dropsie, § 408) *the lessee's right of dwelling, lease.* Y. B. Mets. VIII, end, 11d, let him stay עד ימלא א׳ דידיה until his lease expires.

אַנְקְלוּמָא* (אנקלומה) (ἐκκαλοῦμαι) *I appeal.* Deut. R. s. 9; Koh. R. to VIII, 8 א׳ . . . לומר to say before the Lord, 'I appeal against thy decision.' V. next w.

אֲנְקְלִימוֹן (אונק׳) m. (ἡ ἔκκλητος, v. Sm. Ant. s. v. Appellatio) *appeal* from the decision of a court. Gen. R. s. 49 א׳ תולין לו one is permitted to hang up against him i. e. to announce, an appeal—from the dux &c. Deut. R. s. 9 ליתן לפניו אנקלימין (read ליתלות a. טון . . .); Koh. R. to VIII, 8 שיתלה א׳ to appeal from his decision. Tanh. Thazr. 7 שלא ירננו עליו אונק׳ וכ׳ (ed. Bub. 9 יתנו, read יתלו). V. next w.

אנקלימון*, Mus. אנקלימין, read אֲנְקְלִימָטִין m. pl. (ἔγκλημα, . . ατα) *written complaints, charges.* Deut. R. s. 2; Yalk. Gen. 77; Ex. 167 נתפס בא׳ has been arrested on charges.

אנקלמוס, v. אִרְקוֹמוֹס.

אֲנְקְלַסְיָא* (אונ׳) f. (a corruption of ἐνεχυρασία) *taking property in pledge, writ of seizure*=אַרְכָּתָא. Tosef. B. Mets. I, 7 אונקליטיא וכ׳ ed. Zuck. (Var. אונקרלוסיא, corr. acc.) when a writ of seizure is found, if the debtor admits its correctness, it must be returned to the creditor; if not, it must be returned to neither. Ib. B. Bath. XI, 5 אנקלסיא וכ׳ (אונ׳, אינ׳) a writ of seizure may be written out without notifying the creditor, but not without notifying the debtor and giving him time to protest; v. B. Kam. 112b).

אַנְקָתָא, אַנְקַקְתָּא, v. אֲנַנְקָתָא.

אָנָשׁ, v. אִינָשׁ.

אַנָּשְׁתָּא *her walls*, v. אוּשְׁתָּא

אַנְשׁוּן. Y. Ter. II, 41d; a. e., v. נְשִׁי *to forget.*

אֲנָשִׁים, v. אֱנוֹשׁ a. אִישׁ.

אַנְתָּה, אַנְתְּ com. (=h. אַתָּה, אַתְּ) *thou.* Dan. II, 29; a. e.—Targ. freq.—Sabb. 30a א׳ שלמה thou, O Solomon! Ned. 91b א׳ לא אי if it was not thou. B. Mets. 26b; a. fr.

אִנְתָּא* m. (אִנְתָּא, cmp. אִינְתּוּ for אִיתּוּ) *essence, substance.* Men. 78a א׳ דמשחא אימא perhaps by 'loaf of oil', the oil itself is meant?, i. e. a loaf made of congealed oil.

אִנְתּוּ f., v. אִיתּוּ.

אנתוניס, read אַנְתּוּנוֹס m. *tunny-fish.* Tosef. Ḥull III (IV) 27; v. אֲטוּנָס.

אַנְתּוֹסָאֵי m. pl. *Orthusians*, v. אָרְתּוֹסָיָה. Targ. Gen. X, 17 (Y. אנט׳).

אַנְתִּימְרוֹס corrupt. of אַנְטִיפַּטְרוֹס, pr. n. m. *Antipater.* Targ. II, Esth. III, 1.

אנתינוס, אנתינוס, v. אנתונוס.

אֲנְתִיקִי* f. (ἐνθήκη) *store, capital* of the business. B. Bath. V, 1 if one sold a ship, he has not sold with it . . . את תא׳ the funds and stores belonging to the business. Cmp. ib. 77b (definition) עיסקא דאית בה Ms. M. (ed. דבגווה) the business connected with it.

אַנְתְּרוֹפִי m. *anthropeus* (man), an assumed form for ἄνθρωπος, for the purpose of deriving another assumed form (אַנְתְּרוֹפִיָּא) *anthropeia* (woman). Gen. R. s. 18; s. 31 did you ever hear people say *gynios* and *gyneia* (from γύνη, woman), or *anthropeus, anthropeia, gabra* (man) *gabratha* (woman)? but you do say (in Hebrew) *ish* and *ish-sha*, both of the same root (as an evidence of the primitiveness of the Hebrew language).

אַנְתְּרוֹפִיָּא, v. preced.

אַנְתְּתָא f. (אִתְּתָא) *woman, wife.* Targ. Job XXV, 4; a. fr.—Lev. R. s. 37, beg.; a. fr.—Yeb. 45b . . . made a gentile woman perform the immersion לשם א׳ as a woman (after menstruation, not as a proselyte).

אְס־ a formative syllable, v. אִיס־. Words not found under אְס־ should be looked for under אִיס־.

אס Ex. R. s. 15, v. אִיס.

אסא *to heal*, v. אֲסִי.

אָסָא, אַסָּא I f.(?) (infin. of אסי, as noun) *healing, remedy.* Targ. Jer. XIV, 19 (Regia אַסּוּ). Targ. II Chr. XXI, 18 דְּלִית א׳ *incurable.*

אָסָא, אַסָּא II m. (preced.) *physician.* Targ. O. Ex. XV, 26 אַסָּךְ (אָסָךְ); Y. אַסְאָךְ thy &c. V. אָסֵי, אָסְיָא.

אָסָא III m. (contr. of אדסא, v. הדס) *myrtle.* Targ. II, Esth. II, 7; a. e. R. Hash. 23a חדס א׳ *hadas* (Is. XLI, 19) is *asa.* Pes. 56a א׳ רדא Ar., Ms. O. (ed. דרא) fresh (moist) myrtle. Ber. 9b דאמטרית א׳ וכ׳ you had to carry a myrtle-tree to the palace (when forced into public labor, v. אַנְגַרְיָא). Snh. 44a (prov.) א׳ דקאי ברני וכ׳ a myrtle between willows still is a myrtle by name, and people call it a myrtle.—*Pl.* אָסְיָא. Targ. Esth. VIII, 15.—Nidd. 37a (Rashi, sing.)

***אָסָא, אָשָׁא** m. (v. אסר, cmp. אשונא, רָשָׁן, נָשִׁישׁ &c.) *old.* Gitt. 69ª א׳ כלבא (Ar. אשא) old dog (in a charm formula); v. אכסא. Cmp. Assyr. āsi Kalbi, V, R. 8, 12.

***אַסַּב,** only in אָסוּבֵי ינוקא (prob. fr. סב, סבא) *to cause a new-born child to vomit* by putting one's finger into its mouth, to relieve it of phlegm; cmp. חָנַךְ.—Sabb. 123ª, v. Ar. s. v. (Ms. O., Alf., Ash. אסובי, v. Rabb. D. S. a. l.) [Rashi: *to set an infant's limbs aright,* v. פָּצַב *Pi.*—incongruous with the following אפיקטוירזן . . . .]. [Keth. 10ª אסבוהו, מסבינן, v. סְבָא.]

***אס׳, אסגנטירין, אסגינטרין** &c., a corrupt. of אֶיקְוִיסְטְרִין m. (equestris, equester) *one belonging to the equestrian order, knight, nobleman* (v. Sm. Ant. s. v. Eque). Esth. R. to III, 4 אני א׳ של הק״בה וכ׳ (Yalk. a. l. 1054 . . . . אסגנטרינו של) I am the Lord's knight, for . . . . my ancestor (Benjamin) was born in the Land of Israel. Yalk. l. c. וכי א׳ וכ׳ does a knight bow before a commoner?

אַסְדָּא, אַסָּדָא (סָדָא) f. (v. סַד) *logs joined together, raft.* Ber. IV, 6 באסדא (Ar. סדה, Ms. F. אסכדרא, read אסכדיא; v. infra). Y. ib. 8ᶜ הוא א׳ הוא אסכדיא וכ׳ *asda, iskhadia* (σχεδία) and *rafsodoth* are the same. Zab. III, 1 אסדה. Neg. XII, 1 אסדה Ar. (ed. אסקריה, Var. אסכדיא; v. אַכְסַנְהַדְרָא).

אַסְדָּתָא, אַסָּדוּתָא f. (סהד) *attestation, statement of an eye-witness.* Tem. 18ᵇ מאי אסהדותיה what is the object of his statement? Ber. 14ᵇ. Yeb. 64ᵇ.

אָסוֹ, v. אָסוּתָא.—*Pl.* אַסְוָן.

אָסָא, v. אָצָוָא.

אַסוּנָן, v. אוּסְיָא.

אַסְוֵירוֹס pr. n. m. *Severus,* prob. *Alexander Severus,* Roman emperor. Ab. Zar. 10ª. Nidd. 45ª. V. אַנְטוֹנִינוֹס.

אָסוֹן m. (b. h.; אוס, v. אנס) *accident.* Mekh. Mishp., N'zik. s. 8 אין א׳ אלא מיתה under accident is meant *death* (ref. to Gen. XLII, 38).

אֲסוּפוֹת f. pl. (b. h. אֲסִפּוֹת, Koh. XII, 11 אסף) *gatherings of scholars, councils.* Y. Snh. X, 28ª bot. Num. R. s. 14. Snh. 12ª בעלי א׳ Sanedrin.

אָסוּפִי m., **אֲסוּפִית** f. (אסף) *foundling.* Kidd. IV, 1 (69ª) א׳ כל שנאסף וכ׳ *ăsufi* is a child taken up from the street, whose father and mother are unknown, contrad. to שְׁחוּקָר q. v.—Ib. 73ª if this be so אסופית לא ישא א׳ a male foundling ought not to marry a female foundling. B. Mets. 87ª.

אָסוּר m. (b. h., part. pass. of אָסַר) 1) *prisoner.* *Pl.* אֲסוּרִין, אֲסִירִין.—בית האסורין (b. h.) *prison.* Gen. R. s. 91; a. fr.—2) [Part. of אָסַר, q. v., *forbidden.*]

אֲסוּר, v. אִיסּוּר.

אֵסוּר m. ch. (b. h. אֲסוּר) *tie, chain.* Dan. IV, 12.—*Pl.* אֵסוּרִין Ezra VII, 26; v. אִיסַּר.

אֲסוּרָא, אֵסָרְתָא m., **אֵסָרְתָא** f. same. Targ. Prov. VII, 22 (ed. Walt. אס׳). Targ. Ps. II, 3; v. אִיסַּר.

אֲסוּרָא, v. אִיסּוּרָא.

אֲסוּרְיָתָא, אֲסָרְיוֹתָא f. pl. (אסר; cmp. אֲסָרוּתָא) *bundles, bunches.* Hull. 51ᵇ א׳ bundles of reeds. Bets. 12ᵇ א׳ דחרדלא bundles of mustard stalks. Ib. 13ª א׳ טבלא when in bundles, they are Tebel (v. טֶבֶל).

***אֲסוּרִין** m. pl. (v. אֵסוּר) prop. *bands,* esp. *certain implements belonging to the wine press.* Y. B. Bath. IV, beg. 14ᶜ, for which Bab. ib. 67ᵇ נסרים, Var. ריצרים; Tosef. ib. III, 2 ריצידין, Var. ריצירין.

אסורינו Pesik. R. s. 22, v. סוּר, a. סְרִיאוּר.

אָסוּתָא, אָסוֹ f. (אסי) *cure, remedy.* Targ. Is. LVIII, 8. Targ. Gen. III, 6 (some ed. O. אִרְסוּ); a. fr. B. Mets. 86ª top ואסו דרבי וכ׳ and Rabbi's cure shall be effected through him. B. Kam. 85ª, a. fr. מאי אֲסוּתֵיהּ what is the remedy for it? Sabb. 110ª perhaps the Rabbis' snake (excommunication) has bitten him דלית ליה א׳ for which there is no remedy.—*Pl.* אַסְוָן. B. Bath. 58ᵇ ברישׁ כל א׳ אנא חמר I, the wine, stand at the head of all medicines.—אַסְוָתָא. B. Mets. 113ᵇ אַסְוָתַיְידְהוּ remedies for them. Lev. R. s. 37 אסוותך (read אֲסוּתָךְ).

אַסְחְרוּתָא f. (סחר) *sitting around the table, banqueting.* Targ. I Kings X, 5. Targ. I Sam. IX, 12 בית א׳ the place of feasting (h. text במה); a. e.

אִסְטַ־ interchanging with אִצְטַ־. [For words not found here below, v. s. אִיסְטַ׳, or אִצְטַ־.]

אִסְטַטִיבְתָא, אִסְטַאטִיבָא f. (stativa, sub. castra) *resting station.* Gen. R. s. 10 end עשה א׳ to take a rest. Pesik R. s. 31 אסטטיא, read אִסְטַטִירָא.

אִסְטַבָּא, v. אִיסְטַ׳.

***אִיצְ׳, אִיסְ׳, אִצְ׳, אִסְטַבְלָא** II f. (diminut. of אִיסְטַבָּא) *colonnade-like walk.* *Pl.* אִסְטַבְלָאוֹת, אִצְ׳ &c. Erub. 24ª עשורין א׳ א׳ Mss. (ed. one א׳, v. Rabb. D. S. a. l.) planted so as to form colonnades.

***אִסְטַבְלָאטָא** m. (stabulata, D. C.=stabularius, σταβλίτης) *equerry.* *Pl.* אִסְטַבְלָאטֵי. Esth. R. to I, 12 קומוס א׳ (read קוֹמֵיס) chief of equerries (comes stabuli) [prob. to be read אִסְטַאבּוּלֵי].

אִיסְ׳, אִסְטַגְרוֹת f. pl. (סגי, סוג) *rims, mouldings* around a stove. Kel. VIII, 9; cmp. לְזִבְּזֵי, שָׁפָה, שְׁפִירִית.—Y. Ab. Zar. II, 42ª bot. חן ספיות חן א׳ ed. Zyt. (oth. ed. אסטירות) *s'fiyoth* and *istagioth* are the same; cmp. R. S. to Kel. l. c. [Tosef. Kel. B. Kam. VI, 17 .. סטאנאות ... ליזבז ספיות ed. Zuck. (Var. ספונאות, R. S. l. c. סטריאות), prob. corrupt. of סְטַגְנָאוֹת.]

אִ׳, אִצְטַ׳, אַסְטַגְנִין m. (Ispe. noun of סְגִנּוֹן) *observer of constellations, astrologer.* *Pl.* אַסְטַגְנִינִין, constr. אַסְטַגְנִינֵי &c. Sot. 12ᵇ; 36ᵇ; Ber. 4ª; a. fr. Snh. 49ª, v. אַסְטַגְנִינוּת.

***אִ׳, אִצְ׳, אַסְטַגְנִינָא** ch. same.—*Pl.* אַסְטַגְנִינָן (?), אַסְטַגְנִינְיָא &c. Targ. Y. Ex. VIII, 3; 14; 15. Targ. Job V. 13; a. e.

אִסְטַגְנִינוּת, **אִי**, **אִצ׳**, f. (v. preced.) *astrological speculation, planetary constellation.* Sabb. 156[a] נסתכלתי באיצ׳ וכ׳ ed. (Ms. M. באס׳) I looked at my constellation. Ib. צא מא׳ וכ׳ give up thy astrological speculations, for Israel stands not under planetary influences. Yoma 28[b]; a. fr.—Snh. 49[a] עדיין א׳ של דוד עומדת Ar. ed. pr., Ms. Oxf. (ed. קיימין . . . . . אצטגנינו) David's star stands as yet (has not yet gone down).

אִסְטַדִינִין, **אִסְטַדְיָה**, v. אִיסְ׳.

אסטו Y. Sabb. VII, 8[b] bot., v. אסטומוכריאה.

אִסְטָוָא I, II, v. אִיסְטָוָא I, II.

אִסְטָוָנִית, **אִסְטָוָנָא**, v. אִיסְ׳.

אִסְטָוָרָא, v. אִיסְטְ׳.

אִסְטָוְלָא, v. אִסְטָלָא.

אִסְטוֹלִי, v. אִסְטְלִי I, II.

***אסטומוכריאה**, Y. Sabb. VI, 8[b] bot., also in two words אסטו מ׳, quoted from Aquila as a rendition of בתי הנפש (Is. III, 20), read: אֶנְסְטוֹמַכְיָא (ἐνστομάχια pl. of ἐνστομάχιον=ἐμπλόκιον; v. explan. ibid. דברים וכ׳) *an ornament of the bosom* (stomach).

אִסְטוֹמָכָא, **אִי**, I m. (στόμαχος) prop. *orifice*, esp. *stomach.* Lev. R. s. 4 the food goes מישטא לא׳ from the gullet into the stomach. Koh. R. to VII, 19 (incorr. order).

אִסְטוֹמָכָא II *muscle, cartilage* &c., v. אִסְתּוֹמָכָא.

אסטמיא, Pesik. R. s. 31, read אִסְטַאטִירָא=אִסְטַטִירָא.

אִסְטָטִירָא=אִסְטַאטִירָא.

אִסְטַטְיוֹן, v. אִיסְ׳.

אִסְטַטְיוֹנַר, v. סְטַטְיוֹנַר.

אִסְטֵיו, **אִסְטֵיב**, v. אִיסְ׳.

אסטיום, v. סוּס׳.

אִסְטִיס, **אסטים**, v. אִיסְטִיס.

אִסְטִיסִית, v. אִסְטָנִית.

אסטית Ex. R. s. 15, read אִסְטֵיב.

אִסְטַכְטוֹן, **אִי**, m. (στακτόν, sub. ἔλαιον) *oil that runs off without pressing, virgin oil.* Lev. R. s. 5 שמן אסטכ׳ Mus., ed. אסטק׳ (Ar. אסתק׳); Num. R. s. 10 אנטכנון; Cant. R. to IV, 8 אפוקסנין, אפי׳ (corr. acc.).

***אִסְטַכְיָא** com., pl. אִסְטַכְיָן (אִסְטַכְרְיָא Ar.) (Ispe. noun of שכי, סכי; cmp. b. h. שַׂכְיָה, מַשְׂכִּית) prop. *embroidered figures*; hence *embroidered girdle.* Gen. R. s. 19 (ref. to Gen. III, 7) various girdles סדינים, א׳ גלדון (Var. גלדונים, Ar. ed. Koh. גולדן) embroidered girdles (or girdle), wrapping belts, and white linen belts; v. גְּלוֹדוֹן 3). [*Pl.* in sing. sense, v. גְּלוּגַּלִּין.]

אִסְטָל, pl. אִסְטָלִים m., v. אִסְטַלִּי.

אִסְטְוָלָא, **אִסְטָלָא**, **אִצְטָלָא**, **אִי**, f. (Ispe. noun of טל, טלל; cmp. טַלִּית) *robe, garment.* Targ. Y. Gen. IX, 23; a. fr.—Sabb. 128[a] א׳ חראויידה לו a robe becoming his position. M. Kat. 28[b] (prov.) שירול א׳ וכ׳ the grave is a fine robe for the freeman whose outfit is complete (well becoming old and virtuous age). B. Mets. 17[a]; a. e.—*Pl.* א׳ דלבושין, אִסְטָלֵי, אִסְטָלָוָן, אִצְ׳ &c. *a suit of clothes.* Targ. Gen. XLV, 22; (ed. Berl. אוּסְטָלָנָן; ib. Y. אסטלוי ולבוש, read אסטלי דלבוש).—Y. Ber. III, 6[d] bot. (v. margin. note ed. Krot.). M. Kat. 24[a]. Y. Snh. X, 29[b]. Koh. R. to XI, 1 א׳ דלבושן v. supra.—Cmp. אִסְטַלִּית.—[Y. Shek. III, 47[c] bot. אסטלי של זהב, read אִירְטָרֵי; v. אִירְטִירָא.] [Although our w. coincides, in meaning and sound, with στολή in its poëtic and older sense as 'an outfit', yet the form of its Hebrew equivalent (אסטלית) and the laws regulating the borrowing of words, as well as its appearance in so remote a dialect as the Mandaic (as עצטלא) forbid the derivation from the Greek.]

אִצְטַלָּה, **אִסְטַלָּה**, v. אִסְטַלִּית.

אִיסְ׳, **אִסְטוֹלִי**, **אִסְטַלִּי**, f. (טלל, v. preced., =אִסְטְלִיס q. v.) *resting place, road-station.* Y'lamd. to Deut. IV, 30 (quot. in Ar.) עשה אסטולי וכתוב וכ׳ he put up a station for travellers, over which was written, "When this people shall go up &c." (I Kings XII, 27).—*Pl.* אִסְטַלְיוֹת (fr. אִסְטַלִּית). Num. R. s. 23 תצמד להם א׳ put up for them (the unintentional murderers fleeing to the place of refuge) resting stations יות וכ׳ . . . . ובכל א (read אסטלית or אסטל) and let there be an inscription over each of them &c. Tanh. Masé 11; ed. Bub. 8; אִרְטַלִּיסִיּוֹת, אִרְטַלִּיס.—Y'lamd. to Deut. III, 9 עמון ומואב עשו אִירְטַלִּים Am. a. Moab erected resting stations for the passing Israelites (quot. in Ar. s. v. ארך 5).

אִיסְ׳, **אִסְטוֹלִי**, **אִסְטַלִּי**, II f. (a corruption of אֲפִיסְטוֹלִי q. v.) *letter, dying injunction. Pl.* אִסְטַלְיוֹת. Y. Sot. VII, 21[d] bot. ואי שנתן להם משה . . . לְיאוֹת and (the stones containing) the dying injunctions of Moses (Deut. XXVII, 8); (cmp. Bab. ib. 35[b]). Gen. R. s. 74 end Ar. (ed. a. Var. in Ar. אפיסטולי). *Midr. Sam. ch. XI (ref. to the five verses I Sam. IV, 13—17) הכן לא הוה ליה ממתינון חמשה טופרין או חמשה אסטולין (read סופרין?) אלא וכ׳ indeed so, not five pencils (writers?) or five messages could kill him, but over the news of the captured ark his neck was broken. [Others read אִיסְטִילִין (*stili*) *styles* used for writing on waxen tablets].

אסטליסטקין, v. אִיסְטוּלַסְטִיקָא.

אִי, **אִצ׳**, **אִסְטַלִּית**, f. (טלל, v. אִסְטָלָא, טַלִּית) 1) *wardrobe*, esp. *festive suit.* Yoma VII, 1 א׳ לבן a suite of white color. Gitt. VII, 5 אצטליתי Mish. (Bab. 74[a] אִירְצְטַלְתִּי, fr. אִרְצְטָלָה) my suit. Ib. 74[b] אירצטלתא דוקא (read תִי . . . . . or תוֹ . . . .). Y. ib. 49[a] top כאירצטלות (read ליה . . .).—2) *station*, v. אִסְטַלִּי.

אִסְטָמָא m. 1) (Ispe. noun of אסם=חסם, v. חִיסּוּם, the h. equiv. of our w.) *forging steel, steel-edge.* Ber. 62[b] א׳

לפרוזלא (Ms. M. אסטימא read אִסְטוּמָא, Ms. O. סטומא, Var. אִצָּא, אִיצָּא) what the steel edge is to the iron.—2) *frontlet*, v. אִסְטָמָא.—3) a word in a charm formula. Sabb. 67a, v. אוסטמאה.

אסטמכרא, v. אסטומכריאה.

אסטמיתיה, v. אוסטמאה.

אסטן* S'maḥoth XIII, end הן בא', read או בארזין..., v. אַרְזִין.

אִסְטַנְדָּרָא, אִסְתַּ', אִיסְתַּ' m. (Pers. *ustâd-dâr, ustadâr*, Perl. Et. St. p. 104) *major domus, vice-roy*. Gitt. 80b לשום אסט' וכ' ed. (Ar. אסת') in the name of the governor of &c. Kidd. 72b אית' דמישן the governor of Meshan.

אסטנונתוא, v. אִיסְטַפְנִינֵי.

אִסְטַנִּיס, v. אִיסְתְּנִיס.

אִיסְטַסִּית, אִיסְטַטִּית, אִסְטַנִּית* f. (שטן=סטן; cmp. אִיסְטַטָּנִית) *a system of information, sycophancy*. Macc. I, 5 (5a) אסטניות היא זו Ms. M. (ed. אסטטרת, Mish. אסט', Y. ed. 1, 7 אסטיסית) this endless prosecution of witnesses on the information by other witnesses testifying to an alibi would be regular sycophancy. [Maim. reads אסטיסית.] Tosef. Macc. I, 10 אסטיטרת, ed. Zuck. (Var. ארצטניסית).

אִסְטַסְיָאנִית, v. אִיסְטַטָּנִית.

אִסְטַסִּית, v. אִסְטַנִּית.

אִסְטַפְנִינֵי, v. אִיסְ'.

אִסְטַקְטוֹן, v. אִסְטַכְטוֹן.

אִסְטָרָא, pl. אִסְטָרִין 1) *streets*, v. אִסְטְרָטָא.—2) *theatre*, v. אִסְטַרְיָא.

אִסְטָרָא *a coin*, v. אִרְסְתִּירָא.

אִסְטָרָאוֹת f. pl. *theatres*, v. אִסְטַרְיָא.

אִסְטָרָאטִיגָא=אִסְטְרָטֵ', v. אִסְטַרְטֵ'.

אִסְטָרַדְיוֹט=אִסְטְרַטְיוֹט.

אִסְטָרוֹבְלָא, אִסְטְרוֹבִיל, v. אִיסְ'.

אסטרוגי, אִיסְ' B. Bath. 143a, read with Ms. אִסְטַרְטֵגִי.

אסטרוגילא, אסטרוגל, v. next ws.

אִסְטְרוֹלוֹגוֹס (אִיצָּ', אִיסְ'; אַצָּ') m. (ἀστρολόγος) *astronomer; astrologer*. Y. Sabb. VI, 8d top חדא אי' (read חד) a certain astrol.; a. fr.—*Pl.* אִסְטְרוֹלוֹגִין (אַצָּ' &c.). Targ. I Chron. XII, 32 ed. Rahm. איצטרולוגין (Var. ארצטרו'). Ex. R. 1; a. v. fr.—Cant. R. to VII, 9 אִסְטְרוֹלוֹגוֹסֵי. [Yalk. Ex. 164 אסטרוגילין, a. other corruptions, corr. acc.]—V. also next w.—[As regards צט for סט, v. Recens. Don. b. Librat ed. Filipp. p. 9.]

אִסְטַרְטֵגִי, אִסְטְרַטֵּגִי c. 1) (interchanging with אִסְטְרָטָא, סְרָטָא, trnsp. אסטרא; *strata*, sub. via, στρᾶτα S.) *paved way, public road*. Targ. Y. II Num. XX, 17 טה . . .; a. fr.—Y. Gitt. IV, beg. 45c. Y. Snh. II, 20a top גו א' וכ' on the road he heard &c. Tosef. Sabb. X (XI) 1 sq. (אסרטא, סרטא, Var. אסתרטא with ת). Ab. d'R. N. XXVIII life is like לאיסטרטיא וכ' (read טא ....) a public road running between two paths &c. Koh. R. to VII, 7 חוינא עקים אִסְטַרְטֵי I was bending my road, went out of my way.—*Pl.* אִסְטַרְטַיָּא, (אִסְטַרְטַיָּא, incorr. אִסְטַרְטָא). Targ. Y. Num. XX, 19.—אִסְטַרְטִין usu. *the city walks, promenades* (between the colonnades &c.). Y. Sabb. VI, 8a bot. הוו מטיילין בא' were promenading &c. Y. Kil. IX, 32d top; Cant. R. to V, 13; Y. Keth. XII, 35b bot. אסטרין. [Deut. R. s. 3 אסטרטין, read אסטרטיגין.] [In Targ. mostly אִסְטְרָטִין, אסטרין.]—2) *theatre*. *Pl.* אִסְטְרָטָאוֹת, v. אִסְטַרְיָא.

אִסְטַרְטָאוֹת M. Kat. 5a, read with Ms. M. אִסְטַרְטָאוֹת, v. אִסְטַרְטָא. V. preced.

אִסְטְרָטָה, v. אִסְטְרָטָא.

אִסְטַרְטֵי' Cant. R. to VII, 9 read אִסְטַרְטִילַטָּא, v. אִסְטַרְטִילָטָא.

אִיסְ', אִסְטַרְטַיָּא I f. (στρατεία, in the sense of στρατόπεδον) *camp, encampment*, esp. *an open space in*

front of the royal palace, court; also *station on the road* for Temple pilgrims. Erub. 26[a] א׳ של מלכים Ms. M. (ed. מלך) camp or court round the royal palace. [Men. 103[b] איסטריא של מלך, for איסטרטיא(?), v. however אִסְטַרְיָא.] [Lam. R. to III, 7 באידנא א׳; Ab. d'R. Nath. XXVIII לאו׳, read אִסְטַרְטָא. Targ. Y. Num. XX, 19 רַטְיָא . . . some ed., v. אִסְטַרְטָא.]—*Pl.* אִסְטַרְטָאוֹת. M. Kat. 5[a] Ms. M. (ed. טאות . . .); Mekh. B'shall. Vayissa ch. III א׳ *stations* (=רחובות). [Erub. l. c. שחיו . . . טיא . . . , read שהיא, or יאות . . .; v. Rabb. D. S. a. l. note.]

אִיסְ׳, אִסְטַרְטְיָא (אִסְרַטְיָא) II f. (στρατία) prop. *army;* hence 1) *host* (of heavens, cmp. LXX Neh. IX, 6). Num. R. s. 12 א׳ של מעלה; Midr. Till. to Ps. XCII, end אסר׳ . . . divine army (angels, prophets &c.)—2) *royal suite, court-officers.* Kidd. IV, 5 מוכתב בא׳ של מלך recorded in the king's list of officers (during Agrippa's reign, serving as evidence of legitimate birth; cmp. אַרְכִי I). Lam. R. to II, 2 אסט׳; Y. Taan. IV, 68[d] bot. אסר׳ the list of Barkokhba's suite. [Y. Ned. XI, 42[d] bot. אסטרטיות read אִסְטַרְטִיּוֹטוֹת; ib. אסטרטיות חבק׳ read אִסְטַרְטִיּוֹט. Y. Gitt. III, 45[a] top. אסטרטיות, v. אִפַּרְסִיּוֹסוֹת. Tanḥ. B'resh. 2 אסטרטיאות, Var. אסטראות, v. אִסְטַרְיָא.]

אִסְטַרְטִינָא, אִסְטַרְטִינָא m. (στρατήγιον) *camp, regular garrison* (=h. מַצָּב), contrad. to stragglers &c. Targ. I Sam. XIII, 23; XIV, 1; 4; 6; 16; a. e.—*Pl.* אִסְטַרְטִינִין. Targ. II Sam. VIII, 6 (h. text נְצִיבִים). Targ. I Sam. X, 5 . . . אִסְטַרְטִינֵי (constr.).—גַּיָּא . . . . . Targ. I Kings IV, 5 על א׳ chief of camps.

אִסְטַרְטִינוֹס (אסטרטיג) m. (στρατηγός) *military commander, general;* (in later Greek) *prefect, city-magistrate;* also *chief of body guards* (στρατηγὸς τῶν πραισενταλίων, D. C.). Ex. R. s. 31 (cmp. Gen. R. s. 58). Ib. s. 37, beg.; a. fr.—Deut. R. s. 10 לאסטרטגין וכ׳ (read גוס . . . .); a. fr.—*Pl.* אִסְטַרְטִינֵי, אִסְטַרְטִינִין.—Targ. II, Esth. I, 3 אסתרת׳ (corr. acc.) *generals.* Y. Ber. VIII, 12[c] top שני א׳ two chiefs of guards; Gen. R. s. 3; a. fr.—B. Bath. 143[a] בולי ואסטרטיגי Ms. M. (ed. אבולי ואסטרוגי); Y. Yoma I, 39[a] top כולי ואסטרטיגי (read בולי ואסטרטגי, v. בּוּלִי II). Yalk. Koh. 969 אמר לאסטרון שלי (read לאסטרטיגין) he ordered his guard.

אִסְטַרְטְיוֹטִיס, אִסְטַרְטְיוֹטָא, אִסְטַרְטְיוֹט m. (στρατιώτης) prop. *soldier,* later *Roman officer* (D. C. Gr. s. v.); *attendant.* Y. Shek. V, 49[a]; Cant. R. to III, 6, end אסטרטיג (corr. acc.). Y. Keth. I, 25[c] top טרוס . . , (corr. acc.).—*Pl.* אִסְטַרְטְיוֹטִין. Targ. I Chr. XVIII, 6 (v. however Targ. II Sam. VIII, 6). Tanḥ. Haăz. 2, read: באו א׳ the officers came to meet the king.—אִסְטַרְטְיוֹטוֹת. Y. B. Kam. IV, 4[b] top ששלית חמלכות שני א׳ (read ששלחה) the Roman governm. sent two commissioners. Y. Ned. XI, 42[d] bot. אסטרטיות; v. אִסְטַרְטְיָא II.

אִסְטַרְטְיוֹסִין, אִסְטַרְטְיוֹטִיס, אסטרטיוס, v. preced.

אסטרטילוס, v. next w.

אִסְטַרְטִילָטִיס, אִסְטַרְטִילָטָא m. (στρατηλάτης=magister militum, v. Sm. Ant. s. v.) *commander in chief, military governor.* Lev. R., s. 16; a. fr. (everywhere corrupt, corr. acc.). Y. Snh. X, 28[b] top אסרטילטרה (corr. acc.) *his stratelates.*—*Pl.* אִסְטַרְטִילָטִין. Targ. Esth. III, 12; VIII, 9 אסטרטילוסי (corr. acc.). Gen. R. s. 44; a. fr. (corr. acc.). Ib. s. 78 אסטרטלי, read אסטרטילטי *my stratelatæ.*

אסטרטינוס, read גוס . . . . . .

אסטרטליוטס, אסטרטליטוס, v. אִסְטַרְטִילָטָא.

אִצְ׳, אִיסְ׳, אִסְטַרְיָא, אִסְטַרְיָה, אִסְטַרְיָא, אִיצְ׳ f. (also אִסְטָרָא m.) cacophemistic appellations of all kinds of gentile sports; cmp. the use of θέατρον and θεατρίζειν in Ad Corinth. I, IV, 9, a. Hebr. X, 33; אסטריא &c., as if a denomin. of סרר, cmp. Syr. אסטרניא, אצטרניא, P. Sm. 304 a. cit. ibid.; אצטריבא, as if fr. צרב; אצטרדיון (v. next w.) as if fr. צרד, v. אִיצְטַדְיָן; cmp. אֲבִירָן) *theatre, arena, gladiatorial shows,* &c. Ab. Zar. I, 7 (16[a]) גרדום אצטדיא וכ׳ (Ms. M. אצטריבא, but in Gem. 18[b] repeatedly אצטריא; Y. ed. איסטדיא; Mish. Nap. אצטדיא, comment. אצטרדיא) place of execution, of shows &c.; v. Gem. 18[b].—[Men. 103[b] איסטריא של מלך the king's amphitheatre, v. אסטרטיא]. *Pl.* אִסְטַרְיוֹת. Sifra Aḥaré Par. IX ch. 13. Tanḥ. B'resh. 2 Var. אִסְטַרְטָאוֹת (ed. אִסְטַרְאוֹת). Ab. Zar. 18[b] אשר לא חלך לאיסטרטאות Ms. M. (ed. לטרטיאות, v. Rabb. D. S. a. l.).—אִסְטְרִין, v. next w.

אִיצְ׳, אִיסְ׳, אִצְטְרִין, אִסְטְרִין (אִצְטְרְטְיוֹן, אִיצְטְרְיוֹן, אִצְטְרְדְיוֹן, also with rejection of א׳ after prefixes) m. (pl. of אסטרא, v. preced.; used as sing., sub. בית ה־ &c.) *arena, theatre.* B. Kam. IV, 4 (39[a]) שור׳ האיצטרין Ms. M. (ed. אירצטדין, Ms. H. a. R., a. Mish. Nap., a. Y. ed. איסטדין) an ox of the arena (that killed a person). Tosef. Ab. Zar. II, 7 הישב באסטרין וכ׳ Var. (ed. Zuck. איסטרטון, ed. איסטדין) he who visits the amphitheatre is considered a murderer (countenancing bloodshed); Y. ib. I, 40[a] איצטדין (interchanging with תיאטרון).—*Pl.* אִסְטְרִינִין &c. Ab. Zar. 18[b] אין חולכין לא׳ מפני ש״ד Ms. M. (ed. לאצטדינין מפני מושב לצים ...., v. Rab. D. S. a. l. note) you must not attend theatres on account of bloodshed. Ib. (repeatedly) אצטרינן Ms. M.; Tosef. l. c. 6 לאיצטרטיונין (Var. לצטרדיונין, לצטרדיונין); 7 לאיצטרדיונין (Var. לצטריונין, לטרריונין); Ab. Zar. 18[b] לאצטרינין Ms. M. (ed. טרטיאות, En Yakob I איצטריאות, v. preced.). [Y. Erub. II, 22[b] bot. איצטדין, אצטדין f. *ruins,* near Tiberias, v. אירצטדין.] [אסטרין sometimes for אִסְטָרָטִין.]

אסטרליטוס, v. אִסְטַרְטִילָטָא.

אִסְטַרְקְלִילָא, v. טַרְקְלִילָא.

אַסִּי (=יוֹסֵי, Frank. Meb. Y. s. v.) pr. n. m. *Assi;* 1) an Amora, mate of R. Immi, disciple of Rab and of Samuel. Sabb. 22[a]; a. fr.—Y. Ab. Zar. V, 45[a] bot. רבסי=רב א׳.—2) a copyist. Y. Keth. II, 26[b] bot. כגון אילין ספרוי דא׳ וכ׳ as for instance, if witnesses say, these are the books written by Assi, and like these (in handwriting) must the documents be.

אָסָא, אָסִי (sec. r. of אוס, v. אנס; cmp. יש, איש, אינש &c.; v. Ges. H. Dict. s. vv. עשׂה, אשׁה) *to be strong, well.* [Act. v. *to make well,* v. infra a. אָסֵי.]

Af. אַסֵּי *to cure.* Targ. O. Gen. XX, 17 (Targ. Y. אָסֵי); a. fr.—*Part.* מַסֵּי, מְאַסֵּי.—Ned. 49ᵃ לְאַסָּאָה יתיה, לְאַסָּיֵיהּ to cure him. Sabb. 111ᵃ אַרְכָּא מְכַּח מְסֵי where there is a wound, it (the vinegar) heals it. Lev. R. s. 16, end, read: מְאַסֵּינָא לֵיהּ לְגַרְמִי I shall cure him all alone. Gitt. 56ᵇ מְאַסְיִין=מְסַיְּין, v. next w.

Ithpa. אִיתַּסֵּי, *Ithpe.* אִיתְּסִי *to be cured, to recover.* Targ. Josh. V, 8; a. fr.—Sabb. 33ᵃ. Gitt. 12ᵇ דִּבְעֵי אִתְּסוֹיֵי בֵּיהּ for he wants to get cured with the money he receives as damages. Yoma 84ᵃ אִיתְּסָאי I got cured. Keth. 62ᵇ אִיתְּסִיאַת she grew well. Koh. R. to I, 8 he went &c. מִיתְּאַסְיָא in order to be cured. Cmp. וְסָה.

אַסְיָא, אֲסִיָא, אָסֵי m. (preced.) *physician, surgeon;* also *thaumaturg,* [*Essene, Therapeut?*] Targ. Ex. XXI, 19; a. e. Y. Yoma III, 40ᵈ bot. חַד אַ׳ וכ׳ a certain thaumaturg in Sepphoris. Y. Taan. III, 66ᵈ אוֹקִיר לְאַסְיָיךְ וכ׳ honor thy physician (with presents) ere thou be in need of him. B. Kam. 85ᵃ אַ׳ רְחִיקָא וכ׳ if the surgeon is far off, the eye will be blind (before he arrives). Num. R. s. 9 תַּרְעָא . . . . לְאַ׳ a door which opens not for charity, will be opened for the physician; a. fr. *Pl.* אֲסָיֵיא. Y. Naz. IX, end, 58ᵃ.—אֲסָוָתָא, אֲסָוָתָא. Targ. Gen. L, 2; a. e. Gitt. 56ᵇ דַּאֲסָיִין לֵיהּ וכ׳ אַ׳ physicians to cure R. Zadok.

אוֹסְיָא or **אוֹסִיָא** a word in a charm formula. Pes. 111ᵃ (Var. lect. v. Rabb. D. S. a. l.)

עַסְיָא, אַסְיָא, אַסְיָא pr. n. *Asia.* 1) *Asia Minor,* or rather the Roman province embracing the Western part of the peninsula of Asia Minor, bequeathed by King Attalus to the Roman republic. Targ. Y. II Gen. X, 3; I Chr. I, 6 (h. text אַשְׁכְּנַז). Y. Kidd. I, 61ᵈ top (twice for קְנִי); Gen. R. s. 44 (once for קְנִי, once for קְנִזִי, some ed. אֲפִירָה corr. acc.). Y. Meg. I, 71ᵇ bot. (for אַשְׁכְּנַז). Sifré Balak 131 (p. 47ᵇ ed. Friedm.) אַבְרָא (corr. acc.); v. Yalk. Num. 771.—B. Mets. 84ᵃ; a. e.—2) name of a town supposed to be *Essa,* east of the lake of Tiberias (v. Neub. Géogr. p. 38; cmp. Rap. Er. Millin s. v.). Y. Kil. IX, 32ᶜ bot. Sabb. 109ᵃ עַ׳ (with hot springs). Yeb. XVI, 4 עַ׳; Y. ib. 15ᵈ top אַ׳; a. fr.

אַסְיָן, v. אוּסְיָא.

אַסְיוּתָא f. (אסי) *cure, recovery.* Targ. Prov. III, 8; a. e.

***אַסְיֵט** (v. סוּט; cmp. זְהַל I a. זָלַל) *to be extravagant, squander.* Targ. Prov. XXIII, 20 דְּאַסְרְטִין (Ms. דְּאֲסִירְטִין, v. infra) וכ׳ who are extravagant in eating meat, v. זְהַל I.—*Part.* אָסֵיט *extravagant.* Ib. 21.—*Pl.* אֲסִירְטִין, v. supra.

אַסִּימוֹן Deut. R. s. 7, read אַמְרִינְטוֹן.

***אַסְיֵנָא** m. (אסי) *physician.* Y. Sabb. VI, 8ᶜ top אַסְיֵנֵיהּ דְּרַ׳ וכ׳ the physician of &c.

אָסִיל, v. אָסֵל.

אֲסִימוֹן m. (ἄσημος, -ον) *uncoined metal, bulion.* B. Mets. IV, 1 אַ׳ קוֹנֵה וכ׳ the uncoined metal buys the coined, i. e. by delivering the uncoined, which is considered as goods, the purchase is concluded. Ib. 47ᵇ; a. fr.

אֲסִינֵי, v. אֲסָנָא.

אַסִּינְתָּא, v. אַסְנִיתָא.

***אַסִּינְתָּא** f. (v. אֲסָנָא a. חֲסִינָה) *a receptacle for grain.* Keth. 8ᵃ; Ab. Zar. 8ᵇ מִכֵּי רָמוּ שְׁעֹרִי בְּאַ׳ from the time they put barley into the ăsinta (as the first preliminaries of a wedding feast). [Ab. Zar. l. c. read בְּאַסְנִתֵּירָה.—Other opin. אַ׳=אִסְתָּא *mortar,* for pounding barley,—*trough* for brewing beer—*pot* for planting barley for the wedding ceremony, v. Ar. s. v. a. Rashi a. l.]

***אַסִּיסְנָא** m. (redupl. of אסן) *granary, storehouse. Pl.* אֲסִיסְנֵי. Pes. 4ᵃ אַכְרֵיהּ יַמָּא אַ׳ בִּירְאַתָּא on the sea-shore granaries are palaces. [Oth. opin., taking אַסִּיסְנָא fr. אסס, cmp. אשש, *I would establish* (build) palaces. Oth. opin., reading אַסְנָא or taking our w. to be=אֲסָנָא, at the sea-shore *thorn-bushes* (a thorn-bush) pass(es) for cypresses (a cypress); v. ברוּתָא.] [Gitt. 69ᵃ, v. סִרְסְנָא.]

אֲסִיף m. (b. h.; אסף) *harvest, crop.*—*Pl.* אֲסִיפִין. Y. Shebi. II, 34ᵃ top, six sowing seasons וְשִׁשָּׁה אַ׳ and six crops in one Septennial.

***אַסִּיפָּא** m. (=סִרְפָּא) *threshold.* B. Kam. 104ᵇ he consummated the transfer of the money (which he authorized him to collect) אַגַּב אַ׳ דְּבֵיתֵיהּ (Sh'ilt. Ms. סִרְפָּא, v. Rashi a. l., v. Rabb. D. S. a. l. note 60) by transferring along with it the threshold of his house (as immovable property); v. אַגַּב. [Oth. vers. סִרְפָּא, *end,* extreme wing of the house, v. Rashi a. l.]

אֲסִיפָה f. (b. h. אֲסֵפָה; אסף) 1) *gathering, assembly.* Y. Taan. I, 64ᶜ top אֲסִיפָה עִם public meeting for fasting ceremonies. Gen. R. s. 98 ye shall be אַ׳ אַחַת one (unanimous) assembly.—2)=אָסִיף. Ḥag. 18ᵃ חַג חָבָא בְּזִמְנָן אַ׳ the festival that falls in the harvest season. Ib. אַ׳ בְּיו״ט Ms. M. (ed. less correct מְלַאכְתָּה) מִי שְׁרֵי is harvesting permitted &c.?, a. e.—3) (ref. to Num. XI, 22) *the mere taking into the house for consumption,* without the ritual slaughtering (שְׁחִיטָה). Ḥull. 27ᵇ. Num. R. s. 19.—4) *being gathered in, death, use of the verb* אסף *with reference to death.* Ib. אֲסִיפַת אַהֲרֹן the death of Aaron (Num. XX, 24). B. Bath. 16ᵇ גּוֹיִעָה וּאַ׳ the use of גּוֹיַע a. אסף.

אָסִיר m. (b. h.; אסר) *prisoner.*—*Pl.* אֲסִירִין. Kel. XII, 1 אַ׳ שֶׁל . . . . . קוֹרוֹת prisoners' stocks (a metal frame in which the prisoner's feet were shut up).

אֲסִירָא, אַסִּיר, אָסִיר m. (אסר) 1) as preced., *imprisoned, prisoner.* Targ. Gen. XL, 3; a. fr.—2) (part. pass. of אָסַר) *tied, connected.* Fem. אֲסִירָא. Targ. Y. II, Gen. XXV, 1.—3) *forbidden.* Targ. Y. Num. XXV, 6.—*Pl.* אֲסִירֵי, אֲסִירַיָּא; fem. אֲסִירָן. Targ. Gen. XL, 3; 5; a. fr.—Targ. II Sam. III, 34.

אֲסִירָה f. (preced.) *imprisonment.* Gen. R. s. 92 אִין כּוּלָּן בְּאַ׳ must not all of them go to prison?

אֲסִירְתָּא f. (עסס, עסר=אסר; cmp. הוּךְ a. מְרָבָה) 1) *mortar.* Sabb. 77ᵇ (playful etym.) אַ׳ חֲסִירְתָּא ed. a. Var. Ar., it is

called *ăsitha* because it is caved out (Ms. M. a. Ar. חסידתא *pious*, submitting to blows). Ḥull. 105[b] א׳ ובוכנא mortar and pestle for spices. Nidd. 36[b] (Issi playing on his name) I am א׳ דנחשא a brazen mortar.—Keth. 49[b] כפו ליה א׳ וכ׳ invert for him a mortar in public (improvise a stand) and let him stand up &c. M. Kat. 22[b] כפי א׳ invert thou a mortar &c.—2) (from its shape) ***hip-bone, pelvic bone.*** Ḥull. 52[a] בוכנא וא׳ the pestle and the mortar, i. e. the rib sitting in the hip-bone and the hip-bone.—*3) (cmp. Nidd. l. c.) trnsf. ***hard-hearted woman.*** Gen. R. s. 17; Lev. R. s. 34 שבוק הדא א׳ Ar. (ed. אנתתא, אירתא בישא; Yalk. Lev. 665; Is. 352 אירתא) divorce that mean woman.

אַסְכַּדְיָא** f. (σχεδία) ***raft, float; cmp. אַסְדָּא. Y. Ber. IV, 8[c] top אסכריא (corr. acc.). Neg. XII, 1 Var.; Naz. 55[a] אסקדיא Mus. (ed. אסקר׳; Tosef. Ohol. XVIII, 5 אכסריא). V. אַסְקַרְיָא a. אַסְכַּנְדְּרְיָא.

אִיסְ׳, אַסְכּוֹלִי f. 1) (σχολή) ***school.*** Pesik. Baḥod. p. 101[b]; Cant. R. to II, 5; Koh. R. to III, 11; Yalk. Ex. 272 (all of which compare to arrive at a corr. text). Ex. R. s. 9. Ib. s. 20, beg.—*Pl.* אִיסְ׳, אַסְכּוֹלְיוֹת. Cant. R. to II, 15.—2) (scholæ, sub. palatinæ=scholares, D. C.) ***imperial body guard, royal officers.*** Deut. R. s. 2 אסכילי פרעה (corr. acc.) Pharaoh's attendants; Cant. R. to VII, 4 אסקולין (corr. acc., or read אַסְכּוֹלָרִין); Midr. Till. to Ps. IV, beg.; Y. Ber. IX, 13[a] אוכלסין, אוכלוסין; Yalk. Ex. 167 אוכלוס (corr. acc.).

אַסְכּוֹלַסְטִיקָא, v. אִיסְ׳.

אַסְכּוּפְתָּא f., pl. אַסְכּוּפָתָא, v. אַסְקוּפְתָּא. Y. Meg. IV, end, 75[c] א׳ ארעייתא (=אַא׳) on the lowest door-sills; Y. Yoma I, 38[c] אסק׳; [the entire passage is obscure].

אסכילי, v. אַסְכּוֹלִי.

אַסְכָּלָה, אַסְכְּלָא f. (סכל, √סד, cmp. Gen. XLVIII, 14) ***lattice-work of a fire place, grating, grille.*** Pes. VII, 2. Ib. 75[a] א׳ מנוקבת (Ms. M. אר׳) perforated grille (with holes in the upright bars for the spit to turn in, v. Rashi a. l.). Y. Pes. VII, 34[a] bot. צלי אסכלה roasted over the grate.—*Pl.* אַסְכָּלוֹת. Sifré Num. s. 158.—אַסְכְּלָאוֹת. Ab. Zar. 75[b]; Tanḥ. Ḥukk. 2.—*Chald. pl.* אַסְכְּלָתָא. Targ. Y. Num. XXXI, 23. Cmp. טַרְסְקַל. [Ἔσχαρα does not correspond in meaning.]

אִיסְ׳, אַסְכְּלָא** m. pl. (ξύλα,=σκέυη ξύλινα, v. Sm. Ant. s. v. Ships, a var. lect. quoted below) ***the wooden implements of a ship, ***oars, ladders, poles*** &c. Tosef. B. Bath. IV, 1 he who sells a ship מכר את האיסכ׳ (some ed. איסק׳) sells implicitly the oars &c., (Mish. B. Bath. V, 1 מנחיגין); B. Bath. 73[a] (Rashi אַסְכְּלִין, Ms. M. אסכליא, Ms. R. אסקלה, Ms. O. אירסכלניא, read אִירְסְכְּלִינָא). [Comm. *ladders*=scalæ.—As to transpos. of כס, cmp. דוכסוסטוס.]

אַסְכָּמָא (אסכמה)** f. (סכם, v. P. Sm. 307 sq. אסכם a. denomin.; an adoption of σχῆμα, -ατος would read אסכימטא) ***planning, simulation. Targ. Prov. VII, 10 (h. text שׁית); cmp. next w.

אַסְכָּמוּתָא f. (סכם) ***consent, agreement.*** Targ. Y. Gen. XXXI, 14. Ib. Num. XXXII, 25 בא׳ חדא in one thought; cmp. preced.

אַסְכָּרָה, אַסְכְּרָא f. (סכר; cmp. Ps. LXIII, 12) ***choking, croup.*** Ber. 8[a]. Taan. 27[b]; a. fr.

אסכריא, v. אַסְכַּדְיָא a. אַסְקַרְיָא.

אָסִיל, אָסֵל m. (סלל; cmp. Gr. ἄσιλλα) ***a pole*** or ***yoke*** carried on two or, more commonly, on one shoulder. Par. VII, 5 וקושרו בא׳ and fastens the bucket to the pole. Kel. XVII, 16 חא׳ שיש בו וכ׳ a carrying yoke in which there is a (hidden) receptacle for money; Koh. R. to IX, 13 אסיל.

אַסְלָא I ch. same. Targ. Y. Num. XIII, 23. Ib. Ex. XXIX, 3.

אַסְלָא II, אַסְלָה, עַסְלָא f. (אסל, עסל, dial. for אצל, עצל, cmp. נִיסַל) 1) ***foot-stool, folding stool.*** Sabb. 138[a] מטה וכסא טרסקל וא׳ (Ms. M. וערסלא, Alf. ארסקלא, v. Rabb. D. S. a. l. note, v. טַרְסְקַל) couch, folding chair, and foot-stool.—2) ***privy, iron frame of a privy-stool*** covered with leather. Kel. XXII, 10 חא׳ (Var. in R. S. חסלא); Erub. 10[b] ע׳ ed. (Ar. א׳); Tosef. Kel. B. Bath. I, 4.

אַסְלָא=אַסְלֵי, v. סלי.

אסלטין Y. Ber. V, 9[a] מטרילין בא׳, read אַסְרָטִין or אַסְלַיסִין; Pesik. R. s. 23—24, p. 122[b] ed. Fr. באנטרי corr. acc.

אַסְלֵי, v. סלי.

אַסְמַכְתָּא f. (סְמַךְ) 1) ***support, reliance.*** Keth. 67[a] אסמכתייהו אארעא הוא their reliance rests on the landed property.—2) ***Scriptural text used as a support for a rabbinical enactment, intimation*** (אסמכוה אקרא 'they leaned their enactment against a Bible text'). Ḥull. 64[b] מדרבנן וקרא א׳ בעלמא it is actually a rabbinical law, and the Bible text (quoted) is a mere support or mnemotechnical aid. Ib. 77[a]; a. fr.—3) (law) ***Asmakhta (surety), a promise to submit to a forfeiture of pledged property (or equivalent) without having received a sufficient consideration; collateral security with the condition of forfeiture beyond the amount to be secured;*** e. g. A pays a portion of his indebtedness to B, leaving the bill of debt as a security in the hands of a third party, and agreeing to pay ***the full amount*** on the bill, if, at a stipulated time, he should fail to pay the due balance. B. Bath. 168[a] א׳ לא קניא ***asmakhta*** does not purchase, gives no title, i. e. gives the claimant no rights (because the law presumes that he who made such a promise, could not have meant it seriously but had in view only to give his transaction the character of good faith and solemnity); ibid. א׳ קניא ***asm.*** is a valid legal transfer of property. B. Mets. 66[a]; 73[b]. Ned. 27[b]; a. e.—Snh. 24[b] applied to ***forfeiture of stake in gambling*** (inasmuch as it makes the gambler an immoral person disqualified for witness or judge in court).

אִסְמַרְגְּדִין=אִזְמַרְגְּדִין.

אוֹסָנָא, אִסָּנָא m. (אסן=h. חָסַן, אָסָם) *store-house, granary.*—*Pl.* אִסָּנְיָיא. Targ. Joel I, 17 (Var. אוֹסָ׳, ח׳).

אַסָּנָא or **אִסָּנָא** m. (=h. סְנֶה, v. Ges. H. Dict. s. v.) 1) *thorn-bush, bramble.* Targ. Ex. III, 2; a. e.—Sabb. 67ª Ms. M. (ed. הסנה, Ms. M. א׳ א׳) Oh thornbush! Ab. Zar. 28ª גירדא דא׳ parings of the bramble wood.—2) *shrubbery fruit, bramble nut.* Ib.ᵇ קשירתא דא׳ the stones of &c.—*Pl.* אַסָּנֵי *a drink* made of shrubbery fruit(?). Pes. 107ª (Ms. M. אַסִּינֵי, Ms. M. 2 אֲחִינֵי; v. Rabb. D. S. a. l.).

אסנגרין, v. אֲכְסִינָרוֹן.

אַסְנִיתָא f.=אַסָּנָא. Sabb. 109ᵇ גורדא דא׳ Ms. M. (ed. אַסְרִנְתָא).

אָסְנַפַּר pr. n. m. (prob. identical with Assurbanipal, Schr. K. A. T. p. 376) *Osnappar.* Ezra IV, 10. Snh. 94ª (referred to Sennacherib).

אַסַּס* *to found,* Pes. 4ª, v. אִסְיְסָנָא.

אַסַּע, v. סְעַר.

אָסַף (b. h.; √סף, v. Ges. H. Dict. s. v.; cmp. גרר, a. אגר I) [*to scrape together*], *to gather, harvest.* Snh. III, 3 אוֹסְפֵי שבִיעִית those who harvest the fruits of the Sabbath year (for storage); ib. 26ª אוֹסְפִין (opp. to סוחרין traders in fruits of the Sabbath year).

Nif. נֶאֱסַף 1) *to be gathered; to be taken away* (by death). Num. R. s. 14 (p. 257ᵈ ed. Amst.) ודם נֶאֱסָפִים לִשְׁמֹעַ and they (the people) gather themselves to hear him. Ib. (p. 258ª) בזמן שבעליהם נאספים מהם after their teachers have been taken away from them (when they are dead); Pesik. R. s. 3; Yalk. Koh. to XII, 11; Tanh. B'haăl., 15; a. e.—2) *to be picked up.* Kidd. IV, 1; v. אִסּוּף.

Hif. הֶאֱסִיף, mostly הוֹסִיף, v. יָסַף.

אַסַּף ch. same. Y. Keth. V, 30ᵇ top לא מסתברא דלא כאספון וכ׳ (read כאספין) it would be unreasonable not to consider students like harvesters, for they work (even) harder.

אִסְפִּגִין f., v. אִסְפּוּגִית.

אִסְפִּדְכָא* m. (Pers. *ispid-ab*; Arab *ispidag*, Perl. Et. St. p. 48) *white-lead.* Gitt. 69ª אלוא ואי׳ Ar. (ed. אספירכא) aloes and white lead.

אִסְפּוֹג, אִי׳ m. (ספג, v. סְפוֹג) *sponge-cake, spungy bread.* Targ. O. Ex. XXIX, 23; a. e.—*Pl.* אִסְפּוּגִין. Ib. 2; a. e. (Editions also אֶסְפּוֹג׳).

אִסְפּוּגִית f. h. same. Sabb. 78ᵇ Ms. M. (ed. אִסְפִּגִין, pl., sub. עוּגַת).

אִסְפּוּמְמִיא, v. אִסְפַּמְיָא 2).

אִסְפּוֹן, v. אֶסֶף.

אִסְפּוֹסִין, v. אַפּוֹסִין.

אִסְפִּיר m. (=h. סַפִּיר) [the glistening] *sapphire.* Targ. Cant. V, 14.

אִסְפּוֹרַק* pr. n. pl. *Isporak.* B. Kam. 94ª top דמן Ms. M. (ed. דמא׳, Ms. R. דמאיס׳) who came from I.

אִסְפַּמַּי, v. אִסְפַּתַּי.

אִסְפַּמְיָא, אִסְפַּמְיָה, v. אִרְסוֹפוֹלִיטָרְיָא.

אַסְפֵּי *to feed,* Af. of ספי q. v. B. Bath. 21ª.

אִסְפִּינְדְּמָנוֹס, v. אִרְסְפֶּנְדְּמָנוֹס.

אִ׳, אִסְפַּנְקִי, אִסְפִּנְקִי, אִסְפִּינְקִי* f. (Ispe. noun of פנק) *the free-man's* armor (for h. חֲגוֹר, חֲגוֹרָה q. v.). Targ. II Sam. XVIII, 11; a. e. [Syr. אספניקא, אספנקא *rubro colore tinctus*, P. Sm. 313.]

אִסְפִּיקוֹלָא, v. סְפִיקוֹלָא.

אִסְפִּיר, v. אסתר.

אִסְפִּירְכָא, v. אִסְפִּדְכָא.

אִסְפִּירְס* m. (Ispe. noun of פרס, cmp. פִּרְסָה) *the front part of the foot* (where it is split). Num. R. s. 4 הופך א׳ וכ׳ he turned the front of his foot (put his foot on tip-toe) and danced.

אִסְפְּלִיאָה* f. (Isp. noun of פלא) *solemn declaration.*—*Pl.* אִסְפְּלִיאוֹת. Deut. R. s. 7, beg. אמן ישׁ בו ג׳ א׳ וכ׳ *Amen* contains three kinds of solemn declarations, oath (vow), consent, and confirmation; v. Shebu. 36ª. V. הַפְלָאָה.

אוֹס׳, אִסְפְּלִידָא m. (Ispe. noun of פלד; Arab. פלד׳, *to cut*, v. Ges. H. Dict. s. v.; cmp. פרד); *a cut-off place, recess,* whence 1) *cave, cleft.* Targ. Y. Ex. XXXIII, 22 (h. text נקרה). Targ. Ps. LVII, 1 (ed. אוס׳).—2)=*exedra* (v. אַכְסַדְרָא), *recess in the house, sitting room in the shape of an open hall,* generally supported by columns. B. Bath. 7ª חד מטרידה א׳ one of the heirs received a hall as his share. Ib. דא׳ . . . . . קא בנה the other built a wall in front of the hall (debarring light and air). Esth. R. to I, 9 בירת א׳ *reception rooms.*—*Pl.* אִסְפְּלִידֵי. Men. 33ᵇ א׳ דאית לה׳ וכ׳ halls supported by columns.

אִסְפְּלִימוֹן, v. אִסְפְּרִיטִין.

אִסְפְּלָנִיתָא=אִסְפְּלָנִית.

אִסְפְּלָנִיס, v. next w.

אִ׳, אִסְפְּלָנִית* f. (=אִסְבְּלָנִית or אִסְפְּלָעִנִית, Ispe. noun of בלע or בלה; cmp. בְּלִיתָא, a. סְרִפְּלָנִי; פ dialect. for ב, induced by preceding sibilant) *rag, plaster, compress* (for softening or healing). Sabb. IX, 2 (expl. ib. 133ᵇ seven portions of fat and one portion of wax). Y. Orl. III, beg. 62ᵈ העושה א׳ וכ׳ he who makes a plaster of the fat of &c. Y. Sabb. VII, 10ᵈ top תמרוחי דא׳ he who

אִסְפַּקְלָטוֹרָא, אִסְפַּקְלָטוֹר, v. אִיסְ׳.

אִיסְ׳, אִסְפַּקְלַרְיָא f. (specularia) 1) *window-pane made of lapis specularis, window-glass.* Targ. Y. Ex. XIX, 17; a. e.—Kel. XXX, 2 תמחוי שעשאו כ׳ a (glass) plate which is used as window-glass.—2) Metaph. *prophetic vision.* Succ. 45b דמסתכלי בא׳ וכ׳ who contemplate (Deity) through a lucid speculum. Gen. R. s. 91 שראה בא׳ שסברו וכ׳ (play on *sheber*, *grain*, and *seber*, *hope*) he saw in the glass of prophecy that his hope (Joseph) was in Egypt. Lev. R. s. 1 א׳ מלוכלכת a dim glass (vision); opp. א׳ מצוחצחת polished glass (clear vision).—*Pl.* אִסְפַּקְלַרְיָאוֹת. Ib.; Yalk. Lev. 432 אִיסְפַּקְלַרְיָאוֹת.

אספקרפסטי, read אִסְקְרִפְּסְטֵי, v. אִסְקְרִפְּסְטֵי.

אספר* (ספיר), Snh. 106a אמר רב (וצ׳ מיד כתים ליבון א׳ ed. [missing in Ms. M. and added on margin; Ar. ed. pr. a. ed. Koh. לכין א׳; Yalk. Num. 771 לא לגירון א׳] pr. n. m. (Λέων Ἴσαυρος, Leo Isaurus) *Leo the Isaurian*, Byzantine emperor, leader of the iconoclastic movement which caused a long-continued war between the East and the West of the empire. [The words above quoted are an interpolation of the eighth or ninth century, and refer to "the war between the lion and the lioness"—words immediately preceding our quotation. The interrupted context in Rashi a. l. shows that the commentary to our ws. is also a later addition and that in Rashi's Talmud text there was no such interpolation. As to the impression on the Jews of the iconoclastic agitation, v. Sachs Beitr. I, p. 78. For Var. Lect. v. Rabb. D. S. a. l. and Koh. Ar. s. v.]

אִסְפָּר m. (ספר, cmp. אִסְפּוֹר) *Espar*, a Hebrew name for *Sestertius* (cmp. אִרְסָר &c.). *Pl.* const. אִסְפָּרֵי. Maas. Sh. II, 9 (Ms. M. אצטרי, v. אִיסְתִּירָא, Asheri אצפרי); Eduy. I, 10 (he must exchange the fourth Denar) ארבעה כ׳ א׳ Ms. M. (ed. ארבע) for four sestertii. [Oth. opinions (v. comment.), ἄσπροι, supposed to be worth one fifth of a Denar. There is, however, no evidence of ἄσπροι being used in this sense in the days of the Mishnah.]

אִסְפַּרְגַּל, v. אִירְסְ׳.

אִיסְ׳, אִסְפַּרְוָה, אִסְפַּרְוָא* collect. n. (prob. a contraction of *explorator viæ*) *forerunner, the commander's van-guard.* Keth. 3b (Tossaf. take it as singular). V., however, אִפְּרוֹרִין, אִפְּרוֹרָן.

אַסְפַּרוֹן* m. (ἄσπρος, ον) *white*, opp. מוורון (μαυρός) *black.* Gen. R. s. 7 מוו׳ וחד א׳ Ar. (ed. מיירן) a white fish and a black fish; (Yalk. Gen. 12 חיוור a. אוכם; Y. Kil. I, 27a bot. לכיסא a. ירוקא).

אִסְפַּלִיטִין, אִסְפַּרִיטִין* m. pl. (Ispe. noun of פרט or פלט, v. H. Dict. s. vv.) *separate threads, hangings, fine fringes.* Lev. R. s. 17. Yalk. Ps. 808 אירספיטין.

אִסְפַּרְיָסָא* m. (פרס; cmp. אִסְפֶּרֶס) *that which is to be split, log* (h. בקעה). Lam. R. to III, 12 כבורמא לא׳ (referr. to חץ *arrow*, taken in the sense of חצץ *to split*) spreads a plaster. Tosef. ib. I, 23; a. fr.—Pesik. R. s. 44 אירספלנים (corr. acc.). [Σπληνίον, in Hippocr., seems to be a Greek adaptation of our w.]

אִיסְ׳, אִסְפַּלְנִיתָא ch. same. Targ. Job XXX, 24 Ms. (ed. אִסְפַּלְעִירְתָּא, v. preced.); Var. אַסְכָּא.—Sabb. 133b א׳ דכולחון כיבי וכ׳ a salve for all pains is seven portions of &c., v. preced.—

אִיסְ׳, אִסְפַּמְיָא pr. n. (=סִיקְ־מִיא, or סִיקְ־מִיא) 1) (prob. of Phœn. origin) *Hispania, Spain.* Nidd. 30b. B. Bath. III, 2 כדי שירתיה בא׳ וכ׳ long enough for the owner to be in Spain, while the present occupant may occupy his property for one year, and for people to travel a year and notify him, and for him to come back the next year (and raise his claim). Ber. 62a. Yeb. 63a.—2) (=אַפַּמְיָא q. v.) Apamæa, several towns, esp. one each in Bithynia, Mesopotamia and Syria. Y. Shebi. VI, beg. 36a (h. קנוז); Gen. R. s. 44, end; a. fr.—Gen. R. s. 60, beg. מא׳ ומחבירותיה from Ap. and her sisters (country towns) (in Babylon or Mesopotamia); ib. s. 30 מאספוטמיא; s. 44 ממספ׳ (corr. acc.)—[Targ. Ob. v. 20 Ar. (ed. ספמיא)]. [B. Bath. 74b פמיוס=ימת של א׳ as Ms. M.] V. אִסְפַּנְיָא.

אִסְפַּנִי m. (v. next w.) *Spaniard.*—*Pl.* אִסְפָּנִין. Makhsh. VI, 3 קולית האי׳ the colias of the Spaniards, a species of thuny-fish (prob. to be read חִיסְפָּנִי ק׳).

אִיסְ׳, אִסְפַּנְיָא pr. n. pl. *Hispania, Spain.* Tanḥ. Vayetsé, 2 מגליא ומא׳ from Gaul, Spain &s.; cmp. Lev. R. s. 29; Yalk. Jer. 312, a. e. אספמיא.—Pesik. R. s. 32 (p. 56a ed. Pr.) באספניס (corr. acc.; ed. Fr. s. 31, p. 147a אספמ׳).—V. אִסְפַּמְיָא.

אספנייא, אספניא Snh. 21b, v. אִסְפַּנְיָא.

אִסְפִּינְקִי, אִסְפְּנִיקִי, v. אִסְפִּינְקִי.

אִסְפַּסְיָינוֹס, אִסְפַּסְיָאנוֹס pr. n. m. *Vespasian*, the Roman Emperor who, when general, conducted the war against the Jews which ended in the destruction of the Temple. Targ. Lam. I, 19.—Sot. IX, 14 פולמוס של א׳ the Vespasian war. Y. Meg. III, 73d; Lam. R. introd. (R. Ḥan. 1); a. fr. [Meg. 11a נבוכדנצר... ושמואל אמר, read with Ms. M. a. old prints קיסר א׳.]

אִסְפַּסְיָאנִי (genit. of Vespasianus) *Vespasian's* (followers). Lam. R. to I, 17.

אִסְפַּסְיָינוֹס, אִסְפַּסְיָאנוֹס, v. אִסְפַּסְיָאנוֹס.

אִסְפַּסְתָּא* f. (reduplic. of סְתָּא, v. ספי; cmp. b. h. מִסְפּוֹא) 1) *fodder for cattle.* Targ. Y. Gen. XXIV, 25; a. fr.—2) (in Talm. Bab.) *any plant especially adapted for fodder, grass* (Pers. *ifsist, clover*, prob. an adaptation of our w.; v. Snh. 93a: 'to import ביזרא דא׳ *aspasta*-seed'; Yalk. Dan. 1060 מא׳, corr. acc.). Yeb. 121b קטול א׳ cut grass. B. Kam. 20a; Ab. Zar. 28b פתילה דא׳ long stalks of asp.—Ib. משחא דא׳ (Ms. a. old ed. דאפרסמא). B. Bath. 28b.

אספסתורין, v. אִסְפַּחְרִי.

אספקמי, v. אִסְפַּחְרִי.

as a wedge for the log, i. e. the wedge (Israel) is struck but the log (the hostile nations) is split.

אספרלג, v. אִיסְפַּרְגַּל.

אִסְפַּרְמָקִי (אספרקמי) אי׳, m. pl. (v. Löw Aram. Pfl. p. 152) *smelling herbs, scent-box.* Bets. 36[b] בא׳ וכ׳ (ed. בר א׳) in the scent-box of R. A.; Sabb. 121[b] באר׳ (Var. באי׳). Men. 43[b] אספרקמי ed.

אַסְפַּרְנָא* (√ פר׳ *to run,* cmp. אַדַּרְזְדָא) *quickly, diligently.* Ezra V, 8; a. e.

אספרקמי, v. אִסְפַּרְמָקִי.

אַסַּפְתִּי=אֲצַבְתִּי q. v. Ohol. XIII, 4.

אִסְפָּטִי, אִסְפָּתִי f. (σπάθη, spatha, spata D. C.) *broad sword,* esp. *the executioner's sword.* Pesik. B'shall. p. 81[b] באספטי וכ׳ Ar. (ed. אירספטר; Yalk. Is. 302 beg. אספקטי; corr. acc.) with the sword with which the Egyptians struck, were they struck.—*Pl.* אִסְפָּתִין. Ex. R. s. 15 עשו א׳ prepare ye the swords; v. ספרקולא.

אִסְפַּתְרִי m. (σπαθάριος, v. preced.) *carrier of broad sword, one of the imperial body-guard* for which tall men would be selected. Cant. R. to II, 15 אספסתורין (corr. acc.).—*Pl.* אִסְפַּתְרִין. Ib. a province (or city) מגדלת א׳ למלך was rearing spatharii for the king. [Gen. R. s. 65 ענקמון.]

אסקדיא, v. אִסְכַּדְיָא.

אִסְקוּטְלָא I, אִיתְקוּטְלָא m. (Isp. or Ithpe. of גודל=קוטל) *thumb*) *snapping with thumb and middle finger, flipping.* Taan. 25[a] טרק לי בא׳ אאפותי Ar. (ed. ... מחיין אפו׳; Ms. M. אאפוהאי) he stirred me up by snapping on my forehead.—*Pl.* אִסְקוּטְלֵי. Ab. Zar. 28[a] מחירה שתרן אס׳ Ar. (ed. אית׳) snap thereon (on the swelling) sixty times.

אִסְקוּטְלָא II f. (scutella, σκοῦτλον) *a salver* or *waiter of nearly square form.* Kel. XXX, 1. M. Kat. III, 7.

אסקולין, v. אִסְכּוֹלִי.

אסקולסמיקא read אִיסְכּוֹ׳.

אִסְקוּנְדְרִי, v. אִיס׳.

אִסְקוּפָּא, v. אִסְקוּפְתָּא.

אִסְקוּפָּה, אִסְקוּפְתָּא, אִיסְקוּפְתָּא, אִיסְקוּפָּא, אִיסְ׳ ch. 1) aś preced. 2. Targ. Y. Ex. XII, 22; a. e. (O. שקפא).—*Pl.* אִסְקוּפָּתָא. Targ. Prov. VIII, 34.—Y. Yoma I, 38[c], v. אִסְכּוּפְתָּא. Yoma 53[a] מיתוסן א׳ וכ׳ the thresholds .... were stained with blood.—אסקופרן (better אִסְקוּפָּן). Y. Ab. Zar. III, 42[c] top שובעין א׳ ... seventy door frames were upset.—2) *meat hanging on a crosspiece.* Y. Shek. VII. 50[c] bot., ed. Bab. to VII, 4 תֵּירָה ... משוגא (not משיגא) to wash his meat in the river; Y. Ab. Zar. II, 41[d] bot. תה ..., read תֵּירָה ...

אַסָּקוּתָא f. (נסק) 1) *burning.* Targ. Y. Gen. I, 29.—2) *offering.* Targ. II Chr. XXX, 14; a. e.

אסקלא, v. אִסְכְּלָא.

אִסְקָפָא or **אִסְקַפִּי** f. (σκάφη, scapha) *light boat, skiff.* *Pl.* אִסְקָפָאוֹת. Tosef. Succ. III, 12 אירסיפק׳, ed. Zuck. (ed. אספק׳, corr. acc.).

אסקפי, אסקפטי, v. next w.

סְקִיפַּסְטִי, אִסְקַפְּסְטִי f. (σκεπαστή, sub. ἅμαξα, σκεπαστόν=καμάρα; v. Poll. X, 52, Sachs Beitr. I, 171) *tilted wagon, litter with canopy.* Midr. Till. to Ps. 3 אוסקופי, אסקפי (corr. acc.; read מחלכת). Pesik. Bahod. p. 103[a] סקיפס׳ Ar. (ed. סקופוטי, corr. acc.). Koh. R. beg. איסקרפסטי (corr. acc.).—*Pl.* אִסְקַפְּסְטִיאוֹת, סְקִיפַּסְטִיוֹת &c. Ruth R. to I, 19; Lam. R. to I, 3 אסקפטיות ed. (Ar. סקיפטיות, corr. acc.). Num. R. s. 12 כמנסקי פסקאות, read כמין סקיפסט׳; Yalk. Num. 713 (corr. acc.). [Lev. R. s. 14 בתוך מעיה כמין סקיפסטי Ar., ed. only בתוך מעיה, v. Midr. Till. to Ps. CIII, s. v. אִסְקוּפָּה.]

אִסְקָרָא m., pl. אִסְקָרִין (זקר=סקר) [*the hopper,*] *iskra,* name of a species of locusts born without legs. Hull. 65[a] Ar. a. Rashi sing., ed. pl.; Yalk. Lev. 537 (corr. acc.). V. זַחֲל.

אִיס׳, אִסְקַרְיָא f. (סקר *to espy*=b. h. תּוּר fr. תּוֹר) prop. *espying place,* hence *mast* or rather *yard* (where the captain sits for looking out; cmp. תּוּרְנָא). B. Bath. 73[a], explain. *toren*; v. supra. Taan. 21[a] נפילנא מא׳ I would throw myself (into the water) from the sail yard. B. Mets. 69[b]. Keth. 69[b] דמכותא א׳ mast-yard; Taan. 21[a] (v. Rabb. D. S. a. l. note 300).—Neg. XII, 1; Naz. 55[a], v. אִסְכַּדְיָא.

אִסְקְרִיטָן f. pl. ch. 1)=next w. Targ. O. Ex. XVI, 31. —*2) read מְקַסּוֹטְרִין (μυξωτῆρες as LXX Zach. IV, 12) *tubes, lamp-mozzles.* Targ. Zach. l. c.

אסקריטי, v. next w.

אִסְקְרִיטִין, אִיסְ׳ m. pl. (Ispe. noun of קרט; cmp. חַלְטַ I a. denom.) *balls; a kind of paste.* Mekh. B'shall. Vayas. 5 כעין אסקריטי (read טרן ...). Hall. I, 4; Pes. 37[a]. Y. Hall. III, 57[d] bot. אי׳ תלימרן דשוק isk'ritin are &c., v. חֲלִיטָא III.

אַסְרוּתָא, v. אִיסָרָא I, 2.

אַסְרָטָא אי׳, m.=אַסְטְרָטָא, *road*. Targ., v. אַסְטָ׳.—Y. Shek. VII, 50c bot. א׳ דגיפתא (in Bab. ed. איסרקא דגדפתה, corr. acc.). Y. M. Kat. I, 64b bot.; a. e. (interchanging with אסט׳).—*Pl.* אַסְרָטִין *promenade*, v. אַסְטָ׳. Y. Taan. IV, 68a bot. Y. Yeb. XII, 12d top אַסְרָטָן(?). [אַסְרָטִין *troops*, v. אִיסָ׳.]

אַסְרָטָה, same, v. אִיסָ׳.

אַסְרַטְיָא, אִיסָ׳ I f.=אַסְטְרַטְיָא I, *camp, station*. Y. Shek. VII, 50c bot.

אַסְרַטְיָא, אִיסָ׳ II f. *army, list of officers*, v. אַסְטְרַטְיָא II.

אסרטיגי, v. אַסְטְרַטֵיגוֹס.

אַסְרַטְיוֹט, אִיסָ׳ m.=אַסְטְרַטְיוֹט.—*Pl.* אַסְרַטְיוֹטוֹת. Y. Pes. VIII, end, 36b bot. א׳ חרו שומרין וכ׳ (Roman) soldiers were guarding the doors of the Temple in Jerus., and they bathed (as the ceremony of admission into Judaism), and on the same evening partook of the Passover meal. [Tosef. ib. VII, 13, אירצטרדיות ed. Zuck., Var. אצטדריוטות, שחרדרי׳.]

אסרטיון, v. אִיסְרָטִין.

אסרטילטא, אסרטילוס, v. אַסְטְרַטִילָטָא.

אַסְרָטִין, v. אַסְרָטָא a. אִיסְרָטִין.

אַסְרָתָא, v. אִיסְרָא I, 2.

אַסְתַּגַּר* (Ithpa. of סגר) *to be locked up, engrossed with*, [Rashi: *to be bewildered, silenced, not knowing what to say*]. B. Kam. 40a שבקן אסתגרי בקמייתא Ms. F., leave us alone, I am yet engaged in the first question (Rashi: I am not yet ready to answer &c.). [Editions a. Mss. אסתגר, prob. אִסְתַּגִּיר. Ar. אסתגד *I am sick*(?).]

אִסְתְּדִירָא, v. אִיסְטְרִידָא.

אַסְתַּהַר m. (Ithpe. noun of סהר) [*the bright,*] *Venus*. Targ. Job XXXI, 26 (h. text אור, cmp. ibid. סהרא=ירח). —Meg. 13a why was Hädassa called Esther? אר״ה קורין אותה א׳ Ms. M. (ed. על שום א׳) the Gentiles called her *Ist'har* (Esther), (ed. ... after Ist'har); Yalk. Esth. 1053 קורין אותה כוכב הנוגה על שם אסתהר .... called her Venus corresponding to Ist'har. [Cmp. ištar=עַשְׁתֹּרֶת, Schrader KAT 176 sq.] V. אִיסְתְּדִירָא.

אַסְתְּוִירָא, אִסְתְּוִירָא, אִסְתְּוֵירָא, v. אִיסְ׳.

אַסְתּוֹמְכָא (אסטומכא) אי׳, m. (Ithpe. noun of סמך; cmp. סוּמְכָא) *the thick part,* or *the protection of an organ of the body, muscle, cartilage* &c. Ḥull. 50b (explaining 'the inner stomach') א׳ דכרסא (Ar. אסט׳) the thick portion of the rumen (?). Ab. Zar. 29a א׳ דליבא the protector of the heart (or of the stomach), *the cartilago ensiformis, xiphoides*, v. אוּנְקְלַי I, 3; (other opinion rejected in Rashi: *fleshy walls of the heart*).

אָסַר (b. h.; sec. r. of סור) *to surround, enclose* (v. Schr. KAT Gloss. II, s. v.)—whence 1) *to chain, imprison; to sentence to prison*. Ber. 28b, v. אֵיסוּר.—2) *to harness, put the horses to*. Mekh. B'shall. 1. Gen. R. s. 55, v. אֲסָרָה. —3) *to bind, obligate*. Lev. R. s. 23 אילולי שא׳ וכ׳ had not the Lord bound himself by an oath; a. e.—4) *to interdict, to declare a thing forbidden according to ritual law*, opp. הִתִּיר to loosen the tie, to allow. Ḥag. 3b חלקו אוסרין והכלו מתירין the ones declare forbidden what the others allow. Lev. R. s. 22 מה שאָסַרְתִּי לך התרתי לך of whatever I have forbidden thee (as a class) I have allowed thee (a specimen). Erub. VIII, 4 אוסר עליו he (by residing there) restricts the other (debarring him from carrying things around on the Sabbath).—Part. pass. אָסוּר, f. אֲסוּרָה (*it is*) *forbidden*. Ber. 35a א׳ לו לאדם ש׳ וכ׳ one must not &c.; a. v. fr.—*Pl.* אֲסוּרִין, אֲסוּרִים; f. אֲסוּרוֹת. Ter. X, 12; a. v. fr. V. אָסוּר.

Nif. נֶאֱסַר *to be forbidden, to become subject to ritual prohibition*. Ib. 11 אוסרת ואינה נֶאֱסֶרֶת affects other things which come in contact with it, but is not affected; a. fr.

אָסַר, אֲסַר ch. same; 1) *to chain, imprison*. Targ. II Kings XVII, 4; a. fr.—2) *to bind by spell, charm*. Targ. Ps. LVIII, 6; a. e.—3) *to tie up, put on* &c. Targ. Y. Gen. XLIX, 11; a. e.—B. Mets. 86b דקא א׳ ושרי that he tied up (his wound) and untied it. Sabb. 81b אֲסָרָתָהּ לארבא she tied (stopped) the ship (by magic spell).—4) *to bind the bowels, check diarrhœa*. Gitt. 69b למֵיסַר.—5) *to forbid*. Ḥull. 109b בל דא׳ לן וכ׳, v. preced.; a. v. fr. Ib. 111b; 112a, a. fr. אֲסִירֵי, אָסִיר *it is, they are, forbidden*.—Ab. Zar. 37b יוסף אָסָרָא מיבעי ליה he ought to be called, 'Joseph the forbidder.'—Y. Meg. I, 70c bot. לוֹסֵר לפניו to forbid fasting on the day preceding.—6) **to bind one's self by vowing a fast* (cmp. Num. XXX, 3), or *to be bound*. Meg. Taan. XII, end, quoted and discussed Taan. 12a (v. Var. lect. in Rabb. D. S. a. l. a. notes).

Pa. אַסֵּר *to tie* (sheaves). Targ. O. Gen. XXXVII, 7.

Ithpa. אִתְאַסַּר 1) *to be imprisoned*. Targ. Gen. XLII, 19; a. e.—2) (in Talm.) *Ithpe.* אִיתְסַר *to be forbidden*. Targ. Y. Num. XI, 10.—Ḥull. 101b ליתסר let it be forbidden. Ib. 115a מעשה שבת ליתסרו what has been prepared on the Sabbath ought to be forbidden. Yeb. 33a קא מיתסר במלאכה he is forbidden from doing labor; a. fr.

אֵסָר, v. אֵיסָר.

אֲסָרָא, אֵסָרָא, v. אֵיסַר, אִיסָרָא I.

אָסָרָא m. *one who forbids*, v. אָסַר.

אַסְרְדִיוֹט אי׳, m.=אַסְטְרַטִיוֹט (cmp. stradiot, D. C. s. v. στρατιώτης) *Roman officer*. Koh. R. to XI, 1. V. סַרְדִיוֹט.

אֲסָרָה f. (אסר) *the act of tying* (the horses), *harnessing* (the chariot). Gen. R. s. 55 תבא א׳ שאסר וכ׳ the harnessing which Joseph did himself (in honor of his father, Gen. XLVI, 29) will stand against the harnessing by Pharaoh (to pursue the Israelites, Ex. XIV, 6); i. e. the merits of Joseph's filial love will protect Israel from the hostility of Pharaoh.

אִסְתּוּנְיָא* pr. n. pl. *Istunia*, a place near Pumb'ditha, perh. identic with וסתניא q. v. Keth. 111a.

אסתוט, v. סוּט.

אִסְתִּירָא, v. אִיסְתִּירָא.

אסתלגית, אסתלגיות, v. אִיסְטַגְלִילִית.

אִסְתַּלְיְתָא* = אִסְטַלְיָא*. Targ. Y. II Deut. XXIV, 13.

אִסְתָּן h., **אִסְתְּנָא, אִיסְ׳** ch. m. (Ithp. of סן, v. סנן a. שנן) *the clear* or *cold wind*, hence *north-wind, North.* Keth. 23a; Kidd. 12b עדים בצד אסתן the witnesses are in the North (Babylon; v. Tosaf. ib. a. v. אורייא).—Targ. Job XXXVII, 22 Ms. (ed. אִסְתְּנָיָא); h. text זהב). Ber. 59a אתא אסתנא וכ׳ (Ms. אר׳) the northwind comes and clears the sky. Erub. 65a a Talmudic decision must be as clear כיומא דא׳ as a northwind day; Meg. 28b. Sabb. 116b. Cmp. טִירְחָא.

אִסְתַּנְדְּרָא, v. אִסְטַ׳.

אִסְתָּנְיָא, v. אִסְתָּן.

אסתניד, v. אִסְתַּגַּר.

אִסְתָּנִיס, v. אִיסְתְּ׳.

אִסְתַּפְנִיגֵי, v. אִיסְטַ׳.

אסתקטון Ar. for אִסְטַכְטוֹן.

אִסְתַּקַּר* (Ithpa. of סקר) *to look around.* Keth. 62b חוותיה א׳ Ar. (ed. סוי לבה) she saw him looking around in her room (not knowing that a stranger had entered).

אֶסְתֵּר (b. h.) pr. n. f. *Esther*, wife of king Ahasverus. Ex. R. s. 15 ובאה א׳ והאירה and Esther (*bright star*, v. אִסְתַּהַר) came and brought light. Meg. 13a; a. fr.—מגילת א׳, or only א׳, *the Book of Esther.* Snh. 100a. Meg. 7a, a. e. (controversy as to its canonic character).

אסתרולוגיאה, v. אַסְטְרוֹ׳.

אִיסְ׳, אִסְתְּרוֹקְנִית f. (Ithp. of סרק) מלח א׳ *desert-salt, fossil salt*, contrad. to מלח סדומית sea-salt. B. Bath. 20b (Ms. Oxf. אסט׳). Bets. 39a (Ms. M. אסקלודנית prob. from confounding with סלקונדרית). Men 21a.

אסתרטיגא, v. אִסְטַרְטִיגּוֹס.

אָעָא, אָע m. ch. (h. עֵץ) *wood, woods;* also *wooden handle.* Ezra V, 8; a. e.—Targ. O. Lev. XIV, 4; a. e. Y. Sabb. VII, 10c top, v. אִפְּיקָה.—*Pl.* אָעִין. Targ. Josh. IX, 21; a. e.—Y. Pes. IV, 30d top.—*Hebr. pl.* אָעִים, *beams.* Y. Erub. I, 19c; Y. Succ. I, 52a

אַעֲיָתָא f. pl. (v. preced.) *laths* of a latticed window. Targ. Jud. V, 28 (h. אשנב).

אעל, Y. Sabb. VII, 10c top, v. אליקח.

אָעָן, אַעֲנָא = אָנָא. Targ. I Sam. XXV, 18.

אַעֲרָעָא m. (ערע) *occurrence, adversity.*—*Pl.* אַעֲרָעָן. Targ. Ps. XXXIV, 20 Ms.; v. אַרְעָא.

אַף I (b. h.; אפם, cmp. גַּם) *also, too.* Keth. 6b; a. *fr.* אף הוא *the same.* Aboth II, 6.—אף על פי (abbr. אע״פ) prop. *even following the dictation of;* אף על גב (abbr. אע״ג) prop. *even on the top of,=notwithstanding, although* (the former mostly in Mishnah, the latter in Gemara). Keth. V, 1 אע״פ שאמרו וכ׳ although the Rabbis have said; a. fr.—Meg. 3a אע״ג דאירחו לא חזא although he does not see it; a. v. fr.—אף על פי כן *nevertheless.* Snh. 98a; a. fr.—*Chald.* same. Targ. O. Num. XVI, 13; a. e. V. אוּף.

אַף II m. (b. h.; v. אָנַף) prop. *breath*, hence 1) *nose.* Midr. Till. to Ps. XVIII, 5 (interpret. *ăfafuni*, ib.) חגיעו התצרות עד א׳ the troubles have risen up to the nose. —2) *panting, anger.*—Du. אַפַּיִם. Y. Taan. II, 65b bot. ארך אף . . . . . ארך אפים וכ׳, it does not read (Jonah IV, 2), Slow of *anger* but of *angers*, which means that He is long suffering both to the righteous and the wicked; a. fr.—3) pr. n. m. *Af*, allegorical name of the angel administering justice. Ex. R. s. 41 end; s. 44; Deut. R. s. 3. —*4) *overheated condition, wearines.* Maksh. III, 8 בשעת חאף when the animal is overheated, Var. רַחַף q. v.

אַף III m. (b. h.; אפם), only in du. אַפַּיִם *face* (*cheeks*).

אַפָּא I ch. c. same; 1) *face, presence.* Targ. Ez. I, 6; a. e.; v. אַנְפָּא.—Gen. R. s. 35, beg. למיחזי סבר אַפָּאי to see my countenance. Ib. s. 87 it is right הדין אַפָּהּ כסי that the face of this (idol) is covered.—M. Kat. 20b באַפָּהּ in her presence, בלא א׳ in her absence.—Transf. *front.* Hull. 47a אפה וכ׳ the front (of the lungs) facing the examiner.—With -ל, *towards, opposite.* Snh. 72a קאי לאפאי he places himself opposite me (for defence). Pes. 111b לאַפָּהּ דשמאלית (Ms. M. להדיה ש׳) towards, by his left side.—*Pl.* אַפְּנִין, אַפָּוָא, *face* (b. h. פנים, אפים). Targ. Ez. I, 6; a. fr.—Pesik. R. s. 21 א׳ בא׳ face to face. Cant. R. to III, 11 חמש א׳ the angel has five faces. Lam. R. to V, 5 בשתור א׳ in darkness of countenance, in sadness. Y. B. Mets. IV, 9c bot ולא אמרין לה לכל א׳ but one must not say so in the presence of all (publicly).—2) (only in pl.) *modes, ways.* Targ. Cant. I, 11.—Ned. 41a אַפֵּי חלכתא methods of talmudical disquisitions. Lam. R. to II, 2 שיתין א׳ sixty ways of interpretation. Ber. 4b בחמניא א׳ (Var. אלפין, Ms. M. אלף בית) in eight ways, eightfold acrosticon.—באפי נפשיה *for itself, separately.* Snh. 56b; a. fr.; v. נַפְשָׁא.—3) esp. in the pl. אַפַּיָּא, אַפַּיְרָא *character, nature* Esth. R. introd. א׳ חצרפתא impudent people (h. עזי פנים). Y. Snh. X, 28c bot. and if the Lord will not hear me כל א׳ שורין all natures (divinities) are alike (proverbial expression of distrust in God); Lam. R. introd. (R. Yitsh. 2) Ar. (ed. אַפַּוּרִין); Pesik. Shubah p. 162b; Ruth R. to II, 14. Cmp. אוּפְּרִי.

אַפָּא II ch. = h. אַף II, *nose.* Targ. Lam. IV, 20; a. e.

אָפָּא m. (contr. of אַפְעָא q. v.) *a striped wild animal* (of the genus *felis*) of which the male (stronger) and the female species are distinguished, corresp. to h. צָבוּעַ q. v.;

leopard, and *hyæna striata* (*striped hyena*). B. Kam. 16ª (expl. נפרוא leopard); ib. (expl. צבוע); v. discussion ib. Yoma 84ª א׳ דיכרא Ms. M. (ed. דדיכרא, corr. acc.) a male *afa*. [Not to be confounded with b. h. אֶפְעֶה, v. Nöld. M. Gr. p. 58 sq. note.]

אפדיוני, v. אֲפוּזְרִינִי.

אפור׳, אפרדכסיס, אפדכסיס*, read אֲפִידֶכְסִיוֹס m. (ἐπιδέξιος) *dexterous, clever, refined.* Num. R. s. 10 (alluding to Laban, v. לָבָן) he was surnamed (to his praise) א׳ 'the refined.' R. B. says מלובן ברשע refined in wicked acts. [In parallels Gen. R. s. 60; Ruth R. to I, 22; Yalk. Gen. 109 פרדוכסוס read פְּרִידֶכְסִיוֹס (περιδέξιος).]

אַפַּדְנָא m. (h. אַפֶּדֶן, Pers.; v. Friedr. Del. Proleg. p. 149, note) *country-seat, mansion, palace.* Targ. Jer. XLIII, 10 (h. text שפריר).—M. Kat. 12ª. Ber. 56ª. Keth. 62ª גני בטולא דא׳ sleeps in the shade of his palace (at home, in safety).—*Pl.* אַפַּדְנֵי. Kerith. 6ª (read אא׳ or with Rashi על א׳). Keth. 97ª.

אָפָה *to bake*, v. אפי.

אַפָּח, v. אַפָּא.

אפו Lev. R. s. 30, read אוֹפִי.

אפודרים, v. אַפִּידְרָא.

אַפּוֹבַלְסָמוֹן, אַפּוֹפַלְסָמוֹן m. (ὀποβάλσαμον) *juice of the balsam-tree, balsam.* Gen. R. s. 27 חיו מביאין א׳ (read ושפין) they would take balsam and smear it on the stones (of the houses of the wealthy); Y. Shebi. V, 55ᵈ bot. רושמין בא׳ marked out with balsam. Y. Hor. III, 47ᶜ באפי בלסמון (corr. acc.). Gen. R. s. 39, beg. אפופל׳, אפופילסימון (corr. acc.). V. אֲפַרְסָמוֹן.

אפוזיינו, v. next w.

אַפְזָרְיָנֵי, אַפּוּזְרִינֵי* m. pl. (ὀψιανός, sub λίθος, obsianus) *obsidian beads* [Rashi: *of gold*, thinking of פז]. Sabb. 57ᵇ Ms. M. אפוז׳ (ed. אפוזרינו, Ar. s. v. אָבַז׳ אב; Var. in Mss. אפד׳, אפיד׳, v. Rabb. D. S. a. l.), expl. טוטפת, of Mish., contrad. to תומרתא דקטרפתא balsam beads, v. חוּמַרְתָּא. V. אֲפַסְרִין.

אפודרים, v. אַפִּידְרָא.

אַפּוּחָא or **אַפּוּחְיָא** m. (נפח or פוח) *swelling*, whence *bulk, volume.* Pes. 50ᵇ נפיש אפותיירתו Ms. Oxf. (ed. אפחזיירתו, v. Rabb. D. S. a. l. note) their bulk is large.

אפומיין, read אוֹפְסִין, v. אֲפַסְרִין; cmp. אפוזרינו.

אפומיקון* Ex. R. s. 24, in a corrupt passage; cmp. אִירְפּוּס a. Num. R. s. 23, by combination of which the original version may be restored; perhaps; מה חצאן אין מתקיינין לח אֵירְפּוּסִין אלא רועה בכל יום כך ישראל לא התקינו לחם אַפּוֹתִירָקָאוֹת במדבר.

אפומות, אפומים, read מְפוּטָּם, v. פָּטַם.

אַפּוּטָנֵי, אַפְּטֵי, (אַפּוּטַנְיוֹת* f. pl. (putealia, or puteana) *enclosures surrounding a well, protected cisterns* (in Noah's ark). Pirké d'R. El. ch. 23, expl. ib. המכסים את אמות המים וכ׳ (not והמכנסים) which cover the wells and can be opened and closed. Targ. Y. Gen. VI, 14 אַפּוֹטַנְיוֹתָא (אַרְיָתָא ....?). Tosef. Erub. XI (VIII), 7 כלי אפוטני (ed. Zuck. אב׳ כלים, in oth. ed. omitted) tools for unlocking the puteal.

אַפּוֹטְרוֹפּוֹס, v. אֶפִּיטְרוֹ׳.

אפוטריקא* ed., אפוטרכא Ar., read פַּטְרִיאַרְכָא m. (πατριάρχης) *patriarch, religious chief of the Samaritans.* Gen. R. s. 94.

(אוֹפּוּכִי, אוּפְכִי) אַפּוּכִי f. (הפך, cmp. חליפין) *return, exchange, equivalent, settlement* (cmp. esp. Targ. Prov. XXIV, 29, a. P. Sm. s. v. הפך). Lev. R. s. 34, end א׳ דידה הן חיא (Yalk. Lev. 665 אִיפּוּכִין, pl.) where is the equivalent for the money spent? Ib. and of all those (praised for their deeds with *ashrê*) לא נטל א׳ אלא זה (Yal. l. c. אירפוכין) none received the promise of an equivalent except this (Ps. XLI, 2). Gen. R. s. 42 on the day of the destruction of Jerusalem נטלו ישראל אפכי Ar. (ed. אופכי) Israel received full payment for all their sins (ref. to Lam. IV, 22). Ib. א׳ גדולה ample, general settlement; Lam. R. l. c. א׳ שלימה settlement in full. [Tanḥ. Sh'moth 13, אפופסים, corr. acc.] Num. R. s. 13; Esth. R. introd. Ruth R. introd. אופכין (corr. acc.). [Lam. R. to III, 13 בני אפוכי Mus., *hostages*; v. אוֹפְרָא]—*Pl.* אַפּוֹכְיוֹת, אַפְּכִיוֹת. Y'lamd. Sh'lah, quot. in Ar.; Num. R. s. 17 a citizen was paying *annonae* וכיתב א׳ and writing agreements of converting (security for the case of forfeiture); v., however, אַנְפָּרוּת.

(אפוליא) אַפּוּלְיָא* pr. n. pl. *Apulia*, the country in the S. E. of Italy. Targ. Ezek. XXVII, 6 some ed., oth. ed. a. Ar. אִירַטַלְיָא (h. text כתיים).

אפוליון, Yalk. Ex. 365, read פָּאפִילְיוֹן.

אִיפּוֹלִין, אִירְפּוֹלִים, אַפּוֹלִים m. pl. (b. h. פּוֹל) *beans.* Tosef. Ter. X, 15 אירפלין, אירפולין ed. Zuck. (Var. אירפילים, אפולים). Ib. II, 4 אירפולין (Var. אופירלין). V. אָפוֹן.

אפולמוטוס, v. אֶפִּימֶלִיטֵיס.

אפומטא, v. אמפומטא.

אפומלימיס, read אֶפִּימֶלִיטֵיס.

אפומליא* Y. Ned. II, beg. 40ᵇ, read אִיפַּטַלְיָא, v. חֶמְטַלְיָא.

אָפוֹן m. *bean* (cmp. אפול s. v. אֲפוֹלִים). Y. Yoma IV, 43ᶜ bot. עד כא׳ only the size of a bean; v. חָאפוֹן. Y. Ab. Zar. III, 43ª bot. וכא׳ הירה had the shape of a bean. —*Pl.* אֲפוּנִין, אֲפוּנִים. Kel. III, 2 הגמלונין א׳ Ar., Ms. M. (ed. הגמלנים) large beans; v. גַּמְלוֹן. Sabb. XXI, 3 (143ª) שער של א׳ (Ms. L. עפ׳; ed. Sonc. פולין) the silique of the bean. Teb. Yom I, 5; a. fr.

אַפּוּנְדָּה f. (=פונדה q. v., funda) *money bag, purse*, suspended from the neck or from a belt. Y. Sabb. X, 12ᶜ. Sabb. X, 3 (92ᵃᵇ) Ar. (ed. פו׳); a. fr.—Trnsf. *womb.* Tanḥ. Thazr. 3 אפונדירה, ראפונדירה; ed. Bub. 5 פונדירה (corr. acc.); [Lev. R. s. 14 ארנקי].

אפונדיה, v. preced.

אפונס* Ḥull. 66[b] top; Ab. Zar. 39[a], a. corrupt. of פֵּלָמוּס(πήλαμυς) *pelamys*, a species of *thunny* or *scomber*; Tosef. Ḥull. III (IV), 27 פולמוס (read פל׳).

אפונראות, v. אַנְפּוֹרָא.

אַפּוֹסְטָמוֹס, אַפּוֹסְטוֹמוֹס* (Var. פוסטמוס, פס׳) pr. n. m. *Apostomos* (Postomos), one who is mentioned as having burned the Law [and put up an idol in the Temple]. Taan. IV, 6; Y. ib. 68[cd]; Yalk. II Kings 250. [Prob. an officer of king Antioch Epiphanes of Syria; perh. a popul. corrupt. of ἀπόστολος, cmp. II Macc. VI, 1.]

אפוספיס, v. אַפּוֹסְפִּסִין.

אַפּוֹפוֹדִין, אַ׳, (frequ. miscopied אפיפ׳, and with ר for ד) c. (ὑποπόδιον) *footstool to the throne or to a high chair of distinction.* Targ. Y. Ex. XXIV, 10 (corr. acc.).—Y. Ḥag. II, 77[c] bot. after building the throne, he makes אפו׳ שלו his foot-stool; Gen. R. s. 1; Lev. R. s. 36 (corr. acc.). Kel. XVI, 1 א׳ של בעלי חביות (in Talm. ed. בעל) the people's footstool of the household (a folding stool, cmp. אַסְלָא II). Ib. XXIV, 7 ג׳ פנקסין יש הא׳ וכ׳ (corr. acc.) there are three boards or tablets in use (v. פנקס), that which is used as a footsool is susceptible of uncleanness by being trod upon, that with a receptacle for wax (writing tablet) gets unclean by &c. [Gen. R. s. 17; Koh. R. to III, 19, v. אֲפִרְפִּרוֹן.]

אפופיירות, v. אפי׳.

אפופלסמון, v. אֲפוֹבַלְסָמוֹן.

אפופסים, read

אַפּוֹפְסִיס, אַפּוֹפְסִין f. (ἀπόφασις, ἀπόφανσις) *verdict, dispensation.* [Variously corrupted: אירפופסין, אירוסף, איפרפס &c.] Y'lamd. to Gen. III, 1 quot. in Ar. (ref. to Prov. XVIII, 7) the fools give out האפופסין שלהן their own verdict. Pesik. R. s. 44 אפוספיס, אירספוסין (corr. acc.). Ib. s. 46 (ed. Fr. p. 187[b]) ניתן פאופרי read נטל א׳ he received his verdict (of expulsion from Eden). Y. Sot. VII, 21[d] bot.; Y. R. Hash. I, 57[a] bot. איפ׳; a. fr. [Tanḥ. Sh'moth 13 שנטלו אפופסים, read אפוכי.]—Midr. Till to Ps. XVII; Yalk. Ps. 670 two curiosi (v. הנדיוסין) רצין באין באירפוס (read באפופסיס) run (come) each with a verdict; v. בָּאִין.—Lev. R. s. 21, beg. אפופסיות Ar., read with ed. אפופסיס.

אפורין Koh. R. to III, 19, v. אֲפִרְפִּרוֹן.

פּוֹקִי, אֲפוֹקִי m. pl. (נפק, פוק) *exit, end* (=h. מוצאי). Y. Pes. IV, 30[d] top בא׳ שובת׳ on Sabbath night. Pes. 105[b] א׳ יומא dismissal of the festive day with benediction; a. fr.—Y. Peah VII, 20[b], top אפיקי (corr. acc.) a. פוקי.—[לאפוקי, v. אַפֵּק.]

אַפּוֹקֵי m. pl. (Af. of נפק) *carrying out.* Targ. O. Lev. XXVI, 5 לא׳ בר זרעא until seed-time.

אפוקלוס, אפוקלוס, v. אַפִּיקוֹרִין.

אפוקסנין, read אִסְטַקְטוֹן.

אפורדכיס, v. אפרכס.

אפורטין Lev. R. s. 25, beg. מפני א׳, Yalk. Lev. 615 אפרטין, read מִפְּנֵי הַפִּירְטָן, v. פִּירְטָרִס.

אוֹפּוֹרְיָא, אֲפוֹרְיָא* f. (ὀπωραῖα, τὰ) *fruit.* Gen. R. s. 72 בשעת בְּפוֹרְיָא כל מיני א׳ Ar. (ed. אירפוריא, read אוֹ׳) in the season when all kinds of fruit ripen.

אַפּוֹתָא f. (=אַפָּא) 1) *nose.* Targ. Job XLI, 12 (9).—2) *front of the face, forehead.* Pes. 112[a] ידא אא׳ וכ׳ the hand on the forehead is one step to sleep. Ber. 44[a], v. דִּידְבָא.—Taan. 25[a] מאפותיה out of his forehead. Ib. אפותאי ed. (read אפ׳), v. אַסְקוּטְלָא I.—Ab. Zar. 26[a] אאפותיה Ar. (ed. אפותא, Ms. M. אפותידה, corr.) on its (the child's) forehead. Sabb. 80[b], v. אַנְהִיפָא.

אפותיק, v. חֻפְתִּק.

אַפּוֹתִיקִי f. (ἀποθήκη) *store-house, store.* Targ. Y. I, Gen. XXIV, 2. Ib. v. 10 שפר א׳ וכ׳ the best things of his store (Y. II דְּוַתִּיקִי . . ., Ar. only אַפּוּתָנָקִי, v. Gen. R. s. 59).—Y. Sabb. IV, beg. 6[d] bot., opp. to אצל בעה״ב in dwelling rooms, cmp. חֻפְתִּק.—*Pl.* h. אַפּוֹתִיקָאוֹת. Ex. R. s. 30 יש לך א׳ וכ׳ hast thou store-houses where to put them?—Ch. אַפּוֹתִיקֵי, אַפּוֹתִיקְיָא. Targ. Y. I Deut XXXII, 34; a. e.—Y. Ned. IX, 41[c] bot.

אַפּוֹתִיקִי f. (ὑποθήκη) 1) *pledge, mortgage*; an object made a security without being placed in the possession of the pledgee, opp. to מַשְׁכּוֹן.—B. Kam. 96[a] שוויידה נירחלידה א׳ וכ׳ he made it a mortgage by saying, 'You can pay yourself only out of this thing'. Ib. 11[b] עשה עבדו א׳ if he mortgaged his slave; a. fr.—2) *mortgage-document, deed.* Tosef. Shebi. VIII, 6 שטר שיש בו א׳ (ed. Zuck. חֻפּוֹתְקִי) a note (contract) containing a mortgage obligation. Ex. R. s. 31 כתוב לי א׳ על וכ׳ give me a mortgage on thy field.—*Pl.* אַפּוֹתִיקָאוֹת. B. Mets. 19[a] דייתיקאות א׳ וכ׳ (Ms. M. הפותיקי, v. Rabb. D. S. a. l. note) wills, mortgage deeds &c. Tosef. Sabb. VIII (IX), 13 שטרי דיותיקי וא׳ ed. Zuck. (ed. הפות׳, read וחפ׳).

אָפֵּז (=b. h. פָּזַז) *to dance, leap, sport.* Gen. R. s. 68 (emphasizing *bo*, Gen. XXVIII, 12 as referring to Jacob) אֲפֵזִים בו וכ׳ sporting with him.

אַפְּזִירְנֵי, v. אֲפוּזְרִינֵי.

אַפְּחָא* f., const. אַפְּחַת (נפח), with רוּחָא *grief, cause of grief.* Targ. Y. II Gen. XXVI, 35 ed. (Ar. רַפְחַן).

אַפְחָזָא m. (פחז) *levity, wantonness.* Snh. 57[a] אפחוידהו דקא מגלי Ar. (ed. אורחיידהו; Var. lect. v. Rabb. D. S. a. l. note 7) the Bible text describes their wantonness, lewdness.—Pes. 50[b], v. אַפּוּחָא.

אֲפָטָא, v. אֵיפְטָא.

אפטוניות* Koh. R. to I, 8 עבד בן א׳, prob. to be read אֲפְסוֹנִיוּתָא f. (denom. of אֲפְסוֹנִין) *catering, cooking*

(for the Jew-Christians living in community of goods). [The entire passage seems to be corrupt or defective. V. Zunz Gott. Vortr. p. 275.]

אפוטריקא, v. אפטוריקא.

אַפְטוֹרִיקִי pr. n. m. *Aftoriki.* B. Mets. 5ª אבוה דר׳ א׳; Ḥull. 64ᵇ . . . דוסתאי (Dostai) the father of R. A. (Y. Yoma IV, 41ᵈ top פטרוקי אחוה וכ׳ Patruki, brother of R. Darosa).

אֶפְטִים, אֶפְטֵט m. (=פִּיטְפּוּט; v. בטט) *puppets of clay, a set of clay (or metal) pins to put pots on for cooking, pot-stand.* Tosef. Kel. B. Mets. I, 12 א׳ שיש בו אפטי וכ׳ a pot-stand containing metal. Tosef. Nidd. VII, 3 (corr. acc.).

אפטי Yalk. Deut. 810, read אִרְפַּטְיָא.—Tosef. Nidd. VII, 3; v. preced.

אַפַּטְיָא, v. אִרְפֵּי.

אַפַּטְנִיוֹת, v. אַפּוֹט׳.

אַפְטָרָה f. (פטר, Nif. נִפְטַר *to part;* v. הַפְטָרָה) 1) *farewell-address, homiletic observations made on parting with the host that entertained scholars, toast* (in praise of hospitality, charity, support of students &c.). Gen. R. s. 60 R. Y. עבד לה א׳ used the (preceding) text for a toast; a. fr.—2) v. אַפְטַרְתָּא.

אפמרופולין Yalk. Gen. 9; אפטרפא, אפטרפוס, אפטרפין, v. אֶפִּיטְרוֹפּוֹס a. follow.

אַפְטַרְתָּא f. (v. אַפְטָרָה) prop. *conclusion*, esp. *Aftarah*, or *Haftarah*, i. e. the prophetic lesson read in Synagogue after the reading from the Pentateuch. Pes. 117ᵇ דא׳ (the benediction) belonging to the Aft.—*Gitt. 60ª ספר א׳ (or pl. אַפְטַרְתָּא) prob. *a book containing homiletic notes* for toasts &c., v. אַפְטָרָה. [V. Rapap. Er. Mill. p. 167.]—Cmp. הַפְטָרָה.

א׳ בלסמון, אפי Y. Hor. III, 47ᶜ bot., v. אֲפוֹבַלְסָמוֹן.

אָפָה, אפי (b. h.; √אפם, v. אפם) [*to heat, darken*, cmp. חמץ] *to bake.* Keth. V, 5 ואופָה and must bake. Pes. 116ª. Y. Ab. Zar. V, 45ª bot. א׳ ג׳ תנורים baked three ovenfulls of bread; a. fr.—Part. pass. אָפוּי baked, (as a noun) *pastry.* Pesik. R. s. 16 א׳ אחד וכ׳ (some ed. עפוי; Pesik. Eth Korb. p. 58ᵇ, Yalk. Num. 777 שבוי corr. acc.) I charged thee with the furnishing of one kind of pastry (*to supply the governor's household*).—*Pl.* אֲפוּיִים. Mekh. Bs'hall. Vay. 4.—Fem. אֲפוּיָה. Gen. R. s. 67 (play on *epho*, Gen. XXVII, 37) פתך א׳ thy bread is baked, thou shalt have to eat without labor. Ib. פורניתא א׳ (read פורניתך), v. פּוֹרָנִי a. פּוֹרָנִית.

Nif. נֶאֱפָה *to be baked.* Cant. R. to IV, 11 (play on *epho*, v. supra) מי נ׳ בתנור זה who is to be baked in this oven (hell)?—Men. XI, 1; a. e.

Hithpa. הִתְאַפֶּה same. Mekh. l. c. הרי מתאפה became baked of itself. Sifré Num. 89 המתאפים בתנור things baked in the oven.

אֲפָה (אֲפָת) אֲפָא, אֲפֵי ch. same. Targ. Gen. XIX, 3; a. fr.—Men. 94ª כיון דא׳ לה after he baked it. Sabb. 63ᵇ למיפָא to bake.—אֲפָנָא, אֲפִידָתָא *baking women, bakers.* Targ. I Sam. VIII, 13.—Ber. 58ᵇ שתין א׳ sixty bakers.—Ib. ואפיין and they used to bake. Y. Bets. IV, 62ᶜ bot. אתת מופה (read מֵיפָה) she came in order to bake; a. fr.

Ithpe. אִתְאֲפֵי *to be baked.* Targ. Lev. VI, 10; a. e.

אַפַּיָּא, v. אַפָּא.

אִפְּיָאן, v. אַפְּיָרָן.

אַפִּידְרָא* m. (פדר) *stable-floor*, or *cement formed on the stable-floor by moistening and stamping the dung.* Nidd. 28ª he burned the corpse ע״ג פידרא בא׳ Ar. (ed. ע״ג אפודדים) over the dung on the cemented stable-floor. [Oth. opin. *marble-plate*, meaning *a hard cemented substance*, cmp. כלי גֶּלֶל.]

אֲפִיּוֹטוֹת* m. pl. (פוט) prop. *able to talk* (sensibly), hence *children* of about six or seven years. Y. Gitt. V, 47ᵇ bot. א׳ פרייא *ifyototh* (Mish. ib. 8 referred to reads פְּעוּטוֹת q. v.) means *little ones* (v. פרא). Y. Maas. Sh. IV, 55ª פתר לה . . . . . א׳ וכ׳ expounds the subject by analogy with the law concerning minors, for we read in the Mishnah &c., v. supra.

אפימריסות, read אֲפִיטְרוֹפְסוּת.

אֶפִּיטְרוֹפָּא 1) m. (ch. form=next w.) 1) *guardian, administrator; procurator* (of a Roman district). B. Mets. 39ª א׳ לדיקנני וכ׳ we appoint no guardian for the bearded (adults). Y. ib. III, beg. 9ª לעשות בה א׳ to appoint another person as an administrator of the hired or loaned object. Lam. R. to V, 12 א׳ עליל לקרתא a governor (proconsul) entered a town.—*Pl.* אֲפִיטְרוֹפָּיָא. Pesik. Asser p. 95ᵇ אילין א׳ וכ׳ those Roman proconsuls that go out visiting the country places (cmp. Ex. R. s. 31, end).—2) fem. *administratrix;* v. אֶפִּיטְרוֹפְיָא.

אֶפִּיטְרוֹפּוֹס (אַפְּטֵ׳, אַפּוֹ׳, אַפֵּי׳) 1) m. (ἐπίτροπος) same. Targ. Y. Gen. XXXIX, 4; a. e.—B. Mets. 39ª מעמידין א׳ the court appoints an administrator. Y. Ter. I, 40ᵇ bot. א׳ לעולם a permanent administrator (guardian), א׳ לשעה a temporary administrator (substitute). Ex. R. s. 46 מתגדלת אצל א׳ reared in the house of a guardian; a. fr.—Sabb. 121ª א׳ של מלך royal administrator (of the fiscus).—Trnsf. Keth. 13ᵇ, a. e. אין א׳ לעריות there is no guardian (no means of guarding) against inchastity; Y. ib. I, 25ᵈ top א׳ על עריות.—*Pl.* אֶפִּיטְרוֹפְסִים, אֶפִּיטְרוֹפְסִין, אַפְּטְרְפִין אֶפִּיטְרוֹפִין. Targ. Y. Gen. XLI, 34. Pes. VIII, 1. Esth. R. to I, 2; a. fr.—Tosef. Ter. V, 7 תרומת א׳ T'rumah set apart by administrators in behalf of minors. Y. ib. l. c.—Gen. R. s. 6; Yalk. Gen. 9 אפיטרופולין (corr. acc.); a. fr. [Yalk. Ps. 771 אפיקורוס twice, read our w.]—2) fem. v. next w.

אֶפִּיטְרוֹפָּא, אֶפִּיטְרוֹפְיָא (אַפּוֹ׳) f. *administratrix, guardian.* Keth. IX, 6 (86ᵇ) (Mish. ed. פא . . ., Talm. ed. פיא . . .). B. Bath. 144ª פא . . . . Y. Keth. IX, 33ª top אפיטרופא, אפטרפא a. אפטרפוס. Tosef. ib. IX, 3.

אֲפִיטְרוֹפְסוּת f. (denom. of אפיטרופוס) *guardianship, administration.* Tosef. B. Bath II, 5 (אפיטרוסות ed. Zuck., corr. acc.); Tosef. Keth. IX, 3 יוצא מאפיטרופסותו when he has ceased to be an administrator.

אֲפִיָּה I f. (אפי) *baking.* Y. Sabb. VII, 10[b] bot. א׳ תולדת לבישול baking is a labor forbidden on the Sabbath as a species of cooking; v. אב II. Men. 94[a]; a. fr.—*Pl.* אֲפִיּוֹת. Y. Pes. III, 30[b] top כדי שתי א׳ twice the time required for baking. [Y. Ned. VII, 40[b] bot. הנודר מן האֲ׳, read חֲפִירָה as Tosef. Ned. IV, 3.]

אֲפִיטְרוֹס m. (ἱππίατρος) *veterinary surgeon.* Num. R. s. 9.

אַפְיָן, אַפְיָאן (עַפְיָן, עַפְיָאן) m. (אפי) *bake-fish* (cmp. סוּלְתָנוֹת), a small fish believed to grow scales when reaching a certain age. Ḥull. 66[a] bot. Ar. אפיין (ed. עפיאן); Ab. Zar. 39[a] עפיין ed. (Ms. M. עפאן, read עפיין, עפיאן); Tosef. Ḥull. III (IV), 27 אנפיא ed. Zuck. (Var. נפיא).

אַפֵּיךְ, v. אֲפַךְ.

אָפִיל m. (b. h.; אפל) *slow to ripen, late in the season.* M. Kat. 6[a] א׳ late produces, opp. בַּכִּיר. Gen. R. s. 61, beg. זרע בא׳ sow at the advanced season. Fem. אֲפִילָה *advanced autumn, rainy season.* Y. Taan. I, 64[a] bot.—*Pl.* אֲפִילוֹת. Y. R. Hash. III, beg. 47[b] *sheeps which conceive late in the season.*—קרן אפיל, v. אֲפֵל II.

אַפְלָא, אֲפִילָא ch. same. M. Kat. 6[b] אפלא וקא משוי לה וכ׳ Ms. M. (ed. א׳ קא, diff. vers. in Rashi) it is a slowly growing garden and by watering he makes it fast growing.—*Pl.* m. אַפְלֵי, אֲפִילֵי. Targ. Koh. XI, 2 *late seeds.* Taan. 3[b] אפילי late clouds (after the rain), v. חָרְפָּא. Nidd. 65[b] חרפי ואפלי earlier and later crops (in two succeeding years, so that the interval of time varies). *Pl.* f. אַפֵּילָתָא, אַפְלָתָא. Targ. O. Ex. IX, 32. R. Hash. 8[a] late *conceiving*, sluggish sheep, opp. חָרְפִּירְתָא.

אַפֵּילָה, v. אָפִיל.

אַפֵּילָה adj., v. אָפֵל.

אֲפֵילָה f. (b. h. אֲפֵלָה) *darkness.* Gen. R. s. 89 beg. (mental darkness; trials &c.); v. אוֹפֶל.

אַפִּילּוּ (abbrev. אפי׳) (=אַף אִילּוּ) *even if, although, even.* Targ. Ps. XIV, 3 (h. text גַּם); a. e.—R. Hash. 25[a] (reading אתם Lev. XXIII, 2; 4; 37 as if אַתֶּם) 'which *ye* will proclaim', אתם אפי׳ וכ׳ *ye* even if erring in the appointment of the festive calendar &c., i. e. the appointment of the Supreme Court is definite and binding. Ber. 9[a], a. fr. א׳ לרבנן even if following the opinion of &c.; a. v. fr. [Cant. R. end א׳ להחריבו, v. next w.]

אַפִּילוֹן, אַפִּילוֹן I m. (ἀπειλῶν, ἀπειλέων, part. pres. of ἀπειλέω, prob. borrowed fr. Aquila to Ps. CIV, 32) *threatening.* Y. Ber. IX, 13[c] bot. הוא א׳ לעולמו להחריבו He looks upon his world threatening to destroy it. Cant. R. end, that time חושב הקב״ה אפילו להחריבו וכ׳ (read אפילון לעולמו להח׳) the Lord plans threatening &c. Y'lamd. beg. (quot. in Ar. with ref. to Ps. l. c.) מסתכל אפילון של עולם (read על עולמו) He looks threatening upon His world; cmp. Midr. Till. to Ps. XVIII, 8; Yalk. II Sam. 158.

אַפִּילוֹן, אַפְּלוֹן II m. (πυλών, πυλεών) *gate-way.* Ber. 16[b] נכנס לאפילון Ar. (ed. אנפילון, Ms. F. לבית המרחץ, read לבית החצר, Treat. S'maḥ. I, 10 לחצר).

***אַפִּילוֹן** III m. (pilleum, πιλίον) *felt-cap, hat* &c. Kel. XXIX, 1 א׳ של ראש some ed. (others פִּילְיוֹן).—[Sabb. 120[a] פילון Ms., ed. אפילות, read אַפְּלָיוֹן, q. v.]

אֲפִילוּת, v. preced.

אֲפִימְיוּת, Pirke d'R. El. ch. X, read אוֹפְסָרִינִיוּת; v. אמפומיות.

אֲפִימֶלִיטוּס m. (ἐπιμελήτης) *manager, commissioner.* Tosef. B. Bath. X, 5 אפומ׳ ed. Zuck. (ed. אפולמוטס, corr. acc.). B. Bath. 144[b] פולמוסטוס ed. (Ms. פומליטוס, oth. var. v. Rabb. D. S. a. l. note 2; corr. acc.). Men. 85[b] פולמוסטוס ed. (Ar. פלמיטוס); corr. acc.

***סָר אַ׳, אֲפִיס** pr. n. m. (*Sarapis*, Σάραπις) *Serapis,* the Nile-god. Ab. Zar. 43[a] the figure of מיניקה וסר א׳ ed. (Ms. סַרְפִּיס; v. Rabb. D. S. a. l.) a nursing woman (Isis) and of Serapis. [Cmp. Sachs Beitr. II, 99 and illustr. in Sm. Ant. s. v. Coma.] [Tosef. Par. V (IV), 2 האפרס ed., read with ed. Zuck. חפאים, v. חַפַּאי.]

אֲפִיסְטוֹלִי m. pl. (ἐπιστολαί) *message, injunction, last will.* Gen. R. s. 74 end, ed.; v. אִסְטְלִי II. Y'lamd. to Deut. II, 2 (quot. in Ar. ed. pr.; oth. ed. פיסטולי).

***אֲפִיסְטִילִיּוֹת** f. pl. (ἐπιστύλιον) *architraves,* lower members of an entablature. Y. Succ. I, 52[a] bot. Mus.; cmp. פִּיסְטְלִיּוֹת.

אֲפִיסָנִיּוֹת, v. אֲפַסְנָיָא.

אֲפִיסְתִיקְתִית, אֲפִיסְתָקִיתִית, v. אפסתקי.

אֲפִיפּוֹרִין, אֲפִיפּוֹדִין, corruptions of אֲפוֹפוֹרִין, אֲפוֹפְסִין or of next w.

***אֲפִיפְּיוֹן** m. (ἐφίππιον, ephippium) *saddle cloth,* a figurative expression for the protuberances of the human buttock; v. אַתָּן I. Koh. R. to III, 19 (ref. to 'the advantage of man over beast' Koh. l. c.) ואפופרין כפוי עליו וכ׳ (corr. acc.) and an ephippium is pressed over it (the lock of the buttock) in order that he may not look as hideous as a beast; Gen. R. s. 17 אפיפורין (and otherwise, to be corrected after Koh. R. l. c.); Yalk. Koh. 969 אפיפורי פרוסה על רגליו (corr. acc.).

***אֲפִיפְּיוֹרָא** m. (על פיפיורא, v. פִּיפְיוֹרָא a. next w.) *litter-carrier, chief lecticarius.* Ab. Zar. 11[a] (v. פיפיורא for correct versions).

פִּיפָּרוֹת, אַפִּיפָּרוֹת, אֲפִיפְיוֹרוֹת f. pl. (פִּרְפֵּרוּת, רִית—f. sing.) (√פר, cmp. b. h. בקע=פרפר *to split;* cmp. פְּרִיפָּרָה, a. פְּרִיפְּרִיּוֹת, פְּרִיפָּרָאוֹת) *split pieces of wood, laths,* slabs used for *espaliers,* also *as frames for decorative*

hangings. Y. Sot. IX, end, 24c; Tosef. ib. XV, 9 אבל עושה דוא אפיפוס וכ׳ but one may make lath frames and hang thereon whatever decorations he may desire. [Bab. ib. 49b פַּפְּרָרִית; Rashi פְּרִיפָרִית sing.] Kil. VI, 3 על מקצת א׳ on a portion of the espaliers. Ib. VII, 3 מותר א׳ the balance of the espaliers (on which no vine is trained). Kel. XVII, 3 אפי׳ וכ׳ (Ar. פי׳; Mish. אפו׳) frames for hangings to which reeds were fastened from the bottom upward (crosswise) for support. Tosef. Kel. B. Mets. VI, 6 (a. freq. in comment.) פְּרִיפָיָארוּת שאינה וכ׳. Ib. פְּרִיפָיָארוּת a frame (baldachin) which cannot be taken up by its handles and carried through the door (outside).—Ch. פִּיפּוּרָא, פְּרִיפּוּרָא. V. also a. פּוּרְיָא. אַפְּרִיוֹן. [ר softened into י, cmp. חצוצרה.]

אפיפסדוס* or **אפיפסרוס** Y. Ter. VIII, 46b לא מטון א׳ וכ׳, prob. to be read לא מטון לפלמירא וכ׳ they (the would-be captors of R. Isi) had not arrived at Palmyra before all of them (the royal court &c.) were gone (carried into captivity). V. זנבריא.

אפיצטלין, v. אִיפַּסְטָלִין.

אָפִיק (b. h.; אפק, √פק, v. פוק, פקק, נפק, פנק; a) *to break through, go forth;* b) *to be a free man, ruler*) 1) *spring, rivulet* (ch. פצירא).—*Pl.* אֲפִיקִים. Ab. Zar. 54b bot.—2) *ruler. Pl.* as above. Cant. R. to V, 12 (allud. to *ăfiké mayim*, Cant. ib.) שהם א׳ על וכ׳ they (the scholars) are appointed officers over the waters of the Law.

אַפִּיקְדוֹנָא*=אַפִּיקְרוֹנָא. Y. Shebu. VII, 37d מריה דא׳ (Y. B. Kam. VI, end, 5c דפ׳).

אַפִּיקוֹלוֹס (?) pr. n. m. *Aphikolos.* Tosef. Hull. VIII, 3; cmp. אבקולס. V. אַפִּיקוֹרִין.

אֲפִיקוֹמִין, אֲפִיקוֹמוֹן, v. next w.

אֲפִיקוֹמָן* m. (ἐπὶ κῶμον=comessatum ire; cmp. Sm. Ant. s. v. *Comissatio;* Plut. II, 726 Fragm. ed. Wytt.) *'to the after-meal entertainment!'*=our, *'Remove the cloth'*. Pes. X, 8 אין מפטירין אחר הפסח א׳ after the Paschal meal one must not wind up by saying, 'Now to the after-meal entertainment'; (cmp. אֲפִטָרָה). Y. ib. 37d top אֲפִיקוֹמוֹן שלא ירחא וכ׳ in order that one should not break loose from his company and join another.—אֲפִיקוֹמִין m. pl. (ἐπίκωμοι) *things belonging to the after-meal, dessert.* Ib. bot. מאי א׳ what are *epicomoi? Fruits, sweet-meats* &c., v. זֵמֶר II. Tosef. ib. 11 אין מפטירין . . . אפיקימון וכ׳ ed. Zuck. (read קומון..) we must not offer *epikomoi*, as nuts, dates &c. [Pes. 119b מאי טעמא אמר רב שלא וכ׳ מאי א׳ אמר שמואל seems to be a corrupt text; prob. to be read: מאי טעמא אמר רב שלא וכ׳ מאי א׳ אמר שמואל א׳ אמר רב שלא וכ׳ כגון וכ׳; cmp. Y. l. c. top מאי א׳ . . . א׳ שלא וכ׳; bot. . . . שמואל אמוי וכ׳.]

אַפִּיקוֹרָא m. (פקר, v. next w.) *an irreverent person, scorner. Pl.* אַפִּיקוֹרֵי. Ned. 23a דשכיחי א׳ וכ׳ for it occurs frequently that disrespectful persons attack the scholars.

אַפִּיקוֹרוֹס m. (פקרס, enlarg. of פקר, cmp. פדכס &c.; cmp. אפקרסוך) *one irreverent of authority* or *religion, sceptic, heretic.* [The peculiar form and also the meaning assigned to our w. found a ready support in its phonetic coincidence with *Epicurus*, the philosopher; cmp. N. T. Acta XVII, 18. The derivatives of our w. and those of the plain root פקר interchange frequently.] Snh. X (XI), 1, the following have no share in the world to come . . . ואי׳ and the Ep.; Y. ib. XI, 27d bot. כהן דאמר אהן ספרא וכ׳ as the one who (speaking of the Law) says (sneeringly) 'That book', or 'Those Rabbis'. Bab. ib. 99b (similar definition). Ab. II, 14 ודע מה שתשיב לאי׳ that you may know what to reply to the sceptic; cmp. Snh. 38b; a. fr.—*Pl.* אֲפִיקוֹרוֹי, אֲפִיקוֹרְסִין, סרם . . . . R. Hash. 17a Yalk. Num. 764. Ḥag. 5b מאי תירהוי עלן מאי׳ how shall we henceforth cope with the heretics?, i. e. opponents of tradition (Jew-Christians; cmp. מִין a. Snh. 38b).—Cmp. אֲפִקְרוּתָא.—Denom. אַפִּיקוֹרוֹסִית, v. אַפִּיקוֹרְסוּת.

אֲפִיקוֹרָן, אַפִּיקוֹרִין*, only in בא׳ as adv. (v. preced. ws.) *without restraint.* Ḥull. 104b עוף וגבינה נאכלין בא׳ (Ar. רין . . ., ed. רן . . ., some ed. אפיק׳, without prefix ב) poultry and cheese may be eaten without restraint, expl. ibid. בלא נטיל׳ וכ׳ without intermission by washing hands &c. *[A marginal note referring to the opinion of אפיקולוס, Tosef. Ḥull. VIII, 3, has been mistaken for a var. lect. of our w., as אפקולים, אפוקלוס, אפיקולוס, אפקולים, and another glossator, prob. thinking of *facialis*, φαxίολης, added פי׳ מטלית— all of which was interpolated in Alfasi a. l., a. in Ar. s. v. אפיקורין.]

אֲפִיקוֹרְסוּת f. (denom. of אפיקורוס) *licentiousness, scepticism.* Kidd. 66b נזרקה בו א׳ (some ed. רוסית . . . . .) scepticism (Sadduceism) came over him.

אַפִּיקְטַפִּיזִין, אַפִּיקְטוֹרִיזִין (corr. אפו׳) f. (ἀποκοτταβίζειν) orig. *playing at cottabus*, or *squirting wine into a bowl;* trnsf. (S.) *the gourmand's practice of taking an emetic before meal; to vomit.* Sabb. 12a; 123ab. Ib. XXII, 6. Tosef. ib. XVI (XVII), 22, Var. ed. Zuck. אפקטוריזין. Succ. 40b; B. Kam. 102a; Sifra B'har ch. I, end אפיקטפדזים (corr. acc.). [A noun ἀποκοττάβισις to which our w. would correspond, is not in the vocabulary,]

פִּיקִילְטִין, אַפִּיקִילְטִין, אַפִּיקִילְטָא m. pl. (ἐμποκιλτά, ποικιλτὰ, τὰ) *embroidered garments* (quoted as Aquila's translation of רקמה Ez. XVI, 10; LXX ποικίλα). Pesik. B'shall. p. 84b. Cant. R. to IV, 11; 12 אפליקטא, אירפליקתא (corr. acc.). Lam. R. beg. תרגם אונקי׳ אפלקטורין פליקטא (read עקילס, and corr. acc. by striking out one of the two words as var. lect. that came into the text; cmp. Pesik. l. c. note).

אַפִּיקְרוֹס, אֲפִיקֶרֶס, pr. n. pl. *Epicœrus*, a town East of the Jordan (Ptol. V, 16, 9), in Targ. corresp. to h. מַעְכָה. Targ. Deut. III, 14, O. אפקי׳; Y. II קריית אפיק׳ (Y. I corrupt קורוי ואנטיקירוס). Targ. Josh. XII, 5; XIII, 11; 13.

אפיקלין, v. אוֹפִיקְנִלִין.

אַפִּיקְרוּתָא, v. אַפְּקָרוּתָא.

אפיקריתין, אפיקריסין, v. אַפְּקָרְסִין.

אֲפִיקָרֶס, v. אֲפִיקֵירוֹס.

אַפִּיקַרְסוּת, v. אַפְּקַרְסוּת.

אֲפִיקָרְסִי, v. אַפְּקָרְסִי.—אַפִּיקַרְסִין, v. אַפְּקָר׳.

אפירטין, v. אפורטן.

אַפִּירְיוֹן, v. אַפְּרִיוֹן.

אפירסמן Y. Shek. V, 49ᶜ bot., read אַפְּרְסְמוֹן.

אפיסקיתה, אפיסקיתי, v. אפסתקי.

אָפַךְ (b. h. חָפַךְ q. v.) *to turn, change, reverse, overthrow.* Kil. II, 3 say not I will plant ואח״כ אוֹפְכָהּ and then turn the soil over (destroy the previous seed) אלא אוֹפְכָהּ Ar. (ed. חוֹפְכָהּ) but one must first uproot &c. (cmp. אוכל fr. אָכַל). Ter. IX, 1; Tosef. Kil. I, 16 יוֹפְכָהּ he shall &c. Ib. end לייפך ed. Zuck. (Var. לוֹפְכָהּ) to uproot.

אֲפַךְ, Af. אַפִּיךְ, Pa. אִפֵּךְ ch. 1) *to turn* (act. a. neut.) also *to turn around, to flee; to make turn around, to beat.* Targ. Ps. LXXVIII, 9. Targ. I Chron. VIII, 13; a. fr.—Y. Kil. IX, 32ᶜ top אפיך אפיך turn around, turn around. Men. 25ᵇ, a. fr. אירפוך reverse it, or, I reverse it. Ib. ומי מציית אפכת לה how can you reverse it? Gitt. 69ᵇ ונפכיה let him reverse it; a. fr.—(With שבועה) *to reverse the oath, shift the oath over to the opponent.* Shebu. 41ᵃ in a case where the Biblical law prescribes an oath לא מַפְכִינָן we allow it not to be shifted over to the claimant; a. fr. —Sabb. 31ᵃ אפיך ליה he reversed it, i. e. recited the alphabet to him in inverted order. Yeb. 63ᵃ א׳ לה he said to her just the reverse. Gitt. 67ᵇ מִיפַּךְ אפכי they will do the reverse; a. fr.—2) *to overturn, destroy.* Taan. 25ᵃ דאפכיה לעלמא מיישא (Ms. M. דאחרב) that I should destroy the world.—3) (cmp. אִיכְּפַת) *to have to do with, care for, mind.* Y. Bets. I, 60ᵃ bot.; Y. Shebi. IX, 38ᶜ top; Y. Erub. III, 21ᵇ bot. (read:) מה אפך לן פתילה גבי וכ׳ what does the law about wicks concern us when speaking of the egg, i. e. what relation is there between the two? Y. Ter. VIII, 46ᵃ top מה אפך לן מְצוֹת וכ׳ what relation is there between religious laws and sanitary precautions concerning snake-bitten fruit? Ib. מה אפכיי וכ׳ (corr. acc.).—4) *to move about, travel, traffic.* Ab. Zar. 31ᵇ כ״ע אפכי all the people are about, on the road.—5) *to pay in return, to retaliate*, v. הֲפַךְ a. אַפּוּכֵי.

Ithpe. אִיתְּפַךְ, אִתְפַּךְ *to change off.* Bets. 10ᵇ ארתפוכי אתפך (old ed. correctly אִתְּפוּךְ, mod. ed. אִתְּהְפוּךְ, Ms. M. והפוכי) they changed places. Deriv. אִיפְּכָא, אַפּוּכֵי.

אפכן, אפכיי, v. preced.

אַפְכִיוּת, v. אַפּוּכֵי.

אָפַל, only in Hif. הֶאֱפִיל (denom. of אֹפֶל q. v.) *to make dark, obscure.* Sabb. 86ᵃ bot. מַאֲפִיל בטלית׳ he makes dark by spreading his cloak (cover) over himself. Y. B. Bath. III, 13ᶜ top עומד ומא׳ the tree stands there and takes the light away.—2) *to be late in ripening, giving birth*, &c.; *to have late crops.* Y. Shebi. V, beg. 35ᵈ שנים מַאֲפִילוֹת years slow in ripening, when the crop is delayed. Gen. R. s. 99 שהיא מַאֲפֶלֶת which has late crops.

אֲפַל ch. same. *Pa.* אַפֵּיל as foreg. Hif. 1). B. Bath. 7ᵃ קא מאפלת עלי thou makest my building dark, obstructest my light.

אֲפֵל I m. (√אפל, v. אפף; cmp. חבל, אבל) [thick vapory,] 1) *dark.* Sabb. 86ᵃ, a. fr. בית א׳ a dark (windowless) house.—אֲפֵילָה f. *dark place.* Y. Naz. IX, 57ᵈ top; Pes. 81ᵇ בא׳, במים in water or in a dark place (cave).—*Pl.* fem. אֲפֵילוֹת. Lev. R. s. 9 מבואות א׳ dark alleys; a. fr.—2) *heavy, sluggish, slow, late.* Denom. האפיל, v. אָפַל.

אָפֵל II (אֲפִיל) **קרן א׳**, pr. n. pl. *Keren Afel* (Dark-Horn), name of a height. Taan. 22ᵇ עד שישב וכ׳ Ms. M. (ed. שיעמוד) until one sits on *Ker. Afel* and can bathe his feet in water. Ib. חזירא לי קרן א׳ .... ed. (Ms. החזירא דוכתא) I have seen (that place) K. A.

אַפְלָא, v. אֲפֵילָא.

אפלון, v. אַפִּלְיוֹן.

אַפְלָטוֹר Syr.=אִמְפֶּרָטוֹר q. v.

פַּלְיוֹן, פַּלְיוֹם, אַפְלְיוֹן m. (pallium, παλλίον) *pallium, a sheet worn as a cloak and used for bed-cover.* Sabb. 120ᵃ Ar. a. Rashi (ed. אפרליות, Ms. M. פילין, corr. acc.). Y. ib. XVI, 15ᵈ top פרליון (corr. acc.). Nidd. VIII, 1 וכן בפליום Mish. (Bab. ed. פוליוס, corr. acc., Var. פלין). Treat. S'mahoth XII מאפלוני, read בְּאַפְלָרוֹנִי.

אפליקתא, אפלוקטא, v. אַפִּילְקִיטָא.

אַפְלְסְמוֹן, v. אַפַּרְסְמוֹן.

אַפְמְיָא pr. n. pl. 1) (=פַּמְיָיס q. v.) *Paneas* in Northern Galilee (Cæsarea). Y. Kil. IX, 32ᶜ bot. ימא דא׳ the lake of P.—Y. Ḥall. IV, end, 60ᵇ (?).—2) *Apamœa* in Babylon; v. אַסְפַּמְיָא 2).

אַפַּנְטוֹרִין=פַּנְתִּירִין.

אַפַּנְטֵי f. (ἀπαντή=ἀπάντησις) *encountering.*—לא׳ (=εἰς ἀπαντήν, h. לקראת) *to meet, to receive.* Tanḥ. Emor 22 לא׳ של מלך to salute the king. Pesik. R. Ten Command. 1 לא׳ של מלך וכ׳ (some ed. לאנפטי, corr. acc.) to salute his father the king. Cant. R. to I, 12 לאפנתי (corr. acc.). Y. Ab. Zar. II, 41ᵇ bot. לפגטי; Midr. Sam. ch. VII לאפרכי דידיה (corr. acc., or Var. לאפי). [Yalk. Esth. 1058 לאנפטי some ed., read: אַנְבָּטֵי.]

***אַפַּנְטִיסוֹן** (ἀπάντησον) *go to meet* (to join battle). Pesik. R. s. 31 translating *kadd'ma panav* (Ps. XVII, 13). [Correct: אין לנו זוג להזדווג לה אלא אתה קומה ד׳ קדמיה פניו א׳ לה; v. Midr. Till. to Ps. l. c.]

פַּנְקְרִיסִין, אַפַּנְקְרִיסִין m. pl. (transposition of קַפְּרִיסִין, with נ inserted) *caper-fruit.* Y. Sabb. III, 5ᵈ top א׳ Ar. (ed. פ׳). Ib. I, 3ᶜ bot. פנקריסים (read ין . . .); Y. Ab. Zar. II, 41ᵈ פ׳. [In parallel places קַפְּרִיסִין q. v.]

פַּנְתָּא, אַפַּנְתָּא f. (פנה, v. פנים; cmp. אַפּוּתָא fr. אַף) *upper, (front)*, a kind of *legging* connected with a shoe

or sole over which straps are drawn for fastening; corresp. to h. מַנְעָל. Taan. 12[b] מסרימי א׳ (Ms. M. פַּנְתָּאֵי pl.) having put on *appantas* (on a public fast-day). Yeb. 102[a] חוה לירח א׳ מֵעַל וכ׳ (ed. פ׳; v. Ar. ed. Koh. s. v.) the panta is one 'from on' (referring to Deut. XXV, 9 'and she shall strip his shoe from on his foot'), and the thong a 'from on' of a 'from on', i. e. panta and thong are two coverings. Ber. 43[b] ולא אמרו אלא בא׳ (ed. בפ׳) this applies only to the panta (upper).

אפנתי, v. אַפַּנְטֵי.

אֶפֶס m. (b. h., v. next w.) [*extremity,*] *ankle.*—Dual אַפְסַיִם. Yoma 77[b]. Cmp. אוּפְסַיִם.

אָפֵס (אֶפֶס) (b. h., √פס, v. פסס to cut off) 1) *to be gone.*—[As a noun: *there is an end of . . .*] B. Bath. 111[a] זכריה (דברי) אפס (v. Rabb. D. S. a. l.) (the words of) Zachariah (to whom you refer as an authority) are (is) gone, i. e. they are no authority.—2) homiletically used as though a Greek word (ἄφες) *let go, leave alone.* Pesik. Vattomer p. 130[a] (ref. to *heäfes*, Ps. LXXVII, 9) לשון יוני חוא במד״א אָפֵיס it is a Greek word, as if you were to say, *afes* (let alone); Lam. R. to I, 2 וכמד״א אמר אפס (strike out ואמר, a. read אפיס); Ex. R. s. 45 לשון יוני אפס חנית in Greek *aphes* means, (he) *let go*; Yalk. Ps. 816.—[Gen. R. s. 40 (ref. to *efes* Jud. IV, 9); omitted in Yalk. Gen. 67,—an interpolation from passages quoted above.]

אֶפֶס pr. n. m. *Afes*, an Amora. Sabb. 59[b]; a. fr.

אֲפַס dialect. for אֶפֶץ q. v.

אפסוגין, read:

אוֹפְסוֹנִין, אֶפְסוֹנִין m. (ὀψώνιον) *provision, marketing.* Tanh. Tsav 1 כבר שלחתי אפסונלן וכ׳ (some ed. גין....) I have already sent the marketing to thy house (bribing the market commissioner); Yalk. Lev. 479 אופסנן; Mic. 555 אופסיטן (corr. acc.).

***אפסחתית**, Treat. Der. Er. VIII, beg. חיו הולכין את א׳ וכ׳ (v. Var. lect. ibid.) a corrupt and defective passage, to be restored from Lam. R. to IV, 2 a. Tosef. Ber. IV, 8, our w. being a remnant of מטפחת. V. Koh. Ar. Compl. s. v. I, 224.

***אפסטיא** Erub. 100[b], supposed to be pr. n. pl. (Var. in Rabb. D. S. a. l. note 60 אשפיא, אישפיטא, אשפיפיא). V. Neub. Géogr. p. 348.

***אַפַּסְטִיתָא** f. (redupl. of פס, v. פסס) *rake* or *pitch-fork.* Y. Sabb. VII, 10[a] bot. if one works on flax stalks (on a Sabbath) בא׳ חייב וכ׳ with a rake (spreading them apart), he is guilty of an act resembling winnowing.

אַפְסְטָקִין f. pl. (πιστάκια, τὰ) *the fruits of the pistachio-tree.* Y. Dem. II, beg. 22[b]; Y. Maasr. I, 48[d] bot. אירפ׳; cmp. אִלְצָרִין.

***אִפְסִיוֹת** f. pl., prob. denomin. of אֶפֶס (אפס דמים I Sam. XVII, 1) of *Ephes.* Y. Dem. II, 22[c] bot. תמרין א׳ Ephes dates.

***אֲפַסְיָן** m. (obsianus, ὀψιανός) *obsidian,* a stone used as glass. Tanh. Naso 23. Yalk. Ps. 842 אפוטירין (read אוֹפְסִירִין). [Midr. Till. to Ps. XCI; Num. R. s. 12 קליפרין.] Cmp. אֲפַזְרִינִי. V. אמפומירות.

אַפְסִינְתִּין m. (ἀψίνθιον) *absynth, worm-wood.* Ab. Zar. 30[a] מר א׳ the bitter wine is that of absynth (absinthites); v. פסינטון.

אפסיקמא, אפסיקימא, v. אַפְסַקְרְמָא.

אַפְסִירָא, v. אִפְסָרָא.

אֲפַסָּנָא f. (ὀψώνιον, cmp. אֶפְסוֹנִין) *provision,* esp. *supply and pay for an army.* Snh. 18[b] מלך משום א׳ the king (is excluded from the court deciding on the intercalation of a thirteenth month) on account of the soldiers' pay (it being to his interest to create an embolistic year). Ib. II, 4 (21[b]) (Mish. a. Gem. ed. אספ׳ throughout the whole page, Ms. M. אפס׳) כדי ליתן א׳ as much as is required for the stipends he has to pay. Y. Snh. II, 20[c] top אפסנירא. —*Pl.* אֲפַסַּנְיוֹת (doubtful, prob. אַכְסַנְיוֹת). Cant. R. to I, 2 שחיה מחלך א׳ (read מחלק, ed. אפסניות, אפיסניות). Sifré Deut. 328; Yalk. ib. 946 אֲפַסַּנְיָאוֹת.

***אפסיקימא, אפסיקמא, אַפְסַקְרְמָא** m. (a corruption of σκίφινος) (*rope*) *twisted of palm-leaves,* (v. Löw Pfl. p. 118). Erub. 58[a] ed. a. Ms. (Ar. אפקרמא).

אִיפְּסַר, אֲפְסַר m. (Pers. afsâr, Fl. to Levy Targ. Dict. I, 418[b]; ψάλλιον) *bit.* Sabb. V, 1; a. e.

אִפְסָרָא (אַפְסִירָא) ch. same. Targ. Y. Num. XIX, 2.—Trnsf. *the means of taking possession,* as possession is taken of the horse by seizing it by the bit. Kidd. 27[a] שטר דא׳ דארעא וכ׳ the deed is valueless in itself as it is merely the bit of landed property. B. Bath. 53[b] מצר א׳ דארעא the balk is &c. (taking possession of which is equal to taking possession of the fields to which it belongs).

***אפסתקי, אפסתיק** f. (supposed to be an adapt. of ὀψοθήκη) *wallet.* Gen. R. s. 70 when Laban could not see אפי׳ אפסתקיתיה (יתי׳ . . . . ., Yalk. Gen. 124 אפסתיק׳ without אפי׳, Ar. omits אפי׳, Lonz. אפיסטוקתיא, Rashi אפסט׳ without אפי׳) even his (Jacob's) wallet. [Prob. to be read חמי אַפּוֹתִיקֵי דידיה . . . or אַפּוֹתִיקָתֵיה, cmp. Targ. Y. Gen. XXIV, 10.]

אַפְעָא m. (contr. אֲפָא; corresp. to h. צָבוּעַ; אפע *to color,* cmp. אפה) [the checkered,] *hyena* or *leopard.* *Pl.* אַפְעָיָא. Targ. I Sam. XIII, 18 (h. text צְבוֹעִים).

אַפְעָה m. (b. h.; prob. fr. אפע, v. אוּפָא; cmp., however foreg. w.) [the foaming,] *viper, adder.* Bekh. 8[a]. Gen. R. s. 20.

אָפַף (b. h.; √אף; cmp. אבב, חפף, כפף &c.) *to swell, to bend; to press, to surround, to heat, to darken,* (v.

אפי, אנף, אפל, אפץ &c.). Midr. Till. to Ps. XVIII, 5, v. next w.—Denomin.

אֲפַפוֹן* m. (or אֲפַפִין m. pl.) *thick web.* Midr. Till. to Ps. XVIII, 5 (explain. *ăfafuni* ib.) when a woman weaves with two double threads הן נקראין א׳ they are called ăfafon (ăfafin); so did David say אפפוני וכ׳ troubles wove around me and came over me doubled.

אָפַס, אָפַץ (√אפס, v. אפס; cmp. חפץ) *to press, squeeze, contract.*—Part. pass. אָפוּץ. Ohol. IX, 3 a gap which was filled with straw או אֲפוּצָה or was made narrower by squeezing the parts together (e. g. pressing the lid down). Tosef. ib. X, 6 אֲפוּסָה a narrowing of the gap by pressing. Y. Sabb. III, 6^{c} באפוצה when the wick is compressed in the candlestick. Ib. V, beg. 7^{b} באֲפוּצִים when the vessels are closely packed. Y. Pes. I, 27^{c} top אֲפוּצוֹת.

אָפַץ, עָפַץ ch. same, esp. *to use* אֲפָצָא q. v., *to dress* or *prepare with gall-nut juice.*—Part. pass. אָפִיץ, עָפִיץ. Meg. 19^{a} top ולא א׳ Ms. M. (ed. ע׳) a skin not moistened with gall-nut. Gitt. 19^{a} הא דאֲפִיצָן Rashi (ed. אפיץ) in the one case it means when the parchment has been dressed &c. Ib. 11^{a}; 19^{b}.—Ib. 22^{a}; Sabb. 79^{a} ע׳.

אֲפָצָא, עֲפָצָא m. (preced.) [contracting,] *gall-nut.* Gitt. 19^{a}; Sabb. 104^{b} א׳ (מי) gall-nut juice.—*Pl.* אֲפָצֵי, עֲפָצֵי. Shebu. 41^{b} sq. Ms. Fl. א׳, ed. ע׳.—V. עֲפָץ.

אַפֵּק (Af. of נפק q. v.) *to bring out, take away.*—לְאַפּוּקֵי *to the exclusion of.* Ned. 41^{a}; a. fr.=להוציא, למעוטי, v. רצא, מעט.

אפקולים, v. אַפִּיקוֹרִין.

אַפְקוֹתָא f. (אפק, v. אָפִיק) *that which branches off the trunk,* 1) *neck.* Targ. Y. Lev. VII, 30(20). Targ. I Sam. IV, 18 Ar. (Var. פרק׳, אפרק׳, פקותא).—2) א׳ דדיקלא *that portion of the palm-tree where the ramification starts* (Oth. opin. *the ramification, upper portion*). Succ. 13^{a}. Nidd. 24^{a} וכ׳ אַפְקְתָא.

אפקימא, v. אַפְסִקִימָא.

אפקלטורין, v. אַפִּיקְלָטָא.

אפקלין, v. אוֹפִיקְלִין.

אפקסינן, אפקסיון, read אִסְטַקְטוֹן.

אַפְקַעְתָּא f. (פקע) *cancellation of obligations, exceptional legislation.* א׳ דמלכא *a special royal dispensation* (with reference to the suspensions of rights connected with the Sabbath and Yobel years). B. Mets. 106^{a}; 109^{a}. —Ib. 39^{a}.

אַפְקְרוּתָא (אַפִּיקְרוּתָא) f. (פקר; v. אַפִּיקוֹרוֹס) *making free, irreverence, contempt of the Law and its teachers.* M. Kat. 16^{a} לאפיק׳ לאלתר for contempt of the Law excommunication is pronounced forthwith (without warning). Snh. 100^{a} מי מיחזי כי אפק׳ Ms. M. (ed. incorr. נמי מיחזי כי׳) does that look like showing irreverence (to one's teacher)? Erub. 63^{a} same (with מיחזי for מיחזי). [Snh. l. c. second time א׳ מיחזי כה״ג, corr. as above.]

אפקריתם, v. אַפְקְרִיסִין.

אפקרסו, Treat. Der. Er. X, Ar., read סוּחוֹ . . . .; v. אַפְקְרִיסִין.

אַפִּיקְרְסוּת, אַפְקְרְסוּת f. denom. of אַפְקְרִיסִין q. v.

אַפְקְרוּתָא f. (v. אפיקורוס)=אַפְקְרוּתָא. Targ. Y. Deut. I, 12.

אַפִּיקְרְסִי, אַפְקְרְסִי m. (v. preced.) *of an irreverent, rebellious disposition.* Y. Snh. X, 27^{d} bot.

אִיפִּי, אַפִּיקְרִיסִין, אַפִּיקְרְסִין, אַפְקְרְסִין f. pl. (also used as sing. a. m.) (פקר, with format. ס; v. אפיקורוס; cmp. אוּנְקְלַי II) *undress,* (*negligee*), whence *underwear, the garment next to the skin, shirt, bathing* or *night gown, sheet.* Y. Ber. II, 4^{c} top אפיק׳ חירח וכ׳ he had an undergarment on beneath; cmp. Pesik. R. s. 22.—Pesik. Shek. p. 15^{b} sq. אפיקריסין (sing. a. pl.); Lev. R. s. 24; (Ib. s. 2 פרקסין, פרסין). Y. Pes. VIII, 36^{b} top המעביר בא׳ he who carries a skeleton wrapped in sheets; Y. M. Kat. I, 80^{d} top.—Ib. III, end, 83^{d} אין א׳ מעכבת (Bab. ib. 22^{b} אַפִּירְקְסוּתוֹ) his underwear (shirt) forms no check (but must likewise be rent; diff. in Rashi a. l.). Treat. S'maḥoth XII אפיקריסין (Tur Yor. Deah 203 אפרסקא). [Pesik. R. l. c. אפיקריתם, corr. acc.]—Deriv. אַפִּי׳, אַפְקְרְסוּתוֹ &c., *underwear.* Ber. 23^{b} one may wrap up &c. &c. באפקרסותו Ar. (Ms. M. באפקרי׳, ed. אפרק׳) in his sheet. Nidd. 48^{b} נישוקן בא׳ is rubbed against their underwear (corset &c.). Ḥag. 26^{a} ואפי׳ נפל א—ו לתוכו Ms. M. (read נפלה, ed. נפל omitted) even if his underwear fell into it, (the vessel remains clean). Mikv. X, 4 חקשר של אפרקסותו שבכתפו Ar. ed. Koh. (ed. שבפרקסים) the knot of one's bathing sheet which is on the shoulder.

אַפְקַשְׁיָאן, אַפְקַשְׁיוֹן* (Ms. M.) pr. n. m. *Afkashion, Afkashian.* Yoma 28^{b} (Var. אפקישן).

אַפְקָתָא, v. אַפְקוֹתָא.

אפר*, Y. Bicc. II, beg. 64^{c} bot. חמשרם א׳ שתין, א׳—. The entire passage is corrupt, and allows no inference that אפר means (=עבר) *to pass, be past.* The text possibly read: אפי׳, חמשרם ועשה דבר שהוא בהיכרת (בן) אפי׳ ששרם ועשה דבר שהוא בעון מיתה מת בהיכרת כהא דתני (בן) ר׳ חנינ׳ וכ׳ [אבל רבתי a. אבל חדי ibid. (read: אבל רב חדי) is a gloss referr. to S'maḥoth ch. III.]

אֲפַר m. (b. h.; √אפה, cmp. אבק, אפה) *ashes.* Ohol. II, 2 א׳ שרופים ashes of persons burnt to death (by accident). B. Bath. 60^{b}; Taan. II, 1 א׳ מקלה calcined ashes (symbol of mourning, supplication &c.). Y. ib. II, 65^{a} אֲפָרוֹ של יצחק the ashes of (the ram substituted for) Isaac. Gen. R. s. 49. Lev. R. s. 36; a. fr.

אַפַּר m. (√פרא, cmp. Ges. H. Dict. s. v. פרא) *pasture-ground* (outside of the town), in gen. *meadow.* Bets. V, 7. Pes. 8^{b}; a. fr.

אֲפַר, אֲפָרָא (אֲפָרָה) I ch. same. Targ. Y. II Ex. II, 3; 5 (Var. אפרה; Targ. O. ויטרא). [Y. Sabb. I, 3[b] חד אפר, v. חוֹתָא.]

אֲפָרָא II, **אֵפְרָה** (**אֵיפְרָא**) ch.=h. אֵפֶר. Targ. I Chr. XXI, 15 א׳ דעקדת׳ וכ׳ the ashes of Isaac's offering, v. אֵפֶר.—Y. Taan. II, 67[a] a foolish son א׳ בעיני וכ׳ is ashes in the eyes of his mother (תוגת by permutation אפרא; v. א״ת).

אַפְּרַגְסְיָא, אַפְּרַגְוְיָא, אַפְּרַגְיָא f. (ἀπραγία, ἀπραξία) *inactivity, cessation of labor, holiday.* Pesik. Sh'mini, p. 195[a] (v. Buber note 66 to p. 193[a]) if both of us open (sales) at the same time הרי אנו עושין אפרגיא במדינה (Ar. Var. אפרגינה, אפרגיזא, read אפרגזיא) we shall create a cessation of labor in the district (as all the laboring people will run to the market town on one and the same day; Yalk. Num. 782 זול from misunderstanding); Cant. R. to VII, 2 אפרגייס (read אפרגיא or אפרגסיא). Pesik. R. s. 41 R. Yonathan . . . . . had goods with him וחייתה אפרגיס (corr. acc.) and there was inactivity and dull business in consequence thereof [for which Yalk. Ps. 758 ולא הדה יכול למוכרה—prob. to be read אַפְּרַטוֹס ἄπρατος *unsaleable*].

אפרגס, אפרגינא, אפרגייס, אפרגיזא, v. preced.

אפרגל Mekh. Yithro 6 בא׳, read, as Yalk. a. l., מאה פ׳, v. פַּרְגוֹל.

אפרדוכסוס, v. אפדכסוס.

אֶפְרָת 1) *meadow*, v. אֲפַר; 2) *ashes*, v. אֲפָרָא II.

אפרחנג, v. פִּרְחַנְגְּרָיָא, פרחנג.

אַפְרוֹדִיטֵי f. (Ἀφροδίτη) *Aphrodite*, a Greek goddess (Venus). Ab. Zar. III, 4 מרחץ של א׳ a bath where A. has a statue. Ib. we do not say, the bath has been built נוי לא׳ וכ׳ as an ornament of A., but we say, A. is an ornamental attachment to the bath. Y. Shebi. VIII, end 38[b] מזלפין להדא א׳ squirting water (as a libation) to A.

אפרוודין, read:

אַפְּרָוְרִין m. pl., אִפְּרוֹרָן (אִירְפָּרָוְן) f. pl. (v. פְּרָוָר, פַּרְוָרָא, פַּרְוָרְלָא, פְּרוֹרִילָא, פַּרְבָּר) *those appointed over the outworks of a fortress, runners.* Targ. Ezek. IV, 2; XXI, 27 (h. פָּרִים).

אֶפְרוֹחַ m. (b. h. אֶפְרֹחַ; פרח) *brood, young bird.* Bets. 6[b]; Tosef. ib. I, 1; a. fr.—Gen. R. s. 37 אתמול א׳ וכ׳ yesterday a chicken, to-day an egg (lost prestige).

אֶפְרוֹחָא ch. same.—*Pl.* אֶפְרוֹחִין Targ. Deut. XXII, 6 (Var. אֶפְרָחִין); a. e.—אֶפְרוֹחָיָא. Y. Ber. II, 5[a].

אפרוטוס, v. אירפרו׳.

אפרוכוס, read אִירְפַּרְכוֹס, v. אִירְפַּרְכָא.

אַפְרוֹמְבְיָא f. (φορβεία) *halter.* Tosef. Kel. B. Mets. IV, 6 sq. V. פְּרוֹמְבְיָא.

אפרופוס, read אפופסיס.

אַפַּרְזְקְתָא, v. אַרְזַפְתָא.

אפרחי Y. Sot. III, 18[c] bot., v. פְּרַח.

אֶפְרָחִין, v. אֶפְרוֹחָא.

אפרטוטות, read with Mus.:

אַפְּרָטוֹסוֹת* f. pl. (apparatus) *military engines.* Y. Keth. II, 26[d]; (Y. Gitt. III, 45[a] top אירסטרטיות *camps*).

אַפִּירְיוֹן, אַפִּרְיוֹן m. (b. h. אַפִּרְיֹן;=אַפִּיר, על פריון, פּוֹר, פָּרַר; cmp. אפיפיירות, פיפיורא, פּוּרְיָא &c.) [*on a frame,*] *frame and hangings of a palanquin, litter of parade,* esp. for a bride in the wedding procession. Sot. IX, 14 (49[a]); Tosef. ib. XV, 9.—Sot. 12[a] חושיבה בא׳ (Pesik. R. s. 43 בפוריא), a. e. he placed her in the litter, arranged a wedding procession for her. Num. R. s. 20, end, לישב בא׳ to take her seat in the litter (for the wedding procession); a. e.

אַפְּרִיזָא* m. (פרז) [*the leader*], (archit.) *the king-beam, principal.* B. Bath. 6[a].

אַפְּרִיוָא, v. next w.

אַפְּרִיוֹן m. ch.=h. אַפִּרְיוֹן. B. Mets. end א׳ נמטירה לר׳ שמעון ed. (Ar. חבו ליה אפרייא לר״ל, Var. אירפּרְיָא, אירפרייא; Ms. M. אפרין. Ms. H. אפריון, v. Rabb. D. S. a. l. note) let a palanquin be put up for R. Sh., i. e. he deserves a triumphal procession. Cmp. פְּרִיפְּרוֹרָא.

אֶפְרַיִם (b. h.) pr. n. m. *Ephraim.* 1) son of Joseph, progenitor of the *tribe of Ephraim.* Gen. R. s. 98; a. fr.—2) name of the expected Messiah, also called *the Messiah, son of Joseph,* in contradist. to the Messiah of the tribe of Judah. Pesik. R. s. 36; 37.—3) a disciple of R. Meïr. B. Mets. 87[a]; Gen. R. s. 85 א׳ מקשאה E. the disputant.—4) *E. the Scribe, a disciple of Resh Lakish. B. Mets. end (Ms. M. א׳ מקשאה, v. Rabb. D. S. a. l. note).

אֶפְרֵין, v. אִפְּרֵדִין.

אַפְרִיקִי (**אַפְרִיקָא**) I pr. n. pl. (Africa, Ἀφρική) *Africa,* esp. Northern A., the *Africa Propria* or *Vera* of the Romans. Y. Shebi. III, 36[c] bot. the Girgashite הלך לו לא׳ emigrated to Africa (Carthage). Ib. 'a land like your own' (II Kings XVIII, 32) זו א׳ that means A.; Lev. R. s. 17; Deut. R. s. 5.—Snh. 91[a] אפריקיא (corr. acc.). Tam. 32[a] sq. מדינת א׳; (Lev. R. s. 27; Pesik. Shor p. 74[a] קרטיגנא, v. חַשְׁמוֹנַאי). Lam. R. to I, 5. דוכוס דאפריקא Duke (military governor) of A. (Egypt &c.).—Denom. אַפְרִיקָאֵי, ch. אַפְרִיקָאֵי *Africans* (Negroes). Sabb. 31[a].—Targ. II Chr. XXI, 16.

אַפְרִיקִי II, **אַפְרִיקָא** pr. n. pl. (supposed to be) *Phrygia,* in Asia Minor. Targ. Y. Gen. X, 2 (h. text גֹּמֶר);

Gen. R. s. 37, beg.; (Y. Meg. I, 71[b] bot.; Yoma 10[a] גרממיא). [Y. Ber. IX, 13[c] top; R. Hash. 26[a] (of R. Akiba's journeys)—perh. belonging to preced.]

אַפְרְכוֹס, אַפַּרְכָא, v. אִיפַּרְכוֹס.

***אפרכורוס** pr. n. pl., prob. אַפִּירְקִירוֹס=אַפִּירְכִירוֹס q. v. Y. Gitt. IV, 46[a] א׳ צריכא if a slave fled to Ep., it is undecided whether he may be extradited; cmp. אנטריס.

אַפַּרְכִי, אַפַּרְכְיָא, v. אִיפַּרְכוֹס.

אפרכלי, Sabb. 45[a] ed., v. פַּרְכִיל, פַּרְכָל.

אַפַּרְכַּס transpos. of אַרְפַּכְס.

אַפַּרְכֶּסֶת (אַפַּרְכֵּס) f. (פרכס q. v.) [the grinder, moving to and back,] *the hopper, grain-receiver* on top of the millstone. Hag. 3[a]; Ḥull. 89[a] עשה אזנך באפ׳ (ed. באר׳) make thy ear like the hopper to receive the teachings &c.; Y. Kidd. I, end, 61[d] נקב אזנך באפרכס חזר perforate (make open) thy ear &c.; Pesik. R. s. 10 הרעישה אזנך וכ׳ shake thy ear, like a hopper, to receive &c.

אַפַּרְסְמָא f.=next w. Targ. Y. Ex. XXXV, 28.—Kerith. 5[b]. R. Hash. 23[a]. Ber. 43[a]. Ab. Zar. 28[b] Ms. M. (ed. אספסתא).

אַפַּרְסְמוֹן, אַפַּרְסָמוֹן (אפלסמון) m. (v. פַּרְסֵם, פַּרְצֵם; cmp. also בלסם, בלסמון) 1) *balsamum.* Yoma 38[b] sq. Y. Ab. Zar. III, 42[c] top; a. fr.—Lam. R. to IV, 15 אפל׳.—2) *balsam-tree, balsam-wood.* Ber. 43[a].

פַּרְסְקִין, אַפַּרְסְקִין (אַפַּרְסְקִים) m. pl. (πέρσικα, τὰ) *peaches.* Maasr. I, 2; a. fr. V. פַּרְסֵק.

אַפַּרְקֵד adv. (v. פרקד) *on the back.* Ber. 13[b]; Nidd. 14[a] גני א׳ lies on his back. B. Bath. 79[a] top.

אַפְרְקָא, v. אַפְרִי׳.

אַפְרַקְסוּת=אַפְקַרְסוּת. Ber. 23[b]; 24[b] ed.

אַפַּרַשׁ, adv., with לְ- (v. פָּרַשׁ) *for a time to be defined* (in the future), *indefinitely, forever* (h. לָנֶצַח). Targ. Is. LVII, 16; a. fr.

אַפְרָשָׁה, הַפְרָשָׁה f. (פָּרַשׁ) 1) *separation, setting apart for a sacred purpose,* as the heave-offering (T'rumah, for the priest), or a sacrifice (Korban); also *isolation on account of levitical uncleanness,* or *on acc. of sacredness.* Trnsf. *the thing set apart, offering, gift.* Y. Yoma I, beg. 38[a]; Tosef. Parah III (II), 1 זה (הַ)אַפְרָשָׁתוֹ בטהרה (Babli Yoma 8[b] פרישתו) וכ׳ the one is isolated for the purpose of purification (because of uncleanness), the other for sanctification (for the services of the Day of Atonement). Y. Dem. VII, 26[b] bot. תלוי בה׳ depends on the act of setting apart. B. Kam. V, 7 הַפְרָשַׁת הר סיני the isolation of Mount Sinai prescribed as preparation for the giving of the Law (Ex. XIX, 13); a. fr.—*Pl.* אַפְרָשׁוֹת, הַפְרָשׁוֹת. Y. Shek. II, 46[d] top שלש א׳ three kinds of sacred gifts.—2) *crossing the Ocean;* cmp. פָּרַשׁ. Gen. R. s. 6 חפרשת וכ׳; Lev. R. s. 25 פָּרַשַׁת.

אַפְרְשׁוּתָא, אַפָּרְשׁוּ ch. as foreg. 1). Targ. Ezek. XLV, 1; a. fr.—*Pl.* אַפְרְשָׁוָתָא, constr. אַפְרְשָׁוַת. Targ. O. Num. XVIII, 8; 19 (some ed. אַפְרָשׁוּת sing.).

אֶפְרָתִי m. (perh.=b. h.) *of Ephratha, Ephrathi.* Y. Keth. XII, 35[a] top יוסף א׳; Y. Kil. IX, 32[b] top יוסי א׳; (Gen. R. s. 100 הַפְּרָתִי).—*Pl.* אֶפְרָתִים. Ruth R. to I, 2 expl. פלטיאני *courtiers, noblemen.*—Ch. אֶפְרָתִין. Targ. Ruth l. c. א׳ רבנין (in Ms. our w. omitted).

אֵיפֵשׁ, אֶפֶשׁ m. (אפש, √אף, cmp. חִפֵּץ; corresp. to b. h. נֶפֶשׁ, v. Jer. XV, 1) *desire, pleasure;* [only with personal pron. as suffix]. Naz. IV, 5 אי אֶפְשִׁי וכ׳ I will not live with an offensive woman. Keth. XII, 3 אי א׳ לזוז וכ׳ I cannot leave my husband's house. Y. Yoma VII, 45[b] bot. אי א׳ שיכפר וכ׳ I do not want the Day of Atonement to bring me forgiveness. Y. Yeb. XIII, beg. 13[b] א׳ בנישואיך I am willing to marry thee. Num. R. s. 13 (alluding to Gen. III, 22) אמר אדם אי א׳ said Adam, I cannot (do penitence). Said the Lord, 'And now',—said Adam 'pen', 'by no means', 'I will not'. Y. Keth. VII, 31[b] bot. אי א׳ אשה (read באשה). Y. Pes. VIII, 35[d] bot. א׳ שתמנה (read אי א׳). Y. Gitt. VI, 1; a. fr. Gen. R. s. 38 אי אֶפְשֵׁנוּ וכ׳ we desire neither him nor his divine protection.

אַפְשַׁח, v. פְּשַׁח.

אפשלתה, v. אַשְׁפְּלָה.

אֶפֶשָׁר, אֵיפֵשָׁר (אֶוֶשָׁר) m. (פשר) *division, space between, alternative,* whence *possibility; it is possible.* Targ. Job XIV, 14; a. fr.—Ḥull. 11[b] הכא דא׳ א׳ where it is possible (to ascertain facts), it is possible (we must do), but where it is impossible &c. Yeb. 61[b] sq. אין דנין א׳ we cannot form an analogy between a case where there is an alternative and one where there is none. Sabb. 129[a] לא א׳ לירה he has no means. Y. Sot. VII, 21[c] bot. אי א׳ לומר you cannot say. Taan. 3[b] אי א׳ לעולם וכ׳ the world cannot exist without &c; a. fr.

***אַפְתָּא** I m. *bread.* Ber. 40[b] quot. in Ar., prob. from misreading ריפתא; v. Rabb. D. S. a. l. Ms. M.

אַפְתָּא II f. (פתי) *extension, width,* whence 1) (archit.) *a chamber* or *wing projecting from a building* (with stairs from outside), *balcony-chamber.* B. Bath. 61[a] (explain. ריצ׳). Ḥull. 92[a] ב״כ דתותי א׳ a synagogue named 'under the balcony'.—2) (bot.) *stole, tuber.* Lam. R. to I, 16, end כהדא א׳ דקרא וכ׳ like that tuber of cabbage, the larger the latter grows, the smaller gets the former.—3) pl. אַפְתֵּי, only with רַמְשָׁא, *spreading of night, nightfall.* Y. Ab. Zar. I, beg. 39[a]. Y. Bath. II, end, 13[c]. Lev. R. s. 25; Koh. R. to II, 20.—בפתי רמשא=בא׳ ר׳. Y. Ab. Zar. l. c.; Gen. R. s. 78.

אפתיסיס, v. אִיפּוֹתּוֹרוֹס.

אֶפְתַּנְטִין, v. אֶוְוִיתַנְטִי.

***אַפְתָּקָא, הַפְתָּקָא** m. (פתק, cmp. הַפְתֵּק) *ladle with which provision is dealt out.* Snh. 39[a] מיתא בירת בא׳

(Rashi באפתקיה, Ms. M. מחיית בהפתקיה) he (the servant) warned him (Ms. M. struck him) with his ladle; (Rashi: *struck him on his neck (!)*, v. אַפְקוֹתָא).

אַפְתְּרִין Targ. Y. I Num. XIII, 21 Ar., v. פְּתָרָן.

אָצָא, v. אִרְצָא I.

אֶצְבַּע f. (b. h.;=עצבע; עצב, √צב, cmp. Job X, 8; cmp. טֶבַע a. טבעת) 1) *finger*, esp. *index-finger*. Men. 11ª זו א׳ with this (the fourth from the little finger) the measure of 'a finger' is taken; Keth. 5ᵇ. Y. Taan. IV, 68ᵈ bot.; Lam. R. to II, 2 מקוטעי א׳ (מטיפי) who had their finger cut off (in evidence of devotion to the cause). Yoma I, 7 צרדה א׳; Tosef. ib. 9 explained גדולה א׳ *middle finger;* cmp. Tanḥ. Bo, end, expl. אמצעית.—Keth. 71ª הוא נותן א׳ וכ׳ he (the husband) puts his finger between her teeth (and must expect to be bitten), i. e. has to take the consequences of not interfering with her vow in due time.—2) *any projecting limb resembling the shape of a finger*. Ḥull. 61ª יתירה א׳ *the projecting toe* on a bird's claw. Tam. IV, 3 (31ª) חכבד א׳ the *lobe* of the liver.—Fig. (like יד) *share, part*. Y. Pes. IV, 31ª top; Y. Ab. Zar. I, 40ª top, v. אֶמְצַע.—*Pl.* אֶצְבָּעוֹת. Ḥag. 15ª; a. fr. (mostly in the sense of *finger's length*).—Pes. 112ᵇ; Nidd. 66ª euphem. for *membra virilia*.—*Dual* אֶצְבְּעַיִם. Cant. R. to VIII, 11 גידם א׳ one whose (index) fingers were lopped (stump-like). Ib. that whole trade of mine אינה נקנית אלא בא׳ אינה cannot be acquired except by learning how to use the index-fingers.—Pes. 109ª, a. e. *two finger lengths*.

אֶצְבָּא, אֶצְבְּעָא ch. same. Targ. Ex. XXXI, 18; a. e. —*Pl.* אֶצְבְּעָתָא. Targ. Y. Gen. I, 7; a. fr. Targ. Ps. VIII, 4 אצבעותך. Ned. 49ᵇ באצבעתיה with his fingers. Erub. 53ª we are כי א׳ בקירא לסברא (Ar. אוצבתא) as to reasoning like fingers on wax (hard to be impressed upon), ולשכחה וכ׳ but as to forgetfulness like fingers put in seed (leaving no trace), v. בְּזָרָא; a. fr.

אֶצְבְּעִי m. *of a finger's length, dwarf of the smallest size*. Bekh. 45ᵇ.

אצבעתא, v. אֶצְבְּעָא.

אֶצְבַּתִּי* f. (v. צבת, cmp. אצבע) *tongs, snuffers*. Ohol. XIII, 4 (Var. אֶסְפַּתִּי); Tosef. ib. XIV, 4 לאִיצְבַּתּוֹ, ed. Zuck. (Var. ולא לצבתו) and for the snuffers belonging to it (the candlestick).

אָצוּ Ar., v. אַצְוָתָא.

אַצְוָא, v. next w.

אַצְוָא f., pl. אַצְוָתָא, אַצְוָתָא (צוי, cmp. צבי a. סבב) *creeper, vine*. Pes. 39ª (expl. חרחבינה) אצווא דדיקלא Ar. (ed. אַצְוָתָא, Ms. M. אסירתא, read אַסְוָתָא, R. Ḥan. אַסְוָא, v. Rabb. D. S. a. l. note); Keth. 50ª אַצְוָתָא. Erub. 26ᵇ אצווהא חדזיתא דדיקלא Ar. (ed. דדיקלא omitted, also in Ms. M., cmp. Rabb. D. S. a. l. note) *arkablin* are the prickling creepers of the palm-tree; v. חַרְזָא. V. אַצְוָתָא.

אַצְוָחָא, אַצְוָרְחָא f. (צוח) *cry, noise*. Targ. Ezek. VII, 14.

אַצְוָתָא, אַצְוָרְתָא f. (אצי, √אין, cmp. חצב a. denom., a. אַסְרְתָא) *trough, kneading trough;* also *a trough-full, the quantity of bread baked at a time, batch*. Targ. Deut. XXVIII, 5; a. e. (also as plur.) Targ. Ex. VII, 28; a. e.—Pesik. B'shall. p. 91ª כל א׳ וכ׳ the entire batch of bread. Ib.ᵇ (correct acc. to Buber note 198; Var. Ar. אָצוּ, אַסְוָתָא, v. Koh. Ar. Compl. s. v.). Cmp. אֶצְרָצָא. V. אַצְוָא.

אַצְוָחָא, אַצְוָרְחָא, v. אַצְוָחָא.

אַצְוָתָא, v. אַצְוָא a. אַצְוָתָא.

אִצְטְ־, for words not found here, v. sub אִסְטְ׳, אִרְסְטְ׳ or אִרְצְטְ׳.

אִצְטַדְיָא m. (צדי) 1) *destruction*. Targ. Prov. XVII, 14 (h. text חִתּוּלֵעַ; for אטעי ib. read אַטְשִׁישׁ, v. נטש).—2) (cacophem.) *theatre, arena;* prevailing vers. אִצְטַדְרָא q. v.

אִצְטַדִּינִין, אִצְטַדִּינִין as preced. 2); v. אִצְטְרִין.

אצטלוס, v. next w.

אִצְטַלּוּת* f. (טלל, v. אִסְטַלִּית) *covering, lining of a shoe*. Tosef. Kel. B. Bath. IV, 6 שנירטל האונטלית שבו ed. Zuck. (R. S. to Kel. XXVI, 4 שנירטלו האונטלים; Var. ed. Zuck. ׳האצטלי; ed. האצטלוס) read א׳ שנירטלה the lining of which is off.; v. זרב.

אצטרא, v. אִצְטַדְרָא.

אצטרבאמוטא, v. אִסְטְרוֹפוֹמָא.

אִיסְ׳, אִירְצְ׳, אִצְטַדְיָא, אִצְטַדְרָה, אִצְטַדְרְיָא f. (סרר, cmp. אצטרניא, אסטרניא P. Sm. 304 a. quot. ibid.; cmp. אֶבְרְיָן) *place of debauchery*, an opprobrious name for the *theatres, arenas* &c. of the Romans, and a phonetic perversion of *theatrum*, θέατρον. Ab. Zar. I, 7 (16ª) you must not build . . . . גרדום אצטדיא וכ׳ (Ms. M. אצטרבא, prob. אצטרינא, v. supra; in Gem. 18ᵇ repeatedly אצטר׳, Mishn. Nap. אצטדיא, in comment. ib. אצטרדיא), expl. ib. 16ᵇ בסילקי של גרדום וכ׳ a building for public execution (court) or for public entertainment (amphitheatre &c.)—*Pl.* אִסְטַדְרִיוֹת. Sifra Aḥare IX, 13. [Men. 103ᵇ איסטריא של מלך royal amphitheatre (?), v. אסטרטיא.] [Tanḥ. B'resh. 2 אִסְטַדְרָאוֹת, Var. אִסְטְרָאוֹת *theatres*.] Ab. Zar. 18ᵇ לא הלך לאיסטרטאות Ms. M. (ed. טַרְטָרָאוֹת q. v; En Yak. ׳תרט). [For the vers. אִצְטַדְיָא v. s. v.]

אִיסְ׳, אִירְצְ׳, אִסְטְרִין, אִצְטְרִין [אִירְצַטְדִין, v. preced. end] f. (prop. pl. of אצטרא, אסטרא, v. preced., used as sing.) same. B. Kam. IV, 4 (39ª) שור האיצטרין Ms. M. (ed. אצטדין, Ms. H. a. R. a. Mish. Nap. אסטדרין, Y. ed. איסטדין) an ox of the arena (that killed a person). Tosef. Ab. Zar. II, 7 הרושב באסטרין וכ׳ Var. (ed. Zuck. איסטרסון, ed. איסטרין) he who attends the arena as a spectator is like a murderer (countenancing bloodshed); Y. ib. I, 40ª הרושב באיצטדין (interchanging with תיאטרון theatrum). *Pl.*

אִצְטְרִינִין &c. Ab. Zar. 18b אין הולכין לא׳ מפני ש״ד Ms. M. (ed. לאצטדינין מפני מושב לצים . ., v. Rabb. D. S. a. l. note) you must not go to the arenas on account of bloodshed (ed. to theatres on account of 'scorners' seat', Ps. I, 1). Ib. Ms. M. repeat. אִצְטְרִינָן, cmp. אֲבִידָן. Tosef. l. c. 6 לאירצטיונין (Var. לצטרדיונין, לצטריונין); 7 לאירצטריונין (Var. לטריונין, לצטריונין), cmp. טַרְטָרָאוֹת.

אַצְטַרְכִיָּא m. pl. (צרך) *travelling necessaries, provision.* Gen. R. s. 60. Koh. R. to XI, 1.

אצטרמיטה, v. אִסְטְרוֹפּוֹמָטָא.

אוּצִי, אִיצְיָא, אִצְיָא f. (אצר, v. אֲצִוְותָא) *cut, depression,* (agric.) *bed* as a measure, *row.*—*Pl.* אִצְיָרְתָא, אִירְצִי, אוּצִי, אִצְיָאתָא (Ms. M. אירצי, Ms. F. אירתירתא(?)) three rows containing twelve vine-trees each; (v. Rabb. D. S. a. l. note). Ib. 41b he encroached on his neighbor's ground תרתי אור׳ ed. (Mss. אי׳) two *bed-widths.*

אַצִּיל m. (b. h.; אצל or נצל, cmp. צלע) *the joint which touches the rib, elbow* (with or without יד). Arakh. 19b עד דאא׳ up to the elbow.—*Pl.* אַצִּילֵי, constr. אַצִּילֶי. Zeb. 19a top כנגד א׳ וכ׳ corresponding to the elbows (where the elbow in natural position touches the body). Y. Yoma V, 42b bot.; a. fr.—(Chald.) Lev. R. s. 8, beg. ודין אצילים פריך some ed. (read אציליה) and the other has his elbow (arm) broken.

אַצְפָּא, אֲצִיפָּא* m. (v. צִיפָּא) *matting* used for bailing dates, cmp. חוּתָל. [Oth. opin: *the flesh sticking to the stone* of half-ripe dates.] Gitt. 89a a woman was betrothed בא׳ דתוחלא (Ar. אצפא) with &c. (an object of no value).

עֲצִיצָא, אֲצִיצָא m. (אצץ, cmp. אֲצִוְותָא) *a common bellied vessel.* B. Bath. 144a אפי׳ א׳ דחרסנא Ms. (ed. ע׳) even a pot in which fish-hash is kept. Meg. 16a א׳ דבירת תכסא Ar. (ed. ע׳, Ms. O. עסיסא) night-chamber. [Targ. Esth. V, 1 עֲצוּצָא ריעא, read דְּעַ׳ ... of the night-chamber.] Hebr. עָצִיץ.

אצירתין*, Targ. Koh. XII, 11 a gloss of אנצין, missing in ed. Buxt. a. oth.; v. אֲנַץ.

אַצַּל (√צל, v. נצל) *to protect, spare, exempt from taxes.* B. Bath. 55a, v. אַנְדִּרְסַקֵּי.—[Bets. 14a אצלי, v. צלי.]

אָצָל or **אָצַל** (b. h.) pr. n. m. *Atsel, Atsal,* mentioned I Chron. VIII, 37 sq.; IX, 43 sq. Pes. 62b בין א׳ לא׳ וכ׳ (Ms. ... בן א׳, v. Rabb. D. S. a. l. note, for var. lect.) the explanation of the repetition of I Chr. VIII, 29 to 38, and IX, 35 to 44 and the verbal discrepancies between the two records would load four hundred camels with discussion; cmp. Rashi to I Chr. l. c.

אֵצֶל (b. h.; √צל, v. צלל, צלע) *by the side of, near, with.* B. Mets. V, 1 חרי אֶצְלִי בהן יין thou hast wine with me instead, i. e. I owe thee &c. Ib. 85b א׳ מי אתה תקוע by whose side art thou lodged (in the world to come)?; Koh. R. to IX, 10; a. fr.

אַצְלְחוּתָא f. (צלח) *success, prosperity.* Targ. Is. XXXIII, 20; a. e.

אַצְלִי, v. צְלִי.

אֶצְעָדָה f. (b. h.; צעד) *clasp* or *brooch* for fastening dresses on going out, in Talm. *knee-band*; v. בְּרִירִית. Sabb. 63b בריריתא זו א׳ what the Mishnah calls *birith* is the Biblical *etsadah*; modified ibid. בריריתא תחת א׳ וכ׳ *birith* has the function of the *etsadah* (Rashi: *birith* around the knee serves the same purpose as *etsadah* on the shoulder, to save inconvenience in walking).

אַצְפָּא* or **אֲצָפָא** m. (אצף, v. יְצַף) *trouble, labor.* Targ. Prov. XIV, 23 בכל מן דא׳ לך (h. text עצב) in whatever is a trouble to thee.

אֲצַפָּא, v. אֲצִיפָּא.

אָצַר (b. h.; sec. r. of צור, cmp. אסר) *to lock up, hoard, gather;* cmp. גָּנַז. B. Bath. 90b אוֹצְרֵי פֵּרוֹת those who store up fruit (for speculation). Ib. אין אוֹצְרִין וכ׳; Tosef. Ab. Zar. IV (V), 1 (אצר a. עצר used promiscuously) you must not hoard up (for speculation) such things as are necessaries of life; [correct כגון יינות שמנים .... אין א׳ דברים שיש וסלתות ופירות]. Ib. לֶאֱצוֹר (Tosef. לאַצֵּר *Pi.*). Ib. יְאַצֵּר לא *Pi.* (Tosef. ולא יַעֲצוֹר, read לא; Var. לא יַאֲצִיר). Gen. R. s. 45 end (play on נבוכדראצר) שְׁאָצָרָן וכ׳ he locked them up in the desert &c.—Y. Dem. VI, end, 26a; Tosef. ib. VI, 4; Ab. Zar. 71a אוֹצֵר (עוֹצֵר) *government's store-collector, commissary* (apothecarius), or read אוֹצָר q. v.

Pi. אִיצֵּר, *Hif.* הַאֲצִיר, v. supra.

אָצַר I ch. same. *Targ. O. Gen. XLI, 35 פוק אצר וייצרון, Var. ויוצרון, וירצרון). B. Bath. 90b לי וכ׳ (prob. אַצֵּר *Pa.*) go out and buy up for me for storage &c.

Ithpa. אִתְאַצַּר, *Ithpe.* אִתְאֲצַר *to be stored up.* Targ. Is. XXIII, 18.

אֲצַר w. (preced.) אֲצַר פֵּרֵי *speculator in provision.* Yoma 83a; B. Bath. 90b.

אָצַר II m. (preced.) *contraction* (h. עֲצֶר). Bekh. 21b א׳ חיותא contraction of the womb (and consequent destruction of the fœtus).

א׳ רוח, אֲצָרוֹת, read אוֹצְרוֹת רוּחַ (v. אוֹצָר) *stores of wind,* name of the cavities in the *pearl-shell* in which the pearls are seated, and which contain a kali; v. אַשְׁלְגָּא. Y. Sabb. IX, end, 12b top.

אַקְוָא, v. אַקְוָוא.

אַקְהָיוּתָא f. (קהי) *bluntness* or *looseness* of teeth. Targ. Amos IV, 6 (h. text נקיון וכ׳ שניך אקהיות=*perplexity.* Cmp. אַקְוָוא.

אַקְוְוקְבִיטוֹן*, אַקְוְוקְבִּיטוֹן*, m. (accubitum, ἀκκούβιτον) *dining couch* of the Roman nobility of the imperial period in place of the older triclinium. Lev. R.

(Ms. אקטספון זו; Var. קטרספון; טרספוס). Gitt. 6ª. Erub. 57ᵇ אקרסט׳ (corr. acc.; Ms. M. קטר׳; v. Rabb. D. S. a. l. note).

אַקְטַרְתָּא f. (קטר) *whatever raises dense smoke when ignited*, hence *roots, twigs* &c. Taan. 24ᵇ bot. ושדרא א׳ (Ms. M. adds. בחנורא; v. Rabb. D. S. a. l.) she used to throw twigs into the stove (to make people believe she was baking).

אקי, read: אִיקִי (εἶκε) *make room!* Y'lamd. to Deut. XI, 22 quot. in Ar. (v. Tanḥ. Ekeb, 4); cmp. Midr. Till. to Ps. XVII.

אקיוס, v. אַקְסִיוֹס.

אֲקִילוֹס (Var. עֲקִילוֹס), pr. n. m. *Akilos* (prob. identic with עקילס q. v.). Gen. R. s. 1 R. Yudan relates בשם א׳.

אקיסטפון, v. אִקְטִיסְפוֹן.

אקיקא, v. אַקַּקְיָא.

אַקְלַד, v. אַקְלִידָא a. קְלַד.

אַקְלִיבוּסְתָּא, v. קְלִיבוֹסְתָּא.

אַקְלִידָא f. (κλείς-δός) *key, lock, fastening*. Sabb. 89ᵇ ככא דא׳ (Ar. s. v. קלד: בבא, Var., v. Rabb. D. S. a. l. note 400) the tooth of the key, *key-bit* (Ar. *'the key-gate'*); Men. 57ª; a. e.—Fig. א׳ דמטרא the key (to the store) of rain; א׳ דת״חמ the key (to the gate) of resurrection. Snh. 113ª (Var. קלידא, מפתחא; v. Rabb. D. S. a. l. note 30).—*Pl.* אַקְלִידְרִיא, אַקְלִידֵי. Targ. I Chr. IX, 27.—Gitt. 56ª; a. fr.—Denom. אַקְלַד, v. קְלַד.

אקלנדס, read קאלנדס, v. קַלַּנְדָּא.

אִקְלַס Ithpe. of קְלַס.

אַקְלַפְרִין m. pl. (aquiliferi) *eagle-bearers, bearers of the imperial standard*. Midr. Till. to Ps. XLV (some ed. אלק׳ corr. acc.).

אקמנין, אקמינון Lev. R. s. 34 א׳ פרנסין, read אוקמינון, v. קום.

***אַקְמְתָא** f. (אקם=עקם, cmp. עכביש, עכוביתא; Syr. אמקתא?, v. P. Sm. 243) *spider*. Targ. Prov. XXX, 28.

אקן (denom. of קני) *to grow in stalks, produce stalks* Gitt. 30ª לא צריכא דאקון (Var. דחדר ואקון) in the case before us it means that the seeds which had been despaired off produced stalks (blades) again מדהו דתימא אַקַּנְתָּא מילתא וכ׳ when you might think this shooting up is *something* (enough to awaken new hopes of recovery), therefore &c.; Taan. 19ª.—Denom. אַקַּנְתָּא *growth of stalks;* v. supra.

אקנוס, v. אִיקָּנוֹס a. אַקְסִיוֹס.

אַקַּנְיָאתָא, v. אַקְנְיָתָא.

***אַקְנְיוּתָא** f. (קני II) *being provoked*. Targ. I Sam. I, 16 (v. ib. v. 6).

s. 7 מיסב על א׳ וכ׳ (Pesik. Eth. Korb. p. 61ª חקוביטין; Yalk. Num. 777 אי״ק׳; ib. Lev. 479 קוב׳, קנב׳; ib. Ps. 791 חנג׳ &c., corr. acc.; Pesik. R. s. 16, p. 83ᵇ ed. Fr. הקובטין) reclining on his accubitum.—לחם א׳, or ריפתא (ד)א׳ *bread used at the meals of the nobility, fine bread*. Targ. Y. II Gen. XL, 16 ריפתא ככבטון (read ריפתא דאקקובטון) bread of the nobles (h. text חרי). Pesik. R. l. c. p. 82ª (ref. to לחם הפתה Neh. V, 18) sub. לחם הקקבטין; Pesik. l. c. p. 59ª ככבטון (corr. acc.).

אקובנאה, B. Bath. 73ª bot. Ar., v. קוּפְיָא a. קוּבְנָאָה; cmp. אַקּוּנְבִי.

אַקְדָא, אַקְוָא f. (קהי) *what blunts or loosens the teeth, weakening;* fig. (v. Mekh. Bo 18, end) *refutation, arguments*. *Pl.* אַקְוָתָא. Yeb. 110ᵇ יתבי וקמקוו א׳ (Rashi Var. מיקחו אַקְדָתָא) they were sitting and raising arguments. Cmp. אַקְדָּוּתָא.

אקומניס, v. אִיקּוֹנוֹמוֹס.

אָקוֹן m. (deriv. of קנה, v. אקן) 1) *reed-basket*, used as a *fisher's cauf*. Kel. XII, 2; XXIII, 5.—2) v. אַקַּן.

אקונא, v. אִיק׳.

אַקּוּנְבִי f. (קבב, with נ inserted; Mand. קומבא, Nöld. Mand. Gr. p. 105) *cupola, arched vessel*. *Pl.* אַקּוּנְבְּרָאוֹת. Tosef. Kel. B. Mets. II, 8 א׳ שבמגדלים ed. Zuck. (Var. אקובנ׳, cmp. קובנאה) cupolas on turrets (a piece of house furniture), ornamental vases.

***אַקּוֹנָס**, a corruption of קוֹלִירִס m. (κολίας) *colias*, name of a small fish. Ab. Zar. 39ª; Ḥull. 66ᵇ top; Tosef. Ḥull. III (IV), 27 קולירס.

אַקּוּפֵי m. pl. (נקה, קה) *curlings of the web, anything sticking out of the web* (threads, knots &c.). Sabb. 75ᵇ האי מאן דשקיל א׳ וכ׳ whoever takes threads out of clothes on the Sabbath, is guilty of an act of finishing; v. פַּטְרִישׁ. Cmp. אַקְפּוּתָא.

אקופיא, v. קופיא.

אקורפימא, v. אַקְרַפְּטָא.

אַקּוּרְקָתָא, v. אַקְרוּקְתָא.

אַקּוּשָׁא m. (קשי) *hard, hard-baked*. Targ. Y. Lev. XX, 10.—Keth. 39ᵇ. Sot. 4ᵇ, opp. רכיכא. Sabb. 65ª כל חרובין א׳ מידי anything hard.—*Pl.* אַקּוֹשֵׁי. Sabb. 155ª ed. (Ms. M. דאשוני, Ar. דאשינא).—Targ. Ps. LVIII, 10 אָקּוֹשָׁן (some ed. אַקְשׁוּן).

אַקְטוֹר (אוקטור) m. (actor) *actor publicus*, an officer who had the supervision of slaves and state property.—*Pl.* אַקְטוֹרִין. Mekh. B'shall. Par. 1; Yalk. Ex. 230 אוֹ׳.—Targ. Y. Ex. XIV, 5 אוֹקְטָרְיָא.

קְטֵיסְפוֹן, אַקְטִיסְפוֹן pr. n. pl. *Ctesiphon*, a town on the Eastern bank of the Tigris. Targ. Y. Gen. X, 10 ק׳ (for Bibl. *Kalneh*). Yoma 10ª (for Bibl. *Resen*) זה א׳

אַקְנְיָאתָא, אַקְנְיָתָא ch. pl., הַקְנָאָה h. f. (קנה I) *giving possession*, whence שְׁטַר אַ׳ or שְׁטַר הַ׳ *an agreement by which one's landed estate is mortgaged in the form of a sale from date*, independent of the loan to be consummated afterwards, so that at a certain date the creditor can claim the property, even if sold in the meantime, by referring to the priority of his purchase; *deed of transfer* (v. Bloch Civil-Process, p. 54, notes 5 a. 6 a. quot. ib.). B. Mets. 13ª; 14ª; 16ᵇ. B. Bath. 172ª שטרא אקניאתא (שטרי, Ms. M. *ib.* a. B. Mets. 16ᵇ אקניתא without שטר׳). אַקְנְיָתָא בְּמָנֵי—*transfers*, or *sales by symbolic delivery*, v. מָנָא; whence *Aknayatha B'mané*, adaptation of the name of *a Babylonian festive time and fair* (cmp. יְרִיד). Ab. Zar. 11ᵇ Ms. M. a. oth. (ed. אקניתא בחנוני, Var. אקניתיה); [cmp. Y. ib. I, 39ᶜ where our w. seems to be rendered כנוני].

אקניתא, v. preced.

אקנקיתא, אקניקתא, v. אֲנַנְקָתָא.

אָקְסְנָרוֹן, v. אַכְסְנָרָא.

אַכְסִיוֹס, אַקְסִיוֹס m. (ἄξιος) *worthy, adequate.* Gen. R. s. 46 *'I am God Shadday'* (Gen. XVII, 1) is translated by Aquila אקוסוס ואקנוס Ar. (ed. אכסיוס, אכסיוט, corr. acc.) ἄξιος and (καὶ) ἱκανος, adequate and sufficient (competent); cmp. ibid. דייך וכ׳ it is sufficient for thee that I am thy protector.

אַקְסִיל, v. next w.

אַקְסִילַאלְיָאיִין* f. pl. (ξυλαλόη=ἀγάλλοχον) *pieces of bitter aloë-wood.* Targ. Ps. XLV, 9 Ar. (ed. אַקְסִיל אַלְוָאוֹן combine) (h. text אֲהָלוֹת).

אַקְפָּדָה, דַּקְפָּדָה f. (קפד, Hif.) *getting excited, ebullition of temper, rashness.* Num. R. s. 10; Y. Ned. I, 36ᵈ bot. they make the vow of a nazir (ד׳) מתוך אַ׳ inconsiderately. Y. Ab. Zar. IV, 44ª. Tosef. Gitt. VII (V), 6 (opp. ברצון). Y. Naz. I, end, 51ᶜ הקפדן, read: דָּתָן . . .

אַקְפּוּתָא f. (קפת, גקף) *curling the hair.* Targ. Is. III, 24. Cmp. אַצְפּוּפֵי.

אקקוביטון, אקקבטון, v. אַקּוּבִּיטוֹן.

אַקַּקְיָא* f. (ἀχαχία) *the thorny acacia.* Gitt. 69ᵇ Ar. (ed. אקיקא, corr. acc.).

אַקְרָא f. (dialect. for חַקְרָא in Yer. dial. q. v.; cmp. var. lect. bel.) *fort*, designation of various, mostly Babyl. places. Meg. 6ª אַ׳ דתולבקני (Ms. Oxf., L., F. עקרא; v. Rabb. D. S. a. l. note); Kidd. 71ᵇ, v. תולבקני. [Rashi: *fortified ford.*] B. Bath. 127ª, Kidd. 72ª, v. אַגְמָא. B. Mets. 86ª מאַ׳ לאגמא from Fort (Agma) to Agma (Var. lect. v. Rabb. D. S. a. l.). B. Bath. 73ᵇ, v. הגרוניא. Macc. 10ª, v. סְלִיקוֹס; a. fr. [The Gr. ἄκρα, orig. *summit*, is a phonetic coincidence.]

אַקְרַאי m. (קרא, קרה; h. מִקְרֶה) *accidental, chance.* R. Hash. 29ᵇ בירת דינא דאַ׳ improvized court. Snh. 25ᵇ, a. fr. בעלמא אַ׳ a mere chance.

אקרופיטא, v. אַקְרַפְּטָא.

אַקְרוֹקְתָא f. (קרקר) [*croaker,*] *frog.* B. Bath. 73ᵇ דחזרא (Var. אקורקרתא, &c., v. Rabb. D. S. a. l. note 3) אַ׳ כי וכ׳ a frog as big as Fort Hag. (others read בי, a frog which was in Fort H.). Ned. 41ª עקרבא דיתבא על אַ׳ ועברה נהרא (corr. ed. acc.) a scorpion sitting on a frog and crossing the river.

קַרְפִּיטָא, אַקְרַפְּטָא m. (κράβατος, grabatus) *couch, raised upholstered seat.* M. Kat. 10ᵇ למבני אַ׳ Ar. (ed. אקרפיטא, Ms. M. אקרפיטרא) to build up a raised seat (on a frame). [Rashi: אקרופיטא *crib.*] Kidd. 70ª ליתיב מר אקר׳ sit down, Sir, on the couch; (cmp. אִרְצְטָבָא, the Chald. equivalent of our w.).

אֶרָא *to treat, argue*, v. ארי.

ארא *fowler*, v. אָרָא IV.

ארא׳, אראַ* (Ms. M. נור׳; Ar. s. v. פלמודא: פדא or פרא) name of a *fish* or *fish-brine;* perh. אֲרָאָא (*Raia*) *ray* or *skate.* Ab. Zar. 40ª.

אֲרָאֵל m. (b. h., Is. XXXIII, 7, =אלאל, v. אלל, cmp. אמרכל) *messenger*, esp. (in poetry) *angel.* *Pl.* אֲרָאֵלִים. Keth. 104ª אַ׳ ומצוקים וכ׳ the Erelim (angels) and the mortals seized the holy ark (strove for the soul of R. Judah); Y. Kil. IX, 32ᵇ top רצוקים וא׳; Y. Keth. XII, 35ª; Koh. R. to VII, 11; IX, 10; v. בָּצַק.

אראני, v. אֲרוֹנֵי.

אָרַב (b. h.; √ארר, v. ארר, cmp. ארג) 1) *to press into holes, to make holes; to weave; join.* 2) *to look through a hole, to espy, lurk, lie in wait.* B. Kam. 44ᵇ, a. e. (ref. to Deut. XIX, 11) וא׳ לו וכ׳ it says 'And he lurks for *him*' &c., that means the intention to kill *that* man.—Denom. ארובה, אורבא, ארבל׳, ארבא, ארבתא.

אָרֵב* ch. same, part. אָרְבָא *lurking.* B. Mets. 101ᵇ; B. Kam. 85ª; B. Bath. 168ª thou appearest to me כאריא אַ׳ like a lurking lion, i. e. I have no confidence in thee.

אָרְבָּא I f. (ארב *to join*, cmp. ארגז, תיבה) *boat.* B. Mets. 101ᵇ דחמרא אַ׳ a boat-load of wine; a. fr.—Gitt. 6ª; Kidd. 72ª תניתא אַ׳ וכ׳ Ar. ed. Koh. (ed. תנירנא) to the second boat of the (floating) bridge; cmp. Kidd. l. c. והאידנא וכ׳ 'and now the Persians placed the bridge higher up'. [Oth. opin., v. אַרְבְּתָא.]—*Pl.* אַרְבֵּי. B. Mets. 72ᵇ חיטי . . . וא׳ the wheat in granaries and ships.

אָרְבָּא* II f. *a small silver vessel in the shape of a trough* (=עֲרִיבְתָא Ar.) B. Bath. 34ᵇ (Comm.: *ship*).

אָרְבָּא *layer, mesh*, v. אוּרְבָּא.

אָרְבָּא *lurking*, v. אָרַב.

אַרְבָּעָה I m., אַרְבַּע f. (b. h.) *four* (frequently represented by ד׳). Ḥag. 14ᵇ א׳ נכנסו וכ׳ four men entered into theosophical speculation; a. fr.—Constr. אַרְבַּעַת followed by singul. Y. Ber. I, 2ᶜ אַרְבַּעַת מילין=אַרְבָּעָה; Y. Yoma III, beg. 40ᵇ; (cmp. Gen. R. s. 50).—*Pl.* אַרְבָּעִים (מ׳) *forty*. Sabb. VII, 2 א׳ חסר אחת thirty nine.—Macc. I, 1, a. fr. לוקה א׳ receives forty (thirty nine) lashes; v. ib. III, 10.

אַרְבַּע m., **אַרְבָּעָה** f. ch. same. Targ. O. Gen. XIV, 9; a. fr.— Constr. a) אַרְבַּעַת Targ. Y. ibid.—b) אַרְבָּעֵי, אַרְבָּעְתֵּי Sabb. 73ᵃ (omitting the object numbered); a. fr.—Targ. Y. Num. II, 3; a. fr.—Y. Gitt. V, 46ᵈ top ארבעתי דינריא four denars—אַרְבַּעְתָּא, אַרְבְּעִיתָא m. *the fourth* (day of the week). Gen. R. s. 11; Pesik. R. s. 23, beg. Ibid. p. 120ᵃ ed. Fr. ארבעיא, ed. Prag ארבעיתא. Ibid. p. 115ᵇ באַרְבַּעְתָּה on Wednesday.—*Pl.* אַרְבְּעִין *forty*. Targ. Gen. V, 13; a. fr.—Snh. 26ᵇ א׳ בכתפיה forty (lashes) rest on his shoulders, i. e. he is punishable (v. preced.); a. fr.—אַרְבֵּיסַר, אַרְבַּעְסַרֵי *fourteen, fourteenth*. Targ. Y. Gen. XIV, 5 בירְבֵּיסַרֵי; a. fr. Meg. 2ᵇ בא׳ on the fourteenth of Adar. Sabb. 98ᵇ.—אַרְבֵּסָרָאָה *the fourteenth*. Targ. I Chr. XXIV, 13.

אַרְבָּעָה* II f. (רבע) *couching*. Targ. Is. VII, 25; LXV, 10 בית א׳ (Var. אַרְבְּעָא, רִבּוּעָא) couching place (for animals).

אַרְבַּעְתָּד, אַרְבַּעְתָּא, אַרְבְּעִיתָא, v. אַרְבְּעָה.

אַרְבָּא, אֲרַבְתָּא f. (ארב, h. עֲרָבָה, b. h. עֲרָבִים pl.) [*the thickly interwoven,*] *willow*. Pes. 111ᵇ דא׳ טולא Ms. M., Ar. (v. Rabb. D. S. a. l.; ed. ע׳) the shade of a willow-tree.—*Pl.* אַרְבָתָא. Sabb. 20ᵇ (Ar. אַרְבָּאתָא; Mss. ע׳). [Gitt. 6ᵃ; Kidd. 72ᵃ ארבא וכ׳ the second willow after crossing the bridge; v., however, אַרְבָּא I.] V. עַרְבָּא I, II a. עַרְבְּתָא.

אָרָג, constr. אֲרַג m. (v. רגג, h. ערג) *something desirable*. . . שפר א׳ the choicest of . . . Targ. Ps. XLV, 14. Targ. Y. Gen. XLV, 18.

אָרַג (b. h.; √אר, v. ארב; cmp. חרג) *to plait, braid, weave*. Sabb. VII, 2 האוֹרֵג he who weaves on the Sabbath; a. fr.—Metaph. (cmp. צרי) *to argue, conclude, spin out, deduct* &c. Ruth R., Par. 2, beg. (play on *or'gim* II Sam. XXI, 19) they brought a subject up והוא אוֹרְגָהּ and he carried it to a conclusive decision. Ib. שהיו אוֹרְגִין עמו they argued with him.—Num. R. s. 4 (play on *argaman*, purple) שהוא תירה אוֹרֵג.... מִן וכ׳ for it (the purple-covered altar) argued Israel free from sin (pleaded in his behalf). Ib. s. 12 (same play on the word) והוא אורג וכ׳ and He wove (planned) the world so that all creatures should come forth each according to its kind. Ib. א׳ מַן the Sun weaves (ripens) food.

Nif. נֶאֱרַג *to be woven*. Y. Ter. XI, end, 48ᵇ. Ex. R. s. 50; a. fr.

**Pi.* אֵירֵג, part. מְאָרֵג (cmp. עֲרוּגָה) *to follow the grooves of* the garden bed, *to range*, esp. *to select the green and tender onions* (v. חָלַק Hif.). Tosef. Peah I, 9 חמארג, quoted in Y. ib. III, 17ᶜ top חמירוג (corr. acc.; v. מֵירוּג) a. explained ibid. חמחלרק וכ׳ he who takes

אַרְבָּאֵי m. pl. *Arabs*. Targ. II Chr. XVII, 11 (ed. Beck; oth. עֲרָבָאֵי).

אַרְבֶּה I m. (b. h.; רבי) *locust* (also collect.). Ex. R. s. 13; a. fr. V. כּוּבֵּשׁ.

אַרְבֶּה II, v. חַרְבָּה.

אַרְבּוּנָא* m. (ארב, cmp. ערב) *confounding of colors, thickness*, whence *feeble sight*. Pes. 111ᵇ the following three things ירחבי א׳ וכ׳ (Ms. Oxf. עוורונא; Ms. M. v. Rabb. D. S. a. l.) cause defective eye-sight.

אַרְבִּילָא, v. אַרְבְּלָא.

אַרְבִּיסַר, v. אַרְבְּעָה end.

אַרְבֶּל I pr. n. pl. *Arbel, Arbela*, in Galilee, near Zepphoris. Y. Ber. I, 2ᶜ בקעת א׳ the Valley of Ar.; Y. Taan. IV, 69ᵇ ארכל (corr. acc.). Y. Shebi. VI, 36ᵈ bot. Koh. R. to I, 18 coarse linen הבאין מא׳ coming from A.; a. e.

אַרְבֵּל II (רָבַל) (denomin. of next w., v. עֲרְבֵּל) *to sift, shake*. B. Mets. 26ᵇ דאייתי ארבלא ומְאַרְבֵּל Ar. (Ms. R. 2 מארביל, ed. מַרְבֵּל=וקא מארבל) that he brought a sieve and sifted the sand. Snh. 39ᵃ וקמרבלינהו Ms. M. (ed. Sonc. וקא מא׳ לחו, oth. ed. מחדר להו) and shook them.

Ithpe. אִירְתַּבַּל (=איתארבל) *to be shaken*. Ḥull. 49ᵃ מירבל הוא דרְבִיל it was shaken down (by the movements of the animal). [Targ. עַרְבֵּל.]

עַרְבְּלָא, אַרְבִּילָא, אַרְבְּלָא m. (ארב, cmp. אַרוּבְּתָה) *net work, sieve*. B. Mets. 26ᵇ; Snh. 39ᵃ, v. preced.—Macc. 20ᵇ בארבילא (Ms. M. בארבי); Snh. 89ᵇ אכיל תמרא בא׳ ate dates out of the sieve, i. e. did a harmless thing.—Targ. Amos IX, 9 ערבלא.—V. עַרְבְּלָאִין.

אַרְבְּלִי m. (אַרְבֵּל I) *a native or resident of Arbel, Arbelite*. Ab. I, 6.—*Pl.* אַרְבְּלָיִין. Gen. R. s. 19, beg.; cmp. Koh. R. to I, 18.—[Tosef. Par. XII (XI), 16 כוש דא׳, v. next w.]—Fem. אַרְבְּלִית. Y. Peah VII, 20ᵃ bot.; Y. Sot. I, 17ᵇ; IX, 24ᵇ bot. סאה א׳ one S'ah of Arbelite wheat. [Ib. IV, end, 19ᵈ top רבי מר עוקבא הורית בארבלי *Arbeli*, supposed to be a place in Babylon. The entire sentence is spurious both from Mar Ukba's title of Rabbi as well as from comparison with Keth. 60ᵇ.]

אַרְבָּן m. (ארב 1) *coarse weft*, opp. to פשתין fine flax woof. Parah XII, 8 כוש של א׳ (Var. רוֹבָן) the spindle used for spinning coarse material; [Tosef. ib. XII (XI) 16 כוש הארבלי the spindle used at Arbel; cmp. Koh. R. to I, 18 s. v. אַרְבֵּל I].

אַרְבְּנָא v. אוּרְבָּנָא.

אַרְבֵּסַרְאָה, v. אַרְבְּעָה.

אַרְבַּע *four*, v. אַרְבָּעָה I a. אַרְבְּעָה.

אַרְבְּעָא *couching*, v. אַרְבְּעָה II.

אַרְגָּמָן m. (b. h.); *purple-dye, purple garment.* Sabb. 90a. Kel. XXVII, 12; a. fr.; cmp. אַרְגְּוָן.

ארגנטורין, ארגנאטריא, v. אַרְגַּנְטָרְיָא.

ארגנטין, v. next w., a. אַרְגַּנְטִיס.

אַרְגַּנְטָרִין, אַרְגַּנְטָרְיָא, אַרְגַּנְטָרִיָּא f. (ἀργεντάρια, argentarium) *silver-case, plate, table service* (of silver or gold). Pesik. Baḥod. p. 106b ארגנטין Ar. Var. (ארגנטרין ed. Koh.; ed. אנגרטרין); Yalk. Ex. 271 ארגנירטין (cmp. versions ibid. a. Ar. s. v., in order to arrive at a correct reading of the whole passage). Y. Peah VIII, 21b ארגוטדיא, אגנטין, ארגנטורין (corr. acc.). Esth. R. to I, 4 ארגנאטרריא (corr. acc.).

אַרְגְּסְטִיס (אגריסטיס, ארגסטס) m. (ἀργέστης) *the brightening*, epithet of various winds (cmp. אַסְתָּן); *West-North-West, West-South-West.* Num. R. s. 13 אני מביא רוח א׳ וכ׳ I shall cause to pass over the world an argestes in which both winds (the Northern and the Southern) shall do service; Cant. R. to IV, 16 ארג׳; Lev. R. s. 9 ארגסטס; Ar. Var. אגרסטיס.

*ארגסטירין Koh. R. to XI, 9, v. אֲכְסִירָגוֹן.

*אַרְגְּרוֹן (read אַרְגּוּרוֹן) m. (ἄργυρον) *a small silver coin*, also called *milliarium.* Y. Peah VIII, 21a top ובלבד וכ׳ provided you do not refuse him his customary *argyron* (the beggar's penny); v. B. Bath. 9a.

אַרְד Y. Sot. II, 18a top, read אָרַר q. v.

אַרְדָּא I m. (Syr. ערדא, v. Löw Pfl. p. 303) *mushroom, morel.* Keth. 61a Ar. (ed. אַרְדֵּי pl.)—*Pl.* אַרְדֵּי, אַרְדַּיָּא. Pes. 119b ארדיא לי Ar. (ed. אַרְדִּילָיָא, אַרְדִּילָיָא, Ms. אוּרְדִּילָאֵי, v. Rabb. D. S. a. l. note); Y. ib. X, end, 37d ערדילי (read עַרְדִּי לִי or עַרְדִּילַי). Ber. 47a ארדיא Ar. (ed. a. Ms. אַרְדִּילָיָא). Ab. Zar. 38a ארדי.

*אַרְדָּא II prefix of Persian proper nouns, *Arda.*—Gitt. 14b their names are bewildering א׳ וארטא . . . בריש beginning with Arda-, and Arta-, and Phile-.

אַרְדַּבָּא, אַרְדָּב f. (ἀρτάβη, Syr. ארטבא, ארדבא) *Artaba*, a Persian and Egyptian dry measure (v. Zuckerm. Jüd. Masse p. 47; Sm. Ant. s. v.). B. Mets 80b א׳ לעריבה Ar. (ed. אדריב) an Artaba is an unreasonable additional load for a small boat called Arebah. Erub. 102a Ar. (ed. אדריבא, v. Rabb. D. S. a. l. note 20).

אַרְדַּבְלִיס, v. אַדְּר׳.

אַרְדְּכָל, אַרְדִּיכָל; ch. form אַרְדִּיכְלָא (אדר׳) m. (prob. from a place or country, cmp. אַרְגּוּבְלָא) *artist, artisan* (v. P. Sm. 370 s. v., a. derivat.) esp. *architect, key-stone-setter.* B. Mets. 118b בנאי . . . לא׳ (ed. אדרר׳) when the builder has handed the key-stone over to the architect (to set it). Y. ib. X, end, 12c ארדכל. Gen. R. s. 8 אר׳; ib. s. 27 אד׳.—*Pl.* אַרְדִּיכְלִין. Targ. II Sam. V, 11 (h. text חרשי אבן קיר); a. e.—Erub. 26a אַרְדַּ׳ Ar. (Ms. M. דאַרְדַּכְלֵי; ed. אדר׳).—אַרְדִּיכְלָיָא Targ. Ps. CXVIII, 22; a. e.

out the green onions for sale and leaves the others to ripen for storage.

אֶרַג ch. same. Snh. 48b וא׳ בגד וכ׳ and where they weave a garment (directly) for a corpse.

אַרְגָּוָאנָא, v. אַרְגְּוָן.

אַרְגּוֹב 1) pr. n. m. (b. h. ארגב) *Argob.* Targ. II Kings XV, 25.—2) v. טְרָכוֹנָא.

אַרְגּוּבְלָא m. (=b. h. גְּבָלִים) *Giblean* (v. גְּבָל); *master-mason.* *Pl.* אַרְגּוּבְלָיָא. Targ. I Kings V, 32 (h. text גבלים); II Kings XII, 13 (h. text גְּדֵרִים). Cmp. אַרְדִּיכָל.

אַרְגְּוָנָא m.; אַרְגְּוָנָא, אַרְגְּוָן f., אַרְגְּוָן ch. (also גְּוָנָ׳ . . .)=b. h. אַרְגָּמָן *purple (garment).* Dan. V, 7; a. e.—Targ. Ex. XXV, 4; a. e.—Tam. 32a לבישיך דא׳ purple garments.—*Pl.* אַרְגְּוָנִים. Pesik. R. s. 33.—אַרְגְּוָנוֹת. Lam. R. to III, 19 א׳ טובות fine purple dresses (for females).

ארגוטריא, v. אַרְגַּנְטָרְיָא.

אַרְגְּוָנָא, אַרְגְּוָן, v. אַרְגְּוָ׳.

אַרְגָּז m. (b. h.; r. ארג with format. ז; cmp. אַרְבָּא) *box, chest* (joined with tenons &c.). Num. R. s. 4; Hor. 12a; a. e.—Snh. 46b *kabor* (to bury, cover) might mean only דעבד א׳ וכ׳ Ms. F. a. Ar. (Var. ארזג, ed. ארון) one makes a chest and puts the corpse in. [Pr. n. pl. v. אַרְגִּיזָא.]

*אַרְגָּזָא f. (רגז) *provocation, evil deed.* Targ. Ezek. XX, 28 א׳ קורבניהון (prob. to be corr. אַרְגָּזוּת, v. next w.).

אַרְגָּזוּתָא, אַרְגָּזְוִיתָא f. same. Targ. I Kings XXI, 22; XV, 30.

אַרְגָּטִיס m. (ἐργάτης) *working man, common laborer.* Y'lamd. Koraḥ (quot. in Ar.) ועשה אותו א׳ (read אותי) and made me (Korah) a working man (Num. VII, 9); Tanḥ. ed. Bub. Korah, p. 96 אור׳.

אַרְגִּיזָא, אַרְגִּיזָד, אַרְגִּיזָא (ארגז) pr. n. pl. *Argiz, Argiza* (ארזק Schr. KGF 228; *Eragiza*, Ptol. V, 15, 14; modern *Razek*, Koh. Ar. s. v.). Sabb. 19b; Erub. 63a חדתא דא׳ Ms. M. a. oth. (v. Rabb. D. S. a. l. notes, ed. חרתא) Ḥadta (Newtown) [Harta] near Ar. [Rashi: *Argiz*, pr. n. m. the builder of the town.] Gitt. 7a ארגיזה, בי א׳. Zeb. 18b ארגזא (Ms. M. אגוזרא, Ms. R. ארגיסרא, ארגזרא, Ms. K. ארגיזרא; v. Rabb. D. S. a. l.).

ארגינימון, ארגינמין, read אַרְוִגְנַוְטִיס, אַרְגְּנַוְטִין q. v.

אַרְגִּירָא, v. בְּרִיסּוֹ.

אַרְגָּלִיד, אַרְגַּלְיָא, אַרְגָּלָא m. pl. (ἐργαλεῖα, τὰ) *tools, implements.* Ex. R. s. 40, beg. Lev. R. s. 23; Y. Succ. IV, 54c top; Cant. R. to IV, 8 הריא וכל א׳ וכ׳ itself (the brick) and all the implements for making it. [Y'lamd. B'haaloth., quot. in Ar. כלי א׳ implements of a ship.]

אַרְדִּילָא m. (dimin. of אַרְדָּא I q. v.).—*Pl.* אַרְדִּילֵי, אַרְדִּילַיָּא, אַרְדִּילַיָּיא.

אַרְדָּכָל, v. אַרְדִּיכָל.

אַרְדִּלַיָּיא, v. אַרְדִּילָא.

אַרְדְּפוּי* Targ. Y. Gen. XXX, 37 דלוז וא׳, a corruption; prob. דִּלּוּז הִדְאַרְמוֹן, v. אַרְמוֹן III.

אַרְדַּפְנִי, אַרְדִּפְנִי m. ch.=h. חַרְהוֹפַנִּין; v. חַרְהַפְנִי. Targ. Y. I, II Ex. XV, 25.

אַרְדְּקְסַם, read אַרְדִּקְסַם or

אַרְדַּקְסַס pr. n. pl. *Artaxata*, or *Artaxiata*, capital of Great Armenia. Y. Erub. III, beg. 20ᶜ. Bab. ib. 29ᵃ עַרְדִּיסָקָא ed. (Ms. M. עַרְדַּסְקִיס, Var. ערדסקוס, ערדיסק, v. Rabb. D. S. a. l. note). Tosef. ib. IX (VI), 4 ערדסקס, (Var. ערדסקין, ערדסקוס).

אַרְדְּשִׁיר pr. n. pl. *Ardjir*, formerly *Seleucia*, near Ctesiphon. Gitt. 6ᵃ בר׳ א׳. Erub. 57ᵇ. B. Bath. 52ᵃ, v. הוֹרְמִיז. Yeb. 37ᵇ דַּרְהְשִׁיר=דַּאר׳, sub. הוֹרְמִיז; Yoma 18ᵇ דרשיש (corr. acc.).

אָרָה, v. ארי.

אָרוּ (ארי; v. אָלוּ, cmp. חָרֵי) *lo!, behold.* Dan. VII, 6; 7; 13.

אֲרוּבָּה f. (b. h. אֲרֻבָּה, ארב) *opening*, whence 1) *an aperture in the roof looking to the ground floor* (answering to the Greek *hypaithron*, Roman *compluvium*), contrad. fr. חַלּוֹן a garret window in the wall projecting above the flat roof. Bets. V, 1 (35ᵇ); cmp. Rashi a. l. Nidd. 20ᵇ כסומא בא׳ like a blind man finding his way down from the *ărubbah*, i. e. hitting the truth by chance. Ohol. X, 1; a. fr.—*Pl.* אֲרוּבּוֹת. Ib. 4 sq.; a. e.—2) *the opening panel of folding doors.*—*Pl.* as supra. Yoma 76ᵃ. [Sabb. 43ᵃ; 153ᵇ; Kel. XV, 2 read with Ar. אֲרוּכוֹת.]

אֲרוּגָּה f. (ארג) *web, matting.* Y. Succ. I, end, 52ᶜ א׳ טמאה a mat (of twigs &c. for covering the festive booth) that became unclean.

אֲרוֹגַנְוַטִין, אֲרוֹגַנְוַטִיס* m. (ἀρωγοναύτης sub. δαίμων) *helper of sailors, Arogonautes*, a demon. Gen. R. s. 63; Y. Ter. VIII, 46ᶜ top; Yalk. Gen. 110, variously corrupted אנגינטרים, ארגינטרן, ארגינטון, ארגינטין.

אַרְוָא, pl. אַרְוָתָא, אַרְוָת, v. אוּרְיָא Ch.

אָרוֹד, אַרְוָדָא m. *mule*, v. עָרוֹד.

אֲרִידָה f. (b. h.; v. אוּרְיָא II) *manger, crib.*—*Pl.* אֲרִוּדוֹת. Snh. 21ᵇ.

אַרְוָד pr. n. pl. *Aradus* on the Phœnician coast. Gen. R. s. 37 (to *Arvadi*, Gen. X, 18).

אַרְוָדָאֵי m. pl. (preced.) *Aradeans.* Targ. O. Gen. X, 18 (Targ. Y. II אַנְטִירִידְנָאֵי; I לוּטָסָאֵי, Var. in Targ. I Chr. I, 16 לָטוּסָאֵי).

אַרְוָסָא, v. אַרְוִיסָא.

אָרְזָא m. *rice*, v. אוּרְזָא.

אַרְוָסָא, אַרְוִיסָא* m. (a transpos. of אַפְסִירָא, אַפְסָרָא) *halter* (Rashi). [Ar. *chain*, Perl. Et. St. p. 21=Pers. arvîs *rope.*] Yeb. 46ᵃ רמו ליה ארווי וכ׳ Ar. ed. Koh. (ed. ארוי׳, Ar. ed. ארוסיה) they put a halter around his neck (to prevent him from claiming his liberty).

אָרוּךְ m. (ארך) 1) *long, tall, lasting;* v. infra.—2) (=אָרִיךְ; cmp. אָרִיךְ) *well-arranged, well-balanced, thinker*, a title of prominent scholars; cmp. אַרְיוֹךְ a. אַרְיָכָא. [In legend intellectual eminence was identified with physical tallness.] Nidd. 24ᵇ בדורו א׳ *arukh* (the tallest) in his generation. Kidd. 39ᵇ עולם שכולו א׳ the world in which all is well-balanced (also called שכולו טוב) i. e. *the hereafter.*—*Pl.* אֲרוּכִים. Yoma 71ᵃ חיים א׳ long life; a. fr.—Fem. אֲרוּכָה. Ber. I, 4 אחת א׳ one lengthy (benediction); a. fr.—Y. Hor. II, 46ᵈ בא׳ by the long road, slowly; Shebu. 18ᵃᵇ.—*Pl.* אֲרוּכוֹת. Y. Ber. II, 5ᶜ top, a. e. א׳ וקצרות long and short roads, i. e. *in all directions.* V. next art.

אֲרוּכָא, v. אַרְכָּא III.

אֲרוּכָה I f. 1) fem. of אָרוּךְ.—2) (noun) *long board, longside of bedstead, bedside.* Succ. 15ᵇ א׳ ושתי כרעים the long bedside with its two knees (supporters); 16ᵃ.—*Pl.* אֲרוּכוֹת. Ib. I, 8 (Var. ארובות, v. Rabb. D. S. ib. ad 15ᵃ, note 1); Sabb. 43ᵃ; ib. XXIII, 5 (151ᵇ) א׳ המטה (some ed. ארובות, corr. acc.).—[Kel. XV, 2 א׳ של נתתומים Ar. Var. *the long ranging boards* used by the bakers: Maim.; the prevailing versions are אֲרוּבּוֹת or אֲרִיבּוֹת; Tosef. B. Mets. V, 4 ארובות, (Var. ארונות) *basins* or *moulds* in which loaves or cakes are shaped.—Var. Ar. עֲרִיכוֹת.]

אֲרוּכָה II f. (b. h. ארוכה, ארכה; ארך, v. Ges. H. Dict. s. v.) *the web of new flesh or skin on a healing wound, healing.* א׳ חעלה *to produce a new cover, be restored.* Ḥull. 77ᵃ; 125ᵃ; B. Kam. 91ᵇ.

אֲרוּם 1) v. אֲרֵי.—2) v. אֲרָם.

אַרוּמָא pr. n. pl. *Aruma.* Erub. 51ᵇ ed., Ms. M. רוּמָא q. v.

אַרוּמָאָה m. ch. *Roman.* *Pl.* אַרוּמָאֵי. Gitt. 17ᵃ; cmp. אַרַמָּאָה.

אַרוּמַי m. h. same. *Pl.* אַרוּמַיִּים. Gitt. 17ᵃ; v. אֲרָם, אַרַמִּי.

אָרוֹן c. (b. h.; ארן or ארי, √אר, cmp. ארגז, ארבא, עריבה &c.) [joined together,] *chest, box, coffin*, freq. (אֲרוֹן הַקֹּדֶשׁ=) *the Holy Ark,* in the tabernacle and the Temple, or in Synagogues. Yoma V, 1 חגיע לא׳ reached the place where the Ark stood during the First Temple. Y. Ber. IV, 8ᶜ top; Gen. R. s. 55 (allegorical etymologies).—Keth. 104ᵃ א׳ תקודש (figuratively) *a good and learned man's soul;* v. אֲרִיאֵל.—Kel. XII, 5 א׳ של גרוסות the grits-dealer's chest. Y. Kil. IX, 32ᵇ top; Gen. R. s. 100 ותחא

וכ׳ (נקופה) אֲרוֹנִי נקובת let my coffin be perforated at the bottom. Snh. 98b אין לך כל א׳ וא׳ וכ׳ there is no coffin in Palestine in which the Median horses do not eat straw (being used as cribs); a. fr.—*Pl.* אֲרוֹנוֹת. Sot. 13a; a. fr. [Y. Keth. VI, 30d bot. ואורן, v. אֲרִי I.]

אֲרוֹנָא (**אֲרוֹנְתָא**) ch. same. Targ. Ex. XXV, 10; a. fr. Targ. Gen. L, 26 (coffin).—Y. Meg. III, 73d bot. the curtain על א׳ כא׳ over the ark containing the scrolls is as sacred as the ark itself. Y. Ber. II, 5c bot. אֲרוֹנֵיהּ נפקא his coffin was carried out for burial.

אַרונטס, v. אֲרַנְטוּס.

***אֲרָאנֵי, אֲרוֹנֵי** m. pl. (prob. pl. of ארונא, so called from closing and opening like chests) name of certain *plants* growing in marshes and closing their leaves at nightfall. Sabb. 35b בדברא עורבי באגמא חזו אדני Ms. M. (ed. עורבי א״נ אדאני . . . .; v. Rabb. D. S. a. l., Ar. חרני, Var. ארוני, Rashi ed. Sonc., Asheri a. R. Niss. early ed. אראני) in the desert you recognize the entrance of the Sabbath (on a cloudy day) by the ravens, in marsh-land you look out for *aronê*.

אֲרוֹנִים, v. אֹרֶן.

אֲרוֹנִית, v. אֵירוֹנִית.

אַרונקי, v. אדנדקי.

אֲרוֹס, v. אֵירוֹס I, II.

אַרוסיה, v. אַרוּסָא.

אֵירוּסִין, אֲרוּסִין m. pl. (אָרַס) *betrothal, preliminary act of marriage*, answering to the Roman *sponsalia; promise in marriage*, disting. fr. נישואין, or כנוסה, marriage proper, the latter consisting in conducting the bride to the groom's permanent (or improvised) home. [The betrothal carries with it almost all the legal consequences of marriage, excepting some modifications mostly of a civil (pecuniary) character, and is, according to Talmudic usage, preceded by a benediction (בִּרְכַּת א׳), while the act itself is performed by the bride-groom (or his mandatary) delivering into the hands of the bride (or her mandatary, or her father, if she be a minor) an object representing any value not below the smallest coin (P'rutah), whereby the purpose of the delivery is stated and assented to by acceptance.] Keth. I, 2 אלמנה מן האי׳ a widow whose betrothed died before marriage proper. Ib. V, 1; a. fr. Yeb. 43a, a. fr. סעודת א׳ the repast following the betrothal.—Metaph. of the relation between Israel and God, *covenant*. Ex. R. s. 15, end; a. e.

אֲרוּקְתָּא, v. אַרְקְתָּא I.

אַרורא, Y. Shek. II, end, 47a דארורא צילמא, v. אֲדוּרֵי.

אֲרוּרַיָּא, אֲרוּרַיְיָא, v. אֲרַר.

***אַרז** (√ארר, v. ארר; cmp. חרז) 1) *to penetrate deeply, to take deep root*.—2) *to be prickly, dry, hard*. Sabb. 155a זירין דאַרְזֵי Zirin are called bundles of twigs which are hard. Ib. כיפין דא׳; [oth. opin., v. אַרְזָא]. Denom. אוּרְזָא, אָרוּזָא, a. next ws.

אֶרֶז m. (b. h.) *cedar*. Tam. III, 5 של א׳ of cedar wood.—*Pl.* אֲרָזִים. R. Hash. 23a; Taan. 25b; a. e.—Metaph. *prominent men, scholars*. Sabb. 118b I planted חמשה א׳ five cedars (begot five sons who acquired renown). M. Kat. 25b, v. אֲזוֹב.

אַרְזָא ch. 1) same. Targ. Lev. XIV, 4; a. e.—Ab. Zar. 14a. R. Hash. 23a; a. e.—*Pl.* אַרְזִין, אַרְזֵי, אַרְזָיָא. Targ. Num. XXIV, 6; a. e.—Y. Ab. Zar. III, 42c top. Sabb. 157a. —Ib. 155a זירין דא׳ (Ms. זירין סוכי דא׳ *Zirin* means twigs of cedars (Rashi דארזא); [oth. opin. v. ארז].—2) pr. n. pl. תֵּל א׳ *Tel Arza* (Cedar-Hill), in Palestine, scene of massacres during the Bar Kokhba war. Yeb. XVI, 7.—3) pr. n. m. *Arza*. Tam. VII, 3 בן א׳: Shek. V, 1 ארזה; Tosef. ib. II, 14.

אַרְזְבוֹנִית f. (cmp. אַרְזוֹבָא) *arz'bonith*, a species of *locusts;* cmp. עַרְצוּבְיָא a. כַּרְזוּבָא. Sifra Sh'mini Par. III, ch. 5; Ḥull. 65a חרזבנית.

אַרְזָג, v. אַרְגָּז.

אַרְזָה, v. אַרְזָא.

אַרְזוֹן, v. אֲרָזִין.

אַרְזִילָא, v. אַרְזִלָּא.—אַרְזִילַי, v. אוּרְזִלָּא.

***אֲרָזִין** m. (prob. plur. of אֶרֶז) *box, chest* (for collecting bones). Tosef. Snh. IX, 8 (ed. Zuck. בארון, Var. באורזון). Treat. S'maḥ. ch. XII בגלוסקמא בא׳ (one word inserted by a glossator to explain the other). Ib. ברדין (corr. acc.). [Tur Y. D. Abeluth 403: ארזים.]

עַרְסָלָא, עַרְסַל, אַרְזִילָא, (אוּרְזִלָּא) אַרְזָלָא m. (dimin. of עֶרֶס, עַרְסָא) *cradle, hammock* for watchmen in gardens. Targ. Is. I, 8; XXIV, 20 (h. מלונה).—Erub. 25b דעבידא כי אר׳ Ar. (ed. אור׳; Rashi ארזי׳; Tosaf. ערס׳) the roof of the shed has the shape of a cradle, i. e both sides slanting towards the centre.

אַרְזָנַאי m. pl. (v. ארזוניא P. Sm. 374, cmp. פרשניא Neub. Géogr. p. 396) *of Arzania*. Taan. 24b ארבי דא׳ Ar. (ed. דחיטין דפרזינא; Ms. M. דפרזינאי) ships of the Arzanians. Fem. *אַרְזָנִיתָא. Git. 70a חיטין א׳ Arzanian wheat (of a large size).

אַרְזַפְתָּא I f. (רזם) *hammer*. Targ. Judg. IV, 26.—Gitt. 56b. Meg. 25a (Ms. מרזפתא).

אַרְזַפְתָּא II (**אַסְפַרְזְתָא**) f. (v. זרם, a. חַרְדַּפְנֵי=אַרְזַפְנֵי; cmp. Löw, Pfl. p. 320) *hypericum (barbatum), St. John's wort*, a plant said to be fatal to cattle. B. Kam. 47b בארי Ar. a. Ms. H. (Var. חרזיפא, v. Koh. Ar.; ed. באפר׳)

under 'poison' is meant *arzafta* which may also be called *peré* (*fruit*, produces of the earth). B. Bath. 20ᵃ אר׳ Ar. (Ms. אר׳, changed into אפ׳ as ed.). Cmp. הַרְזִיפוּ.

אָרַח (b. h.; √אר, v. ארר) 1) *to go through;* v. אָרִיחַ. —2) *to go outside, to travel.* Part. אוֹרֵחַ q. v.—Denom. אוֹרַח *path.*

Pi. אֵרַח (Denom. of אוֹרֵחַ) *to receive a guest, to lodge.* Ber. 63ᵇ הִתְאָרְחוֹ. Y. Ab. Zar. I, 39ᶜ bot. לְאָרְחוֹ.

Hithpa., a. *Nithpa.* נִתְאָרַח, הִתְאָרַח *to be received, be the guest of.* Sabb. 13ᵇ a. fr. Y. Ḥall. IV, 60ᵃ מִתְאָ׳.

אָרַח, אֵרַח ch. same, esp. *to take lodging.* Targ. Jud. XIX, 17. [ארח, אירחא Yoma 82ᵇ, a. e., Af. of רִיחַ.]

Ithpe. אִתְאֲרַח, contr. אִתְרַח *to dwell as a stranger, sojourn.* Targ. Y. Deut. I, 6; v. אִתַּי.

אוֹרְחָא, אָרְחָא m. (preced.) *traveler, guest.* Targ. II Sam. XII, 4.—[Y. Ber. I, 2ᵈ top לא חזית ארחא אתיא וכ׳ oth. ed. ארחא, read שַׁחְרָא with oth. ed.].—*Pl.* אָרְחִין, אוֹרְחִין. Y. Peah VIII, end, 21ᵇ, (read as) Y. Shek. V, end, 49ᵇ חזה ליה א׳ he had guests. [אָרְחָא *path*, v. אוֹרְחָא.]

אַרְחָא *lath*, v. אָרִיחָא.—ארחין, v. אָרִיחַ.

אַרְטָא prefix of Pers. proper nouns, *Arta-*. Gitt. 14ᵇ, v. אַרְתָא II.

ארטבין, ארטבון Yoma 11ᵃ; Yalk. Deut. 844; Sam. 124—perh. a corruption of טְרִיבוּן (a Jewish) *tribunus;* cmp. ארטיגוס. [Or pr. n.?]

אַרְטַבִּינָא, v. אַרְטַבְנִיָא.

ארטבלאי Targ. Esth. VIII, 10 Levita, v. עַרְטִילַי.

אַרְטָבָן, אַרְטָבָן pr. n. m. *Artaban* (IV), the last Parthian king, friend of R. Judah han-Nasi. Y. Peah I, 15ᵈ bot.; Gen. R. s. 35; Yalk. Deut. 844; Prov. 934.—V. אדרכן.

ארטיבנא, אַרְטַוְנְיָא, אַרְטַבִּינָא, אַרְטַבְנְיָא pr. n. pl. *Artabania* (named after Artaban, v. preced.), near Pumbeditha. Erub. 51ᵇ (Var. lect., v. Rabb. D. S. a. l.).

ארטיגוס Yalk. Esth. 1053, read אַסְטַרְטֵיגוֹס or אַסְטָרָ׳ (Esth. R. to III, 1 טריכונוס, read טריב׳; v. ארטבן).

אַרְטִיקְנָס, v. אַרְסְקִינָס.

ארטל (א׳ ליפרן), v. ארכי ליפורין.

אַרְטַלַאי, v. עַרְטִילַי.

ארסיסיס, ארסטוס, ארטסיס*, Ex. R. s. 13 וא׳ נכנס, read: ואין רוטב נכנס בתוכה but no juice enters into it, כך נעשה לבו של פרעה ולא הזיח מקבל וכ׳ so was Pharaoh's heart made and it received not &c.; v. Ter. X, 11.

אַרְטָקָפָא m. (ἀρτόκοπος) *baker*, בית א׳ *bakery.* Midr. Sam. ch. XIX בית א׳ שלו (Var. ארתוקופיון q. v.) a rendition of *beth ḥallaḥmi*, I Sam. XVI, 1) to his (Jesse's) bakery, שתוא בא וכ׳ (ידוא יבוא וכ׳ 124 and he (Jesse) shall come out (to the bakery) from Bethlehem (to meet Samuel there). Yalk. l. c. ארכ׳, ארנקפאן (corr. acc.).

אֲרוֹם, אֲרֵי (v. next w.; cmp. אֲרוּ) prop. *behold*, in most cases corresponding to b. h. כִּי, *that, so that, because, if; but.* Targ. O. ארי; Targ. Y. ארום; v. fr.

אֲרָא I, אֲרֵי (√אר, cmp. ירה) prop. *to point, throw*, hence (in a logical sense) *to argue, question, discuss, treat.* B. Kam. 30ᵇ מדקא אריגן גלל Ar. (ed. אירירנן, v. infra) since we pointed out the law about the dung placed in the street as an argument against Rab. Keth. 16ᵃ, a. fr. ודקארי לה מאי קארי לה and he who raised the question, how could he raise it at all, i. e. the answer being so obvious, what must have been the impression he labored under, that he could ask such a question, or raise such an argument?—Y. Keth. VI, 30ᵈ bot. ואין קמו יחמי ואָרוּן if the heirs should rise and raise objections (go to law).

Af. אַיְרִי same. Ned. 2ᵇ איירי בהון he does treat thereof.—Pes. 6ᵇ, a. fr. איירי דאיירי ב־ incidentally of treating the question of... Kerith. 14ᵃ, a. fr. (באבר אחד) קא מַיְרֵי the argument is up (about one limb). B. Kam. 30ᵇ כי איירינן when we raised the objection (taking our argument from 'the dung', v. supra), it was before R. N. had given his opinion; a. fr.—Deriv. אֲרָיָא.

אֲרַד, אֲרִי (b. h.; √אר, v. ארר) [*to create a gap,*] *to pluck*, esp. figs. Shebi. I, 2 אָאוֹרֶה וכ׳ the gatherer and his basket. B. Mets. 89ᵇ day laborers שהיו אוֹרְדִין בתאנים Ar. (ed. עודר׳; v. Rabb. D. S. a. l. note 300) engaged in picking figs. Y. B. Bath. V, 15ᵃ bot.; a. fr.—Num. R. s. 20 Tanḥ. Bal. 4 (homiletic etymology of *arah*, Num. XXII, 6).

אֲרִי II, אַרְיֵה m. (b. h.; ארי, v. preced.) [*the light-colored*] 1) *lion.* B. Kam. 16ᵇ א׳ תרבות a tamed lion; a. fr.—Transf. *brave man; distinguished scholar* (opp. שועל). Yeb. 122ᵇ. Kidd. 48ᵇ; Snh. 8ᵇ. Gitt. 83ᵇ; Y. ib. IX, 50ᵃ אין משיבין את הא׳ וכ׳ you must not argue against a lion (scholar) after he is dead. B. Kam. 117ᵃ; a. fr.—*Pl.* אֲרָיוֹת זנב לא׳.—a tail to lions, i. e. the least among the great (opp. head to foxes). Ab. IV, 15; Y. Snh. IV, 22ᵇ bot.—Ḥull. 3ᵇ, a. fr. גרדי א׳, v. גֻּרְדִּי.—[Gen. R. s. 28 גסטריות א׳, v. גַּסְטְרָא.]—2) *Leo, Lion* the fifth sign of the Zodiac (corresp. to the month of Ab). Yalk. Ex. 418. Pesik. Dibré p. 116ᵃ; Pesik. R. s. 27 (28, p. 133ᵇ, ed. Fr.); v. אֲרִיאֵל.—3) homiletic surname of *the Lord, Israel* &c. Pesik. l. c.; Pesik. R. l. c.; Yalk. Jer. 259, v. אֲרִיאֵל.

אֲרִי, אֲרְיָא (אֲרְיוָא) ch. same. Targ. Num. XXIV, 9; a. fr.—B. Mets. 101ᵇ, a. e., v. אֲרַב. Ned. 62ᵇ לאברוחי א׳ to drive the lion off, i. e. to get rid of the tax-collector.—Shebu. 22ᵇ, a. fr. א׳ חוא דרביץ עלה a lion lies on it, i. e. it is unavailable because it is forbidden.—Ab. Zar. 31ᵇ, a. e. בר א׳ son of a lion (of a great man).—Ḥull. 59ᵇ the tiger is א׳ דבי עילאי the lion of the forest of Ilai (v. Schorr He-Ḥaluts VII, 32; cmp. Koh. Angelol. p. 103).—*Pl.* אֲרְיָוָן, אַרְיָוָתָא. Targ. I Chron. XI, 22; a. fr.—

אֲרִיךְ m.(ארת) 1) *bond-timber*, also *small bricks*, which are placed at intervals between the rows of bricks (v. Sm. Ant. s. v. Paries II); *lath* (of half the width of a brick). Erub. I, 3; B. Bath. 3[b]; a. e.—*Pl.* אֲרִיחִין. Y. Erub. I, 19[a] top ארחין (corr. acc.).—2) *ariaḥ*, a term used in rules for writing certain passages of Holy Scriptures metrically arranged, *the short space filled out with writing*, opp. לבנה (brick, the larger space); v. R. Niss. to Meg. 16[b]; [Rashi: א׳ *the writing*, לבנה *the blank*). Y. Meg. III, 74[b] bot.; Bab. ib. l. c.; Treat. Sof'rim XII, 10 וכ׳ א׳ ע״ג ל׳ small brick (lath) above brick, and brick above small brick (lath); e. g. (Ex. ch. XV)

ויאמרו לאמר אשירה לד׳ כי גאה גאה סוס
ורכבו רמה בים עזי וזמרת יה ויהי לי

Ib. א׳ ע״ג א׳ וכ׳ small brick (lath) above small brick and brick above brick; e. g. (Esth. IX, 7 sq.)

ואת פרשנדתא
ואת דלפון.

אֲרִיאֵל (אריא, אריח) pr. n. pl. *Ăriaḥ*; [Tarichæa, South of Tiberias, Neub. Géogr. p. 21[b]]. Y. Snh. X, 28[d] גופתה א׳; Sifré Num. 131 גובתא דא׳; Yalk. Num. 771 דאריא (Y. l. c. ed. Zyt. אריח) Gufta in the district of Ariaḥ. Tosef. Kil. I, 3; Y. ib. I, 27[a] bot. תחום א׳ district of A.

אַרְדָּא, אֲרִידָּא ch. (=h. אֲרִיחַ) *lath, bar, pole.* Targ. Num. XIII, 23; a. e. (h. מוֹט). Bets. 32[b] נפל לה ארי׳ בתנורא ed. (Ar. ארחא) a binder of the brick wall fell into the stove. Sabb. 129[a] a house דשב לבריא וא׳ the width of whose walls was seven bricks and a half; a. e.—*Pl.* אַרְדִּין, אֲרִידִּין, אֲרִידָּיָא. Targ. Ex. XXV, 27; a. e. (h. בַּדִּים). B. Bath. 3[a] כפיסין ארחי K'fissin are bondlaths. Y. Erub. I, 19[a] top (also אורחין).

אֲרִיךְ I (b. h. אָרַךְ) *to be long, to project.* Targ. I Kings VIII, 8; II Chr. V, 9.—Y. Ab. Zar. I, 39[c] top, v. אִירְמָא.

Af. אוֹרִיךְ, *Pa.* אָרֵךְ 1) *to be prolonged; to lengthen.* Targ. Ex. XX, 12. Targ. Y. Deut. XXVIII, 67 מְאָרְכָן make appear long; a. fr.—Y. Taan. IV, 68[a] מְאָרְכָה יומין to live long; Koh. R. to VII, 7.—2) *to be tall.* Snh. 109[b] כי מאריך when one was tall.—3) *to tarry, wait, hope.* Targ. Num. IX, 22. Targ. Job VI, 11.—Y. Yoma VI, 43[d] אורכין צבחר wait a while. Y. R. Hash. I, 57[a] bot. חוות מוֹרְכָה וכ׳ she waited a whole year. Ib. חוו מורכין. Y. M. Kat. II, 81[b] top אילפא מורכא לך the ship will wait for thee.

אֲרִיךְ II m., אֲרִיכָא f. (preced.) 1) *long.* Targ. Ezek. XVII, 3.—Targ. Prov. XIV, 17 דא׳ תרעיתיה whose intrigue is long prepared (h. אִישׁ מְזִמּוֹת). V. אֲרִיכָא.—2) (part. pass. of אָרַךְ *to arrange*) *right, befitting.* Ezra IV, 14.—Succ. 4[b] א׳ או לא א׳ is it right or not? B. Mets. 75[a] וא׳ and it is proper to do so. Midr. Till. to Ps. I, 2 וא׳ כדין is such a thing right?

אֲרִיךְ m. (preced.) *prolonging, retarding.* Targ. Y. I Num. XIV, 18 (II א׳ רחמין, read רוחיה).

אֲרִיךְ m. (denom. of אֲרִיךְ II, 2) *preparing, dressing.* Sabb. 33[b] הוא קא א׳ ליה לבישריה was dressing (cleansing)

Lam. R. to I, 9) א׳ דאוריתא the lions of the Law (scholars). Y. Shebi. IX, 39[a] top. Y. Sabb. I, 4[a] top מעלי רישא בין א׳ to put one's head between lions, i. e. to argue against the opinions of great men. [Yalk. Num. 771 גבתא דא׳, v. אֲרִיחַ.]

אֲרִיָא, אֲרִירְיָא, אַרְיָא f. (אֲרָא, אֲרִי) *pointing at, argument, topic, subject.* Kerith. 3[b] גבי כריתות דאר׳ וכ׳ in speaking of K'rithoth, where this (the punishment of extinction) is the subject proper, I may say, the general term of Sabbath &c. is introduced (relying on those places in the Mishnah where the respective laws are treated in detail). Yoma 74[a], a. fr. אי משום הא לא א׳ were it only for this, there would be no argument (no difficulty). Kerith. 18[a], a. fr. מאי א׳ כי וכ׳ why is the argument brought up only on the presumption (that he has eaten? Supposed, he had not eaten, would not the same argument hold good?). Sabb. 101[a], a. fr. מידי א׳ is this an argument (i. e. how can you compare two cases so unlike each other)?

אַרִיאֵל (b. h.) *Ariël, Divine Light* (cmp. Ps. CXVIII, 27, v. אֲרִי II); poetic surname of the Temple and Jerusalem. Pesik. Dibré p. 116[a]. Pesik. R. s. 27 (28, p. 133[b], ed. Fr.) תבית שנקרא אריה (read אריאל) the Temple which is called Ariël (Is. XXIX, 1). Ib. ישראל שנקרא אריאל (read אריה); בחדש שנקרא אריאל (read אריה); דבריו של אריאל (read אריה; Num. XXIII, 24; Amos III, 8); v. אַרְיֵה.

אָרִיג m. (ארג) *something woven, web.* Sabb. XIII, 1; a. fr. Y. M. Kat. III, end, 83[d], what is meant by אֲרִיחוּי? Ans. כאריג when it looks as if woven. Meg. 26[b], a. e. טווי לא׳ spinning the flax so as to prepare it for weaving (indirect preparation or designation); Snh. 48[a] טווי לאֲרִיגָה, (Rashi לאריג).

אֲרִיגָה f. (v. preced.) *weaving.* Y. Yoma III, 40[c] bot. אֲרִיגָתָן בקודש their weaving must take place within the sanctuary. Snh. 48[a], v. preced.

אֲרִידָה, v. אריח.—אֲרִיחַ Y. Snh. X, 28[d], v. אֲרִיחַ.

אֲרִידְתוֹן* (prob. corruption of אֲרִיחַ) pr. n. pl. Cant. R. to II, 17 (ref. to הרי בתר ibid. 'mountains of cutting') כדי שיתלו חמלכיות בְּתַר א׳ (not שיתלו, v. Matt. Keh. a. l.) that the (Roman) governments may receive (their pay for) the massacre of Ar. (cmp. Joseph. B. J. III, 10, 9 sq. or perh. ref. to the Bar Kokhba war; cmp. גופנית, גזור שמעון a. oth. Y. Taan. IV, 69[a] sq.).

אַרְיוָא, v. אַרְיָא.

אַרְיוֹךְ pr. n. m. (Gen. XIV, 1) *Aryokh*, 1) homiletic surname of Nebuzraddan. Lam. R. to V, 5 (allusion to ארי).—2) (cmp. Dan. II, 14) *Aryokh*, a title of Samuel, the contemporary of Rab. Sabb. 53[a]. Kidd. 39[a]. Men. 38[b]. Hull. 76[b] (prob. a Persian adaptation for *judge*).

אַרְיוֹס* pr. n. m. *Arios.* Sifré Deut. 13; Yalk. Deut. 802.

אַרְיוֹסְטוֹ, v. אוריוסטי.

Targ. Cant. VIII, 11.—Ab. Zar. 21[b] אריסותיה קעביד א׳ the gentile tenant working during the Jewish festive week, works for his tenancy (not as the Jew's employee). Ḥag. 25[b] דינא הוא . . . א׳ וכ׳ it is the tenant's business to procure kegs &c.—*B. Bath. 55[a] דאריסא דפרסאי עד וכ׳ Rashb. a. l. (ed. אריסותא, Var. דאַרִישָׁן, דאֲרִישָׁאן, v. Rabb. D. S. a. l. note, Ms. M. דאריש׳) that the tenant of the Persians is such only up to forty years (after which time he is considered a legitimate owner); v. Nim. Jos. to Alf. a. l. [It seems that the Pers. Jews pronounced אֲרִישָׁא a. אֲרִישׁוּתָא, cmp. הִישְׁתָּנָא a. הִיסְתָּנָא.]—*Pl.* אֲרִיסָיָא. Targ. Job XXIX, 23. אֲרִישָׁאִין, v. supra. [Lev. R. s. 28, v. אֲרִיסְטָא.]—2) *betrothed*, v. אֲרַס.

אֲרִיסָא, אֲרִיס *poison*, v. אֲרַס ch.

אֲרִיסָה Tosef. Kel. B. Bath. IV, 8; v. עֲרִיסָה.

אֲרִיסוּת f. (אָרִיס II) *tenancy, condition of the Aris.* Peah V, 5 בא׳ as a tenancy; a. fr.—*Pl.* אֲרִיסִיּוֹת. Y. Bicc. I, end, 64[b] בעלי א׳ owners of tenanted properties, v. חֲכִירָה.

אֲרִיסוּתָא ch. same. Lev. R. s. 5. Ab. Zar. 21[b]; a. e. B. Bath. 55[a], v. אֲרִיסָא. [M. Kat. 22[b], v. אֲרִישְׁתָּא.]

אֲרִיסְטָא m. (corrupt. of אריסטיטא, ἀριστητής) *breakfasting*, in gen. *invited guest.* *Pl.* אֲרִיסְטָיָא, אֲרִיסְטִין. Koh. R. to I, 3 שביק א׳ וכ׳ let the guests eat (some ed. אריסטון, *our guests?*). Lev. R. s. 28 אריסריא (corr. acc.). Lam. R. to IV, 2 בינו א׳ among the seated guests.

אֲרִיסְטוֹבּוּלוֹס, אֲרִיסְטוֹבּוּלוֹס pr. n. m. (Ἀριστόβουλος) *Aristobule*, brother of Hyrcan, son of Alexander Jannai. Men. 64[b]; B. Kam. 82[b]; a. e.

אריסטון, read:

אֲרִיסְטוֹן I m. (ἄριστον) orig. *morning meal*, later *principal meal, dinner, repast.* Y. Ber. IV, 7[b] אין חווה לכון א׳ כ׳ if ye are invited to a dinner, and the day is advanced, &c. Y. Snh. III, 21[c] top גו א׳ during dinner. Ib. VI, 23[c]; a. fr.

אֲרִיסְטוֹן II pr. n. m. *Ariston.* Ḥall. IV, 11; Y. Shebi. VI, end, 37[a] (a Syrian land-owner).—Y. Yeb. XVI, end, 16[a] חד א׳ one Ariston. [*'One of the* βουλὴ ἀριστῶν mentioned Cod. Theod. Lib. XII, Tit. 888, Frankel M'bo p. 65[a].]

אֲרִירָה f. (ארר) *cursing, imprecation.* Y. Ber. IV, 8[c] (play on *Aron*, the ark) from there יוצאה לעולם א׳ curse goes forth into the world (for transgressors); a. e.

אֲרִירָן, v. אֲרָרָן.

אֲרִישָׁא or **אֲרִישָׁא, אֲרִישָׁאן, אֲרִישָׁן**, v. אֲרִיסָא.

אֲרִישְׁתָּא or **אֲרִישׁוּתָא (אֲרִיסוּתָא, אֲרִישׁוּתָא)** f. (אָרַשׁ, v. אֲרַס) prop. *obligation*, hence (sub. סְעוּדַת) *a meal which creates an obligation, a meal which is given in the expectation of receiving invitations from the*

אֲרִיכָא m. (preced.) [one who arranges arguments,] *Arekha*, title of a lecturer. Sabb. 59[b] גברא רבה א׳ a great man, a lecturer. Esp. known *R. Aḥa Arekha.* Ib. 111[a]; a. e. Ber. 33[a] ed. (Ms. M. Ḥiya); *Abba Arekha* (Rab, v. רַב). [In legend: *tall*, v. אָרוּךְ.]

אֲרִיכָא* f. (preced.) *theme of a lecture.* Midr. Till., beg. עבד לה א׳ used that idea of R. Yudan as a theme.

אֲרִיכָא m. (v. אָרִיךְ II) *long, prolonged.* Bets. 30[b] יומא א׳ Ms. M. (ed. אריכתא); Succ. 45[b] יומא א׳ an adjourned day.—Fem. אֲרִיכְתָּא. Ber. 4[b] תפלה א׳ a continued prayer; גאולה א׳ a continued benediction on redemption, v. גְּאוּלָּה. —*Pl.* אֲרִיכָתָא. Keth. 8[a] שית א׳ the six lengthy benedictions.

אֲרִיכוּת, אֲרִיכְתָּא f. (ארך) *prolongation, length;* (sub. אַף, or פְּנִים) *forbearance.* Koh. R. to VII, 8 א׳ שהאריך וכ׳ the forbearance which Samuel showed. Gen. R. s. 70 א׳ פנים: Y. Ḥag. II, 77[b] bot.; a. e. ימים א׳ length of days, long life.—Gen. R. s. 64 ימים א׳ lapse of time.

אֲרִיכוּתָא ch. same. Targ. Is. XXXVIII, 11.

אֲרִיכוּתָא f. (v. אָרִיךְ II, 2) *preparation, future* (v. ורך, Schr. KAT p. 549). Targ. Jer. XXXI, 5.

אֲרִים (אֲרוּם), pr. n. *Arim* (Arum). Y. Ḥag. I, 76[c] bot.; Y. Pes. III, end, 30[b] עלויות בית א׳, v. עֲלִיָּה; (Sifré Deut. 41 ערוד; Yalk. ib. 681 שערים; Kidd. 40[b] נתזה).

אֲרִימָן m. (ἔρημα, τὰ) *desert, wilderness.* מקום א׳ a settlement in a desert. Lev. R. s. 35 (ed. אדרימון, Ar. אוירמון, corr. acc.). Cant. R. to VII, 11.—Yalk. Jer. 257 אוירימון, cmp. אֲוִירִימְאָה.

אֲרִיס* I m. (ארס) *something tied to the body* (περίαμμα), whence *an emblem set in a ring or chain* (cmp. Deut. VI, 8; Prov. VI, 21, also Sm. Ant. s. v. Amuletum). *Pl.* אֲרִיסִין. Deut. R. s. 3 חכניסה לו שנים א׳ (read שני) brought into his house two emblems (of faith); the king, too, זקף לה כנגדן שני א׳ had two corresponding emblems set for her. Ib. Abraham delivered to his children שני א׳ two emblems (which they should guard, Gen. XVIII, 19).

אֲרִיס II m. (ארס) prop. *bound, engaged*, esp. *tenant* who tills the owner's ground for a certain share in the produces, contrad. fr. חכור tenant who pays the landlord a certain rent in kind, irrespective of the yield of the crops. Y. Bicc. I, end, 64[b]. Y. B. Bath. III, 14[a] bot. שדוריד א׳ a farmer letting to a sub-farmer. Ex. R. s. 43. Lev. R. s. 1 אֲרִיסוֹ his (the king's) tenant, i. e. Adam (in paradise); a. fr.—*Pl.* אֲרִיסִים, אֲרִיסִין. Y. B. Bath. l. c. Y. M. Kat. III, 82[b] bot. Deut. R. s. 7; a. fr.—Cmp. עָרִיס.

אֲרִישָׁא, אֲרִיסָא, אֲרִיס ch. 1) same, also *field laborer.* Targ. Y. Deut. XXIII, 25; 26 Levita (ed. פּוֹעֵל).

his body. Keth. 103[b] ואֲרִיכְנָא וכ׳ I would dress parchment rolls of deer skins.

אַרְכוּבָה f. (רכב) 1) *the leg from under the hip-bone to the ankle, the knee and its surrounding parts* (containing three sections each of which is called א׳ and defined by a different surname). Ḥull. IV, 6; v. ib. 76ᵃ (also רְכוּבָה); a. fr.—2) *anything joined, joint.* Kil. VII, 1 חא׳ שבגפן (Tosef. ib. IV, 11, Var. חברירכה שבסלע) that part of the vine which is bent down and laid in the ground to rise at another place. Y. Meg. I, 71ᶜ bot. א׳ של למ״ד the lower joint of the Lammed. Kel. XIV, 8 מפתח של א׳ וכ׳ (Tosef. ib. B. Mets. IV, 15 רכובתו . . . . רוכבתה) a key with a joint, broken at the joint.—*Pl.* אַרְכוּבוֹת. Nid. 30ᵇ. B. Mets. 105ᵃ.

אַרְכוּבְתָּא ch. same. Targ. Esth. V, 9. [Y. Maasr. V, end, 52ᵃ אבריבא דפילא read ארכובא or ענרבה; Y. Ned. III, 37ᵈ bot.; Y. Shebu. III, 34ᵈ.]—*Pl.* אַרְכוּבָתָא. Targ. Koh. XII, 3. Targ. II, Esth. VI, 11.—אַרְכוּבַיָּא Targ. Job. IV, 4.—V. רְכוּבְתָּא.

אַרְכוֹלִיפּוֹרִין, v. ארכי׳.

אַרְכוֹנָא, אַרְכוֹן m. ch. (=h. אַרְכֹן q. v.) *ruler, elder* Targ. I Chr. XI, 2 (h. text נגיד). Targ. Job. XXI, 28 (h. text נדיב); a. fr.—Y. Ber. V, 9ᵃ עבר א׳ an elder passed by.—*Pl.* אַרְכוֹנִין. Targ. II Chr. XI, 11; a. e.—Y. Peah VIII, 21ᵃ (defective sentence); [h. pl. אַרְכוֹנוֹת, v. אֹרְכָן).

אַרְכוֹנְטָס, אַרְכוֹנְטוֹס m. (ἄρχων, -οντος) *archont, city-magistrate, prefect.* Y. Taan. IV, 69ᵃ top. Lam. R. to II, 2; IV, 18. Gen. R. s. 76 ארכוננוס (corr. acc.). [The office of a city mayor or senator in the Roman days was often ruinous to its occupants; v. Sm. Ant. s. v. Senatus.]

*אַרְכּוֹף m. (רכף, cmp. מַרְפּוֹק) prob. *a screwing contrivance for bending wood; engine of torture, stocks.* Esth. R. to I, 1ᵇ; v. אוּפַּרְפָּא.

אַרְכִי I f. (ארך, v. עַרְכִי; an adaptation of ἀρχή, cmp. אָרְכָן) *term of office, office, court of elders.* Num. R. s. 9 whoever was signed as a witness בא׳ ישנה וכ׳ (Kidd. IV, 5 ערכי q. v.) in the old court of Zepphoris.—Y. M. Kat. II, end, 81ᵇ מעלה לאַרְכָיִם he (the gentile) takes the deed to their (gentile) office for recording. Y. Gitt. I, 43ᵈ top. —Ruth R. to I, 3 א׳ של בנך דוחקת the time of thy son's accession to office presses. Deut. R. s. 2 חגרע א׳ וכ׳ surrender thy office to Joshua. Ib. a prefect שחדה בא׳ שלו who was in his office; a. fr.—*Pl.* אַרְכִיּוֹת. Ruth R. l. c. א׳ הן the terms of office are predestined (cmp. Sabb. 30ᵃ bot. ואין מלכות וכ׳). [עַרְכָאוֹת, v. עַרְכִי.]

אַרְכִי II, pr. n. pl. א׳ קִרְיַת *Kiryath Arkhi* (=קריית ספר); v. preced. Targ. Josh. XV, 15; a. e.

אַרְכִי III (Greek pref. ἀρχι—) *chief of* (gen. followed by a pl.) as א׳ בְּרִירִיּוֹנִים *chief of the castle guard.* Pesik. Ekha p. 122ᵇ Ar. (ed. אדני מריונים, corr. acc.); v. respective determinants.

אַרְכִידִיקִי, Gen. R. s. 50 beg., Mus., v. יוּדְקִי.

אַרְכִיּוֹן m. (ἀρχεῖον, archivum) *prefecture, public building, archive.* Tanḥ. Ki Thetsé 9 he went לא׳ של וכ׳

reciprocating members of a social club, opp. פורענא the entertainment in reciprocation for invitations received. M. Kat. 22ᵇ אריש׳ Ar. (ed. אריסותא, Ms. M. ארשיותא, read אריש׳).

אַרְיְתָא (אֲרִיתָא) m. (ארת, ר׳ אר, cmp. רְאוֹר) *cut, channel, dyke* Targ. Ps. CVII, 35 (h. text אגם); a. e.—Ḥull. 107ᵃ א׳ דדלאי dyke for irrigation. B. Kam. 50ᵇ sq.—*Pl.* אֲרִיתַיָּא (אֲרִיתֵי׳). Targ. O. Ex. VIII, 11. Targ. Ps. LXXVIII, 44. (h. text רְאוֹ); a. e. Cmp. חריץ.

ארך (√ אר, cmp. ארג) *to join, weave;* whence *to arrange, plan;* v. ערך.—V. אֲרִיךְ II, אֲרוּכָה &c.

אָרֵךְ or אָרַךְ (b. h.; √ אר, cmp. Schr. KAT p. 497 ארג; cmp. also גדל to *plait,* to *be tall*) *to be* [*pointed, stretched,*] *long, tall.*

Hif. הֶאֱרִיךְ 1) *to prolong, be long in doing.* Ber. I, 4 אמרו להַאֲרִיךְ they commended a lengthy benediction. Ib. 34ᵃ; cmp. אַרְכָן. Yoma 35ᵇ חֲא׳ בתפלתו staid long in prayer. —חא׳ ימים *to live long.* Meg. 27ᵇ; a. fr.—Ber. 8ᵇ, a. fr. חא׳ רוח, פנים מַאֲרִיכִין ימיו his life will be prolonged.—*to be long-suffering, forbearing.* Y. Shebu. IV, beg. 35ᵇ; a. fr.—Y. Taan. II, 65ᵇ bot. when collecting debts (punishing) מאריך וגובה he is slow in collecting (punishes in long intervals, gives extension).—2) *to be long, last long.* Num. R. s. 20, end חא׳ חברזל the point of the spear grew longer, v. infra; a. fr.—3) [*to lengthen the carrying pole,*] *to make heavy.* Nidd. 16ᵇ כמה הֶאֱרַכְתָּ עלינו how heavy thou hast made our burden (through restrictive laws)!

Nif. נֶאֱרַךְ *to be prolonged, grow longer.* Sifré Num. 131; Yalk. ib. 771; (Num. R. l. c. האריך).

אָרֵךְ, v. אַרִיךְ I.

אֶרֶךְ m. (b. h.) only with אַפַּיִם *long-suffering, forbearing.* Y. Taan. II, 65ᵇ; a. fr.; v. אַף.

אַרְכָּא I m. (ארך; cmp. אוּרְבָּא); pl. אַרְכֵי *meshes, ranges, intervals.* Sabb. 50ᵇ. Gitt. 69ᵇ. B. Bath. 3ᵃ, v. אוּרְבָּא.—Targ. Esth. VIII, 15 בארכודי in its (the girdle's) meshes.

אַרְכָּא II, אַרְכָּה, אַרְכָּא f. (ארך) *duration, term, limit; extension of time.* Dan. IV, 24 (prolongation). Ib. VII, 12 (set term).—Targ. Gen. VI, 3; a. e.

אַרְכָּא III f. (=h. אֲרוּכָה) *healing, restoration.* Targ. II Chr. XXIV, 13.—*Pl.* אַרְכִין (אֲרוּכִין). Targ. Ps. CXLVII, 3 (ed. Vien. ארכא).

*אַרְכַּבְתָּא f. (רכב) (a rider,) *the uppermost layer of a clay dam around a field.* B. Mets. 103ᵇ בוכרא the first, טפחא the additional (middle), א׳ the uppermost. [Targ. Y. Lev. IX, 17 read אַרְכַּרְתָּה.]

אַרְכָּה f. h. (v. אַרְכָּא II) *extension, a certain time.* Num. R. s. 14 (p. 259ᵃ ed. Amst.) נתן לחם א׳ וכ׳ allowed them a certain time but finally punished them.

אַרְכּוּבָא=אַרְכּוּבְתָּא.

אַרְכַּקפַאן, v. אַרְטָקְפָא.

אַרְכַת* pr. n. pl. *Arkhath, Warka*, S. E. of Babylon (v. Schr. KAT p. 94). Yoma 10ᵃ (expl. *Erekh*, Gen. X, 10) Ms. M. (ed. אוּרִיכוּת, v. Rabb. D. S. a. l.; Targ. Y. Gen. l. c. הדס; Gen. R. s. 37 תרן; Yalk. 62 ארם).

אַרְלָא* =עַרְלָא.—*Pl.* אַרְלָאִין, אַרְלִין. Targ. Y. II, Gen. XXXIV, 31 some ed.

אֲרָם pr. n. (b. h.) 1) *Aram*, son of Shem. Targ. Gen. X, 22; a. e.—2) *Aramaea, Syria.* Targ. I Kings XX, 1; a. fr.—3) (a disguise for רוֹמָא) *Rome, Roman empire* (cmp. אֱדוֹם). Pes. 87ᵇ לקבל גזרות אכזריות א׳ ed. (read לסבול ... של א׳; in Ms. M. 1 only לסבול גזירי, Ms. 2 ... של רומיים; oth. var., v. Rabb. D. S. a. l. note; Gitt. 17ᵃ אֲרוֹמַיּוּת) to endure the severe decrees of Rome.

אֲרַמָּאָה, אֲרַמָּא m. (=h. אֲרַמִּי) *Syrian.* Targ. Gen. XXV, 20; a. e.—B. Kam. 59ᵃ דיקלא א׳ Ms. (ed. דא׳ corr. acc.) Syrian palm-tree.—Fem. אֲרַמִּיתָא. Targ. I Chr. VII, 14 (ed. Rahm. ארמוהא).—*Pl.* m. אֲרַמָּאֵי. Targ. II Chr. XXII, 5; f. אֲרַמְּיָאתָא. Sabb. 29ᵃ Syrian (dates).—Cmp. אַרַמַּאי.

אַרְמָא, אֲרַמָּא f.=אֲרָמוּתָא 2). Targ. Ex. XXIX, 24; a. e.

אֲרַמָּאָה, v. אֲרַמָּא.

אַרְמָאָה, v. next w.

אַרְמָאָה, אַרְמָיָא, אַרְמַי, אַרַמַּאי h., ch. m. (=b. h. אֲרַמִּי) *Syrian*, in gen. *gentile, Roman;* cmp. אֲרַמִּי 2). Targ. O. Lev. XXV, 47.—Y. Shebi. IV, 35ᵃᵇ חד א׳ ברומי (Y. Snh. III, 21ᵇ חד בר נש) a gentile in Rome. Ib. או יהודיי וכ׳ (prob. plur.) either be Jewish Jews (living as Jews ought to) or gentile gentiles (Roman Romans). Y. Ab. Zar. III, 41ᶜ top ארמייא וכ׳ the leather bottle of an Aramæan (or gentile) burst open. Yeb. 45ᵇ בר ארמאה son of a gentile. Ḥull. 97ᵃ; a. fr.—*Pl.* אַרְמָאֵי. Targ. Y. Deut. XXXII, 24 (*Romans*); a. e.—Ab. Zar. 31ᵇ.—Gitt. 17ᵃ אֲרוֹמָאֵי (*Romans*). Gen. R. s. 63 אַרְמָאִין. Koh. R. to VII, 11 אַרְמַיָּין.—Num. R. s. 7 אַרְמָאִים (Kel. I, 8 עכ״ום); a. fr. [Lev. R. s. 34 אתון מארמאין, read מיזדמאין, v. זְמִי.] —Fem. אַרְמַיְתָא. Yeb. l. c. V. אֲרַמָּא.

אַרְמוֹן I m. (b. h., prob. fr. חרם=ארם) *enclosure, palace* (poëtic). Ab. Zar. 24ᵇ praised בדביר א׳ in the innermost of the Palace (Temple). [Ex. R. s. 5 בירת א׳; Pesiḳ. Zakh. p. 27ᵃ, v. אַרְכְיוֹן.] Cmp. ארם Schr. KAT p. 536.

אַרְמוֹן* II pr. n. pl. *Armon.* Yeb. 45ᵃ captives coming from A. (v. Neub. Géogr. p. 371; prob. ident. with רִמּוֹן, q. v.).

אַרְמוֹן III m. (v. עַרְמוֹן) *platanus, the oriental plane.* אַרְמוֹנִים. Gen. R. s. 15, beg.; (R. Hash. 23ᵃ; B. Bath. 81ᵃ עַרְ׳).

אַרְ׳, אֲרָמוּתָא f. (רום) 1) *raising, rising.* Targ. Is. XIX, 16; a. e.—2) *waving, heave-offering.* Targ. O. Ex.

into the Egyptian archive; Pesik. Zakh. p. 27ᵃ לבית א׳ Ar. (ed. ארמון, corr. acc.); Yalk. a. l. ארכוון (some ed. ארמון, corr. acc.). Esth. R. to I, 3 לאחדא א׳ דגדר as in the state-house of Gadara. [Ex. R. s. 5 בית ארמון corr. acc.]

אַרְכִיטִיקְטוֹס, אַרְכִיטִיקְטוֹן m. (ἀρχιτέκτων, architectus) *architect, engineer.* Gen. R. s. 24, beg. לא׳ שבנה וכ׳ to be compared to an engineer that built the fortifications of a principality; Num. R. s. 9, beg. לארכי קיטון קטאר׳ (corr. acc., and insert שנעשה) to an architect that was appointed &c.; a. fr.—*Pl.* אַרְכִיטֶקְטוֹנִין, אַרְכִיטֶקְטוֹנִין. Y. Ber. IX, 13ᵃ top טקטנן .... (corr. acc.).

אַרְכִילוֹסְטַקיָא, v. אִיסְפּוֹלַסְטִיקָא.

אַרְכִילִיסְטִים, ...לִיסְטוֹסִין, אַרְכִילִיסְטוּטִין, v. next w.

אַרְכִילֵיסְטִיס m. (ἀρχιλήστης) *chief robber, leader of a gang.* Gen. R. s. 48; a. fr. [Frequ. ארכילסטים, divide in two words, v. אַרְכִי III, a. לֵיסְטִיס.] [Yalk. Ex. 255 טוטין ארכילסטוסין ..., read אִיסְפּוֹלַסְטִיקִין.—Midr. Sam. s. XXV, end ארכילסטים some ed., v. אַרְכִיסְטִיס.]

אַרְכִילִיפּוֹרִין* m. (read in two words, v. אַרְכִי III, a. לוֹפֵר) *chief of the body-guard, executioner;* cmp. ספיקולטור. Pesik. B'shall. p. 91ᵇ ארכוליפורין Ar. (ed. ארטל ליפרן, Var. ארכן ליפרן, ארבופילון לְפִילוֹן ארבו, v. Buber a. l. note; corr. acc.).

אַרְכִיסְטִיס m. (ὀρχήστης) *dancer.* Y. Succ. V, 55ᶜ top; Y. Snh. II, 20ᵇ bot. ארכסטס; Num. R. s. 4.—*Pl.* אַרְכִיסְטִיסִין or אַרְכִיסְטִיסִין. Midr. Sam. s. XXV, end ארכיסטריס, Var. ארכילסטיס (corr. acc.).

אַרְכִיסַטְרַטִיגוֹס, אַרְכִיסְטְרָאטִיגוֹס* m. (ἀρχι-στρατηγός) *commander in chief;* also *chief magistrate* (v. אִסְטְרָטִיגוֹס). Gen. R. s. 58; (Ex. R. s. 31 אסטרט׳).

אַרְכִיסְטְרִיגוֹס, Gen. R. s. 58, corr. as preced. w.

אַרְכִיסְטְרִיס, v. אַרְכִיסְטִיס.

אַרְכִיקִימוֹן, read אַרְכִיטֶקְטוֹן.

אַרְכַל, v. אַרְבֵּל I.

אַרְכֵן I m. (ארך, an adaptation of ἄρχων) *elder, magistrate.* B. Bath. 164ᵇ a letter of divorce dated בשנת פלוני א׳ (Var. עַרְכָן, עַרְכָאן v. Rabb. D. S. a. l. note 3 sq.; cmp. עַרְכִי) in the year when—was magistrate; v. הוּגְרִין.—*Pl.* אַרְכוֹנוֹת. Cant. R. to VII, 9. Ch. אַרְכוֹן, אַרְכוֹנָא.

אַרְכֵן II m. (אָרַךְ) *one giving long prayers*, opp. קַצְרָן. Ber. 34ᵃ; Mekh. B'shall., Vayassa 1 מארכן (read מה א׳).

אַרְכְנוּתָא f. (אַרְכֵן I) *office.* B. Bath. 164ᵇ (Var. עַרְכְנִי, v. אַרְכֵן I).

אַרְכְּסָא* m. (רכס) *thick, well-kneaded.* Men. 43ᵃ חמירא א׳ thick leaven of barley flour.

אַרְכְּסִיטַס, אַרְכְּסִיטַס, read אַרְכִיסְטִיס.

XXIX, 27; a. e.—*Pl.* אַרַמְוָתָא, const. אַרַמְוָת. Targ. O. Num. XVIII, 11 (Var. אֲרָמוּת sing.).

אַרַמִּי m., אַרַמִּית f. 1) (b. h.) *Aramaean, Aramaic, Chaldaic.* [Targ. II Kings XVIII, 26.]—לשון א׳ *Chaldaic.* Sabb. 12[b]; a. fr.—2) (=אַרוֹמִי; v. אֲדָם 3) *Romish, Roman, heathen.* [Owing to Christian censors as well as timid Jewish copyists, many of the passages originally referring to Romans, Christians, &c., have been altered by substituting *Arammi, Kuthi, Goy* &c., so that only by keen criticism their real application can be ascertained.]—Fem. *gentile woman.* Ber. 8[b] (Ms. M. ארמאית). Snh. IX, 6; a. fr.—Y. Meg. I, 71[c] top ארמית *Latin;* v. בְּדָא.—*Pl.* אַרַמַּיִם Meg. 11[a] (some ed. פרסיים; Ms. M. רוֹמָיִים; Sifra B'ḥukk. Par. II, ch. 8 אספסיינוס). V. אֲרוֹמִי.

אַרַמְיוּתָא f. (preced.) *gentile ways, Romedom, idolatry,* &c. Meg. III (IV), 9 (25[a]) whoever translates (Lev. XVIII, 21), 'Of thy seed thou shalt give none לאעברא בא׳ (Ms. Lond. לאעבורי אומיתא, v. Var. in Rabb. D. S. a. l. note) to become with child in Romedom (identifying Molokh with Rome and misinterpreting *l'haăbir* for the purpose of making it applicable to sexual connection with Romans) must be silenced with a sharp rebuke (v. נְזִיפָה); cmp. Targ. Y. Lev. l. c.—Ab. Zar. 70[a] כד הוינן בארמיותן (Ms. M. חואי בגיותא) when we were yet in our heathendom (prior to our conversion).

אַרְמָיָא, אַרַמַּי, v. אַרְמַאי.

אַרְמִילוֹס* pr. n. m. (a disguise of Romulus, Ῥώμυλος=Rome) *Armilus,* a mythical personage, representative of wickedness, answering to the Christian Antichrist. Targ. Is. XI, 4 א׳ רשיעא A. the wicked. Targ. Y. Deut. XXXIV, 3 ארמלגוס (corr. acc.); cmp. אַרְמַיְאָה. [V. Book of Zerub.; Saadia Emunoth VIII, 2; Graetz Gesch. d. Jud. V, p. 496.]

אַרְמִינְיָא pr. n. *Armenia,* the plateau of Western Asia. Lam. R. to I, 14.—Targ. Y. Gen. VIII, 4 name of a mountain and of a city.

אַרְמֵל (denomin. of next w.) *Nithpa.* נִתְאַרְמְלָה *to become a widow* (a Chaldaism). Keth. II, 1; V, 1; v. אִלְמֵן. Yeb. 42[b]; a. e.

אַרְמַלְתָּא, אַרְמְלָתָא, אַרְמָלָא f. (=אלמל fr. עלם; v. אִלְמוֹן; v. P. S. s. v. 391) *widow.* Targ. Gen. XXXVIII, 11; a. fr.—Y. Sabb. I, 3[d] top; a. fr.—*Pl.* אַרְמָלָן. Targ. Ex. XXII, 23, a. e.—Y. Keth. I, beg. 24[d].—אַרְמָלָתָא. Targ. Job XXII, 9; a. e.—Y. Meg. III, 74[a] top; a. e.

אַרְמִלְגוֹס, v. אַרְמִילוֹס.

אַרְמְלוּתָא, אַרְמָלוּת, אַרְמָלוּ f. (v. אַרְמָלָא) (*in*) *widowhood.* Targ. Is. XLVII, 8 sq.; a. e.—Keth. 75[a], v. סַנְהֵדְרִי.—Y. Ned. V, 39[b] top; B. Bath. 98[b] Ms.; ed. אַלְמָנוּת.

אַרְמַלְתָּא, v. אַרְמָלָא.

אַרְמֹן, v. אַרְמוֹן.

אַרְמַנְיָא, 1) v. אַרְמִינְיָא.—[2) Targ. Job I, 1 Nahmanid. in comment., Ms. קושטנטינא, ed. עוץ, v. next w.]

אַרְמַנְיָאדְ pr. n. pl. *Armannia* (Romania, New-Rome, Constantinople). Targ. Lam. IV, 21 Var. (h. text עוץ).—Deriv. pl. אַרְמַנְיָיאֵי. Targ. I Chr. I, 17 ed. Beck. (ed. Rahm. ארמצ׳ corr. acc.).

אַרְמַנְיוֹס pr. n. m. (represent. a tribe; v. preced.) *Armanius.* Targ. I Chr. I, 42 (h. text עוץ).

אַרְמַנְיָיא m. *Armenian* (?). Y. Gitt. VI, 48[d] bot. ר׳ יעקב א׳; Y. M. Kat. III, 82[c] top ר׳ א׳ ר׳ (insert יעקב).

אַרְמְצִיָּאי, אַרְמַנְיָיאי, v. אַרְמַנְיָאדְ.

אָרָן, v. אֲרוֹן.

אֶרֶן m. (b. h.; √אר, cmp. אֶרְזָ) *pine* (Assyr. ארן *cedar,* Schr. KAT p. 411).—*Pl.* אֲרָנִים. Par. III, 8 (R. Hai Gaon ארנן). R. Hash. 23[a] אֲרוֹנִים (Var. עֲרוֹנִים). B. Bath. 81[a] ע׳.

אַרְנָא m. ch. (=h. אָרוֹן) *chest.* Sabb. 32[a] שקורין לא״חק א׳ who call the holy ark, 'the chest'.

אַרְנָב m.=אַרְנֶבֶת q. v.

אַרְנְבָא, v. אַרְנַבְתָּא.

אַרְנֶבֶת f. (b. h.) *hare;* [pr. n. f., v. next w.]. Meg. 9[b]. Lev. s. 13 הא׳ זו יון *Arnebeth* (Lev. XI, 6) is an allusion to Yavan (Greece); cmp. next w.—*Pl.* אַרְנְבִים. Sabb. 27[a]; Men. 39[b]. [Assyr. Annabu, Schr. KAT p. 498.]

אַרְנְבָא, אַרַנְבְתָּא ch. same. Targ. Lev. XI, 6; a. e.—Lam. R. to II, 10; Ned. 65[a] ארנבא.—Y. Meg. I, 71[d] bot. אמו של תלמי ... ארנתא וכ׳ (corr. acc.) King Ptolemee's mother was named *Hare* (λαγώς); cmp. Meg. 9[b] where the King's wife is named *arnebeth.*

אַרְנוֹן, Tanḥ. B'midb. 18, read אָקְטוֹ, v. אָקְטָא.

אַרְנוֹן* I m. (deriv. of אָרוֹן) *chest with many cases, trader's chest.* Tanḥ. B'midb. 20 לאדם פרגמטיוטרס שחירה לו א׳ של זכוכית Ar. (ed. incorr.) like a trader that had a chest containing (common) glass beads; cmp. Tanḥ. ed. Bub. 23 a. note; Yalk. Num. 692 (where אבנים must be read ארנון).

אַרְנוֹן II m., **אַרְנוּנָא, אַרַנְוָנָא** f. (an adaptation of *annona,* cmp. אַנוֹנָא a. עַסְקָא) [*chest, treasury,* v. preced.] *tax from crops and other farmer's produces delivered in kind.* Y. Keth. XIII, 35[d] גולגולת א׳ annona and poll-tax.—Pes. 6[a] בהמת א׳ cattle subject to the annona (v. D. C. ed. Hensch, s. v. Annona: 'capitur etiam in pecudibus'); עיסת א׳ dough made of flour subject to annona.—*Pl.* אַרְנוֹנוֹת, אַרְנוֹנִין, אַרְנוֹנִיּוֹת. Targ. Y. Deut. XXVIII, 36. Lev. R. s. 29. Y. Shebi. IV, 35[b]; a. fr.—Y. Snh. III, 21[b] top מיגבי ארנונין to collect taxes. Pesik. Shek. 11[b] (description of Roman extortions) אייתי ארנוניך bring thy *annonae.*

אַרְנָטוּס m. (ornatus, ὀρνᾶτος) *decoration.* Lam. R. to IV, 1 שחירה דומה לא׳ של זהב (ed. ארונטס, ארנטס) who was (to the nation) like a gold decoration.

אַרְנְטַס, v. preced.

אַרְנִי Yalk. Gen. 47 ארנני קטון, read אַרְכִּיטֶקְטוֹן.

אַרְנָסִי, v. אוֹרְנוֹס.

אַרְנָקָא ch.=next w. B. Bath. 8ª; a. fr.—Trnsf. א׳ דמוחא bag, i. e. *membrane of the brains.* Ber. 19ª.—*Pl.* אַרְנָקֵי. B. Mets. 84ᵇ. Keth. 67ª.

אַרְנָקִי f. (אנק, ר inserted for Dagesh) *merchant's bag suspended from the neck*, cmp. אַמְפְּלַי; in gen. *money-bag, purse.* Y. Kidd. I, 61ª bot. Lev. R. s. 14; a. fr. [Ib. אונְקָרָא, read אַרְנָקָא.]

אַרְנַקְפַּאן, v. אַרְטָקְפָּא.

אַרְנַתָּא Y. Meg. I, 71ᵈ bot., v. אַרְנַבְתָּא.

אֵירָס, אֵרֵס m. (√רס; v. רַסַּס; as to modification of meaning cmp. Lat. *virus*) prop. *drop, fluid.* esp. *poison.* Y. Ter. III, beg. 42ª the serpent חטיל בו א׳ threw a drop (of poison) into it. Sabb. 62ᵇ (play on *t'akkasnah*, Is. III, 16) כארס בכעוס (read כא׳ עכיס; v. Var. Rabb. D. S. a. l. note) like the serpent's poison; a. fr.—Y. Maasr. V, end, 52ª an onion שארן לו אירם (read אירס) which has no penetrating moisture.—*Pl.* אֵירְסִין, אֵרְסִין. Y. Ter. VIII, 45ᶜᵈ. Cmp. רֵיס.

אֵירְסָא, אֵרֵס ch. same. Targ. Y. Deut. I, 31; Gen. III, 14, some ed. אֲרֵיסָא; a. fr.—*Pl.* אֵירְסִין. Targ. Y. Deut. XXXII, 24 (ed. Vien. אֲרִיסַן).

אֲרַס (b. h. ארשׂ Pi.; √ארר, v. ארר) *to bind, join; to betroth.* Part. pass. אָרוּס, f. אָרוּסָה *betrothed, engaged.* Keth. 13ᵇ אָרוּס וַאֲרוּסָתוֹ a betrothed couple. Y. Ḥag. II, 77ᵈ אֲרוּסִי my betrothed, i. e. my beloved citizen.

Pi. אֵירַס, אֲרַס 1) *to betroth to one's self, engage in marriage.* Y. Bets. V, 63ª bot. לְאָרֵס. Ib. חא לארס וְיֵאָרֵס but betroth he may; a. fr.—Yeb. VI, 4 אירס וכ׳ he betrothed a widow. Keth. I, 6 אֲרַסְתִּינִי, אֲרַסְתִּיךְ; a. fr. [As to the legal status of betrothal, v. אֵירוּסִין.]—2) *to give away in betrothal* (of the bride's father). Ib. IV, 2.—Part. pass. מְאוֹרָסָה. Snh. VII, 9; a. fr.—Ex. R. s. 33 (play on *morashah*, Deut. XXXIII, 4).—

Hithpa. a. *Nithpa.* הִתְאָרְסָה, נִתְאָרְסָה *to be betrothed* (only of the woman). Keth. III, 3; a. e.—Yeb. IV, 10 חנשואות יִתְאָרְסוּ וכ׳ those who have been married before, may get betrothed (before the expiration of three months after separation from their husbands by death or divorce), and those who have been betrothed (and not yet married), may get married (during the above term).

אָרַס, *Pa.* **אָרֵס**, fut. יְרוּס, ch. same. Targ. O. Deut. XXVIII, 30; a. fr.—מְאָרְסָא (אָרְסָא) *betrothed woman.* Targ. Y. Lev. XX, 10. Targ. Ex. XXII, 15 (16).—*Cant. R. to IV, 12 אֲרוּסְתֵּיהּ or אֲרוּסְתֵּיהּ (Chald. suffix) his betrothed.—[Lev. R. s. 34 דאינון מאירסין, read מאנסיבין, v. אָנַס, or דאתון מידמיין, v. דָּמָה.]

Ithpe. אִתְאָרִיס, contr. אִתְרִיס (cmp. אָנַס Ithpe.) *to be betrothed.* בת אִיתְרוּסֵי *marriageable.* Gitt. 43ª; a. fr.

אַרְסְטַ־, v. אֲרִיסְטַ׳.

אַרְסְקִינוֹן* Koh. R. to I, 7, end, perh. a. corrupt. of אִירִיזוֹקְסִילוֹן m. (ἐριόξυλον) *cotton.* [The entire sentence, however, seems to be misplaced, and a repetition of a preceding one.]

אָרְסִקִינָס pr. n. m. *Ursicinus*, a Roman general delegated against Judea by Gallus who, as Constantine's nephew and associate emperor, resided at Antiochia. Y. Yeb. XVI, beg. 15ᶜ; Y. Sot. IV, 23ᶜ bot. א׳ מלכא U. the king (royal governor?). Y. Shebi. IV, 35ª חורון מֵפֵּי....לא׳; Y. Bets. I, 60ᶜ bot. חורי פירתא לא׳ וכ׳ (insert מֵפֵּי) the sages allowed to have bread baked on the Sabbath for (the army of) U. because his intercession might be needed. [Diff. explan. of latter sentence, v. Frankel *M'bo*, p. 56ª.] Y. Ber. V, 9ª. Y. Meg. III, 74ª top א׳ אוקיד וכ׳ U. burnt the scrolls of the Law of the congregation of Zennabris.

אָרַע (√רעע, v. רעע) *to strike against. Nif.* נֶאֱרַע *to come in contact with* (cmp. זווג), *to happen, befall* (gen. of evil occurrences). Ber. IV, 2 שלא תֵאָרַע וכ׳ (Bab. ed. 28ᵇ שלא יֵאָרַע דבר וכ׳) that no (religious) offence may happen through me (by an erroneous decision &c.). Yoma I, 1 שמא יארע בו פסול lest something may occur to him to unfit him for services. Esth. R. to II, 7 שיארע על ישראל (read שיאָרַע לישר׳) will happen to Israel; a. fr.

Pi. אֵירַע, אֲרַע *to strike, befall;* (neut. v.) *to occur.* Y. Kidd. I, 58ᵈ top ולא א׳ מעשה no accident (illegal act) *occurred.* Gen. R. s. 84 כל מה שאירע לזה וכ׳ whatever befell the one, befell also the other; a. fr.—M. Kat. II, 1 אֵירְעוֹ אבל (Ms. M. אירע בו) mourning in the family befell him; a. e.—Y. Shek. V, 48ᵈ bot. כך וכך אירע; Y. Dem. I, 22ª אירעון....(read אירעוֹ) so and so it happened to him. *Part. Pu.* מְאוֹרָע q. v.

Hithpa. הִתְאָרַע *to be added to, to join.* Y. Sot. I, 17ª אחת מִתְאָרַעַת לאחת וכ׳ one (sin) is added to the other, until the account is full; Num. R. s. 9.

אָרַע I ch. (in Targ. Y.; in O. usu. עָרַע q. v.) same; *to join, meet, find; to attack, visit.* Targ. Y. Gen. XIX, 19 תֵּירְעִינַנִי may befall me Targ. Y. Deut. XXXII, 10 (h. text מצא). Targ. Y. Ex. V, 3 (h. פגע). Ib. IV, 2 (h. פגש; ed. Vien. ועָרַע read וְאֶעָרַע). Targ. Y. Lev. V, 7 לא תֵאָרַע ידיה he will not be able, cannot afford (h. text תגיע וכ׳, cmp. תמצא ידו); a. fr. [Targ. Y. II, Ex. XV, 9 ואֵירַע יתהון (I וגדע, ונָרַע) read ואֵירַע and I shall meet them.]

Ithpa. אִתְאָרַע, *Ithpe.* contr. אִיתְרַע, אִירַע or *Pa.* אַרַע *to be met; to meet.* Targ. Y. I, Num. XXIII, 15 אֶתְעָרַע (h. text אֶקָּרֶה). M. Kat. 18ª, a. e. אירתרע ביה מילתא an accident befell him (death in the family).—Lev. R. s. 37 אַרְעַת שעתא it so happened. Koh. R. to XI, 1 ארעת ענת׳ וכ׳ it happened to be the season when the Israelites travelled to Jerusalem. Y. Dem. I, 22ª אירעון, v. preced. Targ. Esth. VIII, 8 תתארעון=תִּתְתַּרְעוּן; Targ. Y. Gen. XLIV, 34 תברז (corr. acc.). [אתרע *to be shaken, weakened*, v. רעע.]

Af. אוֹרַע=Pe. Targ. Ruth II, 3; a. e.—Targ. Ps. LXXXV, 11 אוֹרְעוּן (some ed. אָרְעִין Pe.) meet each other.

אָרַע* II (√רעע, cmp. רוּעַ, *Hif.* הַרְעַע, cmp. קָרָא a. אֵירְעוֹ במאכל קָרָה) *to proclaim a festival.* Sifré Num. 147

וכ׳ proclaim it (as מִקרָא קֹדֶשׁ) with special meal and dress; v. Mekh. Bo 9, beg.

Pu. אוֹרַע *to be proclaimed.* B. Bath. 113[b] with והיתה אוֹרַעָה כל וכ׳ משפט . . . (Num. XXVII, 11) the whole section has been proclaimed as of a judicial nature; (Ms. M. חודעה, v. יָדַע).

אֲרַע II (Targ. Y., O. usu. עֲרַע q. v.), *Pa.* אַרַע, אַרַע same. Targ. Y. Lev. XXIII, 2; a. fr. Targ. O. Num. X, 2 לְעָרָעָה ed. Berl. (oth. ed. לַאֲרָעָא); (Targ. Y. לְעָרָעָא, לְעַרָעָא!). [Targ. Y. Lev. XXIII, 4 דִּי יְתַרְעוּן, corr. דִּי תְאַרְעוּן. Ib. 21, a gloss חיזן וקרימין חד בזמן ref. to the festive benediction שהחחירנו וקימנו וכ׳.]—Denom. מְאַרְעָא, מְעַרְעָא.

אַרַע *land,* v. אַרְעָא.—אַרַע *nether-, beneath,* v. אַרְעָאָה.

אַרְעָא m. (אֲרַע I) *accident, occurrence.* Targ. Ruth II, 3.—[**Pl.* אַרְעַיָּא *evils, diseases.* Targ. Y. Deut. XXVIII, 60 (prob. to be read מַרְעַיָּא).]

אַרְעָא f. (√רע, h. אֶרֶץ q. v.) [the brittle] *land, earth, ground, field.* Targ. Gen. I, 1. Targ. Y. Gen. XVI, 5; a. fr.—B. Bath. 29[a] חדא א׳ one field; v. בָּאנָא.—Bekh. 25[b] א׳ דחשוכא a land of darkness (Babylon); a. fr.—Sabb. 65[a] בת א׳ (a Chaldaic adaptation of ποδάγρα, podagra) *gout, sore on the toes.*—עם הארץ=עמא דא׳, v. אֶרֶץ.—*Pl.* אַרְעָן, אַרְעַיִן, אַרְעָאן. Targ. Jer. XXVIII, 8 Levita, Targ. II Esth. IV, 1. Usu. אַרְעָתָא. Targ. Gen. XXVI, 3; a. fr.—B. Bath. 12[b]; 61[b] *fields.*—B. Kam. 7[a] חוזל א׳, חוקר א׳ חוזל (Ms. M. זיל, sub. דמי) land fell, rose in price. V. לְאַרַע.

אַרְעָיָה, אַרַעָאָה m. (preced.) *earth-ward, that which, he who, is below, nethermost.* Targ. Josh. XVI, 3; a. fr.—Y. Kil. IX, end, 32[d] שלח א׳ to put off the undergarment. Y. B. Mets. X, beg. 12[c] ארעיא who lives in the story below.—*Pl.* אַרְעָאֵי, אַרְעָאִין. Targ. Gen. VI, 16; a. e.—Lam. R. to I, 16 עביד בא׳ וכ׳ deal with the inferiors (females) as thou didst with the superiors (men); ib. to IV, 19; Y. Succ. V, 55[b] (incorr. vers.).—Fem. אַרְעָיְתָא. Targ. Ez. XLI, 7; a. fr.—Y. Maas. Sh. V, 56[c] top.—*Pl.* אַרְעָיָתָא, אַרְעַיְתָא. Targ. Ez. XLII, 5; 6. Y. Yoma I, 38[c]; Y. Meg. V, 75[c] bot., v. אִסְכּוּפְתָּא. [Targ. Esth. אַרַע מינידה, v. לְאַרַע.]

אַרְעַי m. (אֲרַע I) *chance-, occasional, temporary,* v. עַרְאַי.

אַרְעָיְתָא, אַרַעָאָה, v. אַרְעָאָה.

אַרְעָת f. (v. preced.) *lower portion, bottom.* Y. Kil. VII, beg. 30[d]. Y. Shebi. I, 33[b] top; a. e.

אַרְעִיתָא ch. same. Men. 11[a]; Yoma 48[a] ארעתיה (read אַרְעִיתֵיהּ) the bottom of the reversed vessel. Keth. 77[b] א׳ דמוחא the skull(!).—V. אַרְעָאָה.

אַרפכוסיא, read אִירְפַּרְכוּסְיָא.

אַרְפַּכְס (**אַפַּרְכָּס**) m. (ἄρπαξ=ὑδράρπαξ, ἁρπάγιον) *clepsydra, water-clock.* Kel. XIV, 8; XXX, 4 אר׳ Ar. (ed. אפ׳). Gen. R. s. 4 הבא אר׳ get me a clepsydra.

אַרפכסת, read אַפַּרְכֶּסֶת.

אֲרַע f. (b. h.; רצץ; Ch. a. oth. dial. ארע fr. רעע *to press together, stamp*—from the rugged appearance of the surface after the subsidence of the waters) *earth, dry land; country, land, field* (opp. to town). Ex. R. s. 13.... threw dust upon the waters ונעשה א׳ and earth (crust) was formed.—א׳ ישראל (abbr. א״י) *Palestine,* opp. חוצה לָאָ׳, or מדינת הים foreign countries, or distant countries. Gitt. I, 2. Ib. 6[a]; a. fr.—הָאָרֶץ *Palestine,* Ḥull. 16[b] משנכנסו לא׳ since entering Palestine (under Joshua); a. fr.—עם הָאָ׳ (abbr. ע״ה) *country people,* hence *illiterate, coarse, unrefined* (often applied to an individual); *pl.* עַמֵּי הא׳, opp. תלמיד חכם. Sabb. 63[a]. Ḥull. 92[a]; a. v. fr.—Esp. ע״ה *those not observing certain religious customs regarding tithes, levitical cleanness* &c., opp. חָבֵר q. v. Dem. I, 2; a. fr.—*Pl.* אֲרָצוֹת. Shebi. IX, 2 שלש א׳ וכ׳ Palestine is divided into three countries with reference to the laws of the Sabbath year. Keth. 111[a]; a. e., v. עִרְסָה; a. fr.

אַרְצוּת* f. (=אַרְעָאוּת, רצי, cmp. הַרְעָאָה) *persuasion, surrender.* Sot. 4[a] כדי טומאתה ואַרְצוּתָהּ time required for her pollution (by improper contact) and her surrender to the seducer.

עֲדָק, אֲדָק, אֲרָק m. (ארק, cmp. חרק; אדק, עדק, cmp. חדק) *a perforated vessel,* a sort of clepsydra used in sick rooms. Erub. 104[a] ומטרפין מארק Mus. a. oth. (ed. מיארק read מי א׳, Ms. M. אריך, indistinct, Ms. Oxf. ארג, Ar. אדק a. ארק, v. Ar. ed. Koh.) you may, on the Sabbath, let water drip from the Arak for a sick person; Y. Erub. X, 26[d] top מוסיפין בעדק (מטרפין); Tosef. Sabb. II, 8 מן אדק ed. Zuck. (Var. האדק).

אַרְקָא I f. (=אַרְעָא, cmp. רקק, v. אֶרֶץ) *earth.* Jer. X, 11.—Pesik. Bahod. p. 155[a]; Gen. R. s. 13; a. e.

אַרְקָא II pr. n. pl. (Ἄρκη, Ἄρκαι) *Arca,* also called *A. Cæsarea, Cæs. Libani,* at the North-Western foot of Mount Lebanon. Gen. R. s. 37 (interpreting חערקי Gen. X, 17) א׳ דליבנן (some ed. ארקס). [Cmp. ערקת לבנה Bekh. 57[b], v. Neub. Géogr. p. 33; 299.]

אַרְקַבְטָא, v. אַלְקַפְטָא.

ארקבסא, read preced.

ארקולאון, v. אדק׳.

אַרְקוּרְיָאנֵי, אַרְקוּלְיָאנֵי m. pl. *Herculiani,* body of guards instituted by Diocletian, together with the *Joviani,* to supersede the prætorians (Gibb. I, 434; v. Sachs Beitr. I, 113 sq.). Esth. R. to I, 3 יכולנו ובר ק׳ (corr. יוביאני ואר׳).

ארקלין, ארקילין*, read אַסְכָּוְלִין m. (ἀσκαύλης) *performer on the bag-pipe.* Targ. II, Esth. I, 3 א׳ אזיל וכ׳ a bag-piper walks at (over) the head of all (ref. to the wind passing over the flax stalks on the field; in a riddle on linen).

אַרְקִין* m. pl. *crocus plants.* Mass. Kallah, quot. in Hebr. Dict. fr. Gitt. 70[a], v. מוֹרְקָא.

ארקלין, v. ארקילין.

ארקלס, read אֲרַקְלִיוֹס pr. n. m. *Heraclius,* the surname of Maximianus, the associate emperor of Diocle-

tian. Y. Ab. Zar. I, 39d top אנא דיקל׳ וכ׳ I, Diocletian the king, have instituted the annual fair of Tyre in honor of the genius of my brother Heraclius (Heracles).

אַרְקַפְטָא, v. אַלְקַפְטָא.

אַרְקָא I f. (רקק) *beaten, wrought metal*, opp. אַנִיסְכָּא q. v. Sabb. 59b Ar. (ed. אַרוּקְתָּא, Var. רוּקְתָּא, v. Rabb. D. S. a. l. note).

אַרְקָא II f. *shoe-thong*, v. עַרְקָא, עַרְקָנָא. Yeb. 102a, v. אַפְּנָתָא.

***אַרְקָא** III f. (cmp. preced.) name of a parasite worm in the bowels, perh. *fluke-worm*. Sabb. 109b ed. (Ms. M. אַרְקָאתָא pl., Ms. O. אורקתא, Ar. עַר׳). Cmp. עַלְקָא. [Mus.=h. יֶרָקוֹן *jaundice*; cmp. אִרְקִין.]

אָרַר (b. h.; √אור, sec. r. of אוּר, cmp. חָרַר, *to break through, to make holes, meshes* &c.; v. ארב, ארג, ארה, ארז, ארח, ארך &c.) 1) *to dig, stab*; v. אֲרָרָן.—2) *to point out for execration*, [or *to set outside*]; (cmp. חרם a. נקב, a. also ברך); *to curse*.—Part. pass. אָרוּר, f. אֲרוּרָה, pl. אֲרוּרִים &c. Shebu 36a; a. fr.—*Y. Sot. II, 18a top מַי יכול מראה מים ת״ל ארד (read אָרַר) you might infer from the word *mê* (Num. V, 18) that it must have the color of water, therefore the root *arar* is used in connection therewith (i. e. water in which the curse written with ink has been washed off and is recognizable in the mixture); אי ארד וכ׳ (read ארר) from *arar* again you might infer that the drink must have the color of ink, therefore we read *mê*, which means the color of water *and* the color of ink (a colored thin fluid); cmp. Bab. Sot. 16b (where the same argument is used with reference to blood).—Part. pass. f. אֲרוּרָה cacophem. for *idol*. Ab. Zar. 51a לא׳ זו מיבעיא Ms. M. (ed. לע״ז) so much the more for that cursed (idol).

Pi. אֵירַר, אֲרַר *to curse*. Gen. R. s. 36, end מְאָרֵר. Cant. R. to IV, 11 שאֵירָהּ וכ׳ which Joshuah had cursed. Pesik. R. s. 26 שאֵירְרוּ; a. fr.

Nif. a. *Nithpa.* נֵאָרַר, נִתְאָרֵר *to be cursed*. Num. R. s. 14 לא נֵאֵירְרוּ וכ׳ they were not cursed before seventy verses were completed (Gen. I, 1 to III, 14; Esth. III, 1 to VII, 10). Y. Sot. IX, 24b bot.; Tosef. ib. XV, 2 נִתְאָרְרוּ.

אֲרַר ch. same. Targ. II Kings IX, 34 אֲרוּרְתָּא the cursed.—אֲרוּרַיָּא, אֲרוּרֵי m. pl. *Arurs*, the Bible chapters containing the word *arur* (Lev. XXVI, 14—46; Deut. XXVIII, 15—69); [Hebr. תוכחות or קללות]. Y. Meg. III, 74b bot.—Meg. 31b בא׳ מגמגם.... קא read the *arurs* in an undertone. Koh. R. to VIII, 3.

אֲרָרָן, אֲרָרָן m. (v. אָרַר) *dagger*. Snh. 30b; 41a Ar. (ed. a. Ms. אֲרִי׳). [Oth. opin. *club*. Var. אריזן.]

***אָרַשׁ** (b. h.; Ps. XXI, 3; √אר, cmp. ארס a. חרש) *to weave, arrange*, trnsf. *to plan*. Gen. R. s. 9 קודם עד שלא יֵאָרֵשׁ וכ׳ before yet my tongue prepares a word. [In later liturgic poëtry ארש is used in the sense of *meditation, devotion*.]

אַרְתּוֹסְיָה pr. n. pl. (Ὀρθωσίας I Macc. XV, 37) *Orthosia*, a Phœnician seaport, South of the river Eleutheros. Gen. R. s. 37 (translat. of *has-sini* Gen. X. 17; Targ. O. ib. אַנְטוֹסָאֵי, Y. I אַנְטוֹסָאֵי, II פַּפְרוֹסָאֵי).

אַרְתּוֹקוֹפִין, read אַרְטוֹקוֹפְרוֹן m. (ἀρτοκόπιον) *bakery*, v. אַרְטַקְפָּא.

אַרְתָּכָא, אַרְתָּכָא m. (רתך) *chariot, vehicle*. Targ. II Chr. X, 18; a. e.—*Pl.* אַרְתָּכִין, אַרְתִּכְרִין. Targ. Y. I, Ex. XV, 4 (Y. II רתיכ׳).

אֵשׁ c. (b. h.; אשש 1) 1) *fire*. Sabb. 11a; a. e. כא׳ לנעורת as destructive as fire to the flax. Sot. 48b כא׳ בנעורת like fire among flax, i. e. inflaming the senses. Gen. R. s. 39 מבול של א׳ (v. מַבּוּל) destruction by fire.—Num. R. s. 2 end א׳ חדיוטית fire from outside of the sanctuary; a. fr. —*Pl.* אֲשׁוֹת. Yoma 21b; a. fr.—2) *fever*. א׳ של עצמות Gitt. 70a.

אִי׳, אִישָׁתָא, אִישָׁא, אִשָּׁא f. ch. same. 1) *fire*. Targ. Gen. XV, 17; a. fr.—B. Mets. 85b בעורין דאשא *torches*. Men. 53a אישא וכ׳ may fire consume him. —2) *fever*. Targ. Y. Gen. XXI, 15.—Yoma 29a אישתא וכ׳ the fever in winter time. Sabb. 66b sq. א׳ תלתא *tertian*; א׳ צמירתא א׳ בת יומא *inflammatory fever*, *quotidian*. Yeb. 71b דזנתיה אי׳ fever fed its vital energies. Snh. 108b.

אֲשָׁא, v. אִשְׁתָּא.

אָשָׁא *old*, v. אָסָא.

***אֲשַׁב**=חֲשַׁב. Part. Ithp. מֵאשַׁב *respected*, v. חֲשַׁב Ithpa.

אֵישְׁבּוֹרָן, אֶשְׁבּוֹרָן m. (שבר; cmp. מְקוָה) *collection of water, pond; cavity for reception of water*, opp. מַדְרוֹן slope. Pes. 42a מקום א׳ place where water poured out would remain stagnant. Ab. Zar. 72a; Ohol. III, 3, opp. קטפרס. Toh. VIII, 9; a. e.

אשברוע, read אֶשְׁפְּרוּעַ.

אַשְׁגְּרָה, אַשְׁגָּרָה f. (שגר) *current phraseology* (v. שָׁגוּר part. pass. of שָׁגַר לשון—(ה׳) אַשְׁגְּרַת current phrase not meant exactly (arising from one's being accustomed to use a certain word in association with others). Y. Meg. II, 73b bot.; Y. Ber. II, 4d.

אַשִּׁיד, אָשַׁד, אַשַּׁד (√שד, v. שדי; v. H. Dict. s. v. אֶשֶׁד) *to pour out, to shed* (blood), *to deposit* (ashes). Targ. Lev. XVII, 4; a. fr.—Sabb. 156a אָשֵׁיד דמא a shedder of blood.—Part. pass. אָשִׁיד *shed, spilt*. Targ. Mic. I, 4; III, 10; a. e.

אֶשְׁתַּדְּרוּתָא, v. אִשְׁתַּדְּרוּתָא.

אַשְׁדָּרָתָא f. pl. (יָדוֹת=h. שדר) *lateral supports, arms*. Targ. I Kings X, 19.

אִשָּׁה f. (b. h.; v. איש, אנש), const. אֵשֶׁת, *woman, wife*. Pes. VIII, 1. Ab. Zar. 25b א׳ כלי זיינה עלית woman carries her weapon with her, is protected against murder by gentiles (who would rather assault her innocence). Ib. א׳ חשובה a woman of high rank (influential). Ib. אִשְׁתּוֹ משמרתו his

wife's presence guards him from wrong-doing; a. fr.—*Pl.* נָשִׁים (נְשׁוֹת) q. v.

אִשֶּׁה *burnt-offering*, v. אִרְשֶׁה.

אִשָּׁה, אִשְׁוָה (אִשְׁוָ, אֲשִׁירָא) f. (שׁוי, cmp. אֲשִׁירָתָא a. אֲשִׁוָתָא) *skein, reel, clue*, esp. *staff around which the wool is put, spool.* Kel. XXI, 1 the wool which is on the distaff ובא׳ Ar. (ed. בא׳ corr. acc.) or on the spool. Tosef. Kel. B. Bath. I, 6 צמר שעל גבי האשוה ed. Zuck. (Var. אשה, cler. err.).

אשון, v. אֲשׁוֹן.

אֲשׁוּחֵי m. pl. (Syr. *ashuḥa* P. Sm. 406, שׁוח) prop. *the bending, a genus of weak (female) cedar*, disting. fr. ארז male cedar. Sabb. 157ª (Ms. M. שִׁרְחֵי). [Opin. in Ar. *cypresses.*]

אֲשְׁוָיָא, v. אֲשִׁוָה.

אֲשׁוֹן *essence*, v. אִישׁוֹן.

אֲשׁוֹן, אֲשׁוּנָא *hard*, v. אָשַׁן.

אֲשׁוּנָא m. (b. h. אֶשׁוּן; v. אשן, עשן) *dense vapor, steam; vapor-room in the bath* (sudatio). Y. Ned. IV, 38ᵈ top he who bathes in the small caldarium (v. Sm. Ant. s. v. Baths) נסב א׳ takes away vapor (and does not benefit his fellow-bather by his presence). Y. Shebi. VIII, 38ª top אעללית לי לא׳ take it up for me to the vapor-room. Gen. R. s. 33.

אַשּׁוּר, interj., with הוּרְיָא (שׁור) *go on, make haste, quick!* Gitt. 34ª א׳ חבו לה הוריא make haste, give her the letter of divorce; quick! Sabb. 119ª הוריא א׳ הוריא א׳. Ber. 57ᵇ א׳ צדיקי Ar. (ed. רהוטו) run, ye pious ones.

אַשּׁוּר pr. n. (b. h.) *Ashur, Assyria, Assyrian nation.* Gen. R. s. 37; a. fr.—Yoma 10ª; Keth. 10ᵇ א׳ זה סילק (סליקא) Ashur means (the later) Seleucia (ad Tigrim). Snh. 106ª (referring to the Parthian kingdom). [Yalk. Ezek. 376, v. אֲשֵׁל 3).]

אַשּׁוּרִי m., **אַשּׁוּרִית** f. *Assyrian*, esp. *the modern form of Hebrew type* (square), supposed to have been brought along by the returning Babylonian captives, and made to supersede the older Hebrew (Syriac or Samaritan, עברי) characters. Y. Meg. I, 71ᵇ א׳ יש לו כתב וכ׳ the Assyrian (trans-Euphratic, Chaldaic) language had a (developed) type of writing, but no tongue (cultivated grammar) &c. [See the whole discussion, ibid.] Cmp. Snh. 21ᵇ. Meg. 8ᵇ. Esth. R. to I, 22; a. e.—Meg. I, 8; Y. Sot. VII, beg. 21ᵇ אשוריה *the Hebrew language* in its modern type.

אֲשׁוֹת Ar., אֵישׁוּת ed. f. (b. h. אֶשֶׁת Ps. LVIII, 9; אוש or אשש, v. אשש 2) [*groping*, cmp. גוּשׁ, גשׁשׁ,] *mole.* Gen. R. s. 51 (alluding to *esheth* Ps. l. c.) כא׳ זו וכ׳ like that mole which sees not the light. Kel. XXI, 3 מצודת הא׳ the bow for shooting moles (v. Maim. a. l.). M. Kat. I, 4; cmp. ib. 6ᵇ.—Y. ib. 80ᶜ, explained חולדה.

אֲשׁוֹתָא ch. same. Targ. O. Lev. XI, 30. Targ. Ps. LVIII, 9.

אֲשְׁוָתָא, const. אֲשְׁוַת f. pl. (שׁוי) 1) *meshes*, trnsf. *tricks.* Targ. Is. XXV, 11 (h. text אָרְבּוֹת).—2) v. אֲשִׁירָתָא.

***אַשְׁזוֹן** m. (שׁזא, cmp. שׁדא a. אשד) *winnowing.* Targ. Y. I, Gen. XXXV, 16 there was yet סוגעי א׳ עללתא וכ׳ (comment. to Targ. Y. a. l. reads אשזון) much winnowing of the produces of the land &c. (h. text כברת, cmp. Gen. R. s. 82, a. Pesik. R. s. 3, explaining Gen. l. c.). [Targ. Y. II כרוב וכ׳; Targ. Y. Gen. XLVIII, 7 בעוד סוגעי ארעא וכ׳.]

אַשְׁחוּר pr. n. m. (b. h.) *Ashḥur.* Sot. 12ª (I Chr. IV, 5).

אשטטיון, v. אִרְסַטְרוֹן.

אַשִּׁי pr. n. m. *Ashshé*, 1) R. A. bar Sinai, president of the academy of Sura (beginning of the fifth century), generally accepted as the redactor of the Gemara (v. גְּמָרָא). Gitt. 59ª. B. Mets. 86ª; a. fr.—2) Other Amoraim by that name. Sabb. 75ᵇ; a. fr. [Y. Ber. I, 3ª top אשיא.]

אַשְׁיָן, אַשְׁיָאן, אַשְׁיָאן pr. n. m. *Ashyan*, name of several Amoraim. Y. Ter. I, 41ª. Ber. 14ª.—Y. Ab. Zar. III, beg., 42ᵇ A. Nagra (the carpenter).—Y. Yeb. XI, 12ª bot. Y. Meg. I, 71ᶜ bot.—V. רַאסְיָן.

אַשִּׁיבְתָּא a word made up as a disguise of שְׁבוּעָתָא, *oath* (cmp. שְׁבַע=שְׁרֵב). Ned. 10ᵇ; cmp. אִשְׁקוּקָא.

אַשִּׁיד, אֲשִׁיד, v. אֲשַׁד.

אַשִּׁירוֹת f. pl. Snh. 108ᵇ Ar., v. עֲשָׁשִׁירוֹת.

אַשִּׁימָד, אֲשִׁימָא (b. h.) pr. n. m. *Ashima*, idol of the *Ḥamatheans.* Y. Ab. Zar. III, 42ᵈ top (ref. to II Kings XVII. 30) אימרא וכ׳ A. is represented as a lamb, as you read *el hāāsham* (Lev. V, 16); Snh. 63ᵇ called 'bald buck' (goat).

אֲשִׁין, v. אָשַׁן.

אשינא, Snh. 96ᵇ, א׳ דטורא, v. שִׁינָא.

אֲשִׁירָא, pl. אֲשִׁירִין, אֲשִׁירַיָּא, v. אֲשִׁירְתָּא.

אֲשֵׁרָה, אֲשִׁירָה f. (b. h.) *Asherah, tree* (grove) *devoted to idolatry* (v. Mov. Phœn. p. 567; Sm. Bibl. Dict. s. v.). Ab. Zar. III, 5; 7. Succ. 31ᵇ א׳ דמשה an Asherah to which the Mosaic law refers (remnant of anti-Mosaic idolatry). Pes. 27ª; a. fr. *Pl.* אֲשֵׁרוֹת, אֲשֵׁירוֹת. Ab. Zar. III, 7; a. fr.—אֲשֵׁרִים. Pirke d'R. El. ch. XXVI.

אֲשִׁירְתָּא, אֲשׁוּרְתָּא ch. same. Targ. O. Deut. XVI, 21; a. fr.—*Pl.* אֲשֵׁרָתָא, אֲשֵׁירַיָּא, אֲשֵׁר׳. Targ. II Kings XXIII, 14; XVII, 10. Targ. Is. XVII, 8; a. e.

אֲשִׁישָׁא m. (cmp. next w.) *jug.* Sabb. 141ª א׳ דא׳ .... לא ליהדק Ms. M. a. Ar. (ed. שִׁישָׁא) you must not squeeze a cotton stopper into the mouth of a jug (on the Sabbath). B. Bath. 144ª א׳ דמשתא ed. (Ms. M. אֲשָׁשָׁא, Ms. H. שישא) a jug of oil. [Pes. 36ᵇ אֲשִׁישָׁה (q. v.), according to Samuel, identic with our w.=גרבא דחמרא.]

אֲשִׁישָׁה f. (b. h., אשש) *anything made compact and substantial by pressing*, whence 1) *cake, pan-cake* (in Bible *pressed raisin-cake*). Pes. 36ᵇ excluding from 'bread of misery', חלוט וא׳ pudding and pan-cake. [Talmudic etymology, ibid., '*one sixth of an epha* of flour made into a cake'.] Y. ib. II, 29ᵇ bot.—Bab. ib. l. c. Samuel says א׳ גרבא וכ׳ *ăshishah* (II Sam. VI, 19) means a jug of wine (v. preced.).—*Pl.* אֲשִׁישׁוֹת (b. h.). Ḥull. 124ᵇ אני הדום סמכוני בא׳ to me to-day the Bibl. words apply, 'Support me with cakes' (Cant. II, 5); Bets. 21ᵃ.—2) pl. אֲשִׁישִׁים, אֲשִׁישִׁין *cakes made of boiled lentils impregnated with honey*. Ned. VI, 10; cmp. Y. ib. 40ᵃ bot.

אֲשִׁישִׁין ch. pl. as preced. 1). Targ. Y. Ex. XVI, 31 (h. צַפִּיחִית).

אֲשִׁישִׁין, אֲשִׁישִׁים v. אֲשִׁישָׁה 2).

אָשִׁית or אָשׁוֹת, pl. אֲשִׁיּוֹת, v. עֲשָׁשִׁית.

אשית, v. אֲשִׁיתָא.

אוּשִׁיתָא, אֲשִׁיתָא or אַשִׁיתָא f. (=h. אֲשִׁיָּה Jer. L, 15, K'thib אשויה; שׁוּר, cmp. שׂית) [*meshes, layers*, v. אַוּרְבָּא a. אַשְׁוָתָא,] *frame-wall*. B. Bath. 7ᵃ. Ib. 59ᵃ תיתרע אשירתאי my framework will be shaken (by the hammering). Ber. 56ᵃ א׳ דנפל (read דנפלא; Ms. M. דשא בריתא) that my wall fell in.—*Pl.* אֲשִׁיתָא, אֲשִׁירָתָא, אוּשִׁירָתָא, also אוּשְׁוָתָא, אַשְׁוָתָא. Targ. Ps. XI, 3 (h. text שתות); a. fr.—Ber. 28ᵃ אשיתא וכ׳ the walls of his house. B. Kam. 20ᵇ.—[Not to be confounded with אוּשָׁא *foundation*.] V. אַשְׁוָתָא, אַשְׁוָה.

אַשִׁיתָא=אִישְׁתָּא *six*.—*Pl.* אֲשִׁיתִין *sixty*. Y. Taan. IV, 68ᵈ bot. אֲשִׁיתֵיסַר, אֲשִׁיתֵּסַר sixteen. Y. Sot. V, 20ᵇ bot. אשית תיסר corr. acc.

אֲשָׁךְ m. (b. h.; denom. of אִישׁ) *testicle*. *Pl.* אֲשָׁכִים. Bekh. VII, 5 (44ᵇ). Tosef. ib. V, 4.—Denom. מְאוּשְׁכָּן *one having large testicles*. Bekh. l. c. (Gem. ed. מאושבן, v. שעבד).

אַשְׁכַּבְתָּא I f. (שכב) *lying down, death*. Keth. 103ᵇ.

אַשְׁכַּבְתָּא II f. (preced.) *butcher's shop*. סכינא דא׳ *butcher's dissecting knife* [Tosaf. *slaughtering knife*]. B. Mets. 116ᵃ; Sabb. 123ᵇ.

אֶשְׁכּוֹל, אֶשְׁכֹּל m. (b. h. cmp. סגל) *bunch, cluster* (of grapes). Y. Naz. II, beg. 51ᵈ תורה קראת לא׳ וכ׳ the Bible calls the (berry in the) cluster *must* (*tirosh*, ref. to Is. LXV, 8) while people (at present) call the dried berry must (i. e. in common parlance abstinence from 'berry' means from grape-juice, must &c.).—אשכול של בצים *the ovary* (of birds). Tosef. Zab. V, 9; Bets. 7ᵃ.—Midd. III, 8 א׳ של זהב a gold imitation of a cluster of grapes.—2) Trnsf. *a distinguished scholar* (opp. עֲלֵין *leaves=the ignorant*); v. infra. Cant. R. to I, 14, a. e. (play on the word) אִישׁ שחכל בו a man in whom all is contained, i. e. universality of knowledge.—*Pl.* אֶשְׁכּוֹלוֹת, אֶשְׁכֹּלוֹת. Ḥull. 92ᵃ א׳ שבת וכ׳ the grapes thereon (on the nation), that means the scholars; cmp. Lev. R. s. 36.—Esp. *the scholars of the early Maccabean period*. Sot. IX, 9 (47ᵃ); Tem. 15ᵇ. Y. Sot. IX, 24ᵃ top, v. זוּגוֹת; Tosef. B. Kam. VIII, 13 אישכלות. Ch. אֶתְכְּלָא.

אַשְׁכִּי, v. אוּשְׁכִּי.

אֶשְׁכֹּל, v. אֶשְׁכּוֹל.

אַשְׁכָּף Ar., אוּשְׁכָּף ed., m. (v. אושכפא) [the saddler,] *a genus of edible locusts*. Ḥull. 65ᵇ לחביא הא׳ to imply the *ashkaf* (among the סלעם).

אשכפא, Keth. 77ᵇ גירדי דא׳ Ar. ed., read אַשְׁפָּא as in Ar. ed. Koh. s. v. גרד, v. note ibid.

אֶשְׁכְּרָא m. (prob. a denom. of כַּר) *a wagon, wagon-load;* [b. h. אֶשְׁכָּר *gift, tribute;* cmp. Is. XVI, 1]. *Pl.* אֶשְׁכְּרִין. Targ. Is. V, 10 (h. text צמד). Targ. II Esth. I, 3 א׳ ומרגליין (read דמ׳) loads (gifts) of &c. (after Ps. LXXII, 10).

אֶשְׁכְּרוֹעַ m. (v. P. Sm. 408) *box-tree* or *ebony tree* [prob. a denom. of אשך=חשך, cmp. גּוּשְׁקָרָא]. Neg. II, 1 כא׳ לא שחורים וכ׳ like the *eshk'roa*, neither black nor white but of an intermediate color. B. Bath 89ᵇ אשב׳ ed. (corr. acc., v. Rabb. D. S. a. l. note 30). Yoma III, 9 (8) גורלות של א׳ ballot tablets of box-wood (cmp. Sm. Ant. s. v. Buxum); expl. Y. ib. 41ᵃ top פוקס׳=פסקינין (πύξινον).

אֶשְׁכְּרוֹעָא ch. same. *Pl.* אֶשְׁכְּרוֹעִין. Targ. Is. XLI, 19 (h. text תאשור); LX, 13. Targ. Ezek. XXVII, 6 (h. text בת־אשורים!).

אֶשְׁכַּרְהֵי f. (prob. fr. its color, v. preced.) *mole* (?). Ḥull. 63ᵃ Ar. Var. s. v. קרפדאי; v. בָּאוֹת.

אֶשֶׁל m. (b. h.; אשל *to be firmly rooted*, √אש, v. אשש; v. Ges. H. Dict. s. v.) 1) *tamarisk*, symbol of strength and eminence.—*Pl.* אֲשָׁלִים, const. אֲשָׁלֵי. Y. B. Mets. I, end, 8ᵃ א׳ דיינין וכ׳ the eminent (old) among the Babylonian scholars are but like the pidgeons (the young) among the Palestinean; cmp. Y. Ned. VI, 40ᵃ bot.—2) *plantation, pleasure-garden, tent*. Sot. 10ᵃ; Gen. R. s. 54 end (ref. to Gen. XXI, 33, v. Targ. a. l.).—*3) pr. n. *Eshel*, a river in Assyria. Snh. 92ᵇ. Yalk. Ezek. 376 אשור).

אֶשְׁלָא, אֲשָׁלָא ch. as preced. 1). Targ. I Sam. XXII, 6.—*Pl.* אֲשָׁלֵי. א׳ רברבי *great men* (v. preced.). Ab. Zar. 7ᵇ תליא באי׳ ר׳ it hangs on high tamarisks, i. e. originates from great men. Bets. 27ᵃ; B. Bath. 31ᵇ.

אַשְׁלָא m. (שלי *to draw up*) *rope, tow; net*. Targ. Job XVIII, 10; a. e. Gitt. 69ᵃ א׳ דפוריא עתיקא a rope of an old litter. Keth. 85ᵃ מתח לה באי׳ he pulled it with a rope. B. Kam. 116ᵇ חד א׳ one rope's length away from the shore.—*Pl.* אַשְׁלָוֵי, אַשְׁלַיָּא. Targ. Job XXXVIII, 31. Targ. Y. Gen. X, 26; a. e. [Targ. I Chr. I, 20 אוּשְׁלַיָּא.]—B. Kam. l. c.—Succ. 16ᵃ א׳ משדא to twist ropes for a couch. B. Mets. 107ᵇ; v. מַתַּח.—Bekh. 8ᵇ וכ׳ אייתו א׳ bring ye ropes and measure. Keth. 67ᵃ, v. קמחוניא.

אַשְׁלֵג m. (שלג) *a kind of alkali*, or *mineral used as a soap*. Nidd. IX, 6; Sabb. IX, 5; Snh. 49b קמונרא ואי Ms. M. a. oth. (ed. אשלך).

שַׁלְגָּא, אַשְׁלָגָא ch. same. Nidd. 62a (explaining the *ashleg* of the Mishnah) אי שמירה וכ׳ (Ar. שלגא) its name is *ashl'ga*, and it is found in the holes in which pearls sit, and is scraped out with an iron nail; Sabb. 90a שלגא Ar. (Ms. M. שולגא, ed. שונאנא). V. אִצְטְרוֹת רוּחַ.

אַשְׁלִימוּ=אַשְׁלָמוּ.

אשלך, v. אַשְׁלֵג.

אַשְׁלָמוּתָא, אַשְׁלָמוּ (אַשְׁלַמְנוּתָא, pl. אַשְׁלַמְוָתָא) f. (שלם=h. מְלֵאִים) *(finishing)* 1) *fitting, setting*. Targ. Ex. XXV, 7; XXVIII, 17; a. e.—2) *initiation*. Targ. Y. Lev. VIII, 28. Ib. 33; 34; a. e. Cmp. תַּרְנוּךְ.

אָשַׁם (b. h.; שמם) 1) *to be waste* (cmp. Ezek. VI, 6; Hos. XIV, 1). Snh. 97a יֶאֱשַׁם (in parall. passages יִשּׁוֹם); v. נִבְלָן.—2) *to neglect, be guilty*.—Denom.:

אָשָׁם m. (b. h.) *guilt; guilt-offering, asham*, a special kind of offering.—א׳ תלוי (Lev. V, 18) an *asham* to be offered when you are in doubt as to the commission of a sinful act. Kerith. III, 1; a. fr.; (ib. 17b differ. opin. as to the nature of the doubt). Ib. VI, 3 אָשָׁם חסידים the *asham* offered by the over-scrupulous because they *may* have transgressed.—א׳ ודאי the *asham* for the undoubted commission of certain offenses, which are: a) א׳ גזילות for illegal appropriation of private property (after pecuniary reparation; Lev. V, 25); b) א׳ מעילות for misappropriation of sacred property (Lev. V, 16); c) א׳ שפחה חרופה for carnal connection with a slave betrothed to another man (Lev. XIX, 21);—d) א׳ נזיר the offering of a nazarite when interrupting the days of vowed nazaritism by levitical impurity (Num. VI, 12).—Deut. R. s. 1, beg. (alluding to וַאֲשַׁמְתֶּם Deut. I, 13) וַאֲשַׁמְתֶּם כתיב it is so written that you may read *v'ashmam* (and their guilt); if you listen not to them אשמה תלוי וכ׳ (read אשמם) their guilt shall fall upon your heads (you will be answerable for what offenses they may commit); differ. in Sifré Deut. 13. [Our Bible editions, however, read ואשרשם, *plene*.]—*Pl.* אֲשָׁמוֹת. Kerith. VI, 4. Sifré l. c.; a. fr.

אַשְׁמָא f. (=h. אַשְׁמָה) *guilt*. Targ. Y. Lev. XXII, 16 אַשְׁמַיְתְחוֹן.

אַשְׁמָא, אָשְׁמָא (אַשְׁמָא) m. (=h. אָשָׁם) *guilt, guilt-offering*. Targ. O. Lev. V, 15; a. fr—*Pl.* אָשְׁמִין. Targ. II Chron. XXVIII, 10.

אַשְׁמַי, אַשְׁמַאי m. (v. אָשַׁם 1) *waste* (in mind); *ignorant, neglected;* cmp. בּוֹר. Kidd. 32b זקן א׳ an uncultured, rough old man. Sifra to Par. III, ch. VII אשמיי (as noun). Cmp. אַשְׁמָה.

אַשְׁמְדַיי, אַשְׁמְדַאי pr. n. m. (Pers. Aêshma, Aêshmadaô, Kohut Jüd. Angel. p. 72; Rapap. Er. Mill. s. v.) *Ashm'day*, chief of demons. Targ. Koh. I, 12.—Pes. 110a. Gitt. 68a. Num. R. s. 11; a. e.

אַשְׁמָה f. (b. h.; אשם) *negligence, guilt*. Shek. VI, 6. —Gen. R. s. 49 וקני א׳ וכ׳ elders in coarseness (cmp. אַשְׁמַאי) which is (in Chaldaic) elders of shame.—*Pl.* אֲשָׁמוֹת, v. אָשָׁם.

אַשְׁמוֹרֶת, אַשְׁמֻרְתָּא f. (b. h. אַשְׁמֹרֶת, אַשְׁמֻרָה; שמר) *night-watch, watch, a certain portion* (three or four hours) *of the day, called a watch* (v. Sm. Ant. s. v. *Castra*). Ber. I, 1 סוף הא׳ וכ׳ the end of the first watch of the night; a. fr.—*Pl.* אַשְׁמוּרוֹת. Y. Ber. I, 2d top ארבע(ה) א׳ וכ׳ the day is divided into four watches, and so is the night; cmp. Bab. ib. 3a.

אַשְׁמַיָּא pr. n. pl. *Ashmaya*, in the district of Tyre. Y. Dem. II, 22d top (corrupt.; for ראש מיא read: דא׳); Tosef. Shebi. IV, 9 דשמיא ed. Zuck. (Var. דא׳).

אַשְׁמַרִי, v. אַשְׁמַאי.

אַשָּׁן (√אש, v. אשש; cmp. אֵיתָן, אֵית, רֵשׁ, אֵרֵשׁ) *to be substantial, dense, strong, hard*.—Part. (as adj.) אֲשִׁירְנָא, אֲשִׁרְנָא Ar. (ed., Ms. M. אֲשׁוּנָא). Hull. 136b, opp. רכיך. Ib. 76a. Sabb. 155a חרובין דאשרני וכ׳ Ar. (Ms. M. אשונא, ed. אקושי) carob fruits which are hard .... aftermath which is hard (dry). Cmp. רָשָׁן.

אַשְׁנָא pr. n. pl. *Ashna*, supposed to be near Tyre. Esth. R. to I, 4 (Var. אָשְׁנָה).

אַשָּׁף m. (b. h.; נשף, v. Fl. to Levy Talm. Dict. I, 283b) *enchanter, (astrologer)*.—*Pl.* אַשָּׁפִים. Tanh. Mikketz 2 (ref. to Dan. II, 2) לא׳ אלו שדוחק במזל the *Ashshafim*, these are those who press (lay stress) upon the planetary constellation, שכן א׳ לשון דחק for the root *ashaf* means *to press* (ref. to שאף, Amos VIII, 4).

אַשָּׁף ch. same. Dan. II, 10.—*Pl.* אָשְׁפָּא, אָשְׁפַּיִן. Ib. II, 27; V, 11; IV, 4.

***אַשְׁפָּא** m. (שפא, שפה) *dressed skin*. Keth. 77b גרדא דא׳ the shavings of a hide when it is smoothed. [Ar. s. v. גרד I ed. אשכפא, ed. Koh. אשפא.]

אִישְׁפָּה, אַשְׁפָּה f. (b. h. אַשְׁפָּה; שפה, שפת, *to heap up*, cmp. Is. XIII, 2, Ps. XXII, 16) *pile, dunghill*. Y. Keth. I, 25d bot. אי׳. Hull. 12a; a. fr.—שער האי׳ (b. h. ש׳ השפת, ש׳ האשפת) *Hill Gate*, name of a Jerusalem gate. Sabb. 15a; a. fr.—*Pl.* אַשְׁפּוֹת. Ex. R. s. 10 ארבע א׳ four heaps (of dead frogs,=b. h. חֳמָרִים); a. fr.—Euphem. מערה לאי׳ *using means to prevent conception* (applied to both man a. woman). Keth. VII, 5. (Ib. 72a, acc. to Boraitha, literally, 'to draw water and pour it out on the dunghill'—as a foolish act). Gen. R. s. 85, ref. to Gen. XXXVIII, 7.—[Homiletic interpretation of בני אשפתו, Lam. III, 13, 'the sons of those laid low' (conquered); Lam. R. a. l., Esth. R. to I, 1b, v. אוּפִּירְנָא, אוּפִּירְפָּא.]

אַשְׁפּוֹרֵי Ab. Zar. 20b, אַשְׁפָּרָא.

אַשְׁפָּלָה f. (=h. מַשְׁפֵּלֶת q. v.) *basket*, as a measure, cmp. טַעוּנָא. Y. Dem. II, 22[d] top.—*Pl.* אַשְׁפָּלָתָה. Ibid. (ed. אפשלתה, corr. acc.).

אֶשְׁפַּר m. (b. h.; שפר, cmp. שׁוּפְרָא) *a goodly piece* (cmp. הֶשְׁנָא), *a certain quantity of meat, eshpar*. Pes. 36[b] א׳ אחד וכ׳ an eshpar is one sixth of a bullock (as if composed of שש and פר; cmp. אֶסְפָּר).

אַשְׁפָּרָא m. (שפר) *the scourer of dresses*. *Pl.* אַשְׁפָּרֵי. Ab. Zar. 20[b] (Ms. M. אשפירי, ed. אַשְׁפּוֹרֵי).

אִישְׁפָּת, אַשְׁפָּת f. (b. h. אַשׁ׳, v. אַשְׁפָּה) *heap, pile, dunghill*. *Pl.* אִישְׁ׳, אַשְׁפָּתוֹת. Shebi. III, 2.—Sot. 42[b] אי׳ אי׳ של וכ׳ piles of slain.

אַשְׁקוּקָה (אשקיקה) *ashkukah*, a fictitious word as a disguise of שְׁבוּעָה, *oath, I swear* (cmp. אֲרִפּוֹפֵי, אֲלִיקִי). Ned. 10[b] א׳ לא אמר כלום if one says *ashkukah*, he has said nothing (his vow is not binding); v. שְׁקוּקָה.

אַשְׁקְלוֹן pr. n. pl. (b. h.) *Ashkelon*, a Philistian town. Y. Shebi. VI, 36[c]; Sifré Deut. 51, v. גִּינְּתָא; a. e.—Deriv. אַשְׁקְלוֹנִי m. *Ashkelonian*. Y. Peah I, 15[c] top.—*Pl.* אַשְׁקְלוֹנִים, נִין . . . . Kel. XIII, 7 Ashk. levers; a. e.

אַשְׁקַלְטָא f. (שקל) *transaction, sale*. B. Bath. 48[b] signed as one of the witnesses אמודעא ואגא׳ both on the owner's protest against the forced sale and on the deed of sale.

אִישׁ׳, אוּשׁ׳, אִשְׁקָקָא, אִשְׁקָק m. (v. שְׁקָקָא) *open place, street*. Targ. II Esth. VI, 9; a. e.—Y. Taan. III, 66[c] bot.—*Pl.* אִשְׁקְקֵי &c. Targ. Esth. IX, 14 א׳ מלכא the royal markets. Targ. Y. I Deut. XXIX, 16; a. e.

אֲשֶׁר (b. h. √אש, cmp. next w.; v. Ges. H. Dict. s. v., as to opinions on etymol.) [*being,*] *who, which*. Ber. 11[b] א׳ בחר וכ׳ who hast chosen us; a. v. fr. (in prayer formulas).—In Talm. mostly prefix-שֶׁ.

אָשַׁר (b. h., √אש, v. אשש) *to exist, be strong, happy;* v. יְשַׁר.

Pi. אִשֵּׁר, אַשֵּׁר (b. h.) 1) *to exalt, praise, declare happy*. Pesik. R. s. 45 התחיל מְאַשְּׁרָם he commenced by declaring them happy; v. אַשְּׁרֵי.—2) *to substantiate; to verify, attest to*. Num. R. s. 14 לאַשֵּׁר את חדרן to give strength to the legal decision. Y. Gitt. IX, 50[c] bot. אִישַּׁרְנוּהוּ (אישרנוהו) we have verified it in the presence of &c.—Part. pass. מְאוּשָּׁר 1) *firm, strong*. Gen. R. s. 15, beg. the bux-tree is called תְּאַשּׁוּר because it is א׳ וכ׳ the strongest of all (cmp. אֶשֶׁל). Y. Succ. III, 54[a] top; Y. Meg. I, 72[a] top הומא׳ שבכלן וכ׳ the strongest (expression) of all, is Hallelujah.—2) *substantial, good, rich*. Gen. R. s. 90, end (ref. to את כל אֲשֶׁר Gen. XLI, 56) חמאושרין שבהם the best stores of all. Ib. s. 28.—Snh. 22[a] is called Ashurith שמאושרת בכתב because its characters are substantial (Ar. שמאושר); Y. Meg. I, 71[b] bot.; Y. Sot. VII, 21[c] top.

Hithpa. הִתְאַשֵּׁר *to be set up, be erected*. Sifra K'dosh. beg. (play on אֲשֵׁרִים) על שם שהם מִתְאַשְּׁרִים מאחרים because they are put up by others.

אֲשַׁר ch. same. [*Ithpe.* אִיתְאַשַּׁר *to be strengthened*. Targ. Y. Deut. X, 2 יִתְאַשַּׁר, prob. to be read יִתְיַשַּׁר, v. יְשַׁר.]

Pa. אַשֵּׁר 1) *to make strong*. Keth. 10[b]; Gitt. 70[a] (dates) מְאַשְּׁרָן give strength.—2) *to confirm, verify;* also *to credit, (consider true)*. Keth. 21[a] אַשַּׁרְנוּהוּ וכ׳ we verified it &c., v. preced.—Gitt. 30[b] (prov.) חברך מית א׳ וכ׳ if you are told, 'your friend is dead', believe it; 'your friend has grown rich' לא תְאַשַּׁר don't trust.

אֲשֶׁר m. (b. h.), only in plur. constr. אַשְׁרֵי the *happiness of!, happy is he, are they* &c. Pes. 117[a]; a. fr.—Midr. Till. to Ps. LXXXIV אַשְׁרַאי happy am I.—Yoma VIII, 9 אַשְׁרֵיכֶם happy are ye. Ib. 87[a] אַשְׁרֵיהֶם לצדיקים happy are the righteous; a. fr.

אַשָּׁרָא, v. אַשַּׁרְתָּא.

אַשְׁרַאי m. pl. (v. אֲשַׁר Pa.) *sale on trust, debts for goods sold*. Pes. 113[a] כל א׳ וכ׳ in all sales on trust it is doubtful, whether it (the money) will be forthcoming or not, and if it is, it is bad money, (partial payment, bad coins &c).—B. Mets. 63[b] אית ליה א׳ וכ׳ he has debts to collect. B. Bath. 22[a] אית לן א׳ וכ׳ we have outstanding debts to collect (and we must stay until we have collected them).

אַשַּׁרַאי, v. אֲשַׁר.

אַשָּׁרָה, f. *legal attestation*. Y. Gitt. IX, 50[c] bot. אַשָּׁרַת הדיינין; v. אַשַּׁרְתָּא.

אֲשֵׁרָה, v. אֲשֵׁירָה.

אַשְׁרֵי, v. אֲשַׁר.

אַשְׁרִיוְתָא f. (שרי) *causing to dwell, dwelling*. Targ. Is. LXVI, 1; a. e.

אֶשַׁרְנָא m. (אשר; cmp. אֶשָּׁא) *wall*. Ezra V, 3.

אֲשַׁרְתָּא f. (אֲשַׁר) *strength! health!*, a greeting extended to laboring men; cmp. אַרְשַׁר. Gitt. 62[a].

אַשָּׁרָא, אֲשַׁרְתָּא f. (אשר) 1) *legal attestation*. Keth. 21[b], a. e. א׳ דדיינין the attestation by judges (h. אַשָּׁרַת הדיינין, v. אֲשָׁרָה). B. Bath. 163[a] בין עדים לא׳ (Ar. a. Ms. אשרא) the space between the signature of the witnesses and the legal attestation.—2) (cmp. אַשְׁרַאי) *outstanding debts for goods sold*. Gitt. 14[a] R. S. had א׳ דסרבלי וכ׳ money outstanding in Maḥuza for garments sold.

אָשַׁשׁ (b. h. r.) 1) (√אש) *to glitter, be polished;* v. אֹשׁ a. next ws.—2) (sec. r. of אוּשׁ) *to be thick, substantial; to be pressed, dark*, v. אשן, אשונא, אשות, אשל, אשר &c.

Pi. אִישֵּׁשׁ *to make firm, found*. Part. pass. מְאוּשָּׁשׁ. Pesik. Baḥod. p. 101[b]; Cant. R. to II, 5 (play on ăshishoth, Cant. l. c.) הלכות מאושָּׁשׁות well-founded decisions. V. אוּשָּׁא.

אֶשֶׁשׁ m. (preced. 1) *a crystal* or *ball reflecting the light, reflector* (v. next w.). Y. R. Hash. II, 58[a] bot. if the reflection

of the moon has been seen בא׳ ובמים in a reflecting glass or in water.

אֲשַׁשִׁיתָא ch. same; v. עֲשָׁשִׁיתָא. Num. R. s. 12 שאשיתא דקנדילא (read אש׳). Yalk. Ex. 186 אשתא; (Tanḥ. Vaëra 14; Ex. R. s. 12 עשש׳).

אשת Y. Ab. Zar. II, 41[d] bot. א׳ קנים, v. תִּישָׁה.

אֶשְׁתָּא f. *fire*, v. אֶשָּׁא.—[Yalk. Ex. 186, v. אֲשַׁשִׁיתָא.]

אִשְׁתָּא *six*, v. אִישְׁתָּא.

אִשְׁתָּאָה m. *the sixth*. Targ. I Chr. XII, 11.

אִשְׁתָּא, אִישְׁ׳ (contr. of שַׁתָּא דָּא, with א׳ pref.) *this year*. Y. Maas. Sh. IV, 55[b].

אִשְׁתְּדוֹר, אֶשְׁתַּדּוּר m. (שְׁדַר II) *resistance, rebellion*. Ezra IV, 15; 19.—Targ. Lam. I, 1 חובאה א׳ (read חובא דא׳).

***אִשְׁתְּדִיוּתָא** f. (שדי) *being cast about, shaking*. Targ. Is. VII, 2 (Ar. אשדוות).

אשתווא Ithpe. of שׁוי.

***אִשְׁתּוֹמָא** m. (שׁמם, v. next w.) *confusion, nonsense*. Ḥull. 84[b] א׳ קאמר וכ׳ he talks nonsense, let his interpreter (אָמוֹרָא) be taken away from him (v. Rashi a. l. for diff. version, a. conception of אמורא).

אִישְׁ׳, אֶשְׁתּוֹמֵם (Ithpe. of שׁמם; cmp. Dan. IV, 16) *he was confounded, stood aghast*. Ḥull. 21[a]; Sabb. 47[a].

אשתונית Yalk. Lev. 568 זהו הא׳, read זֶרֶז הַאשְׁקְלוֹנִית.

עַשְׁתּוֹר, אַשְׁתּוֹר pr. n. m. *Ashtor*. Y. Bicc. I, 64[a] top; a. e.

אִשְׁתַּמּוּת, v. אִישְׁ׳.

***אִשְׁתְּמָא** m. (שׁום) *mark, distinction*. Ab. Zar. 41[a] Ar. (ed. אִישְׁתַּדְּמָא) מערקא סבור א׳ וכ׳ at first it was thought the ring in the hand of a statue was a mere distinction (not typical of any religious idea), but afterwards it was found out that (it represents the idea that) he (the bearer of it) seals himself for death as a vicarious sacrifice for the whole world.

אשתי, v. שׁתי.

אשתין, v. שְׁתַן.

אִשְׁתִּיתָא pr. n. m. *Ishtitha*. Erub. 52[a] Ar. (ed. אישתתא, Var. אִישְׁתּוֹ, Ms. אישתי׳; v. Rabb. D. S. a. l.)

אִשְׁתַּלְהַדְיוּתָא f., constr. אִשְׁתַּלְהַדְיוּת (שלהי) *fainting*. Targ. Ps. CXLII, 4.

אִשְׁתְּמוֹדַע I (v. next w.) 1) *to satisfy one's self from the evidence of friends, to have one identified*. Yeb. 39[b] Ar. (ed. אישתמודעיניהו) אשתמודעיניה דאחוה וכ׳ we satisfied ourselves about him that he is the brother &c.—2) *to recognise*. Targ. Gen. XLII, 7; 8; a. fr.—3) *to be recognized, known*. Targ. Y. Ex. XXI, 36; a. fr.—4) *to introduce one's self, to befriend*. Targ. Ruth II, 19; a. e.

אִשְׁתְּמוֹדַע II m. (Ishtaf. of the form מוֹדַע) *one who proved himself a friend, acquaintance*. Targ. Ruth II, 1; III, 2.

אִשְׁתְּמוֹדְעוּתָא f. (v. preced.) 1) *partiality, preferment*. Targ. Is. III, 9 (h. text הַכָּרַת פָּנִים).—2) *that by which one is recognized, distinctive feature*. Targ. Y. Gen. XLIX, 5 (h. text מְכֵרוֹת׳=מַפָּרוֹת׳).

אִשְׁתְּמָמוּתָא, אִשְׁתַּמְמוּתָא f. (שׁמם) *desolation*. Targ. Zeph. II, 13; a. e.

אֶשְׁתְּסַר (contr. of אשתא עסר, cmp. ארביסר) *sixteen*. Targ. I Chr. IV, 27; a. e.

אִשְׁתְּעוּתָא f. (שׁעי) *narration, tale, speech*. Targ. Y. Gen. IX, 24. Targ. Y. Lev. XVI, 6; a. e.

אִשְׁתַּעְמְמוּ f. (שׁעמם) *devastation*. Targ. II Chron. XXIX, 8.

אֶשְׁתָּקַד 1) (contr. of שַׁתָּא קַדְמָאָה) *last year;* cmp. אֶשְׁתָּדָא. Y. Gitt. III, end, 45[b] א׳ ישן משל 'old produces' means last year's crop. Bets. 5[b]; a. fr.—2) (contr. of שַׁעֲתָא קַדְ׳) *previously, ere this*. Targ. Y. Lev. XVI, 21.

אִשְׁתְּרִיוּתָא, corr. אִשְׁתְּדִיוּתָא. Targ. Is. VII, 2, ed. Ven.

א״ת ב״ש, א״ת *Athbash*, a method of interchanging the first letter of the Alphabet (א) with the last (ת), the second (ב) with the last but one (ש), the third from the beginning (ג) with the third from the end (ר), &c. Num. R. s. 13.—Ib. s. 18 ששך באת״בש בבל Sheshach (Jer. XXV, 26) represents Babel by the rule of *athbash*.

אִתְּ־ formative prefix of the Ithpa., Ithpe. and Ithpo., and corresponding nouns; in Talmud mostly אִיתְּ־; cmp. אִסְּ־ a. אִיסְּ־. [For words not to be found here v. sub אִיתְּ־, a. vice versa.]

אַתְּ c. (b. h. אַתְּ f.; contr. of אנת) *thou*. Targ. Gen. III, 11; a. fr.—Y. Snh. I, 19[a] top ואת מר הכן and thou sayest so?—[In Talmudic argumentation את אומר (אתה); Chald. את אמר, את מר *thou sayest*, את צווח לידה *thou callest it*, frequently applied to Scripture texts as though addressing an opponent.] Lev. R. s. 10, end ואת אומר אל פתח וכ׳ and yet the Scripture says, 'To the entrance of the Tabernacle'! i. e. how is this possible?—Y. Pes. V, 32[c] את מר והיה לאבק Scripture says 'And it shall turn into dust'.—Y. Kil. VIII, 31[b] top הן דאת אמר לא אמרה למה את אמר, [add the respective bibl. verses after each אמר a. read אמרת for אמרה] there where it reads, 'thou shalt not' &c. (Lev. XIX, 19), the text gives no reason why; therefore it is repeated (Deut. XXII, 9 adding the reason); a. fr.—[דאת אמר contr. תְּ מַר q. v.]—*Pl.* אַתּוּן (תּוּן), (אַתּוֹן) m. אַתֵּין f. *ye*. Targ. Ps. CXIV, 6 דאתון Ms. (omitted in ed., and third person). Targ. Is. III, 14. Targ. Ezek.

XIII, 20; a. fr.—Y. Snh. VI, 23[d] top ומ׳ תון בעון (read בעתון) and what is it ye want? Y. Keth. XII, 35[a] אתון אמרתון *ye* said so; a. fr.—Snh. 109[a] דאַתּוּ גנבי (v. Rashi a. l., Ms. דגנבי אית בכו, v. Rabb. D. S. a. l. note) that ye are thieves. V. אַנְתּוּ, אַתְּ.

אַתָּא, אַתָּ, אַתְ I, **אָתָא** c. (=b. h. אוֹת; fr. תאה, or תאו, sec. r. of אדה or או; as to reject. of radical ו or ה, cmp. אב, אח &c.) *sign, type; letter* (v. אוֹת II). Targ. Ex. XIII, 16; a. fr.—Targ. Is. VII, 11; a. fr.—*Pl.* אָתִין, אָתָיָא. Targ. Gen. I, 14. Targ. Ps. LXXIV, 4; a. e.—אַתְוָתָא, אַתָוָתָא, אַתָוָנָא, אַתְיָרְתָא (אָתָן). Targ. Ps. l. c. Targ. O. Num. II, 2 ed. Berl. אַתְנָן, Var. אַתָוָן, אַתָּוָן; Y. אתוון (v. Berl. Targ. O. II, p. 39); a. fr.—Koh. R. to I, 13 ה׳ אתואן five letters of acrostics.—אַתָוָוֵי (אִיתָוֵי). Num. R. s. 13, end א׳ דידין וכ׳ the letters composing the one word (קערת) are the same as those composing the other (קרעת).

אַתּ, אָתּ (b. h.; cmp. אִית, יַת; v. Ges. H. Dict. s. v.; cmp. אוֹת III) [*essence*], a particle of the objective case, but also used as a noun, *the thing* (*which*) (cmp. Koh. IV, 3, v. אוֹת III). Ohol. II, 4 עלוי . . . . את ש that upon which . . . . . Zeb. 72[b]; Bets. 3[b] את שדרכו למנות שנינו we read (Orl. III, 7) that which it is customary to count singly, opp. כל שדרכו וכ׳ whatever is sometimes counted singly; a. fr.—Ber. I, 1 קורין את שמע we read the *Sh'ma'*, a. v. fr.—[The fact that את as a particle of the objective case may be dispensed with, and that את (fr. אתת *to join*) may have the meaning of *with*, gave rise to a method of Biblical interpretation by which, wherever את occurs in the Bible, esp. in laws, an amplification by implication is looked for.] Pes. 22[b] את לרבות וכ׳ the word *eth* (Deut. X, 20 [with] the Lord thy God thou shalt fear [some one else] intimates that we must pay reverence to the scholars next to God. Ib. ואידך את לא דריש and as to the other authority (that differs)? He does not interpret *eth* (as having a particular meaning); a. fr.—*Pl.* אָתִים, אָתִין the word *eth* occurring in Scripture, as a substratum for interpretation. Ib. חיה דורש כל א׳ וכ׳ used to interpret every *eth* in the Law; a. fr. Num. R. s. 10 זו אחת מג׳ א׳ וכ׳ this is one of the three *eths* &c.

אַתָּא I *letter, sign*, v. אַת.

אֲתָא, אֲתָא II ch. (b. h. אתה, אתא; sec. r. of אוֹת I q. v.) [*to join,*] *to come, to arrive; to occur to.* Targ. Gen. XIX, 9; a. fr.—Y. Peah III, 17[d] bot. אתאי עובדא וכ׳ the case came before . . . . . Gen. R. s. 68 (ref. to Gen. XXVIII, 11) א׳ שמשא the Sun (Jacob) has arrived. Snh. 98[b] ייתי ולא אירחמינה he (the Messiah) will come, but I do not desire to live to see him (to pass through the trials preceding his arrival).—תיתי לי ד׳ may it come home to me that I did—, i. e. I believe to have merited divine reward. Meg. 28[a]; a. fr.—ייתי עלי דלא may it come home to me that I did not—; a formula of assurance, *surely, indeed.* Y. Ber. II, 5[c] bot.; a. fr.; (v. עלי בוא, s. v. בּוֹא).—Y. Shebi. VI, 36[c] top ייתי ד׳ (sub. עלי).—*Imperat.* אֲתָא (Y. אַיְתָא). Gitt. 57[a], a. fr. תא חזי; Y. Dem. VI, 25[b] top תא חמי; in Bab. usu. תא שמע (abbr. ת״ש) come and see, come and hear, i. e. I will prove it.—כ״ אַתָיָא it comes like, i. e. it is in accordance with the opinion of. —Y. Naz. VI, 54[d] bot.; a. v. fr.—ואתיא=וַאֲתָיָא. Ibid.[c] bot. ותיריא כהדא דתני חזקיה (ed. Krot. incorr. ותניא) תֵּי.—Y. Keth. IV, 28[d] top ואתיין וכ׳ (read ואתיין) and those differences of opinion correspond to . . . . . אתיא—פקידה פקידה the expression *pakad* occurs in two Biblical passages, אתיא זכירה זכירה and the expression *zakhar* occurs in two passages, i. e. draw an analogy between the respective Bible laws in which the same expressions are used, so as to cast a light upon each other. R. Hash. 11[a]; a. fr. [אתא נסיא Y. Meg. II, 73[b], a. e., read אֲתַאנְסָיָא q. v.] [Targ. Y. II Deut. XXXIII, 16 יֵיתֵנ, 3rd pers. fem. fut.]

Af. אֵיתִי, אַיְתִי, אֲיַתִי *to bring, carry, cause to come.* Targ. Gen. IV, 3; a. fr.—מנא תיתי (מנן, מתיכא) whence wilt thou bring (evidence), *how will you prove it?* Y. B. Mets. III, beg. 9[a]; a. v. fr.—מֵיתִי, מַיְתִי, מֵיתָתוּת *bringing, to bring.* Y. Peah I, 15[c] top בעי מ׳ וכ׳ he desired to bring it to them. Ib. לא יכילת מייתותי I cannot bring it.—לֵיתֵי, לַיְתֵי let him bring. Sabb. 109[b]; a. fr.—לַאֲתוּיֵי, לְאַיְתוּיֵי (cmp. אַת) *to bring in, to include*, opp. לְאַפּוּקֵי; v. אַפֵּק. לא׳ מאי what is to be implied (in addition to what is explicitly stated)? Tem. 2[a] הכל לאי׳ מאי what does *hakkol* (all) come to imply? a. fr.—*Haf.* הַיְתִי same. Dan. V, 13; a. e.

Ittaf. אִתַּתִי (אִתְתִי, אִיתְתִי) *to be brought, offered.* Targ. Gen. XXXIII, 11. Targ. Lev. XIII, 2; a. e.

אַתָּא* III f. (b. h. עָשׁ, עַיִשׁ) the constellation called the *Great Bear, Ursa Major.* Ber. 58[b] Ms. M. (ed. רוֹתָא, v. Rabb. D. S. a. l., a. Ges. H. Dict. s. v. עָשׁ).

אַתַּנַסְיָא, אֲתַנַסְיָא, אֲתַנַסְיָה f. (ἀθανασία) *immortality.* Cant. R. to I, 3 (referr. to עלי־מות, Ps. XLVIII, 15) תרגם עק׳ א׳ וכ׳ Aquila translates it *athanasia* (אל־מות), a world in which there is no death; Y. Meg. II, 73[b] אתא נסיא (combine into one w.); Y. M. Kat. III, 83[b] bot. Ar. (ed. אתנא סירא corr. acc.); Lev. R. s. 11, end (ed. incorr. transp.).

אַתְרָשָׁא f. (דוש) *stamping upon, trampling.* Targ. Is. XXII, 5.

אַתָּה m., אַתְּ f. (b. h.;=אנתה, v. אֲנָכִי) *thou.* Ber. 11[a]; a. fr.—אתה אומר, v. אַתְּ.—*Pl.* אַתֶּם, אַתֵּן *ye.* Ber. I, 1; a. fr. —R. Hash. 25[a] א׳ א׳ ג׳ פעמים וכ׳ three times *attem* is written (אַתֵּם, without ו); v. אֲפִילּוּ. Sifra Emor IX, 9; a. fr.

אַתּוּ, v. אֲרִי.

אַתּוּ *ye*, v. אַתְּ.

אַתְוָא *sign*, pl. אַתְוָן, אַתָוָן, v. אָת.

אַתּוֹדָאָה, v. אִיתּ׳.

אַתּוּן, v. אַתּוּנָא II. Dan. III, 6; a. e.

אַתּוּנָא I *Athens*, v. אַתִּינָס.

אַתּוּנָא II m. (אתן, sec. r. of אוּת, v. אִיתּ) 1) (cmp. אשונא, עשׁן, אשׁן) *fire-place, stove.* Targ. Ex. XIX, 18;

a. e.—Keth. 67[b] דהוא א׳ וכ׳ a fire-place of which the fire has been scraped out. Esth. R. to I, 12 זרוק גופר׳ באתוניה cast sulphur into his stove i. e. inflame his passion.—2) v. next w.

אֲתוּנָא (**אַתוּנָא**, **אָתוּנָא**, Ms. **אַתוֹנָא**) m. (v. preced.,=h. אישון) *density, intensiveness, essence.* Targ. Prov. XX, 20 ארך א׳ דחשוכא as darkness itself (h. text באישון with ב). Cmp. אִיתָן.

אֲתוּר, **אַתּוּר** ch.=h. אַשּׁוּר. Targ. Gen. II, 14; a. e.—Deriv. **אֲתוּרָאָה**, **אֲתוּרָדָה** *Assyrian.* Ib. X, 11; a. e.

אַתּוּרִין* m. pl. (=h. שׁוֹר=תּוֹר; v. אִיסְתְּוָרָא) *ankles, footsteps.* Targ. Ps. XL, 3 some ed. (oth. אסטוורי).

אִתְחוֹלֵי, v. תְּחַל.

אַתְחָלְתָּא f. (תחל) *beginning.* Sot. 41[b] top; a. fr. V. הַתְחָלָה.

אִתְחַנְנוּתָא or **אִתְחֲנוּתָא** f. (חנן) *praying.* Targ. Ps. XXXI, 23.

אַתִּיךְ* m. (נתך) *cast, hardened, fastened.* Targ. Job XLI, 16 (Ms. נַתִּיךְ, h. text יְצוּק).

אַתִּינָה, v. next w.

אַתִּינָא, **אַתּוּנָא** (corr. אַתִּירָא), **אַתִּינָס** pr. n. pl. (Ἀθῆναι, acc.—ας) *Athens*, the capital of Attica; in Talm. liter. freq. mentioned for wisdom and wit. Bekh. 8[b] סבי דבי אתונ׳ the elders (sages) of the Athenian school. Lam. R. to I, 1, s. v. *Rabbathi*, freq. אתינס a. אתינס.

אֲתָכוּתָא f. (נתך) *smelting, casting.* Targ. Job XXXVII, 10 (some ed. אִתָּךְ). Targ. Y. Lev. XX, 14. Targ. I Kings VII, 24.

אִיתְכְּלָא, v. אִיתְכָּלָא.

אִתְכְּנָעוּתָא, **אִתְכְּנָעוּתָא** f. (כְּנַע) *humiliation.* Targ. Jer. III, 25; a. e.

אִתְכַּפְיָאוּתָא f. (כפי) *bending.* Midr. Prov. to XXII, 6 אית לה א׳ can be bent.

אַתְלִיטִיס m. (ἀθλήτης) *athlete, prize-fighter.* Gen. R. s. 77 לא׳ (Ar. Var. לה׳).—*Pl.* אַתְלִיטִין. Ib. s. 22.—אַתְלִיטִים Ex. R. s. 21, end. Y'lamd. Emor (quot. in Ar.) תוקעין תחלה ואח״כ האתלידטין נכנסין first the trumpet is blown (signal), and then the fighters enter (metaphor of the sounding of the Shofar on the New Year, conquest of sin on the Day of Atonement, and carrying the palm on Succoth; v. בָּאיָן).

אִתְמְהָא m. (תמה) *strangeness; strange! it sounds curious;* sometimes used as a mere exclamation mark. Gen. R. s. 4 ויעש א׳ וכ׳ and God *made?!* Is it not by his *word* that things were created? Ib. s. 5. Pesik. R. s. 31; a. fr.

אִתְמוֹל (b. h.=את יום הל, v. הָלָה) *yesterday, on a previous occasion.* Y. Bets. II, 61[b] bot.; a. fr.

אִתְמוֹל ch., v. אִיתְמָל.

אִתְמַכְּכוּתָא f. (מכך) *humiliation, lowliness.* Targ. Ps. CXXXVI, 23.

אִתְמְלוּכָא m. (מלך) *counsel, plan, plot.* *Pl.* אִתְמְלוּכִין. Targ. Jer. XVIII, 23.

אִתְמְנִיוּתָא f. (מנה) *counting, being counted.* Targ. Nah. I, 12.

אִיתָן, v. אִיתַן.

אִתְנָא, Y. M. Kat. III, 83[b] bot. א׳ סירא, v. אֲתָאנָסְיָא.

אַתְנָא, **אַתָּנָא**, **אָתְנָא** f. (h. אָתוֹן) *she-ass.* Targ. Num. XXII, 21; a. fr.—*Pl.* אַתְנָן, אַתְנֵי (אתניר), אַתְנָיָא (אַתָּ). Targ. Gen. XXXII, 15. Targ. I Sam. IX, 3; a. e.

אַתְנוּ=אַתְּ אִיתְנוּ *thou art it.* Y. Yeb. XV, 15[a].

אִתְנִיס, v. אִיתְּ.

אִתְנִיסְאָה, read אתנסיאה, v. אֲתָאנָסְיָא.

אֶתְנָן m. (b. h.; תנה *to hire*) *harlot's hire.* Tem. VI, 2 (29[a]) (as an offering); a. fr.

אַתְנַסְיָא, **אַתְנַסְיָאָה**, v. אֲתָאנָסְיָא.

אִתְנַשְׁאָה f. (נשי) *oblivion, forgetfulness.* Targ. Is. XLIX, 15.

אִתְעֲרוּתָא f. (ערר) *inciting, exciting the funeral escort to weeping.* Targ. Job III, 7.

אִתְפַּלְגוּת, Num. R. s. 13, beg. א׳ ר׳ זכ׳ read אתפלגון, v. פְּלַג.

אִתְקוּטְלָא, v. אִסְקוּטְלָא.

אִתְקְטָלָא f. (קטל) *killing.* Targ. Jud. VII, 18 Ar., ed. Buxt. a. oth. מְקַטְלָא.

אִתְקְצָדַת f. (קפד) *cutting off, destruction.* Targ. Ezek. VII. 25.

אִיתְּ, **אִתְקְפָתָא** f. (תקף) *seizing;* whence *refutation, objection.* B. Bath. 129[a]; Hag. 9[b] ד״ א׳ objection raised by . . . .

אַתְרָא, **אֲתַר**, **אָתַר** c. (=אתאר, denom. of אֲתָא, corresp. to h. מָקוֹם, fr. קוּם) *place, town.* Targ. Gen. XXII, 3; a. fr.—Ber. 63[a]. Gen. R. s. 39 (prov.) מבית לבית וכ׳ removal from house to house (costs) a shirt;—from town to town, a life. Ex. R. s. 45, end אַתְרִי טפלה לי וכ׳ my (the Lord's) place is an accidental attribute to me, but I am not accidental to my place; cmp. מָקוֹם.—Ned. 49[a], a. fr. מר כי אַתְרֵיה וכ׳ the one follows the custom of his place and the other that of his. B. Bath. 124[b] לאתרין to *our* place.—*Pl.* אַתְרִין, אַתְרַיָּא. Targ. Jud. XIX, 13; a. fr.—Y. Ber. II, 4[c] מן א׳ סגין from many places (passages, authorities); Pesik. R. s. 22 הגיס אתריו (corr. acc.)—Denom. **אַתְרְוָותָא** *local custom.* *Pl.* אַתְרְוָותָא. Gitt. 89[a] א׳

נינהו the customs of the places are divided.—בְּאַתְרֵי, בַּאֲתַר *in place of, instead; in consequence of, because of, for* (corresp. to h. תַּחַת). Targ. II Chr. VI, 10; a. fr.—Targ. Job VIII, 4; a. fr.—V. בָּתַר.—על אתר (contr. אַלְתַּר q. v.) *on the spot, presently.* Y. Ber. I, 3^{c}. Ib. II, 4^{b}, a. fr.

אִתְרַבְרְבוּתָא f. (רברב, Palp. of רב) *boast, pride.* Targ. Zech. XII, 7; a. e.

אִתְרְגוּשְׁתָּא m., **אִתְרְגוּשְׁתָּא** f. (רגש) *noise, noisy crowd, riot.* Targ. Jer. XXV, 31. Targ. Is. XVII, 12; a. fr.—*Pl.* אִתְרְגוּשַׁיָּא, אִתְרְגוּשָׁתָא, f. אִתְרְגוּשָׁיָא. Targ. Job XXXIII, 11. Targ. Ezek. XXXIX, 16; a. e.

אֶתְרוֹג m. (שרג=תרג q. v.) [*the shining,*] *Ethrog*, a kind of orange or citron used with the festive wreath on the Feast of Booths (=פְּרִי עֵץ חָדָר Lev. XXIII, 40; v. Targ.). Succ. III, 5; a. fr. Gen. R. s. 15. Lev. R. s. 30, end.—*Pl.* אֶתְרוֹגִין. Maasr. I, 4. Succ. IV, 9 בְּאֶתְרוֹגֵיהֶן with their ethrogim (which they had brought into the Temple); a. e.

אֶתְרוֹנָא, אַתְרוֹנָא ch. same. Targ. II Esth. VII, 10 (tree; fem.).—*Pl.* אַתְרוֹגִין, אֶתְרֹ׳. Targ. O. Lev. XXIII, 40. —Targ. II Esth. III, 8 אֶתְרוֹנְנָא our own citrons.—V. תָּרוֹג.

אֶתְרוֹנְגָא m. (an affected pronunciation of אֶתְרוֹנָא; v. תְּרוֹנְגָא; Pers. turundj)=אֶתְרוֹנָא. Kidd. 70^{a} כל האומר א׳ וכ׳ whoever says *Ethrunga* betrays a third (goodly) portion of haughtiness; either say Ethrog (hebr.) as the Rabbis do, or Ethroga (ch.) as the people do. Cmp. גּוּנְדִּרִיתָא.

אַתְרוֹתָא, pl. אַתְרְוָתָא, v. אֶתֶר.

אַתְרַחֲצָא m. (רחץ) *reliance, trust.* Targ. Is. XXX, 2; 3 (ed. Vien. אִתְרַחֲצָנָא).

אִתְרִיס=אִתְאֲרִיס, v. אֲרַס.

אִתְרִיסַת, v. תְּרִיס.

אִתְרַן=אִתְאַרְעָא; אִתְאַרְכָּא=אִתְאַרְעָא; v. אַרְעָא I.

אִתְרַשְׁלוּתָא f. (רשל) *slacking, faintness.* Targ. Jer. XLVII, 3.

אִתְתָא, v. אִיתְתָא.

ב

ב *Beth*, the second letter of the Alphabet. Its sound lies betwen p (פ) and v (ו), whence its interchange with either, e. g. חִפְקַר and חִבְקַר; בָּא (אַבָּא) and וָוָא.—ב also interchanges with מ, as בולטרתא a. מלטרתא; cmp. b. h. מָלַט a. פָּלַט.

ב often rejected as a last radical letter, e. g. תוב=תו, נסב=נסי.

ב׳ as a numeral letter, *two;* v. א׳.

בְּ־ I prefix (b. h.) *in, within, on* &c. בו ביום on that day; באותו מקום in that very place; מינה וביה from it and in it, i. e. *out of the very thing.* B. Mets. 101^{b} מינה וביה ... אגרא she hired carriers, paying them from the very wine which the man had placed in her storeroom.— בְּהוֹן=בּוֹן. Y. Ber. II, 4^{c} bot.; a. fr.

בְּ־ II (contr. of בר) *son of.* בר׳ חזיא son of R. Hiya. Cmp. בְּרַבִּי.

בָּא I m. (=אַבָּא) *1) *father.* Targ. O. Num. III, 24; 30 רב בית בא (and through the entire chapter ed. Berl.; oth. ed. אבא).—2) pr. n. m. *Ba=Abba.* Y. Ber. I, 2^{c} top (interchanging with אבא); a. v. fr. in Y., v. אַבָּא II.

***בָּא** II m.=בֵּירְתָא, *house.* Targ. Is. V, 8 ed. Ven., oth. ed. בֵּיתָא.

בָּא III m. (part. of בוא) *coming, future.* עולם הַבָּא (abbr. עו״הב) *the world to come, futurity.* Snh. X, 1; a. fr.—לְהַבָּא (Bab.), לַבָּא (Y.) *in future.* מכאן ול׳ (מיכן) from this date and further, opp. למפרע retrospectively, or מעיקרא in the past. Pes. 7^{b} לח׳ משמע it refers to an act to be performed. Snh. 27^{a} מיכן ולח׳ וכ׳ he becomes disqualified as a witness from now and in future (previous testimonies not being effected). Y. Ter. I, 40^{b} bot.; a. fr. —V. בּוֹא.

בָּאב, v. בָּב.

בָּאגָא, בָּגָא m. (בוג dial. for בוּק, cmp. בקע) *valley, plain;* (=h. בִּקְעָה) *a group of fields belonging to several owners, rural community.* B. Bath. 29^{a} one single field בכולידה בא׳ (Ms. H. a. O. בכולה) in the whole plain. B. Mets. 22^{b} ב׳ בארעא וכ׳ we need not presume an entire plain to be the property of minors; a. e.—*Pl.* בָּאגֵי, בָּגֵי. Pes. 8^{b} those students דדיירי בב׳ that are lodged in the rural districts (and come to town for their studies). B. Kam. 113^{b} (v. Rabb. D. S. a. l. for diff. vers.). B. Mets. 73^{a}; a. e.

באגדתא, Succ. 52^{b}, v. בַּגְדָתָאָה.

באגן, באגון, v. בְּאֵירָן.

***בָּאגָנָא** m. (v. בָּאנָא) 1) *cavity in the field, pool. Pl.* בָּאגָנֵי. B. Kam. 61^{b} top, Ms. M. נָאגָנֵי q. v.—2) (cmp. בְּקִיעַ I, a. בקע Josh. IX, 4) *broken* or *burst water-vessel.* —*Pl.* as above. Ber. 58^{a} באגני גליא Ms. M. (read לֵיא, v. אֵי I; ed. כגני, read בָּגְנֵי; Ms. F. נראגני דשרג׳, read: נָאגְנֵי, v. וירש ג׳ (ורסרן) נ׳ ב׳) whither do the broken vessels go? (i. e. what has the blind man to do here?).

בָּדָן, בָּדָאן, בָּאדָן pr. n. pl. *Badan*, a Samaritan place noted for its pomegranats. Tosef. Kel. B. Mets. VI, 10 בא׳; Kel. XVII, 5 בדאן. Orl. III, 7; Bets. 3b.

באדי, Targ. Prov. XXIV, 12 read באקי, v. בְּקָא.

בָּאוּשָׁה f. (b. h. בְּאֻשִׁים) [*sour,*] *an inferior kind of grapes, unripe grapes.* Y. Maasr. I, 48d משירקראו באו׳ (corr. acc.) when they are called *b'ushah;* v. בָּאַשׁ 4).—*Pl.* בְּאוּשִׁין. Maasr. I, 2 Y. ed., v. אוּבְשִׁין.

בָּאוֹת f. (בּוּת; cmp. Lat. noctua) 1) *night-bird, owl* (for תִּנְשֶׁמֶת Lev. XI, 18). Ḥull. 63a באו׳ שבעופות (Ar. בואת) the *bavath* among the birds.—2) *groper in the dark, mole* or *salamander* (for תנשמת Lev. XI, 30). Ib. ב׳ שבשרצים the *bavath* among the reptiles. [Targ. O. for 1): בָּוְתָא; for 2): אֲשׁוּתָא q. v.; v. also סַלְמַנְדְּרָא.—Var. in Targ. O. to Lev. XI, 18 בברתא, בּוֹתָא, בְּוָתָא, כּוֹסָא, v. Berl. Targ. O. II, p. 34.]

באזי, באזוזי, v. בְּזָא II.

באזיאדן, v. next w.

בָּאזְיָארָן m. pl. (Pers. bâzyâran, Fl., R. Hai Gaon) *falconers.* Sabb. 94a דב׳ (סוסא) Ar. (some ed. ד for ר; ed. בי ויריאדן, Ms. בי זיריארין, בי זירין, corr. acc.) the falconers' horse (used for carrying falcons, hawks &c. on his back).

בָּטָא, בָּאטָא m. (βάτος) *prickly roach,* a forbidden fish.—*Pl.* בָּטֵי, בָּאטֵי. Ab. Zar. 39a דהוה קרי ליה באו׳ ed. (Ar. בטי) that he (the Gentile) called the brine *batê.*

בָּטִי, בָּאטִי pr. n. m. *Bati.* Gitt. 11a as an un-Jewish name, v. בָּהַק. Ab. Zar. 76b; Kidd. 70b (בטי) B. bar Tobi, name of a freedman.

באטין, Yalk. Ps. 662 פת קלא ב׳, read אַקוּבָּרִיטוֹן.

בָּטִין, בָּאיִין* m. (βάϊον-βάϊς, a Coptic word; denomin. βάϊνος; cmp. I Macc. XIII, 51) *palm-leaf, palm-branch.* Lev. R. s. 30; Pesik. Ul'kaḥ. p. 180a באגין (read באינון βάϊνον); Tanḥ. Emor 18 אגין (corr. acc.; ed. Bub. 27 אגוז [!]); Yalk. Lev. 651.—Midr. Till. to Ps. XVII ובא; Yalk. Ps. 670 בימין (corr. acc.); v. אַפּוֹפְּסִין.

בָּאִימָה (=בי אימה) pr. n. pl. *B'Imah* or *Imah.* Y. Orl. end, 63b; Tosef. Kil. II, 16 אומה ed. Zuck. (oth. ed. אימא); v. next w.

בָּאִינָה (=בי אינה) pr. n. pl. *B'Inah* a. B'Imah (v. preced.), two gentile conclaves in Northern Palestine. Y. Orl. end, 63b. Tosef. Kil. II, 16 בַּת עֲנָה (Var. בֵּית); cmp. בית ענת, בית ענות Josh. XV, 59; XIX, 38.

באיר, v. בְּאֵר.

בָּאֵשׁ, בְּאִישׁ, בְּאֵישׁ ch. (h. בָּאַשׁ) 1) *to be bad, displeasing.* Targ. Gen. XXI, 11; a. fr.—Y. Sabb. VIII, 11a bot. ובאש לר׳ וכ׳ it displeased R.... Y. Ber. III, 6a bot.; VII, 11c top; a. fr.—2) *to be ill, grow sick.* Ned. 40a top.—3) (with לבא, עינא, or נפשא) *to be displeased, angry, troubled.* Targ. Deut. XV, 9; 10 (some ed. רְבָאֵשׁ Af.). Targ. I. Sam. I, 8; a. e.—Lam. R., introd., end נפשך בְּאִישָׁא עלך thou art discontented.

Af. אַבְאֵישׁ *to make bad; to do evil; to harm one* (with ל or ב of the person). Targ. I Sam. XII, 25. Targ. Is. XIV, 20; a. fr.—Targ. Gen. XIX, 9. Ib. Y. XVI, 12; a. fr.

בְּאִישָׁא c. (preced.) *sick, a patient.* Ber. 22ab ב׳ חוה בקילעא וכ׳ Ar. (vers. quot. in marg. note to Ber. l. c. ב׳ חוה f.) (ed. באושא חוה עובדא, v. Rabb. D. S. a. l.) there was a patient in the anteroom of &c. Sabb. 30a מקמי ב׳ for the sake of a patient. Cmp. בִּישׁ.

באישה, v. בְּאוּשָׁה.

בְּאִישׁוּת f., v. בִּישׁוּ.

בָּאִית part. of בְּאִי.

בָּלָא, בָּאלָא m. ch. (=h. בּוּל, cmp. רְבוּל) *growth* (of grass); whence *prairie, pasture ground* (in mountains &c.; cmp. Job. XL, 20 expl. in Lev. R. s 22).—Ḥull. 80a עזי דב׳ *wild goats.* V. תּוֹרְבָּלָא.

באלשא, v. בַּלְשָׁא.

בָּאלֵי m. (part. of בלי, contr. of בהל, cmp. b. h. בַּלָּהוּת) 1) *hurrying:* Nidd. 26b ב׳ ואתי he came in a hurry.—2) *chasing* Ib. 17a ב׳ דדדבי (Tosaf. בָּלֵי) chased the flies off. [Var. באלי, v. כלי.]

בָּאלֵי pr. n. m. *Bali* (Οὐάλης, Βάλης, *Valens*). Ber. 25b; Taan. 18a. Sabb. 17b; Ab. Zar. 36b. Cmp. וָולֵיס.

*באמי, באמי (Mus. a. Maar.), Cant. R. to III, 4, read: פורני פלידאה קקוסכרמי πόρνη παλαιὰ κακόσχημε, thou ungainly old harlot, מהו את וכ׳ (not מחי) what thinkest thou of thyself? Cmp. פּוֹרְנִי.

*באנטרין, read בַּארְגֻּטוֹן m. (farctum) *the stuffing of sausage.* Y. Sabb. VII, 10a bot. כד משקע ב׳ when he puts the stuffing in (on the Sabbath); v. בגומא.

באני, v. בַּנִּי.

באניא, v. בַּנָּאָה.

באצי, part. of בְּצָא.

בָּאַר (√בא, v. בּוֹא) 1) *to break forth, come to light.* Denom. בְּאֵר; cmp. טוּחַ.—2) *to be open, clear.*—*Pi.* בֵּאֵר (b. h.) *to proclaim* (cmp. Deut. I, 5), *to explain; to make clear* (*to one's self*), *to understand clearly.* Y. M. Kat. III, 83b top לְבָאֵר משנתו to explain (argue on) what he has learned. Koh. R. to VI, 9 better is he שהוא מְבָאֵר משנתו וכ׳ who dwells on his studies to make them clear to himself, than he who learns to recite fluently.—Part. pass. מְבוּאָר *proven, clear.* Yed. III, 1 מ׳ הדבר (Talm. ed. מ׳ את הד׳) from this fact it is proven.

בְּאַר ch., *Pa.* בָּאֵר same. Y. M. Kat. III, 83b top לא חכמין מָבָאֲרָה know not how to make clear (argue).

בְּאֵר, בְּאֵיר f. (b. h., preced.) *well, spring.* Gen. R. s. 93; a. fr.—Erub. X, 14 (104ab), v. חָקַר. Taan. 9a ב׳ בזכות מרים the well in the desert was given to the Israelites for Miriam's sake; a. fr.— Transf. *origin.* Y. Sot. II, 18a (play on בוראיך, Koh. XII, 1) remember בְּאֵרְךָ וכ׳ thy well (whence thou camest), thy pit (grave), thy Creator; Lev. R. s. 18, beg.—*Pl.* בְּאֵרוֹת. Y. Erub. II, beg. 20a ב׳ חקר, v. חָקַר. V. בּוֹר II.

בְּאֵרָא ch. same. Targ. Cant. I, 1; v. בֵּירָא.

בָּאַרְג m. (dial. for בַּרְקָא, v. ברק a. deriv.; cmp. בָּאנָא a. בְּקָעָא) *sparkling, effervescent; white-shining.* Ab. Zar. 30a מתוק חמר ב׳ Ar. (ed. מי ב׳) by 'sweet wine' we understand effervescent wine (liquid) (*mulsum vinum* or *mulsa aqua,* v. Sm. Ant. s. v. Vinum). —Snh. 98a סוסיא ב׳ quot. in Rashi to Ab. Zar. l. c., Ar. s. v. ברקא (ed. ברקא) a white-shining horse. [Deriv. fr. Pers. bârah is refuted by ברקא being used as an equivalent of our w.; v. also Fl. to Levy Talm. Dict. I, 284a.]

בְּאֵרַי pr. n. pl. *B'erai,* 1) ident. with בֵּירַי in Galilee. Pesik. R. s. 28; Midr. Till. to Ps. CXXXVII; Yalk. a. l. —2) בְּנֵי ב׳ in Babylon, v. בֵּירַאי.

בָּאַשׁ (b. h.; √בא, v. בּוֹא) *to be disordered, bad* (cmp. רַע).

Hif. הִבְאִישׁ 1) *to cause decay, to make smell badly.* Ex. R. s. 26; a. e.—2) (with דברים, or sub. דברים) *to use insulting language.* Koh. R. to X, 1.—3) (neut. v.) *to deteriorate, ferment, decay.* Ter. X, 2 אע״פ שהִ׳ מימיו Ms. M. (ed. מימיו corr. acc.) מותרין though the barley has begun to ferment &c. Cant. R. to I, 2b חמים מַבְאִישִׁים liquids grow stale. Pesik. B'shall. p. 81b מב׳ דג ill-smelling fish.—4) (v. בְּאוּשָׁה) [*to begin to ferment, to boil,*] *to be in the early stage of ripening, to be b'ushah.* Maasr. I, 2 grapes are subject to the law of tithes משהִ׳ from the time they would be called *b'ushah,* cmp. Y. ib. 48d. Shebi. IV, 8. Tosef. Maasr. I, 1.

בָּאתַר, v. בְּתַר.

בָּב, בָּאב, בָּבָא I m. (reduplic. of בא, v. בּוֹא; cmp. b. h. בְּאָה a. מָבוֹא) *entrance, door, gate.* Targ. Esth. V, 14. —Sabb. 32a, v. חוּטְרָא a. בְּזִיזוּנָא I. Ib. 156b קרי אב׳ called at the door (begging). Erub. 11b; a. fr.—*Pl.* בָּבֵי. Ber. 58b; a. fr. Men. 34a בָּאבֵי.—Trnsf. (of writings) *section, clause.* ב׳ דרישא the clause of the first proposition. Sabb. 3a top; a. fr.—Hence ב׳ קמא (abbr. ב״ק), ב׳ מציעא (ב״מ), ב׳ בתרא (ב״ב) *Baba Kamma, Baba Metsia, Baba Bathra* (first, middle, last section), names of three Talmudic treatises of the order of *N'zikin* (civil law); v. נְזִיק. [Tosefta Kelim is likewise divided into three Babas with the same names.].—*Pl.* as above. R. Hash. 33b תקיעה דכולי ב׳ the tune T'kiah in all the three sections.

בָּב נַהֲרָא, בָּב II pr. n. *Bab Nahăra* (Gate of the River) name of a tributary or a canal of the Euphrates. Ab. Zar. 39a דב׳ נ׳ (Ms. M. דנהרא); Succ. 18a (Ms. M. 1 דבנהרא, 2 דפום נהרא, cmp. Yeb. 16b sq.).

בָּבָא I, v. בָּב I a. בְּבִירְתָא.

בָּבָא II pr. n. m. 1) *Baba* (ben Buta), a disciple of Shammai, blinded by Herod. B. Bath. 3b. Kerith. VI, 3. (Cmp. Jos. Ant. XV, 7, 10.)—2) B. father of R. Judah. Eduy. VI, 1; a. fr.

בָּבָה f. (b. h.), only in בָּבַת עַיִן the pupil of the eye. Ex. R. s. 30 ב׳ ע׳ העליונה (some ed. בת; corr. acc.) the Lord's &c. V. בְּבִירְתָא I.

בָּבוּ (בבוי) f. *hatred* (only in Targ. Y.,=דְּבָבוּ; ד rejected through false analogy, v. הָבָבָא). Targ. Y. Gen. XXV, 11; a. e.

בָּבוּאָה (in Babli), בּוּבְיָא, בּוּבְיָה (in Y.) f. (onomatop., v. Fl. to Levy Chald. Dict. I, 419 a. Fried. Del. Assyr. Stud. I, 142; v., however, בְּבִירְתָא) *reflected image* in metal, water &c.; *image, shadow.* Ned. 9b ונסתכלתי בבב׳ שלי (Ar. with two ב, corr. acc.) and I was looking at my image (in the water); Tosef. Naz. IV, 7 (Var. בוביא); Y. Ned. I, 36d bot. בוביית; Num. R. s. 10 בוביא. Yeb. 122a ב׳ דב׳ לב׳ קא סגיד a shadow of a shadow. Ab. Zar. 47a he worships the image (in the water). Gen. R. s. 4 ב׳ גדולה magnified image. Treat. Sof'rim. III, 8 ב׳ שלו the outlines of an effaced letter.

בָּבוּרְיָא f. (v. preced.) prop. *mirror,* hence (from its shape) a musical instrument, *a little drum, tympanum* (used at orgies, v. Sm. Ant. s. v. Tympanum). Y. Taan. I, 64b bot.

בְּבַי, v. בֵּירַי.

בִּבְיָא (בִּבְיָתָא) בִּבְתָא I **בְּבִירְתָא** f. (cmp. בְּבָב a. בִּירָה)=h. בִּבָּה, [*the innermost,*] with עֵינָא, *pupil of the eye.* Targ. O. Deut. XXXII, 10 בְּבַת ע׳ (plur.) the pupils of *their* (the Israelites') eyes; [Targ. Y. בבא דעיונית Ar. (ed. בְּבַר) the innermost or the gates of His thought, v. בָּב I]. Targ. Prov. VII, 2 בבתא (Ms. בבייתא). Targ. Koh. XII, 2 בבי עינך (some ed. בני, גבי, corr. acc.). Gitt. 69a בבירתא.

בְּבִירְתָא* II or **בּוּבְיָתָא** f. (v. בִּרְבִּב a. preced.) *gutter, outlet.* Hull. 85b ב׳ דמיא על Ar. (ed. בו׳) over the outlet (wherein the flax is put); v. דְּנִיבָא.

בְּבִיתִין* m. pl. (fr. בָּבָא or fr. בִּירָה) *gate* (or *lodging*) *money, contribution for the support of traveling poor.* Y. Dem. III, beg. 23b.

בָּבֶל (b. h.) pr. n. *Babel, the city of Babylon; Babylonia,* a country of varying limits, chiefly comprising Mesopotamia, a portion of Great Armenia and some neighbouring countries east of the Tigris (v. Neub. Géogr. p. 320). [Owing to the continued political disturbances in Palestine, Babylonia gradually became the centre of Jewish scholarship; hence both the frequent comparisons and jealousies between the East and the West (Babyl. a. Palest.); cmp. חַלְמוּד, חֻנְיָה, אֶרֶץ. Kidd. 69b; 71b. Sot. 49b. Y. Snh. I, 19a; Y. Ned. VI, 40a bot. כי מב׳ תצא וכ׳ (sarcastic imitation of Is. II, 3). Snh. 24a ב׳ תלמודה של

Babylonian method (Talmud). עולי ב׳ those coming from Bab. to visit the Temple, pilgrims. Ned. V, 4 דבר של ע׳ ב׳ that in which pilgrims from Bab. (i. e. Jews living abroad) have a share, as the Temple Mount &c. [Macc. 24ª, a. e. חמונה של ב׳, read רומי as Ms. M.; cmp. אַרְמִי.]

בַּבְלָיָא, בַּבְלָאי, בַּבְלַיָּא, בַּבְלָאָה m. ch.=h. בַּבְלִי, *Babylonian.* Targ. Josh. VII, 21 (some ed. בַּבְלִי). —Sabb. 105ᵇ ב׳ O, thou Babylonian! B. Mets. 85ª גמרא ב׳ (Ms. M. תלמודיה דבבל) the method he had learned in Babylonia; cmp. preced.—Y. Sabb. VI, 8ª bot.; a. fr.—*Pl.* בַּבְלָאֵי. Targ. Ps. CXXXVII, 3. Ḥull. 45ª חבריך ב׳ our Babyl. colleagues. Keth. 75ª, a. fr. ב׳ טפשאי foolish Babylonians.—Fem. בַּבְלִיתָא. Targ. l. c. v. 8.—*Pl.* בַּבְלָיָתָא, בַּבְלָיְיתָא. Targ. II Esth. I, 10.—Sabb. 81ª.

בַּבְלוֹן, pr. n. (Βαβυλών) *Babylon.* Cant. R. to I, 6 (a legend about the origin of Rome) and they called it רומי ב׳ Rome-Babylon.

בַּבְלִי m. (preced. ws.) *Babylonian.* Pes. 66ª ה׳לל הב׳ Hillel the Babylonian; a. fr.—*Pl.* בַּבְלָיִין, בַּבְלִיִּים. Yoma 66ᵇ; Men. 100ª. Cant. R. to VIII, 9; Lam. R. to I, 13 ספסלין מלאין ב׳ וכ׳ students' seats in Palestine occupied by Babylonians; [for מונחי Lam. R. l. c. prob. to be read מומחין].

בַּבְלָיְיא, v. בַּבְלָאָה.

בַּבְלִיקוֹן, read בָּבִרְלָנִיקוֹן m. (Babylonicum) *Babylonian tapestry.* Yalk. Josh. 18 פורפירא ב׳; (Gen. R. s. 85 בבליא).

בַּבְלִיתָא, v. בַּבְלָאָה.

בְּבָעוּ, v. בָּעוּ.

בַּבְרָא, v. בְּבִרְתָא I.

בָּבְרָא, v. בָּאוּת.

בַּג, בַּגּ, בַּגַּ pr. n. m. *Ben Bag Bag.* B. Kam. 27ᵇ; a. fr. Kidd. 10ᵇ Joh. son of B. B.

בָּגָא, v. בָּאנָא.

בָּגַד (b. h.; v. infra) *to act violently, to rebel, be faithless.* Snh. 37ª (allud. to Gen. XXVII, 27) א״ת בְּגָדָיו אלא בּוֹגְדָיו do not read *b'gadav* (his garments), but *bog'dav* (his faithless ones). Y. Peah I, 16ᵇ top; Num. R. s. 10, beg.; Cant. R. to V, 16, v. בְּגִידָה.—Mekh. Mishp., N'zikin 3 מאחר שב׳ בה וכ׳ (b'bigdo bah, Ex. XXI, 8) since he &c., treated her contemptuously (opp. to the interpretation of בגדו as *his garment,* שפרש בגדו עליה he spread his bedcloth over her). [From Targ. renderings as well as from Agadic interpretations it appears that the primitive meaning of בגד (√בג) is, *to tear;* also *to despise,* corresp. to the meanings of √בז; v. Targ. Job VI, 5; Is. XXXIII, 1; Prov. XXI, 18; Snh. 94ª, cit. s. v. בזזוא; Esth. R. to I, 10, cit. s. v. בזז; Mekh. l. c.; cmp. also K'thib בג for K'ri בַּז Ezek. XXV, 7.—בֶּגֶד seems to be *a piece, web,* corresp. in meaning and use to φᾶρος.]

בֶּגֶד m. (b. h.; preced.) *web, garment.* Men. 40ᵇ חוץ של ב׳ וכ׳ if (the garment) itself is a web, but its borders are of leather. Ib. the principal element ב׳ בעיגן must be a web (in order to require Tsitsith). Mekh. Mishp., N'zikin 3, v. preced. Sabb. 26ᵇ; a. fr.—*Pl.* בְּגָדִים, constr. בִּגְדֵי. Gen. R. s. 20 ב׳ א״הר Adam's garments, v. אוֹר II, 3. Yoma 60ᵇ ב׳ לבן the Highpriest's white garments (for the Day of Atone, Lev. XVI, 4), contrad. to ב׳ זהב gold-embroidered &c. Ib. 68ᵇ; a. fr.

בַּגְדָא, v. אָגְנָא II.

***בִּגְדַל,** Gen. R. s. 98 ב׳ דין, read מִגְדַּל יוֹן pr. n. pl. *Migdal Yon,* near Sidon; v. Neub. Géogr. p. 295.

בַּגְדַת pr. n. pl. *Bagdath* (prob. Eski Bagdad, Neub. Géogr. p. 360), birth place of R. Ḥanna. [Kidd. 71ᵇ, v. אָגְנָא II.]—Hence:

בַּגְדָתָאָה m. *of Bagdath.* Yeb. 67ª; a. e.—Succ. 52ᵇ Ms. M. (ed. באגדתא, corr. acc.).

***בגומין, בגומא,** read בַּרְגִּימִינִין or בַּרְגִּימִינָא m. pl. (farcimen,—ina) *stuffings of sausage, sausages.* Y. Sabb. VII, 10ª bot. כד מקטע ב׳ when cutting the sausages through (dividing them off), v. באנטרין. Y. Bets. IV, 62ᶜ bot. the sausage-maker is forbidden to work on a Holy Day משום מקטע ב׳ because he cuts the sausage-bags apart; v. סיקורא.

בְּגִידָה f. (בָּגַד) *faithlessness, rebellion.*—*Pl.* בְּגִידוֹת. Y. Peah I, 16ᵇ top (play on *bigdothekha,* Ps. XLV, 9) כל בגידות שבגדת וכ׳ all sinful acts thou hast committed, shall (after repentance) be like myrrh &c.; Num. R. s. 10, beg.; Cant. R. to V, 16.

בְּגִין, v. גִּין.

***בַּגָּר, בַּגּוֹר** m. (בגר) *rough.* Targ. Y. Gen. XXVII, 11 quot. in Tosef. Yom Tob to Keth. III, 8, a. e. (ed. סערן).

בְּגַלָּאי, v. גְּלָאי.

***בגלטורי,** Ms. Oxf. בגלאטורי, Sabb. 103ᵇ, a corrupt. of בּוֹגָאלִיס לִיטֵירָא (or בּוֹגָאלִיס) (vocalis litera) *open sound, vowel.* כיון דאיתיה ב׳ וכ׳ since it has merely the value of a vowel letter, one is guilty for writing two Alephs on the Sabbath (v. R. S.'s opinion ib. מלאכה שכריצא בה מתקיימת). [Differ. in commentaries.]

בְּגַן, v. גְּגַן.

בָּגַר (√בג, v. בָּאנָא; cmp. חֲזָזִית) [*to be rough* (of surface, voice &c.);] *to be wrinkled* (of a female's nipples), whence; *to become of age* (at twelve years and a half). Keth. III, 8 חבוגֶרֶת a girl of beginning maturity (v. Tosef. Yom Tob a. l.). Nidd. V, 7 כיון שבָּגְרָה as soon as she is mature, v. צָמַל. Pes. 113ª (prov.) בתך ב׳ וכ׳ has thy daughter become of age? Set thy slave free and give him to her (as husband); a. fr.—Tosef. Keth. III, 8 תִּיבָּגֵר (Nif.); Y. ib. 27ᶜ bot. תִּבְגּוֹר.

בְּגַר ch. same. 1) *to be of age.* Targ. Y. Num. XXX, 11, sq.—2) *to be rough, harsh, husky.* B. Bath. 167ᵇ בגר לה קלא her voice has become rough (from old age).—Denom. בַּגֵּיר.

Af. אַבְגַּר *to produce a rough surface, to heat and*

bruise by friction. Nidd. 66ª שפופרת אבגודרי מבגר לה Ar. (Var. אנג׳ מנג׳, ed. אפג׳ מפג׳) will not a tube bruise her?—Keth. 65ª מבגר לה (the ropes of the bedstead) hurt her.

בֶּגֶר m. (preced. ws.) *age of majority* (of females). Y. Kidd. I, 59ᵇ ימות חב׳ the period of majority. Y. B. Bath. IX, beg. 16ᵈ. Kidd. 4ª ב׳ דאירלונית majority of a barren (or wombless) woman (who has no signs of maturity and becomes of age at twenty years). Keth. 38ᵇ יש ב׳ בקבר can the legal consequences of becoming of age enter after the woman's death? [Other form: בּוֹגֶר. Y. Keth. V, 29ᵈ לאחר בּוֹגְרָהּ after her becoming of age.] V. בַּגְרוּת.

בַּגָּר f. (preced.) *a woman of age.* Tosef. Keth. V, 1 חב׳ כתבריעה (read בת׳, Var. ed. Zuck. הבּוֹגֶרֶת בחבריעה) she who is of age when asked (by her betrothed) to be married; Y. ib. 29ᵈ חב׳ בשעה (corr. acc.). Ib. נותנין לב׳ וכ׳ a girl of age is allowed twelve months for preparation for her wedding.—Ch. v. בַּגִּיר.

בגרון, Lev. R. s. 28, end, קומוס ב׳, read קוֹמִיס פְּרִיבָטוֹן (κόμης πριουάτων)=*comes privatarum*, v. דימין.

בגרונדי, v. גּוּנְדָּרָא.

בַּגְרוּת f. (v. בָּגַר) *womanhood,* (after twelve years and a half), opp. to נערות, maidenhood (between twelve and twelve and a half) and ילדות childhood (from three to twelve years). Y. Yeb. I, 3ª top לימות חב׳ וכ׳ .... אין בין between the period of maidenhood and that of womanhood there is no more than a six months' interval; Keth. 39ª; a. fr.

בִּדְ־, בְּדִ־ prefix (comp. of בְּ a. דְּ=h. בְּשֶׁ־, בְּשֶׁל) 1) *concerning that (those) of; at the time of; treating of what refers to.* Sabb. 112ª בדטיריצי in the case of those (sandals) of the travelling merchants (Arabs). Yoma 78ᵇ, v. חוּצָא. Ḥull. 20ª ומתני׳ בדלא אהדר our Mishnah treats of a case when he did not turn. Gitt. 49ª בדניזק וכ׳ we go in our assessment by (the property) of the injured; a. v. fr.—2) *if, when.* Targ. Y. Gen. XLIII, 5 בְּהִלַּית *unless.* Targ. O. Deut. IX, 4 בְּהִירְתְּבַר; a. e.

בַּד* I=אֲבַד. Targ. Y. II, Num. XXI, 29 וּבְרִיחוֹן (Var. וְאָ׳=וּבַדְחוֹן). Ithpe. אִתְבְּרִיד, v. אֲבַד.

בַּד II m. (בדד) *olive press* (cmp. גַּת), *tank.* Shebi. VIII, 6 בַּבַּד ..... אין you must not press olives in the tank (in the Sabbath year).—בית הַבַּד *the building containing the tank* and all implements for pressing olives. Sabb. I, 9 קורת ב׳ חב׳ the beam of the press; a. fr.—Bets. 19ª; Tosef. ib. II, 7, v. גַּב.—*Pl.* בַּדִּים, בַּדִּין. B. Bath. IV, 7 בית חב׳. Toh. IX, 7 בד אחד או שני ב׳ a quantity of olives for one tank or for two; a. fr.

בַּד III m. (b. h.; בדד) 1) *single, separate.* Ber. 63ᵇ (play on *baddim*, Jer. L, 36) שישבין ב׳ ב׳ who study separately (without interchange of ideas). Kerith 5ª expl. Ex. XXX, 34 ב׳ בב׳.—2) with pref. לְבַד (b. h.) *alone, only.* Sot. 8ª אותה לְבַדָּהּ *her* (Num. V, 19) indicates her alone (each separately); a. fr.—בִּלְבַד (adv.) *only.* Ber. I, 1 ולא זו ב׳ (usu. with אמרו) and not only in this case did they make such a rule. Meg. I, 5 אין בין ... ב׳ .... אלא there is no difference between Festivals and the Sabbath (as to forbidden labors) except only as to the preparation of the necessaries of life; a. fr.—וּבִלְבַד *but only, provided.* Zeb. V, 8; a. fr.

בַּד IV m. (b. h.; ברד) *chosen, fine linen.* Zeb. 18ᵇ ב׳ שיהו של בוץ וכ׳ wherever the Law speaks of garments of *bad*, it means that they must be of byssus, new &c. Ib. how do we know דהאי ב׳ כיתנא הוא that *bad* (as material for garments) means linen (and no other fine stuff)? Answ. Something which grows בד בבד in single stalks (v. preced. a. next w.); Yoma 71ᵇ. Ib. 35ª *bad* is used four times, intimating מובחר בב׳ the choicest of &c (for diff. vers. v. Rabb. D. S. a. l. note); [cmp. Targ. Jer. XLVIII, 30].

בַּד V m. (בדד) *single stalk, twig;* also (b. h.) *pole, bar.* Zeb. 18ᵇ; Yoma 71ᵇ; v. preced. Keth. 17ª ב׳ של הדס myrtle twig. Succ. 44ᵇ even one leaf אחד וב׳ and (on) one twig. B. Mets. 24ª anything on which something is suspended ב׳ קרו לידה is called *bad.*—*Pl.* בַּדִּים. Y. Yoma V, 42ᵇ bot., a. e. בין חב׳ between the bars projecting from the Ark (i. e. their corresponding place in the Second Temple). B. Mets. l. c. בַּדֵּי מחטין וכ׳ poles of peddlars for needles &c. Ib. מאי בדי what does *baddê* mean? Answ. *Twigs.*—And why do they call them *baddê?* Answ., v. supra. V. אַנְפּוֹרְיָא.

בַּדָּא I ch.=h. בַּד II.—*Pl.* בַּדָּיָא. Targ. Joël II, 24 Ar. (ed. בִּירַיָּא). Snh. 95ª תותי בי ב׳ under the wine press (Var. בי סדריא).

בַּדָּא II m.=h. בַּד IV, *fine linen woof.* Y. Sabb. XIII, beg. 14ª.

בְּדָא, בָּדָא, v. בדי.

בְּדָא *in this case,* v. דָּא.

בַּדָּוְיָא, בַּדָּאָה m. ch.=h. בַּדַּאי. Ḥull. 63ª חחוא ביידא הוה (corr. acc.; Yalk. Zech. 578 בראה) that man was a liar.

בַּדָּאוּת, v. בַּדְּיוּת.

בַּדַּאי m. (בדי I) 1) *liar, misrepresenting.* Snh. 89ᵇ (prov.) כך עונשו של ב׳ וכ׳ such is the punishment of the liar &c.; Ab. d'R. Nath. ch. XXX; Gen. R. s. 94 מה טיבו של ב׳ חזה; v. טִיב. Kidd. 49ª he who translates a Bible verse literally (v. צורה), הרי זה ב׳ is a liar (misrepresenting the sense).—2) *invention, fiction.* Deut. R. s. 5, a. fr. דבריים של ב׳ fictitious words (mitigating the original report); ib. דברי ב׳.—*Pl.* בַּדָּאִים, בַּדָּאִין. Y. Gitt. IV, 46ª bot. נמצאו הדברים ב׳ things turned out to be false. B. Bath. 74ª; Snh. 110ªᵇ Moses and his laws are true ויהן ב׳ and they (euphem. for *we*) are liars. Tosef. Keth. II, 1 אנו ב׳ (ed. Zuck. מבודין) we have been telling a falsehood.

בְּדָאן, v. בְּאדָן.

בְּדַד (b. h.; √בד; cmp. בז, *to enter into, split, separate*; v. בדל, בדר, בדק &c.) 1) *to scatter.* Y. Yoma V, 42c top בּוֹדְדָהּ ברגלו he scatters it (the frank-incense) with his foot (shoves it apart).—2) *to dig out, create, choose, invent.* Denom. בַּדִּים II, בַּדִּים.—3) *to be lonely. Part.* בּוֹדֵד *lonely.* Pesik. R. s. 29 (30), expl. בדד (Lam. I, 1)= בּוֹדֵד lonely, forsaken. *Part. pass.* בָּדוּד *exiled.* Lam. R. to I, 1 בגדים בדודים Ar. (read בגדי) garments of the exiled (כלי גולה, Jer. XLVI, 19); [ed. בגדי בָדָד, a. בְּדָדִין, v. next w.].

Hithpol. הִתְבּוֹדֵד *to be exiled, homeless.* Lam. R. introd. (R. Alexandri 1) (ref. to Ps. CII, 8) as the bird מִתְבּוֹדֵד וכ׳ is driven (separated from the rest) from roof to roof.

בָּדָד m. (b. h.; preced.) *loneliness,* (adv.) *in a lonely state, in exile.* Snh. 104a ירדה ב׳ מושבם the exile shall be their dwelling. Lam. R. to I, 1 בגדי ב׳ garments (outfit) of exile, v. preced.—*Pl.* בְּדָדִין, בְּדָדִים. Ib. בגדי ב׳ (plur. abstr. as חיים &c.).

בַּדָּד m. (denom. of בַּד II) *olive-treader, workingman in the olive press.* Gitt. 62a.—*Pl.* בַּדָּדִין. Toh. X, 1 sq. Sabb. 19b שמן של ב׳ וכ׳ the oil (remnants in corners) belonging to the pressers, and the mats which they use. B. Kam. 119a וחב׳ לוקחין מהן וכ׳ (read מנשותיהן, v. Rabb. D. S. a l. note 40) you may buy from the oil pressers' (Rashi: oil producers') wives &c. Tosef. Maasr. I, 10 חב׳ מדליקין וכ׳(ה) the oil pressers who take their lighting oil (alternately) from one press and another.

בדדות, v. בְּדִידָה.

***בְּדָדִין** m. pl. (preced. ws.) *stocks* of prisoners. Tosef. Kel. B. Mets. X, end (ed. Zuck. גרדין, v. פַּרְזֶלִין).

בְּדָה, v. בדי.

בְּדָה, v. בְּדִי II.

בדו, v. next w.

בְּדוֹבַר (Arab. *dubr, back*) *with one's back to.*—Ber. 6b (speech of an Arab) ב׳ קרימת וכ׳ Ar. (Ms. M. בדו בר, ed. כדו בר, corr. acc.) with thy back (to the Synagogue) standest thou before the Lord?

בדודיות, v. בַּהוֹרִית.

בָּדוֹחָא m. (בדח) *merry-maker.—Pl.* בָּדוֹחֵי. Taan. 22a אינשי ב׳ וכ׳ we are merry-makers and cheer up the sad.

בּוּדְחָא, בְּדוֹחָא m. (v. preced.) *cheerfulness.* Targ. Ps. CL, 5 דמשמיעין בלחודיהון Ms. (ed. incorr. דשמיעין בלחודיהון) which are sounded for rejoicing. Ib. LXVIII, 32 בבודחא Ms. (ed. בנוי דחם).

בָּדוּי, v. בדי.

בְּדוֹלַח m. (b. h.) *b'dolaḥ,* name of a jewel, also of a gum, *bdellium.* Gen. R. s. 16, beg. את סבור כב׳ וכ׳ you might think, b'dolaḥ (Gen. II, 12) means the druggists' bdellium—let its neighbor (next word אבן השוהם) explain it (correct. acc. to Yalk. Gen. 21).

בְּדוֹלְחָא ch. same. Targ. Gen. II, 12; a. e.

בדולקי, read בְּרוֹקְלֵי.

בְּדוֹקָא m. (בדק) *searching, penetrating.—Pl.* בְּדוֹקָא. Targ. Y. Num. V, 19; a. e.

בְּדוֹקִי m. (בדק) *one requiring examination,* i. e. *one whose father is unknown,* usually שְׁתוּקִי. Kidd. IV, 2 Abba Saul called the *sh'thuki* ב׳ *b'duki.* Y. ib. II, 65d bot.; Bab. ib. 74a.

בְּדוֹרָא, בְּדוּרָא, בְּרִי׳ m. (בדר) 1) *dispersion, scattering.* Targ. Is. VIII, 22 (ed. Vien. בַּהוּר), a. e.—2) *one exiled.* Targ. II Sam. XIV, 13 sq.

בדורלחון, בדורוילו, v. פַּרְוִילָא.

בְּדוּתָא f. (בדי I) *fiction, mistake.* B. Bath. 145a, a. fr. תא דר׳ . . ב׳ תיא R. . . .'s account (or opinion) is a mistake. [Ar. reads בָּרוּתָא q. v.]

בְּדִיחַ, בְּדַח (denom. of √בדח, v. בְּדַחַה; cmp. בְּזָרָא) *to be cheerful.* Targ. Y. Ex. XVIII, 9; a. fr.—Ber. 30b, a. fr. ב׳ טובא was very cheerful. M. Kat. 17a בְּדִיחָנָא דשתאי I feel happy. Sabb. 77b.—*Ḥull. 32a לא חוה בדיחנא ביה וכ׳ I could not make light of my uncle so as to ask him (Ar. ed. pr. בדיקנא).

Pa. בַּדַּח *to cheer up, make laugh.* Taan 22a, v. בָּדוּתָא. Ned. 51a have I not cautioned thee דלא תבדחן not to make us laugh? Ib. 50b bot. תבדיחן (En Yaak. תבדחן).

בְּדָא, בְּדָה (b. h., √בדד, v. בדד) *to dig out,* whence 1) (cmp. ברא) *to take out* (a piece of dough) and *shape, to form.* Men. V, 1; Sifra Emor Par. 10, ch. XIII חשאור בּוֹדֶה וכ׳ he gets the leaven required for the loaves out of themselves (taking a piece of dough out of that intended for the loaves).—2) *to create, invent.* Ned. 10a לשון שבָּדוּ וכ׳ terms (for vows) which the Scholars have (arbitrarily) invented (as disguises). Lev. R. s. 9 לשון בָּדוּי an invented expression. Gen. R. s. 100 דברים בְּדוּיִים fictitious words. Ib. s. 48 בדויים (sub. דברים, some ed. בדאות).

Pi. בִּידָה, בִּירָה 1) same. Y. Meg. I, 71c top בר׳ להן וכ׳ made up for them a false Latin translation (of the Bible) from the Greek; v. בָּרַר.—Y. Keth. II, 26b bot. מְבַדִּין הוינו we have been inventing, i. e. speaking in fun; Tosef. ib. II, 1 מבורין אנו (corr. acc.; Var. בדאים). [Y. Kidd. III, 64d מבדין אתם וכ׳, prob. to be read מן חדין.] [Y. Shebi. IV, 35b bot. מבדין בחדשים, v. בָּדָה.]—2) *to disprove, refute.* Tanḥ. Balak, 14; ed. Bub. 23 (ref. to *baddim,* Is. XLIV, 25) מְבַדִּין וכ׳ they frustrate their predictions.

Hithpa. הִתְבַּדָּה *to be tempted to a falsehood, turn a liar.* Ber. 4a; Der. Er. Zut. ch. III train thy tongue to say, I do not know, שמא תִּתְבַּדֶּה וכ׳ lest thou be induced to tell a falsehood and be caught.

בְּדָא I, בְּדִי ch. same, *to invent.* Targ. Y. II, Num. XVI, 28 בְּדִית (Var. בָּדִית).

בִּידִין, בְּדִין m. pl. (h. בַּדִּים; v. בדר, בדי) *fictions*, whence *lying oracles;* trnsf. *conjurers*. Targ. Is. XLIV, 25. Targ. Lev. XX, 27; a. fr.

בְּדִיק, v. בְּדַק.

בְּדִיקָה f. (בְּדַק) *search, examination, test*. Pes. I, 1. Y. ib. I, beg. 27ᵃ בְּדִיקַת חיום ב׳ search (after leavened bread) made in day-time is a (valid) search. Kil. IX, 7; a. fr.—Num. R. s. 9 לב׳ דידיה referring to his search; i. e. intimating that the test by the 'bitter waters' (v. סוטה) will also affect him (the adulterer) (Sot. 28ᵃ לידיעה).—*Pl.* בְּדִיקוֹת; esp. *cross-examinations of witnesses as to minor circumstances;* v. חֲקִירָה. Snh. V, 2 (40ᵃ); a. fr.

בְּדִיקוּתָא f. ch. same, esp. *examination of slaughtered animals* as to the condition of the lungs &c., v. בְּדַק. Ḥull. 48ᵃ לית להו ב׳ וכ׳ no examination will avail them to make them permitted; (ib. 46ᵃ לית להו בדיקה). Ib. 10ᵇ מצריך ב׳ וכ׳ declares an examination (of the slaughtering knife) necessary &c.; a. e.

בְּדִיקְנָאה* m. (v. בְּדַק Pa., end) *detective, police officer*. Taan. 22ᵃ אנא ב׳ Ms. M. (ed. זנדוקנא, v. זַנְדוּקָא). [The description of that officer's doings proves the correctness of the version of Ms. M.]

בְּדִיתָא* pr. n. *B'ditha*, name of a canal of the Euphrates, v. פּוּמְבְּדִיתָא. M. Kat. 11ᵃ ב׳ לבאר כוורי (read בב׳, Alf. בפומבדיתא) in the B'ditha the fish were laid dry. [Var. ברייתא, ברייתא, v. Rabb. D. S. a. l. note 300.]

בְּדַל (בד״ל, v. בדד) *to separate, divide, distinguish;* (neut. v.) בְּדוֹל עצמך וכ׳ *to keep aloof*. Pes. 87ᵇ withdraw thyself from (touching) her. Y. Ḥag. II, 78ᵇ top כדי שירחא בָּדֵל מן התרומה in order that he may be careful in handling T'rummah. B. Mets. 59ᵇ it seems to me שחברים בְּדֵילִים וכ׳ that the colleagues hold themselves aloof from thee (i. e. thou art excommunicated). Ib. 89ᵃ ב׳ בתמרים to separate (with a tool) dates which stick together (cmp. Rashi a. l.); Y. Maasr. II, 50ᵃ top הבדיל בתמרים (read הבודל). Ber. 5ᵃ יסורין בְּדֵילִין וכ׳ pains will stay away from him; a. fr.

Hif. (b. h.) הִבְדִּיל 1) *to sever, set apart, distinguish*. Ḥull. 21ᵇ מולק ואינו מַבְדִּיל he nips the bird's neck but must not sever a limb or cut with his nail deeper than required (Lev. I, 17). Ib. I, 7 המבדיל בין וכ׳ He who established distinctions between (the) sanctity (of the Sabbath) and (the) sanctity (of the Festivals); a. fr.—2) (denom. of אַבְדָּלָה or הַבְדָּלָה) *to recite the benediction Hammabdil* on the exit of the Sabbath or Festival, *to say Habdalah*. Ibid. כיצד מבדילין what formula must you use (at the exit of the Sabbath and the simultaneous beginning of a Festival)? a. fr.—Part. Hof. מוּבְדָּל *separated, distinguished*. Num. R. s. 10 beg. מובדלים וכ׳ are different from the doings of other nations. Naz. 7ᵃ מובדלות זו מזו are separated one from another. Tosef. Peah III, 5; a. fr.

בְּדֵיל, בְּדַל ch. 1) as h. Kal. (neut.) Ḥull. 116ᵇ בדלינן

Ithpa. אִתְבַּדִּי *to be declared wrong, to be mistaken*. Y. Yeb. VIII, 9ᶜ עברת בִּידָךְ תלתא נהרין ואִיתְבַּדַּת thy story crossed three rivers (coming from Babylonia) and is found to be a mistake; Y. Sabb. II, 9ᵃ top ואיתבר׳ (corr. acc.).

בְּדִי II, Pa. בַּדֵּי, בַּדֵּה (dialect.=בזי) *to despise*. Cant. R. to VIII, 1 (ref. to לא יבזו לי ibid.; read:) לית דו מבדה לי there is none can despise me (for kissing my brother); [Ex. R. s. 5 beg. corrupt].

בדי, Yalk. Deut. 913 ב׳ פלסטין, v. הִרְפַּלֵּי.

בְּדָאֵי m. pl. (בדי) *fictions*. Bekh. 8ᵇ מילי דב׳ ed. (Ar. כדי, Kn Yaak. כדיבי) some stories.

בְּדִיד m. (בדד) *digging instrument, spade, mattock*. Kel. XXIX, 7 יד הב׳ the handle of a spade.—*Pl.* בְּדִידִין. Y'lamd. Sh'laḥ quot. in Ar. ב׳ בברזל (?).—2) *rut, cavity* (cmp. next w.).—*Pl.* as above. M. Kat. 4ᵇ; Tosef. ib. I, 2; ib. Shebi. I, 7 ב׳ שבעיקרי וכ׳ the cuts around the roots of trees; v. אוּגָרָה.

בּוֹדִידָה, בְּדִידָה f. (בדד, v. בַּד II) *small olive press*. Sifra B'har ch. I one may grind the olives in the large tank ומכניס לבד׳ and then put them into the small press; Shebi. VIII, 6 לבוד׳.—*Pl.* בְּדִידוֹת. Gen. R. s. 31 Ar. (ed. בדריות, corr. acc.).

בַּדָּאוּת, בַּדָּיוּת f. (בדי) *fiction, falsehood*. Lev. R. s. 9. Gen. R. s. 48, v. בַּדָּא.

בְּדִידַח, v. בְּדַח.

בְּדִידָחָא f. (בדח) *joy*. Constr. בְּדִידַחַת. Targ. Esth. VIII, 17.

בְּדִידְחוּתָא f. (v. preced.) *cheer*. Sabb. 30ᵇ מלתא דב׳ something humorous. Ber. 55ᵃ בדיחותיה מפכחא ליה its very cheerfulness frustrates it (the good dream).

בְּדִינַוְיוּ* m. (contr. of בי דיוני) prop. *court-house*, in gen. *government's building, public building, treasury*. Ber. 56ᵃ ב׳ דמלכא וכ׳ ed. (Mss. בֵּי זְוִוגָּא, בְּזִוגָּא q. v.) the king's treasury shall be broken into. [Perl. Et. St. p. 25 refers to Pers. *divân* which, however, seems of too late an origin for the Talmudic date, v. Cycl. Brit. 9th ed. s. v. Divan.]

בְּדִיל (comp. of בְּ, דִּי, a. לְ=h. בְּשֶׁל) *as to what refers to*— whence; *on account of, for the sake of, in order that*. Targ. O. Gen. VI, 3; a. e.—Lev. R. s. 28, end אזל ב׳ בלנאי he went for (the sake of getting) a bather. Y. Kidd. III, 64ᵃ ב׳ דלא יכפור וכ׳ in order that he may not deny his owing a cup. Yoma 75ᵇ ב׳ רבא וכ׳ (v. Rabb. D. S. a. l.) through the merit of the teacher is the scholar supported.—בְּדִילִי, בְּדִילָךְ &c. on my, thy account &c. Targ. O. Deut. III, 26; a. e. (Y. בגלל; b. h. למען).

בְּדִילָה f. (בדל) *separation*. Tanḥ. Mishp. 17 לשון ב׳ an expression meaning 'creating a partition'.

בְּדִין *by right*, v. דִּין.

וכ׳ we abstain from them. Ib. לא בדילי וכ׳ do not abstain; a. e.—2) (as foreg. Hif. 2) *to say Habdalah.* Erub. 40[b] מי בדלת hast thou said Habd.? . . . אין בדלנא yes, I have &c.

בָּדָן, v. בְּאדָן.

בדסין, v. בְּרָסִין.

בְּדַק (b. h. √בדד, v. בדד) *to split, break into, penetrate.* Keth. XIII, 9 חנוה תיפח בּוֹדֵק the removal to a better residence (and style of living) penetrates (the body and creates disease); v. ib. 110[b] מאי ב׳ כדשמואל וכ׳ what does *bodek* mean? Answ. As it is expressed by Samuel . . ., a change of the mode of living (v. וָסֶת) is the beginning of abdominal disease.—Esp. 1) *to search, examine, investigate, try.* Sot. V, 1 as well as the water בּוֹדְקִין אותה וכ׳ tries her (eventually makes her sick), so does it try him (the adulterer). Pes. I, 1 ב׳ את החמץ leavened bread is searched after (for the sake of removing it). Ib. 9[b] בָּדוּק (בירת) a house which has been searched. Snh. III, 6 ב׳ את העדים the witnesses are cross-examined. Ib. IV, 5; v. חֲרִישָׁה. Sabb. 139[a] בְּדוֹק ברייתו וכ׳ investigate the doings of the Israelitish judges. Keth. VII, 8 הוא בּוֹדְקָהּ וכ׳ he has her examined (as to bodily soundness) by his female relatives. Ib. 75[b] חזקה אין . . . אא״כ בּוֹדְקוֹ the presumption is that nobody will drink out of a cup, unless he has examined it (will not marry a woman before ascertaining her physical condition). Kidd. IV, 4 צריך לִבְדוֹק אחריה וכ׳ must investigate her family records up to four mothers &c. Ib. 5 אין בודקין מן וכ׳ no family records are searched beyond the altar, i. e. the ascertained fact of a person's admission to priestly services is sufficient evidence of unblemished descent for marriage purposes. Nidd. 30[b] ובדקן ומצאן (read ובדקו ומצאו) they (the scholars) examined (made a post mortem examination); Tosef. ib. IV, 17; Bekh. 45[a]; a. fr.—2) *to tend, cure* (plants), esp. *to cover with earth or manure.* Tosef. Shebi. I, 12; Y. ib. IV, 35[b] bot.

Nif. נִבְדַּק *to be examined* &c. Y. Gitt. I, 43[b]; IX, end, 50[d] נ׳ חשם the report was traced. Nidd. V, 6 נדריה נִבְדָּקִין her vows are subject to examination (to find out whether she knows the import of a vow); a. fr.

בִּדּוּק, בְּדַק ch. same; 1) *to split, burst, break into.* Ḥull. 105[a] חזא צינורא דבדקא וכ׳ (Ar. דבירדקא) he saw that a sewer had burst into his field (inundating it); v. בְּדָקָא. —2) *to examine, espy; to test.* Targ. Judg. XVIII, 2; a. fr.—Yeb. 65[a] אֵיבְדּוֹק נפשאי I will test myself (as to my virility). Y. Ned. II, 37[b] bot. בעי חיפה מְבַדְּקוּנֵיהּ Ḥefa wanted to sound his knowledge. Taan. 21[b]; a. fr.—3) *to cure the body by means of a purgative.* Ned. 50[b] חוה בָּדַק נפשיה וכ׳ purged himself with &c.; a. e.—Part. pass. בָּדִיק *tested, sure, known.* Y. Sot. V, 20[c] bot. לא הוות בדיקה לי was unknown to me (I had not experienced). Taan. 23[b] לא בדיקתו לי (not בדקיתו) ye are unknown to me (as to your honesty).—בְּדִיקְנָא *I am sure, I know.* Pes. 111[b] בדיקנא ביה במר דלא וכ׳ I am sure you do not know (Ms. M. ב׳ ליה וכ׳, Ms. 2 Oxf. בקינא, v. Rabb. D. S. a. l. note). *Ḥull. 32[a] לא הוה בדיקנא ביה וכ׳ Ar. Var. (ed. בדיחנא) I was not so familiar with my uncle that I should have asked him.

Pa. בַּדֵּק *to discover* (by sorcery), *to find out secrets.* Targ. O. Gen. XLIV, 5; 15 . Cmp. בְּדִרְקָנָאָה.

בְּדֶק (b. h., preced.) 1) *breach, defect.*—2) *attendance, repair.* ב׳ חברית (II Kings XII, 8) keeping the Temple in repair. Y. Pes. VIII, 36[a] top. Tem. I, 6 קדשי ב׳ הב׳ (Mish. קרבנות) offerings for the Temple repair, opp. to קדשי מזבח objects dedicated for sacrifices. Ibid. VII, 1; a. fr.—*Pl.* בְּדָקִים, constr. בִּדְקֵי. Sabb. 32[a] מיתה ב׳ breaches through which death enters, i. e. sins for which one is visited with death; v. דֶּבֶק.

***בֶּדֶק** ch. same, *defect, sin.* Targ. Y. II Num. V, 19 these waters searching לב׳ האילין the defect. [Probably a corrupt reading.]

בִּידָקָא, בְּדָקָא m. ch.=h. בֶּדֶק 1) *breaking into, freshet, bursting dam.* B. Mets. 66[b] אתא ב׳ וכ׳ a freshet came and overflooded &c. B. Bath. 41[a] שקל בי׳ וכ׳ a freshet swept his field (taking away the fence). Ḥull. 105[a] צינורא דב׳ Ar. a channel caused by a freshet, v. בְּדַק. Snh. 7[a] strife is likened (דמיא) וכ׳ לצינורא דבי׳ to an inroad made by a burst (of water), once entering it widens more and more; a. fr.—*Pl.* בִּידְקֵי, בְּדָקֵי. Erub. 21[a] דשכיחי בי׳ where freshets are of frequent occurrence.—2) *breach, defect.* Targ. O. Gen. XLII, 9 (h. ערוה). Targ. II Kings XII, 6 sq.—*Pl.* Targ. Lam. I, 8 בְּדָקָתָא her shortcomings (h. עֶרְוָתָהּ). [B. Bath. 61[a] בדקא, v. בַּרְקָא III.]

***בַּדַּר**, Pi. בִּידֵּר as following. Ruth R. to II, 15 היה מְבַדֵּר וכ׳ scattered coins. [Prob. to be read מבקר or מבקיר.]

בְּדַר (√בד; cmp. בזר, פזר) 1) *to scatter, strew.*—*Pa.* בַּדֵּר same, also, *to distribute freely.* Targ. Ps. LXVIII, 31; a. fr.—Ḥull. 54[a] אי בַּדְּרֵי לה סמא וכ׳ if a powder is strewn upon its wound, it may recover; [Rashb. to B. Bath. 74[b] quotes דעבד ליה סמתרי]. Gitt. 56[b] ובַדְּרוּ לקרטמיה וכ׳ and scatter ye his (my) ashes over seven waters. Y. Ber. IX, end, 14[d] בשעה דמכנשין בַּדַּר וכ׳ when people gather (are willing to listen to instruction), distribute (teach); when people scatter (throw religion away in neglect), gather in (live in retired study). Cant. R. to VIII, 9 בדרו גרמיכון disperse ye (do not stand in crowds).—Part. pass. מְבַדַּר *scattered.* Y. M. Kat. III, 81[d] top אית סגין מינהון מְבַדְּרָן there are more than those (twenty four cases) scattered in Mishnah and Boraitha. Sabb. 20[a], v. infra.—2) *to shake* (in a sieve). Targ. Amos IX, 9. [Ibid. מחזרין, prob. מבדרין.] Cmp. בַּגֵּיל.—3) *to tread olives.* Targ. Mic. VI, 15 (perh. בדד?).

Ithpa. אִיתְבַּדַּר, אִיבַּדַּר; *Ithpe.* אִיבְּדַר, אִיתְבְּדַר *to be scattered, to disperse.* Targ. Is. XXXIII, 3; a. fr.—Sabb. 20[a] קנים מִיבַּדְּרִין (v. Rabb. D. S. a. l. note 300, ed. מבדרן) loose staves in the stove will fall apart (and may require stirring). Lev. R. s. 6 and the denars began מִתְבַּדְּרִין to be scattered. Gitt. 33[b] לִיבַּדְּרוּ אִירַּהּוּרֵי (not אירבדורו) let them disperse (so as not to be found together). Snh. 8[a] bot. ואיבדור and they (the judges) dispersed.—Denom. בְּדוּר, בְּהוּרָא.

בדרסין, v. בִּרְדִיסִין.

בָּדָא, בָּדָה, v. בהי.

בַּדַּדֵי, v. הַדַּ־.

בֹּדְהוּ, בּוֹדְהוּ f. (b. h.; בהי) *chaotic condition;* always with תהו. Gen. R. s. 2; a. fr.

בָּדְהוּ=אֲבָדְהוּ. Ber. 45ª; a. fr. (Ms. M.).

בָּדְהוֹן ch.=בְּהוֹן *with, in them.* Pes. 72ᵇ; a. fr.; v. הוּ.

בַּדְחוּלְתָּא, v. בִּיחוּלְתָּא.

בָּדְחוֹר, v. בְּחִיר.

בָּדְחוּתָא f. (בהי) *confusion.* Targ. Prov. XXVI, 21 ed. Wil. (Ms. בְּחַוָּתָא; oth. ed. כחוותא).

בָּדַח, בָּדָא, בהי (b. h.; √בה, cmp. בוא, *to be broken into; to gasp; to burst forth*, v. בהק, בהר; v. Ges. Hebr. Dict. s. v.) *to be stirred up, confounded, in disorder.* —Gen. R. s. 2, beg. תוהא ובוהא; ib. fem. תוהא ובוהא bewildered and confounded.

**Hif.* הִבְדִּיחַ *to clear* (the field), cmp. בָּעַר. Y. Sabb. VII, 10ª top המבריה בחרשים (read המַבְדִּיחַ). Y. Shebi. IV, 35ᵇ ומבדיק (read ומַבְדִּיחַ or ומַבְהִיר) you may clear thickets (in the Sabbath year); v. בָּרַךְ Pi.

בָּדֵי ch. same. Part. בָּדֵי, fem. בְּדֵיָא *chaotic.* Targ. Y. II, Ex. XII, 42. Targ. Y. Gen. I, 2.

*בהי, Targ. Prov. II, 7, read סבראּ (as in Pesh.) or שבהור=ed. Wil. סַבְחוֹר.

בְּהִילוּ f. (בהל) *haste.* Ezra IV, 23. Targ. Ex. XII, 11; a. e.

בְּהִיקָא, בָּהִיק (בהק) *bright, distinguished.* Targ. Cant. VII, 3; a. e.

בָּהִיר, בְּחוֹר m. (בהר; b. h. בחיר) *white, white spot* (cloud).—*Pl.* בְּהִירִין, בְּחוֹר. Taan. 7ᵇ (ref. to Job XXXVII, 21) אפי׳ בשעה שהעננים עומדין בהרי בהרי וכ׳ Ms. M., even when the clouds stand in white spots, there comes a wind &c.; edit. שרקיע נעשה בחור בחור the sky is made (to appear) full of white clouds.

בָּהִירָא, pl. בָּהִירֵי same. Targ. Job XXXVII, 21 ב׳ מן וכ׳ white clouds without giving rain &c.

בְּהִית, v. בְּהַת.

בָּהַל (b. h.; √בה, v. בהי) *to hurry, be excited, anxious.* Part. pass. בָּהוּל *excited, pressed.* Pes. 11ª sq. אדם ב׳ הוא וכ׳ man is excited when his property is at stake. Ib. 72ᵇ זמנו ב׳ his time (for doing the thing) is pressed (it cannot be postponed). Yoma 85ª, a. e. ב׳ על מתו anxious to save his dead relative from the fire.

Pi. בִּיהֵל *to agitate, frighten.* Y. Yoma VI, 43ᶜ bot. למה אתה מְבַהֲלֵינוּ why dost thou agitate us.

Hithpa. a. *Nithpa.* הִתְבַּהֵל, נִתְבַּהֵל *to be excited, confounded.* Num. R. s. 14 (ref. to *tibbahel*, Koh. VIII, 3) אל תִּתְבַּהֵל וכ׳ be not intimidated by his wrath, Ib. לא נ׳ מן מעשיה he was not carried away by her (tempting) actions. Ib. לא נ׳ מפנאי וכ׳ he was not confounded on account of his being alone in the house. Pesik. R. s. 36 מתרעשים ומִתְבַּהֲלִים were in commotion and alarm.—

Part. Hof. מוּבְהָל, or Pual מְבוּהָל *confounded, hard to pronounce* or *remember.* Gitt. 14ᵇ שמותיהן מוב׳ וכ׳ Ar. (ed. מבו׳) their names are bewildering, beginning with Arda, Arta, Phile.—[Deut. R. s. 9 דעתו מובלגת, read מוּבְהֶלֶת his mind is confused, he cannot collect himself for prayer.]

בְּהַיל, בַּהֵל ch. same.—*Pa.* בַּהֵיל 1) *to be precocious, inconsiderate, hasty.* Targ. Koh. V, 1; a. e.—2) as h. Piël. Targ. Job XXIII, 16; a. fr.

Ithpa. אִתְבַּהֵל, *Ithpe.* אִיתְבְּהֵיל 1) *to be hurried, to hurry.* Targ. Esth. II, 9.—2) *to be agitated.* Targ. I Sam. XXVIII, 21; a. fr.—Y. Keth. I, 25ª is it possible that the whole town מִתְבַּהֲלָה וכ׳ was excited on account of Naomi?

בְּהָלָה f. (b. h.; בהל) *suddenness, sudden calamity, shock.* Y. Bicc. II, 64ᵈ top; S'mah. III, 9 לשנים מיתה של ב׳ death after two days' sickness is a shocking death. —Y. B. Mets. II, end, 8ᵈ a rending of garments שאינו של ב׳ וכ׳ which is not done under the influence of the first shock (after the sad news) is considered as if not performed at all.—*Pl.* בְּהָלוֹת. Num. R. s. 11; Tanḥ. Naso, 10 באנגריא ובב׳ as a forced duty and in a hurried manner; a. fr.

בְּהֵם (בְּהֵמִי?) m. (denom. of next w.) *cattle-driver, cattle-raiser, driver.* Deut. R. s. 3 והבהם עמו and the driver (leader of the ass) was with him. *[Y. Ned. XI, end, 42ᵈ הבַּיְתָם שלי פרתני (=בְּהֵם) my stable-man (a gentile) has seduced me. Ib. אין הבריאם אוסר (not אסור) (do you believe) the stable-man's connection with thee has no restrictive consequences? [V. Noda Bihudah, 2nd ed., Eb. Haëz. Nr. 12.] Gen. R. s. 86 בהמי (Yalk. Gen. 145 אדם, prob. בהם).—*Pl.* בַּהֲמִין, בַּהֲמִים. Y. Pes. I, 27ᵇ (in gen. *servants*). Cant. R. to IV, 4 (play on ובבהמתך Deut. VII, 14) there shall be none barren (of knowledge) among thee, אפי׳ בב׳ שבכם even among your cattle drivers; Deut. R. s. 3; a. e.; Gen. R. s. 32 בבהמות (corr. acc.)—Y. Maasr. II, 50ª bot. התריגו לבהמין (not התריגי) give the drivers (field laborers) oranges to eat; [Erub. 53ᵇ אתריגו לפחמין in diff. connection].

בְּהֵמָה f. (b. h.; בהם, Æthiop. *to be dumb;* √בה, v. בהי) *cattle, quadruped domestic animal* (mostly of the horned race); in gen. *dumb beast*, opp. to man. Gen. R. s. 20 ב׳ חיה ועופות domestic animals, wild beasts, and birds; a. fr.—ב׳ גסה *large cattle* (of the bovine race); ב׳ דקה *small cattle* (sheep, goats &c.). Bekh. 8ª; a. fr.—ב׳ ארנונא, בְּהֵמַת מלוג &c., v. אַרְנוֹנָא, מִלּוּג &c.—*Pl.* בְּהֵמוֹת Gen. R. s. 86; a. fr.

בְּהֵמוֹת m. (b. h.; Coptic p-ehe-mau, *water-ox*, Ges.) in Rabbin. lit. *B'hemoth, a legendary animal* reserved for the righteous in the hereafter; cmp. לִוְיָתָן. Lev. R.

s. 22 in place of the forbidden animals from which you here abstain, ב׳ בהררי אלקם (I shall give you in the hereafter) 'the b'hemoth on the thousand mountains' (Ps. L, 10). Ib. s. 13 ב׳ ולויתן וכ׳ b'hemoth a. leviathan are the game of the righteous &c. Ib. ב׳ נותץ וכ׳ b'hemoth shall attack the leviathan with his horns &c.

בָּהַק (b.h.in בֹּהַק; √בה, v. בהר) *to shine with a pale light, be white, glisten.* Bekh. 45[b] בּוֹהֵק one glistening (with unsteady eyes, *albino*), diff. fr. לבן white-complected.

Hif. הִבְהִיק 1) *to shine, be bright.* Y. Pes. I, beg. 27[b] top בשעה שהיו מבהיקים when the candles burned brightly. Ib. מַבְהִיקוֹת; Gen. R. s. 31 מַבְהֶקֶת (of glistening jewels). Ib. s. 40 חבהיקה כל וכ׳ the whole land of Egypt was brightened by her (Sarah's) beauty; a. fr.—2) *to brighten, make bright.* Snh. 100[a].—Part. Hof. מוּבְהָק *distinguished, prominent.* Kidd. 33[a] ברבו דמ׳ when his teacher is a distinguished scholar. Gitt. 11[a] שמות מובהקין names of a distinctly gentile character (which Jews do not assume). [Sifra Thazr. ch. I שאת מובהקת, read with R. S. to Neg. I, 1 מוגבהת, v. גָּבַהּ.]

בָּהַק ch. same. *Af.* אַבְהִיק *to shine.* Targ. II Sam. XXII, 13.

בֹּהַק, v. בּוֹהַק.

בַּהַקָא (pl. בַּהַקֵי), בַּהֲקִיתָא f.=h. בַּהֶרֶת. Targ. Y. I, II Lev. XIII, 2; XIV, 56; a. e.

בָּהָקָן m. (בהק) *one afflicted with bohak* (Lev. XIII, 39), *one having an eruption* resembling leprosy, v. בּוֹהַק. Gen. R. s. 98 מי שהוא ב׳ וכ׳ one who is a bahakan is hot-tempered. *Pl.* בָּהֲקָנִין. Ib. (ed. בּוֹהֲקִי) ריבה בהן ב׳ (ref. to Gen. XLIX, 7) he let rise among them a large number of bohakanin (hot-tempered men). V. next w.

בּוֹהֲקָנִי, בַּהֲקָנִי m. same, *one full of whitish pustules.* Ber. 58[b] Ms. M. (ed. בהקנים plur.). Fem. בַּהֲקָנִית, בּוֹהֲקִי, fem. בּוֹהֲקָנִיוֹת. Meg. 24[b] ידיו ב׳ בוי one whose hands are &c.

בָּהַר (b. h.; √בה, v. בהר; cmp. preced. ws.); *Pi.* בִּיהֵר or *Hif.* הִבְהִיר *to shine brightly, be glossy;* trnsf. *to make one's self conspicuous, to boast.* Lev. R. s. 15; Tanḥ. Thazr. 11 *bahereth* (Lev. XIII, 2) that is Yavan (Græco-Syria) שהיתה מְבָהֶרֶת על וכ׳ (or מַבְהֶרֶת) that lorded it over Israel by her decrees; v. קֶרֶן.—[*Pi.* בִּיהֵר *to make clear.* Pesik. R. s. 33, v. בָּהַר.]

בָּהַר ch., Shaf. שַׁבְהַר q. v.

בַּהֲרָא, בַּהֲרָה, v. בַּהַרְתָּא.

בהריקאי, v. חֲרִיקָא.

בַּהֶרֶת f. (b. h., בָּהַר) *bright white spot on the skin,* eventually one of the symptoms of leprosy. Neg. I, 1 ב׳ עזה כשלג *bahereth* means an intensively bright spot (sparkling) like snow. Ib. II, 1 ב׳ עזה וכ׳ an intensely bright spot appears faint on the skin of a Germanus (Teuton), and the faint spot appears bright on a Cushite; (Sifra Thazr., Neg. ch. I, ed. Weiss כג׳, כך׳; Yalk. Lev. 551 גרדמ׳, corr. גרמ׳, בכושי׳); a. fr.—*Pl.* בֶּהָרוֹת. Neg. VII, 1. Ib. VIII, 6; Tosef. ib. III, 12.

בַּהֲרָא, בַּהֲרָה, בַּהַרְתָּא ch. same. Targ. O. Lev. XIII, 2; a. e.—*Pl.* בַּהֲרָן. Ib. 38; 39. V. בַּהֲקָא.

בָּהַת, בָּהֵת (√בה, v. בהי) 1) (=h. בּוֹשׁ, cmp. רוּץ a. רָהַט) 1) *to be confounded, abashed, ashamed.* Targ. O. Gen. XLIX, 8; a. fr.—Y. Shek. I, beg. 45[d] (in Hebr. phraseol.) הן נקרא ולא נבהית (Bab. ed. נבעית . . . תנקרא) can we read this and not feel ashamed? Y. Keth. XII, 35[a] top; Y. Kil. IX, 32[b] top, if I rise among the righteous, לא נבהית I may not feel ashamed. Ib. ומה אנא בהית בעבדאי (read בעובדיי) why should I be ashamed of my doings? Y. Kidd. IV, 65[c] top בָּהֲתִין וכ׳ they are ashamed of one another. Y. Orl. I, 61[b] top בהית מסתכל ביה is ashamed to look at him. Lev. R. s. 31 לא בהתין yet are not ashamed (to worship them).—2) (=בָּעֵית) *to be bewildered.* Keth. 62[a] (prov.) a woman used to abortion (or loss of children through death) לא בהתה is no longer besides herself (when it reoccurs; Ar.: is not ashamed).

Pa. בַּהֵית, *Af.* אַבְהֵית 1) *to put to shame.* Targ. Ps. XIV, 6. Ib. CXIX, 116; a. e.—Y. Shebi. IV, 35[b] bot.; Y. Maas. Sh. V, beg. 55[d] ומבהתין ליה דיעבד and bend the tree down as if in shame, in order that it may bear fruits (cmp. Sabb. 67[a] 'that people may pray for it'). Y. Kil.; Y. Keth. l. c. if I rise among the wicked לא נַבְהֵית (or נְבָהֵת) I may not put (them) to shame.—2) *to frighten, confound.*—Y. R. Hash. II, 58[a] bot. לא תבהית וכ׳ confound not thy Master's children (the Israelites).

Ithpa. אִתְבַּהֵית, *Ithpe.* אִתְבְּהֵית, contr. אִבְּהֵית *to be put to shame.* Cant. R. to II, 5 והוא מתב׳ וכ׳ and he felt ashamed and went away. Y. Sabb. VI, 8[c] top מִבַּהֲתָא she is ashamed.

בִּיהוּתָא, בַּהֲתָא, בַּהֲתָה f. (h. בּשֶׁת; בהי, בהת) *shame, disgrace; nakedness* (=h. עֶרְוָה). Targ. Job VIII, 22; a. fr.—Snh. 102[b]; Gen. R. s. 49 סבי דב׳ elders of disgrace, v. אַשְׁמָה. Ḥull. 56[b] איגלאי בהתיידהו their shame (diseased conditiou) has been revealed. Targ. II Chr. XXXII, 21 בִּרְהוּת.

בֹּי, v. בֵּי־.

בּוֹא (b. h.; √בא, בה, v. בהי, *to enter into, split, insert;* v. בבא, בון; *to be vacant, clear,* v. באר, בור; *to be disordered,* v. באש, בוש) 1) *to enter, come.* R. Hash. I, 2 בָּאֵי העולם those come into the world, i. e. mortals. Ḥull. 54[b] בּוֹאֲכֶם בשלום be welcome!—Tanḥ. Vaëra 14; Midr. Till. to Ps. LXXVIII, 47, a. e. (play on בחנמל ibid.) בא חן מל [בא נח מל] it (the locust) comes, encamps [rests], and plucks. Y. Shebu. VIII, 38[c] top, a. e. במקום שבאת, v. גְּוֵרָה.—Y. Peah I, 15[c] top, a. fr. יָבֹא עלי אם וכ׳ may (evil) befall me, if—; cmp. אָתָא; Koh. R. to X, 8 אם לא יבא וכ׳ (corr. acc.).—2) with על (b. h. with אל) *to have sexual connection.* Kerith. I, 1; a. fr.—3) with לְיַד or לִידֵי *to fall into the power of.*—Aboth II, 1 ואין אתה בא לידי עבירה and sin will have no power over thee. Yoma 86[b] בא לידו דבר וכ׳ (not באת) he had the power (the chance)

to commit a sin &c.; Kidd. 39[b]; a. fr.—בּוֹא וּרְאֵה come and see (I will prove). Yoma l. c.; a. fr.

Hif. הֶבְרִיא 1) *to bring, carry.* Gitt. I, 1 הַמֵּבִיא וכ׳ he who brings (as a messenger) a letter of divorce from abroad; a. fr.—2) *to offer.* Bicc. I, 1; a. fr.—3) *to draw an object toward's one's self*, opp. הוֹלִיךְ, v. הָלַךְ. Ḥull. II, 3 הוֹלִיךְ וְלֹא הֵ׳ he put the knife out (in slaughtering) but did not draw it backward; הֵ׳ וְלֹא וכ׳ or drew it toward himself but did not then move forward; a. fr. —4) *to bring about, produce, cause.* Aboth I, 17 מֵבִיא חֵטְא begets sin; a. fr.—5) *to lead, procure admittance.* Ab. Zar. 20[b] Torah מְבִיאָה לִידֵי וכ׳ (v. supra) leads to careful conduct &c. Ib. 18[a] אַתָּה מְבִיאֵנִי וכ׳ wilt thou procure me (promise me) admittance into the world to come?; a. fr.

בּוֹאנָא, v. בָּאנָא.

בּוֹאת, v. בָּאוֹת.

בּוּבְיָא I m. (Syr. *bubia* sartago, P. Sm.; prob.=בִּי־אִפְיָא, פ softened through assimilation, cmp. תִּפְרִיא a. בִּי תִּפְרִי) *a frying pan*, sometimes used as a *coal pan* containing the coal over which things are roasted. Pes. 30[b] תַּאֲרֵי בּוּבְ׳ (Ms. M. 2, Ms. Oxf. Ar. and old ed., v. Rabb. D. S. a. l. note 10); Zeb. 95[b] (Ms. R. 1 מְבִיא, corr. בְּ׳; Ms. K. בּוּכְיָא). Sabb. 29[a] he threw the date stones לְבוּבְיָא Ms. M. a. Ar. (Y. Bets, IV, 62[c] לְתִפְרִיה, v. Rashi to Sabb. l. c.) into the pan. [Editions vary betw. כּוּבְיָא a. בּוּכְיָא.]

בּוּבְיָא II, **בּוּבְיָה** f. *image*, v. בִּבְיָא.

בּוּבִיד, בּוּבִית, Lam. R. to II, 2, v. בִּרְבָא.

בּוּבִיאר, v. בּוּכְרָא.

בּוּבְיָה, v. בּוּבְיָא.

בּוּבְרְיָא, v. בְּבִרְיָא.

בּוּבָן *the word* נְבוּב *reversed.* Sabb. 104[a].

***בּוּגְנִי**, Targ. II Esth. IV, 1 ב׳ נוגמי אירון, Var. פּוּגְנִי, read פּוּגְנִי נְעִירְמִי א׳ נ׳ א׳ פִּירַטְגְמָטִין (ἐπιτάγματα, διατάγματα) *commands, ordinances;* v. דִּיטַגְמָא.

בּוּגָר, v. בָּגַר.—בּוּגֶרֶת, pl. בּוּגְרוֹת, v. בָּגַר.

***בּוּדְיָא** c. (denom. of בַּד V) *a mat of reeds.* [The best versions, however, read בּוּרְיָא q. v.]

בּוּדְרִידָה, v. בִּרְדָה.

בּוּדְחָא, v. בְּדוֹחָא.

בּוּדְחוּ, v. בְּדַח.

בּוּדְחַיִן pr. n. m. *Bohăyon.* Pes. 57[a] (Ms. M. בּוּהִין); Tosef. ib. II (III), 20 (Var. נבו הירן, בן נבו הירו).

בּוֹהַק, בּוֹחַק m. (b. h.; בחק) *white scurf.* Neg. I, 5. Sifra Thazr., Neg., ch. X.

בּוֹחֲקָא ch. same. Targ. O. Lev. XIII, 38 (ed. Berl. בּוּהֲקָא).

בּוֹחֲקָנִית, בּוֹחֲקָנִי, v. בְּהֶקְ׳.

בַּוְרָא, v. בְּחָוָא.

בּוֹז (b. h., √בז, v. בזז) 1) *to tread upon*, whence *despise.* Aboth IV, 3 אַל תְּהִי בָז despise not &c.—2) *to divide;* v. בְּזַבֵּז.

בּוֹז ch. same; 1) *to plunder, ransack.* Targ. Gen. XXXIV, 27; a. fr.—Esth. R. to I, 10 (play on בּוֹזְתָא ibid.) בּוֹז בֵּירְתֵיהּ plunder his house.—2) *to tread.* Ib. (play on בּוֹז וּבוֹזְבַן (בּגַר) בּוֹגְתָא וְאַבּוֹגְתָא ibid. as if from בּג, cmp. בּוּגַר tread and shatter (v. Targ. Esth. a. l.; cmp. בָּזוֹזָא). [Most of the forms may be derived fr. בזז.]

בּוֹזָאָה m. *the Buzite.* Targ. Job XXXII, 2; 6.

***בּוֹזָנָא** m. (בזז, בוז) *plunderer. Pl.* בּוֹזְנַיָּא. Yalk. Jer. 281 (Lam. R. introd. R. Yits. 1 בָּזוֹזַיָּא).

בּוֹזְתָא (בִּיזְתָא) f. (v. בוז) *contempt, contumely.* Targ. Ps. CXIX, 22.—V. בִּזְיָא II.

בּוֹחַל m. (בחל I) prop. *aversion, sickness*, hence (cmp. בּאשׁ) *a certain stage in the growth of the fig* (intermediate between פּגה and צמל), *when its head becomes white;* trnsf. *the stage of female puberty* intermediate between childhood (ילדות) and full womanhood (בגרות). Nidd. V, 7 the Scholars have introduced figurative terms for the stages of womanhood: paggah, bohal &c.; ב׳ אלו ירמי נעוריה bohal means the days of maidenhood. V. בָּחַל.

בּוּטָא pr. n. m. *Buta*, father of Baba, v. בָּבָא II.

***בּוֹטָט** m. (בָּטַט) *bright spot* (cloud, v. בָּהִיר). Targ. Job XXXVII, 21 (Ms. בּוֹטֵשׁ).

בּוֹטָטָא, בּוֹטָטָא m. (v. preced.), ב׳ דנורא *spark* (blossom of light, cmp. h. נִיצוֹץ).—*Pl.* בּוֹטְטֵי, בּוֹטְטֵי. B. Mets. 85[b] בּוֹטְטֵי דנ׳ מְחִיוֹת וכ׳ . . . : Ms. M. (ed. . . . בּוֹטֵי׳ וּמְחִיָּיה, corr. acc.) two sparks came forth and struck the eyes of &c. Ber. 58[a] מִילְתָא אָמַר ר׳ שֵׁשֶׁת וְנָפְקוּ בְּ׳ דנ׳ וְכִבִּינְהוּ Ar. ed. Koh. (Ms. M. הַב בֵּירֵהּ מִילְתָא וְנָפֵק בּוֹטְרָא לְעֵינֵיהּ דנ׳, omitted in ed., v. Rabb. D. S. a. l. note) R. Sh. spoke a word, and there came forth sparks and blinded him.

בּוּטָּאֵי m. pl. (בטט) *the poor* (*broken ones*). Gitt. 37[a]; v. בּוּלְבּוּטְיָס.

בּוֹטְטָא, v. בּוֹטָטָא.

בּוֹטְטָה, v. בְּטִיטָא.

בִּיטָּרְתָא, בּוּטָּרְתָא f. (בטט; cmp. בּוֹטָטָא) *flower-bud of the caper tree, capers.* Ber. 36[b] וּשְׁקַלְיֵהּ לְנִיצָא דְּפַרְחָא Ar. (ed. לְפַרְחָא דְּבִי׳ וְאִיקְרִים . . . Ms. M. לְנִיצָא . . . וְחַיְיָא בִּי׳ דְּפַרְחָא וְהַוְיָא בִּי׳) the blossom of the caper was cut off, but the bud survived. [Ib. 58[a] בּוּ׳ דנורא Ms. M. read שׁב בּ׳ בּוֹטָטָא, v. בּוֹטָטָא.]—*Pl.* בִּיטָּרָתָא, בּוּטָּרָתָא, Ḥull. 59[a] שׁב בּ׳ וכ׳ seven blossoming capers (Rashi: stones of the caper

fruit). Y. Maasr. IV, end, 51c ב׳ . . . מרימין to remove the buds. [Y. Pes. I, beg. 27a באילין בוטרתא, v. בְּטַרְטָא.]

בּוּטָלָן, בּוּטָלָנָא m. (בטל) 1) *idleness.* Targ. O. Ex. XXI, 18 (being incapacitated).—2) *indemnity for loss of time.* Ib. v. 19. V. בְּטַרְלָא.

בּוּטְמָא m. (בטם, √בט, v. next w.) 1) *terebinth* (*fruit* and *tree*), *pistacia terebinthus* (v. Sm. Ant. s. v. Tereb.). Targ. O. Gen. XXXV, 4; a. e.—*Pl.* (Hebr., fr. בּוּטְמָה) בּוּטְמִין. Y. Kil. I, 27a bot. הלוזין והב׳ וכ׳ nuts and terebinths combined produce pistachio.—Chald. בּוּטְמֵי. R. Hash. 23a אלונים ב׳ ed. (Ar. אלמונים ב׳; Gen. R. s. 15 אֵלוֹנִים בְּלוּטֵי, B. Bath. 80b בּוּטָנֵי, Ms. M. (בוטמי), v. אַלְמוֹן I.—2) *pistachio* (*tree* or *nut*). Shebi. VII, 5 Ar. s. v. אלה (ed. בָּטְנָה); v. next w.—*Pl.* בּוּטְמִין. Targ. O. Gen. XLIII, 11 ed. Berl. (oth. ed. a. Y. בוטנין).

בּוּטְנָא I m. (b. h. בָּטְנָה; בטן, √בט *to be hollow, swell,* v. Ges. H. Dict. s. v. בטן) *pistachio* (*nut* or *tree*). Shebi. VII, 5 Ms. M. a. Y. ed. (Bab. ed. בטנה), v. preced.; Tosef. ib. V, 11 בּוּטְנָה;—*Pl.* בּוּטְנִין, בּוּטְנֵי. Targ. Y. (a. O. some ed.) Gen. XLIII, 11; v. preced. B. Bath. 80b; v. preced.

בּוּטְנָא II m. (בטן) *swollen belly, swelling.* Lev. R. s. 18, end; Num. R. s. 7.

בּוּטְנָה, v. בּוּטְנָא I.

בּוּטָנָה pr. n. *Batanæa,* town and district east of the Jordan, reputed for large commercial fairs (יָרִיד). Y. Ab. Zar. I, 39d; Gen. R. s. 47 בָּטָנָן. Cmp. בָּשָׁן (b. h.) a. בּוּתָנָן.

בוטרגונין Pesik. R. s. 10, read בְּטַרְגּוֹנִין; v. אִסְטְרוֹנְגִּילוֹן.

בּוּטָשָׁא, v. בִּרְשָׁא.

בּוּיָשָׁן, v. בִּירְשָׁן.

בּוּךְ ch. (b. h.; √בו or בה, v. בהח, בחל) *to run to and fro, be agitated.* Part. בָּיֵךְ, f. בָּיְכָא. Gen. R. s. 87, beg. (expl. תומיה וכ׳ Prov. VII, 11) בייכא חיא וטעיא Ar. (ed. שגשיא; Yalk. Prov. 940 בוכה, corr. acc.) she runs about (revelling) &c. Y. Taan. II, 65b (ref. to Mic. VII, 4) (read:) מן גו דא אנן בָּיְכִין ובכון וכ׳ therefore we are now in trouble. And they wept &c. Ruth. R. s. 3 (before I, 18) קל בריחא בייבין (read בייכין) the sound of people running in excitement (on business).

בּוּכָאנָא, v. בּוּכְנָא.

בּוּכְיָא* m. (בוך; v. P. Sm. I 526 sq.) 1) *the weaver's shuttle;* 2) *the spider.* Succ. 52a; Snh. 99b ב׳ חוט של the thread of the shuttle [or spider-web]. [Snh. l. c. כוביא, Mss. vary betw. כוביא a. כוכיא q. v.]—[3] *coal-pan,* v. בּוּכְיָא.]—Cmp. בִּירַי.

בּוּכְיָאר m. (v. preced.; ר formative, cmp. חליטר) *the weaver's clue.* Sabb. 96b ed. a. Ar. (Ms. M. בוב׳, Ms. Oxf. בּוּכְיָאר, Ar. Var. בּוּכְיָאן).

בוכלין, Y. Shek. VII, beg. 50c, v. בּוּכְלָרִיס.

בּוּכְנָא, בּוּכָאנָא m. (Syr. בוקלא; בכן, בקל √בך, בק *to split;* cmp. Ges. H. Dict. s. v. בכא) 1) *a club, a stripped smooth pole, bar.* Erub. 102a ב׳ קאמרת (Ar. ed. Koh. בכנא) you speak of a club (with a handle used as a door-bar).—*Pl.* בּוּכָאנֵי. B. Kam. 93b it says (in the Mish.), 'If one robbed pieces of wood and made utensils out of them' ב׳ דהדירנו וכ׳ Ar. (ed. ב׳ with one ב, Ms. H. בבריכאני) it means that he made them into clubs, that is 'he polished them'.—2) esp. *a club* (with handles) *used as a pestle* for crushing olives &c. Sabb. 77b (playful etymology) בוכנא בוֹא ואכנה (Ar. ed. Koh. בוכאנא) it is called *bukhana,* 'come and I shall strike'. Y. Bets. I, 60c bot. ובוכנה דו כתת ברית and concerning a club, for he pounds with it; Y. Sabb. XVII, 16b top במכונה (read בבוכנה). Nidd. 36b I am ב׳ דפרזלא וכ׳ an iron pestle which breaks the copper mortar. Bets. 14a בו׳ (Ar. ed. Koh. בכ׳).—Trnsf. *the rib resting in the pelvis, hip-joint.* Hull. 52a, v. אֲסִירָא.

בּוּכְנָה f. h. (preced.) *the peduncle* (or *upper stem*) deeply seated in the Ethrog (like the rib in the pelvis). Succ. 35b בּוּכְנָתוֹ, expl. פִּרְטָם.

בּוּכְרָא I m. (בכר) 1)=h. בְּכוֹר, *first-born.* Targ. Ex. XII, 29; a. fr.—Hull. 44b; a. fr.—B. Bath. 126b ב׳ סכלא (h. בכור שוטה) foolish (wild) first-born, i. e. a first-born by his mother but not by his father (having no privileges).—*Pl.* בּוּכְרַיָּא, בּוּכְרִין. Targ. Ps. CXXXV, 8; a. e.—Fem. בּוּכְרְתָא. Ber. 6a ב׳ בת ב׳ a first-born cat whose mother is a first-born.—[2)=h. בִּכּוּרָה. *Pl.* בּוּכְרֵי *first fruits.* Targ. Y. I Deut. XXXIII, 14. (Targ. Y. II בַּכְרָא).]

בּוּכְרָא II f. (v. preced.) *the first,* i. e. *lowest layer* in the clay dam; v. אַרְכְּבָתָא. B. Mets. 103b.

בּוּכַרְיָא*, בּוּכַרִיד (בַּכַרְיָא Ar.) (m. pl.?) f. (baccar, baccaris; βάκχαρις=ἄσαρον; v. Sm. Ant. s. v. Asaron, Löw Pfl. p. 370) *baccar,* an aromatic plant supposed to be *hazelwort* or *spike-nard.* Shebi. VII, 2 (Ms. M. כובריא). Tosef. Kil. III, 12 בורכיד ed. Zuck. (oth. ed. ברכווד, ברכוויד).

בּוֹל I *to mix,* v. בִּיל. [Y. Snh. X, 27d ב׳ קום read כּוֹל.]

בּוֹל II (v. preced. a. בָּלַל) 1) *something kneaded together, a handful, ball, lump.* Sabb. 67b; 128b ב׳ של מלח a lump of salt. B. Mets. 90a ב׳ מאותו המין a handful (fodder) of the same species; v. infra.—*Pl.* בּוֹלוֹת, בּוֹלִים, בּוֹלִין *clods,* v. next w.—Gen. R. s. 13 ב׳ ב׳ של אדמה clods of moist ground. Num. R. s. 2 sand is thrown into the fire ומוציאו בולים and he brings it out as lumps (of glass); v. בּוּלָס.—2) *fodder.* Lev. R. s. 22 (expl. בול חרים Job XL, 20); Tanḥ. Pinḥ. 12.

בּוֹל III (prob. fr. נבל) *Bul,* the biblical name for the eighth month (Marḥeshvan); v. מַרְחֶשְׁוָן. R. Hash. I, 56d bot. (etym. of בול) שהעלה נובלת וכ׳ the leaves decay and the ground is cloddy; v. preced.—Tanḥ. Noaḥ 11, the month is named *bul,* ירח שבוללין לבחמות וכ׳ the

month when cattle is given mixed fodder from what is in the house; Pesik. R. s. 7.

בּוּלָאוֹת, v. בּוּלִי.

בּוּלְבּוּטַס, בּוּלְבּוּטִיס m. (corrupt. of βουλευτής) *senator*. Y. Taan. IV, 69ª ארכינטס וב׳ (corr. acc.) archont or senator; v. בּוּלָבְטַס.—*Pl.* בּוּלְבּוּטֵי. Gitt. 36ᵇ sq. (explain. פרוסבול) פרוס בולי ובוטי (prob. a Babyl. corruption of πρὸς βουλῇ βουλευτῶν) before the council of senators. Ib. 37ª (as if two words) בולי ובו׳ וכ׳ bulé are the rich, bute (as if fr. בטט, play on עבט) the poor (broken ones).

בּוּלְבּוֹס m. (βολβός, bulbus) in gen. *bulbous root*, esp. *bulbus*, a delicious kind of *onion*, or *musk-hyacinth*. —*Pl.* בּוּלְבָּסִין (בולפ׳). Y. Dem. II, 22ᶜ bot. (ed. בולכסין, corr. acc.). Ukts. III, 2 בולבסין Var. in Ar. s. v. בלפסין (ed. בלוסין, כלוסין; Maim: ענב אלדיב=*Solanum nigrum*, v. Löw Pfl. p. 296 a. 393). [Gen. R. s. 41 בולבוס some ed., read: בולמוס.]

בּוּלְוִוטַס, בּוּלְבָּטַס, corr. **בּוּלְיוֹטִיס** (incorr. טוס . . .) m. (βουλευτής, v. בולבוטס) *senator, councilman*. Gen. R. s. 76 this one is rich נעבדינה בל׳ (Yalk. Dan. 1064 בולטוס, corr. acc.) let us make him a senator (to ruin him, v. ארכונטוס). Koh. R. beg. בלויוטוס (corr. acc.); Cant. R. beg. בולויוטוס.—Sifré Deut. 309 בליוסטוס, בלאויוסטוס; Yalk. ib. 942 בליוסטוס, corr. acc.—*Pl.* בּוּלְוִוטִין, בּוּלָבָטֵי, טַיָּרָא . . ., טַיָּרֵיה . . . Y. Hag. II, 77ᵈ bot. Lam. R. to II, 2. Ibid. לאריבדא (לע׳) בולויוטין, read לאריעבדא בולויוטיס; v. אַרְכוֹנְטוֹס. Y. Peah I, 16ª בולווטיה דציפורין the council of Sepphoris. Lev. R. s. 11 אלו הבוליוטוס (read טין....). Y. Sabb. XII, 13ᶜ bot.; Y. Hor. III, end, 48ᶜ בולווטריא family heads entitled to seats in the Bulé of Sepphoris.

בּוּלְבָּסִין, v. בּוּלְבּוֹס.

בּוּלְדָּאר, בּוּלְדָּר, v. בַּלְדָּר.

בּוּלְוִוטַס, v. בּוּלְבָּטַס.

בּוּלּוֹס, v. בּוּלָּס.

בּוּלְטִיתָא f. (בלט, v. בלל; P. Sm. 533) *crumbling, corrosion, being worm-eaten*. Targ. Job XLI, 19 קרסא ב׳ (read דב׳) worm-eaten wood. Targ. Prov. XXV, 20; XII, 4 Ms. (ed. מַלְטִיתָא, Pesh. בל׳).

***בּוּלִי** I pr. n. pl. *Buli* (prob. the assembly building of the Senate in Sepphoris, cmp. בּוּלָבְטַס end). Y. Shek. VII, 50ᶜ bot. (Bab. ed. כולי, oth. כולית, קולירא, ed. Just. ב׳; v. Rabb. D. S. a. l. p. 62, note 30); Y. Taan. I, 64ª bot. כנישתא דב׳ assembly (or synagogue) of B.—Y. Ab. Zar. III, 43ᵇ bot. צלמא דב׳ (ed. Krot. דכ׳) a statue (idol) in front of the Bulé(?).

בּוּלִי II f. (βουλή) *council, assembly*, esp. *senate, city council*. Y. Peah I, 15ᶜ top בפני כל ב׳ שלו in the presence of the whole council over which he presided; Y. Kidd. I, 61ᵇ top. Ib. פטר ב׳, v. פַּטְרוֹבּוּלוֹס. Y. Yoma I, 39ª top אם הזכירוך לב׳ וכ׳ if they have mentioned (nominated) thee for the *bulé*, let the Jordan be thy neighbor, i. e. hide thyself in the bushes near the Jordan. Ib. להפטר מב׳ to be exempt from serving in the *bulé;* Y. Snh. VIII, 26ᵇ top. Gen. R. s. 6 ב׳ ודימוס senate and people (senatus populusque). Ex. R. s. 15 וכן דימוס וכן כולם (read בולי) and so did the people and so the senate. Gitt. 37ª, v. בּוּלְבּוֹטַס.—*Pl.* בּוּלְיוֹת, בּוּלָאוֹת. Y. Ned. III, 38ª top; Y. Shebu. III, 34ᵈ bot. כ״ד ב׳ twenty four city councils, i. e. cities or districts having their own councilmen; [Tanḥ. Vayikra 7; Matt. 1 ב׳ אלפים עיירות]; Pesik. R. s. 22 אלות (read בולאות). Gitt. 37ª.

בּוּלְיוֹטִיס, בּוּלְיוֹטוֹס, v. בּוּלְבָּטִיס.

בּוּלִיטִין, v. בּוּרְגָּנִין.

בּוּלִיס, בּוּלִים, v. בּוּלָּס.

בּוּלְמוֹס m. (βούλιμος, bulimus) *ravenous hunger, bulimy*, esp. *faintness from fasting*. Yoma VIII, 6 (83ª). Koh. R. to VII, 11 (some ed. incorr. ות . . .); a. fr.—Trnsf. ב׳ של עריות *morbid carnal appetite, sexual passion*. Gen. R. s. 51; s. 41; a. e.

בּוּלָס (בּוֹלוֹס) m. (בלס; cmp. ὅλος, ὅελος) *a shapeless mass, a glass-ball*. Num. R. s. 2 ומוציאו בולים (v. בּוּל II, some ed. בוליס). Y. Ber. I, 2ᵈ top נוסך כלים (corr. acc.); Gen. R. s. 12 מוצק כלים (read: נוסך ב׳, v. Ar.) casts a lense; v. אֲנַנְקֵי.—Pesik. Par. p. 39ᵇ גלויים לכם צפים כהדרן ב׳; Pesik. R. s. 14; Yalk. Num. 759 כהדרן perspicuous (clear) as crystal; cmp. Num. R. s. 19 כהדרן סמרא a. Mat. Keh. a. l.

בּוּלָּא ch. same, esp. *glass-lump*, unshaped and prepared for casting into vessels. Sabb. 154ᵇ בבוסא Ar. (ed. בבולסא, read as Rashi a. Ms. בבולסא, v. Rabb. D. S. a. l. note 1) what is meant here are glass lumps (which may be broken without loss).—*Pl.* בּוּלְסַיָּא, בּוּלְסִין *crystals* or *glass vessels*. Y. Kidd. I, 60ᶜ top אילין ב׳ those glass vessels (what is the law concerning their division among heirs)? Ib. בולסירין סגין . . . . חכים (corr. acc.) thou art known to have plenty of glass vessels.

בּוּלְסִיף, v. בּוּרְסִיק.

בּוּלְפְּסִין, Tosef. Kil. III, 12, v. בּוּלְבּוֹס.

בּוּלְקָס, Y. Taan. II, 66ª, v. בַּלְקָרִס.

בּוּלְרָא m. (follis, follera; v. next w. a. Sm. Ant. s. v. Senatus) *follera*, name of a Roman land-tax, adopted by the Persians. B. Kam. 113ᵇ בב׳ וכרגא וכ׳ Ar. (ed. דברלא כבולארא, Ms. M. וכ׳ ארנונא וכ׳ בב׳, read אריא וכרגא, Ms. R. בכלודא וארנונא ואכרגא, corr. acc.) with reference to follera, annona and charga of the ensuing year.

בּוּלְרִין m. (φολλερόν, S.) *obol*, a small coin. Cant. R. to I, 1 if one drops סלע או ב׳ (Ar. ed. Koh. בלורין, ed. כילרין) a Sela or (even) a folleron. V. פּוֹלָר.

בּוֹלְרִין Gen. R. s. 8, v. בְּלוֹרִין.

בּוּלְשַׁפְטִי, v. בַּלְשַׁפְט.

בּוֹלֶשֶׁת, v. בַּלָּשׁ.

בון I pr. n. m. *Bun*, abbrev. of אַבון; name of several Amoraim. Y. Shek. IV, end, 48c אבון ור׳ ב׳ ר׳. Y. Ber. III, 6c בין some ed. (corr. acc.); a. fr.—Y. R. Hash. I, 56c top, a. fr. R. B. bar Ḥiya.—Y. Ter. VIII, 45c, a. fr. R. B. bar Kahana; v. Fr. M'bo p. 67b sq.

בון II *to understand*, v. בִּין.

בוּנָא* pl. בוּנֵי *a handful*, v. פּוּנָא.—Sabb. 67a ב׳ כמוניא, v. also בִּירְנָתָא I.

בוּנָה pr. n. m. *Bunah*, abbr. of אַבּוּנָה. Y. Gitt. II, 44b ב׳ בר שילא (ed. Krot. בינה שילוח, v. marginal note a. l.).

בוּנִי or **בוּנַי** pr. n. m. *Buni* or *Bunai;* 1) name of one of the alleged disciples of Jesus of Nazareth. Snh. 43a Ms. M. a. ed. Ven. (omitted in later ed., v. Graetz Gesch. d. Jud. III (2d ed.) p. 243; Rœsch Jesusmythen p. 99).—2) name of a pious and liberal man, otherwise named Nakdimon. Taan. 20a.

בוּנְיָא* *Bunia*, a bird. Ḥull. 62b ed. (Ar. כַּנְיָא).

בוּס, v. בָּסַס.

בוּסְיָא, v. בַּסְיָא.

בּוֹסֶם m. (b. h. בֹּשֶׂם; בסם) *flavor, perfume, spices.* Snh. 108a מקום חב׳ (Var. מבושם) place for spices, opp. מקום חטטפת.—[Tosef. Kidd. II, 4 נעשה בוסם, ed. Zuck., read בַּסָּם.]

בּוֹסֶם, בּוּסְמָא, בּוֹשֶׂם, בֻּסְמָא, בּוּסְמָא, בֻּשְׂ׳, בּוּשְׂמָא ch. same. Targ. Ex. XXX, 25; a. fr.—*Pl.* בּוּסְמִין, בּוּסְמָיָא, בּוּשְׂ׳, בֻּסְ׳, בֻּשְׂ׳. Ib. 27; 34; a. fr.

בּוֹסְמָן m. (preced.) *aromatic fluid* for sprinkling.—*Pl.* בּוֹסְמָנִין, constr. בּוֹסְמָנֵי. Num. R. s. 13 ב׳ ג״ע (some ed. בר׳) the aromas of paradise (carried by winds).

בּוֹסְמָנָא ch. same. *Pl.* בּוֹסְמָנִן. Targ. II, Esth. I, 2. V. בּוֹסְמָנְיָא.

בֻּסְ׳, בּוּסְמָנוּ f. (preced.) *art of making perfumes*, Targ. O. Ex. XXX, 25; a. e.

בּוּשְׂ׳, בּוֹסְמָנִין, בּוּסְמַנְיָא m. pl. (preced. ws.) *aromas, ointments* &c. Targ. I Kings X, 10. Targ. Ruth. III, 3; a. e.

בּוֹסֶר m. (b. h. בֹּסֶר, בֶּסֶר; בסר II) *half-ripe fruit*, esp. *grapes.* Shebi IV, 8 הב׳ משהביא וכ׳ the *boser* from the time it contains liquid. Gitt. III, 8 (31a) בשעת כניסת המים בב׳ when the liquid is beginning to gather in the *boser;* (oth. opin. when it can be put in water for making vinegar; v. Rashi a. l.). Pes. 53a הוא ב׳ וכ׳ boser indicates the same stage of ripening as gerua, v. גָּרַע Hif. Y. Maasr. I, 49a top; Succ. 36a אתרוג הב׳ a half-ripe Ethrog. Y. B. Kam. VI, 5b bot.; a. fr.

בּוּסְרָא ch. same. Targ. Ps. LVIII, 10 (h. text חַי); a. e.

בּוּסְרָן m. (בסר I) *contempt;* v. בַּסְרְנוּתָא. Targ. Ezek. VII, 19.

בּוּסְתָּנָא m. (Pers. bûstân) *garden, orchard.* Sabb. 30b. Erub. 25b.—*Pl.* בּוּסְתָּנֵי. B. Bath. 61b.—Targ. II Esth. III, 8 בּוּסְתְּנָנָא our *orchards* (collect.).

בּוּסְתְּקָא, v. בִּסְתְּקָא.

בָּעֵי, בּוּעַ (√בע, cmp. נבע, בץ, בט) *to swell, burst forth*, whence (of sound) *to shout, rejoice.* Targ. Is. XIV, 7 (h. text פצח). Ib. LXV, 19; a. fr.—Part. f. בָּרְעָא. Ib. 18 (Var. בִּרְעָא).

בּוּעָא f. (v. preced.) *swelling, abscess*, mostly applied to *tubercles* of the lungs. *Pl.* בּוּעֵי Ḥull. 46b sq.; a. fr. V. בּוּעֲתָא I.

בּוּעְדָא, v. next w.

בּוֹעֲרָא* m. (בער) *torch, fire-signal.* Targ. Is. XXX, 17 (Var. בּוּעְדָא, v. also בּוּעֲתָא III). Targ. Job XII, 5 (Var. בְּעוֹר׳). V. בָּעוֹר.

בּוּעֲתָא* I, (**בּוּתָא**) f. (v. בּוּעְצָא) *abscess.* Snh. 84b למיפתח בוע׳ Ar. (Var. Ar. בותא, ed. כוותא) to cut open an abscess. [Targ. Prov. XXIII, 29 (Var. פּוּדְעָתָא).—*Pl.* בּוּעֲתָתָא. Ib. XX, 30 (Var. פּוּדְעָתָא).]

בּוּעֲתָא II f. (בוע) *bursting forth, rejoicing.* Targ. Job XX, 5. Targ. Ps. XLIII, 4 בָּעוּתִי (prob. בּוּעְ׳).

בּוּעֲתָא* III f. (בוע) *alarm-post, signal-pole.* Targ. Is. XXX, 17 Ar. ed. pr. (h. תֹּרֶן, taken fr. רנן; oth. ed. Ar. בועדא, Targ. ed. בּוֹעֲרָא q. v.).

בּוּץ I (cmp. בּוּעַ) *to swell, bubble, burst forth, shine.* Pilp. בִּצְבֵּץ.

בּוּץ II m. (b. h.; v. preced.) *linen, byssus.* Yoma VII, 1 (68b sq.), v. בַּד IV; a. e.

בּוּצָא, בּוּץ ch. 1) same. Targ. Esth. VIII, 15. Targ. Gen. XLI, 42; a. e.—*Pl.* בּוּצִין. Targ. Job XVIII, 13 Ms. Var. (ed. בּוּצְנִין) *linen garments* (h. text בַּדִּי).—2) (v. בּוּצִין) *wick.* Targ. Is. XLII, 3; XLIII, 17 (Var. בּוּצִין; h. text פשתה).—3) *swamp*, v. בִּצָּא.

בּוּצְיָא, Tosef. Sabb. VII (VIII), 1 a word in a charm formula; v. יִמְמְיָא.

בּוּצִיאֲתָא, v. בִּיצִיאֲתָא.

בּוּצִין, בּוּצְנָא, בּוּצִן (**בּוֹצֵץ**) m. (fr. בוץ to shine; orig. a plur. of בּוּצָא) 1) *wicks;* v. בּוּצָא.—In gen. *candle, lamp, light.* Targ. I Sam. III, 3; a. e.—Cant. R. to III, 4 (expl. Is. XXI, 5) אקימת מנרתא אדליקת ב׳ thou hast put up the lamp, lighted the wicks. Sabb. 30a לכבות ב׳ דנורא to put out a lamp (Ms. M. omits דנורא).—Snh. 14a ב׳ דנהורא bright light (wise man). Gen. R. s. 85 (play on שוּץ, Gen. XXXVIII, 2, v. שָׁעָה) ב׳ דאתרא the light of the town (leader); a. fr.—*Pl.* בּוּצִינַיָּא. Targ. Ex. XXX, 7 sq.; a. e.—2) (in Bab. dialect; cmp. בטי) *a young pumpkin*, contrad. to קרא the full-grown one. Ber. 48a (prov.) ב׳ ב׳ מקרנדה Ar. a. Rashi (ed. מקטפירה; Ms. M. מקרטפירה ידע), v. Rabb. D. S. a. l. note) the young pumpkin is known

βυκάνη) *bucinæ*, horns used in the Roman camps to proclaim the watches of the day and the night. Cant. R. to I, 12 he appointed over them (read:) קלאנין בב׳ ושופר (v. Yalk. Cant. 983) criers with bucinæ and Shofar. Lev. R. s. 29; Pesik. Baḥod. p. 152ᵃ; Yalk. Lev. 645; Num. 782; Ps. 840 (corr. acc.). [Midr. Till. to Ps. LXXXI, 4 ספק ידים, read קרנות ב׳ וסלפינגין.]

בוקלסא, בוקלסה, v. בַּקְלָסָא.

בוֹקֵר, v. בֹּקֵר.

בוּקְתָא, v. בְּקָתָא end.

בּוֹר I (√ בהה, v. בהה) *to be empty, waste, uncultivated.* Y. Dem. VI, 25ᵇ top שלא תָּבוֹר א״י in order that Palestine should not lie waste. Ib. יובירו ואל וכ׳; (read as) Y. Ab. Zar. I, end, 40ᵇ יָבוּרוּ let them rather lie waste than rent them to a gentile.—Part. בָּר, בָּרָה a. בּוֹרָה. B. Mets. 101ᵃ שתהא ברה בידו in order that the field may rather lie waste in his own possession; cmp. Y. l. c. [Rashi fr. ברר to be *clear and firm* in his possession, by buying it back from the gentile. R. Ḥan., in Tosaf. a. l., בּוֹרָה, *lying* waste in the gentile's possession; v. Rabb. D. S. a. l. note 90.] B. Bath. 168ᵃ בבורה [דאפי׳] לא צריכא (v. Rabb. D. S. a. l. note) it means to say that even in the case of an unbroken field being rented, the tenant has to pay the scribe's fees; Rashi: even if the field will have to lie fallow for some time to come yet. [Cmp. part. fem. חוֹלָה fr. חול.]

Hif. הוֹבִיר a. יִבֵּר, or אִבֵּר) *to let lie waste; to neglect.* Arakh. IX, 1 (29ᵇ) חֲבִירָה (חו׳) if he let it untilled. Ex. R. s. 27, end הוֹבִירָה. B. Mets. IX, 3 חו׳ (Y. ed. הב׳). Gen. R. s. 82 מֵבִירָן (מוֹבִירָן; Koh. R. to IV, 6 מְבַיְּרָן Pi.).

Pi. בִּיֵּר 1) same. Koh. R. l. c., v. supra. Ex. R. s. 32 (play on שית in אשיתך Jer. III, 19) בִּיַּרְתֶּם עצמיכם ye neglected yourselves (mentally).—*2) (denom. of בּוֹר II or בִּירָה) *to prepare a pitfall, to entrap.* Lev. R. s. 19; v. בִּירָנִית 2).

בִּיר, בּוֹר, ch. as preced. Kal. Targ. O. Gen. XLVII, 19. —Part. בָּיְרִי. Taan. 6ᵇ לא בָּיְרֵי וכ׳ the halls (academies) are not empty (oth. expl.: the gardens do not lie waste). Lev. R. s. 1, beg. he sees חקליה בָּיְרָה וכ׳ (Var. ביורא) his field waste (in the Sabbath year) &c.

Af. אוֹבִיר as preced. Hif.—B. Mets. IX, 3; Ib. 104ᵇ אי מוֹבְרְנָא לה if I should let it lie waste.

**Ithpe.* אִתְבָּר *to become empty (stupid).* Targ. Jer. X, 14 (h. text נבער).

בּוֹר II m. ch. (cmp. בּוֹר I) 1) *something waste, wild-growing*, whence *weed, brier.* Targ. Is. VII, 23; a. e. (always with חוֹבַאי q. v.; h. text שמיר ושית).—2) (adj.) *coarse, indigestible. Pl.* בּוּרִין. Koh. R. to I, 18 the one ate מלין ב׳ coarse food.

בּוֹר *to choose,* v. בָּרַר.

בּוֹר I m. (v. בּוּר I) *uncultivated, an uncultured person, mannerless, ruffian.* Aboth. II, 5; a. fr.—Mikv. IX, 6 של בור, v. בַּנָּאִים.—*Pl.* בּוֹרִים. Num. R. s. 3, beg.

by its shaft [by what oozes out of it, מקיטפירה], i. e. the future scholar is recognized by his utterings in childhood. Succ. 56ᵇ a young pumpkin (now) is better than a large one (later); (differ. in Tosaf. a. l.); a. e.—*Pl.* בּוֹצִינְיָא, בּוֹצִינֵי. Targ. O. Num. XI, 5.—Ned. 66ᵇ (a misunderstanding of בוצינו betw. a Babylonian husband and a Palestinean wife). Yoma 78ᵃ מצטנן בב׳ Ms. M. (ed. בירנוקא) cooled his hands with young pumpkins.—Meg. 12ᵃ sq. (prov.) אירחו בקרי וכ׳ (Var. בי וכו׳; Sot. 10ᵃ בי קארי וכ׳) the husband between the old pumpkins, his wife between the young ones, i. e. a faithless husband makes a faithless wife.—*3) (from its shape) ב׳ דרידוריא *the pivot* (Rashi); *the hole* (socket) in the lower millstone (Ar.). Pes. 94ᵇ (Var. סדנא).

בּוֹצִירָא, בּוּצִית, v. בִּיצִּי.

בּוֹצָא, בֹּצָלָא m. ch. (h. בָּצָל, v. בְּצַל) *onion.*—*Pl.* בּוֹצָלֵי, בּוֹצְלָיָא, בָּצָ׳. Targ. Num. XI, 5.—Kidd. 62ᵃ; a. e.—Y. Shebi. II, 34ᵃ bot. ב׳ כופריא וכ׳ country onions which mature no seeds; Gen. R. s. 82, v. בָּצַל. *Ib. s. 95, end וקלף ב׳ peel the onions (i. e. take all we have); [the passage seems to be corrupt; the explanation beginning with פי׳ is a glossator's note].—Kidd. 62ᵇ; v. next w.

בּוֹצָלָא m. (v. preced.) *onion-like plants, leeks.* Kidd. 62ᵇ; v. אַגַּם II.

בּוֹצָנָא m. *linen garment;* pl. בּוֹצְנִין, v. בּוּצָא.

בּוֹצְצִיא, v. רִמְמִיא.

בּוֹצְרָאָה, v. next ws.

בּוֹצְרָה pr. n. pl. (b. h. בָּצְרָה, v. בצר) *Bozrah* (Fortress), an Idumean town, the home of several scholars. Y. Naz. VII, 56ᵃ bot.—Denomin.

בּוֹצְרָאָה, בּוֹצְרִית, בּוֹצְרִיָּה m. *of Bozrah.* Y. Ned. VI, beg. 39ᶜ. Cant. R. to VII, 1. Lam. R. to IV, 20 בָּצְרָאָה.—Fem. h. בּוֹצְרִית. Y. Bicc. III, beg. 65ᶜ a Bozrah fig.

בּוֹצְרָתָא, v. בַּצּוֹרְתָא.

בּוּקָא m. (cmp. אָבִיק, b. h. בַּקְבּוּק for which LXX, βύκος, βίκος; cmp. בוצא, בוצין) 1) *an earthen vessel, pitcher.*—*Pl.* בּוּקֵי. Ab. Zar. 37ᵇ, a. e. לא תתלו ברה ב׳ וכ׳ hang not empty pitchers on R. N., i. e. do not pronounce him the author of such an absurdity; a. fr.—2) (fr. its shape) *hind leg, thigh.* Ḥull. 42ᵇ; 54ᵃᵇ; v. אַטְמָא. [Ar. s. v. פטם quotes בוכנא.]

בֵּית ב׳ בּוּקָא pr. n. pl. *Beth Bukya.* Yeb. 84ᵃ.

בּוּקְיוֹן m. (βουκκίων, bucco; v. Sachs Beitr. II, 121; Sm. Ant. s. v. Atellanæ Fabulæ) *bucco,* the clown in the Atellanæ Fabulæ of the Romans. Ab. Zar. 18ᵇ; Tosef. ib. II, 6 ב׳ ומוקיון; Y. ib. I, 40ᵃ מוקיון מופיון (corr. acc.) Bucco and Macchus.

בּוּקִינוֹס, corr. **בּוּקִינוֹת** (or **בּוּקִינָס**) f. pl. (bucina,

בּוֹר II m. (rarely fem.) (b. h.; v. בּוּר I a. בְּאֵר) 1) *pit, cistern,* often=בְּאֵר. Erub. II, 4 contrad. to בָּאֵר, v. ib. 18[a] ב׳ מכונסין . . . באר מים חיים.—B. Bath. 64[a] ב׳ בחפירה *bor* means a pit or well gained by mere digging (without masonry), v. הוּת. B. Kam. V, 5 (50[b]), a. fr. ב׳ שיח ומערה a narrow pit (about ten hand-breadths deep), a lengthy ditch, and a spacious cavity. Y. Sot. II, 18[a], v. בְּאֵר. B. Kam. 6[a] ב׳ תוכיח the word *bor* proves. Taan. 8[a], v. חוּלְדָּה.—Trnsf. *obstacle, danger* (v. Ex. XXI, 33 sq.). B. Kam. 6[a] ב׳ המתגלגל a moving danger (e. g. a rolling stone).—ב׳ וסירה, v. סִירָה.—ב׳ הגדול the Large Well, ב׳ הגולה the Pilgrims' Well, names of cisterns in the Temple premises. Erub. X, 14; Midd. V, 4.—ב׳ ספינה אלכסנדריית *the tank* of sweet water in Alexandrian merchantmen. Ohol. VIII, 1; Sabb. 35[a]; a. e.—[Ib. 77[b] ב׳ זינקא, v. בּוּרְזִינְקָא.]—2) *a receptacle for oil* or *wine in the press.* Maasr. IV, 1 כב׳ קטן like an oil tank on a small scale. Ab. Zar. IV, 8 עד שירד לב׳ until the wine comes into the tank.—*Pl.* בּוֹרוֹת. B. Bath. 17[b]; a. fr.—Erub. 104[b] ב׳ חקרות, v. חָקַר.—[Y. Snh. I, 19[a] bot. אני ובוראך=ובורך I and thy Creator.]

בּוֹרֵא m. (b. h. בּוֹרֵא; ברא) *Creator.* Ab. IV, 22; a. fr. Y. Snh. I, 19[a] bot., v. preced.

בּוּרָא I m. ch.=h. בּוֹר I. Targ. Prov. XII, 1; XXX, 2 (h. text בַּעַר).—*Pl.* [בּוּרֵי. Ib. XXII, 3 Ms. a. ed. Ven. prob. a gloss for ושברי.] בּוּרְיָא. Lev. R. s. 18, beg. (opp. חבריא).

בּוּרָא II m. (doubtful) 1) *little cavity, hole.* Sabb. 103[a] לב׳ דקרא Ar. (ed. Koh. לבֵירָא, ed. בִּירְזָא q. v.).—2) *female's pudenda.* Ib. 140[b] Rashi, Var. (prob. cler. error; ed. כורא), v. בְּזָרָא.

בורבלין, v. כּוֹרַבְלִין.

בּוּרְגָּס (בּוּרְגָּן) בּוּרְגִּין m. (πυργίον, πύργος burgus) *little turret, isolated place of residence,* often used as a *station* for travellers (*castellum;* v. Sm. Ant. s. v. Mansio). Lev. R. s. 7 חגיע לב׳ וכ׳ he arrived at the first station &c.; Pesik. Eth. Korb. p. 61[a] Ar. (ed. בורגנין, Yalk. Lev. 479, end כור דגן, corr. acc.). Midr. Till. to Ps. X, 1.—*Pl.* בּוּרְגָּנִים, בּוּרְגָּנִין. Y. Meg. IV, 75[c] bot. הדר בב׳ he who takes lodging in &c. (contrad. to פונדקי).—Y. Erub. V, 22[b] bot. ע״י מערות וב׳ on account of a connected Sabbath line by means of underground walks and of turrets; (Tosef. ib. VI (V), 8 מגדלות). Erub. 21[a] אין ב׳ בבבל the law as to stations in the neighborhood of towns eventually counted as outskirts for measuring Sabbath limits, cannot be applied to Babylon &c. Ib. 55[b] וחב׳ שבתוכן Ms. M. (ed. שבחוכה) and the station houses in the fields (containing provision and lodging rooms). Maasr. III, 7, v. אַלְקָטִית. Mekh. Yith. Baḥod. 1 הרי .... את הבורְגָסִין ואת הבורגמין וכ׳ (read ואת הבורְגִינִין) ye are now forced to keep in repair the large and small stations for those going to the royal vineyards (prob. to be read כרכים fortresses).—Lev. R. s. 37; Erub. 64[b]; Y. Ab. Zar. I, 40[a] bot. (בורנין, corr. acc.); Tosef. Pes. I (II), 27 מעידרות (הללו) של ב׳ אני I am one of those station guards. Lam. R. to I, 4 it does not read (the roads are in mourning) מבלי ב׳ מבלי בולויטין (Ar. בלויטין, read בְּפִלְסְטִין) because they are not guarded with turrets and catapults. [Midr. Till. l. c. חבורגן, v. בּוּרְגָּנִי.]

בורגמין, v. preced.

בּוּרְגָּן, v. בּוּרְגִּין a. next art.

בּוּרְגָּנָה, v. next w.

בּוּרְגָּנִי m. (denom. of בורגין) *keeper* or *resident of a station house.* Midr. Till. to Ps. X, 1 when it grew dark, בא לו הבורגן (read נ׳ . . . .) the *burgani* came to him. Ib. חזר .... אצל חב׳ he turned back and came to the *burgani.* Y. Ab. Zar. IV, 43[d] אתא גבירה בורגנה ed. Krot. (oth. ed. בורגנרה, read בורגני or בורגרי) a station guardsman (burgarius) came to him.

בורגנרה, v. preced.

בּוּרְגָּר m. (burgarius) *castle-guard, station soldier.* Gen. R. s. 36; v. next w.—V. preced.

בּוּרְגָּרוּת f. (denom. of preced.) *station.* Gen. R. s. 36 Noah is called 'a man of the ground' (Gen. IX, 20) בורגר לשם ב׳ as the burgarius is called by the name of the castle; (Yalk. Gen. 61 בורגרחיה, Ar. חה .... his station).

בִּרְקָתָא, בּוּרְגָּתָא pr. n. pl. *Burgatha, Barkatha,* a Galilean place north of Samaria; v. Neub. Géogr. p. 173. Y. Ab. Zar. V, 44[d]; Bab. ib. 31[a] ברק׳.

***בּוּרְדִּיקָא** m. (Parthicus, Πάρθικος) *scarlet-colored* (sub. pellis, δέρμα) *leather, scarlet-dyed dress.* Y. Keth. XII, 35[a] top אלבישוני ב׳ וכ׳ dress me in scarlet (which is) neither white nor dark; Y. Kil. IX, 32[b] top ביריריקא; Gen. R. s. 96 צבועים דבריקא; ib. s. 100 מאנין דבריקה. Yalk. Job 924 בורקיא (for which Sabb. 114[a] בגדי האולרין). Cmp. אוֹלָרִין a. תִּימוּצָתָא.

בורדיקאי, בורדיקי Pes. 40[b], v. אַכְּוִנְגַּר.

בּוּרְדִּילָא, בִּרְדִּילָא m. (a corrupt. of flagellum, cmp. פַּרְגַּל; late Lat. burdillus; cmp. late Greek βουρδουλίζειν, Sachs Beitr. II, 88 note) *club, whip.*—*Pl.* בּוּרְדְּלִין *blows, lashes.* Pesik. B'shall. p. 81[b]; Yalk. Ex. 225 בורלודין (corr. acc.; Mekh. B'shall. 1 מכות).—בִּרְדִּילָא. Num. R. s. 13 חמית שוטיא וב׳ she beheld the rods and whips.

***בּוּרְדָּם** m. (comp. of בּוֹר a. דָּם) [*well of blood,*] *dysentery, bloody flux.* Ned. 41[b] ב׳ אין מבקרין ואין מזכירין שמו (Ar. אותו .... ברדס) we must not visit (one afflicted with) *burdam,* nor mention its (real) name. [Rashi quotes a vers. בורדס.]

בורדס, v. preced.

בּוּרְדָּסִין, v. בִּרְדָּסִין.

בורדקאי Pes. 40[b], v. אַכְּוִנְגַּר.

בּוֹרָה f. *fallow ground*, v. בּוּר I.

בּוֹרוּת f. (בּוּר I) *emptiness, senselessness.*—דברי ב׳ unmeaning things, nonsense. Nidd. 69^{b}; 70^{b}.

בּוּרְזִינְקָא m. (a comp. of בור a. זנקא, v. זנק) *a leaping well*, i. e. *a well which springs forth periodically to disappear again* (v. Is. LVIII, 11). Sabb. 77^{b} ed. in two words (corr. acc.; cmp. בּוּרְדָּם; Ms. M. בור זיקנא, corr. acc.), phonetic etymol. בור זה נקר this well is empty. [Syr. בר זנקא *ocrea*, בור זינקא *tiara*, P. Sm. 586 sq., Nöld. Mand. Gr. p. 20 (cmp. בּוּרְכַּיָּיר, בֵּירִית) have nothing to do with our w.]

*בּוּרְטִיָּא m. (a corrupt. of verutum, βηρύττα, S.) *spit.* Sabb. 146^{a} בב׳ . . . למיברז to break open a barrel (of dates) by jamming a spit between the splices (Ms. M. קורבוי, Alf. ed. Cost. בּוּרְזִיתָא). Snh. 27^{b} top דב׳ קתא the handle of a burtya.

בּוֹרֵי f., pl. בּוֹרָאוֹת, בּוֹרֵיוֹת (בּוּר I) *trees which fail to thrive after transplantation.* B. Bath. 95^{a} מקבל עליו עשר ב׳ למאה Ms. H. a. Ar. (ed. בוריות, Ms. M. טראות לסאה corr. acc.) the owner must be prepared for ten failures out of one hundred trees planted (and has no claim on the contractor).

בּוֹרֵי, בְּרִי m. (v. בְּרִי) 1) *strength, health, normal condition.* Y. Gitt. VII, 48^{c} bot. נשתתק מתוך בּוֹרְיוֹ lost his speech while in his normal health (suddenly), opp. מתוך חולְיוֹ. Y. Nidd. I, 49^{b}; Y. Keth. V, 30^{a} bot. פירש מתוך (בְּרִיוֹ) בוריו the child ceased to suck while in normal health. Mekh. Mishp. N'zikin. 6; Y. Keth. IV, 28^{c} top (expl. על משענתו Ex. XXI, 19 'on his own support') על בוריו restored to his former health. Mekh. l. c. 13 על בריו. —2) cmp. אֲשֵׁר) *certainty, evidence, assertion.* Y. Sot. I, 16^{d} עמדי על בורייך stand by thy assertion (be not intimidated). Gen. R. s. 70 מעמידין אותו על בוריו they establish it (the law) on its strength, i. e. arrive at a final decision.

בּוֹרְיָא I ch. same. Targ. O. Ex. XXI, 19 על בּוֹרְיֵיהּ, v. preced.

*בּוֹרְיָא II f. (v. בַּר I;=h. חוֹצֵלֶת, מַחֲצֶלֶת) *reed-matting used for partitions, coverings* &c. [Var. בּוּדְיָא, against Syr. בוריא a. best Mss., v. בַּד III.] Succ. 20^{b} מסככין בב׳ Ms. M. 2 (ed. a. Ar. with ד, Ms. M. 1 בכ׳) you may cover the festive booth with matting. Bekh. 8^{b}. B. Mets. 67^{b} תמרי דאבודיא ed. (Ms. M. דעל בורי׳, v. Rabb. D. S. a. l. note) dates spread on mattings. Erub. 8^{a} an alley כריך ב׳ (with ד, ed., Ms. M. with ר) surrounded by a partition of matting.—Ib. 102^{a} זיל כרוך ב׳ וכ׳ go and fold the matting up (for the night), but leave a handbreadth of it spread.—*Pl.* בּוֹרְיָתָא. Succ. l. c. Ms. M. בוריתא a. בריתא (Ms. M. 2 בריתא).

בּוֹרְיָא, בּוֹרֵיָא *Creator*, v. בְּרִיָּא.

בּוֹרְיָיק, v. בְּרַק.

בּוֹרִית f. (b. h. בִּירִית, contr. of בהרית, בחר; v. ברר) *a sort of soap, lixivium*, Nidd. IX, 6. Sab'b. IX, 5. Ib. 90^{a}; Nidd. 62^{a}, v. אֲהַלְא, אַהֲלָא, זִירְתָא II a. כַּבְרִירְתָא. Kerith. 6^{a} ב׳ כרשינה a borith won out of a leek.

בּוֹרִית, v. בִּירִית.

בּוֹרְךְ, v. בֶּרֶךְ.

בּוּרְכְּתָא, בּוּרְכָּא f. (v. ברך) *something hollow, absurdity;* cmp. בּוֹר I. Keth. 63^{b}; Ḥull. 88^{b}; Shebu. 12^{b} תא ב׳ this is entirely unfounded (or absurd). מאי בורכתיה (תא....) wherein does its absurdity (or hollowness) consist? —[בּוּרְכָּא *knee, shoot*, v. בִּרְכָּא.].

בורכיור, Tosef. Kil. III, 12 ed. Zuck., v. בּוּכְּרָא.

בּוּרְכַּיָּיר, v. בִּרְכַּיָּיר.

בּוּרְכְּתָא, v. בּוּרְכָּא.

בּוּרְלָא, v. בִּירְלָא.

בורלא B. Kam. 113^{b} Var., v. בּוֹלְרָא.

בורלודין, v. בּוּדְלָא.

בּוּרְמָא m. (פרם=ברם, cmp. P. Sm. I, 616) *a wedge.* Lam. R. to III, 12, v. אִסְפְּרִיסָא.

בּוּרְן, v. בִּירְן.

בּוּרְנִי I (ברני) f. (Λιβυρνίς, sub. ναῦς) *Liburnian (ship)*, a light fast-sailing vessel. Targ. Is. XXXIII, 21; Yoma 77^{b} (citation of Targ. l. c.). R. Hash. 23^{a}. B. Mets. 80^{b} ג׳ כורין לב׳ וכ׳ an addition of three *khor* is a culpable overload for a large liburna. [Y. Kidd. I, 61^{a} bot. בורניות, v. בִּרְיוֹן.] [Targ. Y. Gen. XXXVI, 2 בורנייתא some ed., v. בּוּדְנָא.]

בּוּרְנִי II pr. n. pl. *Burni*, a place near Lydda. Snh. 32^{b}.

בּוּרְנִין, v. בִּירַנְתָּא. [Y. Ab. Zar. I, 40^{a} bot., v. בּוּרְגִּין.]

*נהר ב׳ בּוּרְנִיץ pr. n. *N'har* (canal of) *Burnits*, in Babylon. M. Kat. 4^{b} ed. (Ms. M. בורנינין or בורניניץ; oth. var., v. Rabb. D. S. a. l. note).

בורסגניות, Cant. R. to II, 2, read פְּרוּסַרְגּוּרִיּוֹת, v. פְּרִיסוֹאַרְגִּירָא.

בורסמויתא, Lam. R. to I, 5 Var., v. פַּרְיסְטְיוֹנָא.

בּוּרְסִי (ברסי) II m. (βυρσεύς) *tanner.* Kidd. 82^{a} (Ar. ברסי, ed. בורסקי q. v.) read: חגרע וחבלן וחב׳ אין וכ׳ (v. Tosef. ib. V, 14; Kes. Mish. to Maim. M'lachim I, 6). Keth. 77^{a} ב׳ גדול a tanner on a large scale, ב׳ קטון on a small scale (who collects the excrements himself). Tosef. Kidd. II, 2; 4 בורסקי ed. Zuck. (Var. בורסי). Pes. 65^{a}; Kidd. 82^{b}; a. fr.—*Pl.* בּוּרְסָיִים. Succ. 51^{b} Ms. M. (ed. טַרְסָיִים).

בּוּרְסִי II pr. pl. *Bursi*, prob. identical with בּוּרְסִיק q. v. Kidd. 72^{a}.

בּוּרְסִיוֹן* m. (βυρσεῖον) *tannery*. Y. Sabb. V, 7[b] bot. עור מכורסינין (corr. acc.) hide from the tannery.

בּוּרְסִין, בּוּרְסִים, v. בִּרְסִין.

בּוּרְסִיף (בּוּלְסִיף) pr. n. pl. (Βόρσιππα) *Borsif*, a city near the site of Babylon, frequently identified with *Babel*. Snh. 109[a] (phonetic etymol.) בור שפת Ar. (ed. שאפר, Var. שפרא; Yalk. Gen. 62 שפור, Var. ספר, v. Rabb. D. S. a. l. note 5, a. Schr. KAT. p. 124; p. 278 sq.) an empty pit. Sabb. 36[a]. Gen. R. s. 38 (calling it Bolsif, by play on בִּלַּל שִׂפָּה, Gen. XI, 9). Ab. Zar. 11[b] בית נכו בכורסי ed. (Ms. M. בית נבו שבבורסין, corr. acc.) the temple of Nebo in Bors. (v. Rabb. D. S. a. l. note). Kidd. 72[a] פרת דבורסי the Euphrates land near B.—Yoma 10[a] כלח זו פרת דבורסיף.

בּוּרְסָקִי f. (βυρσική sub. τέχνη) 1) *the tanning process, tannery*, [fr.(=בעל ב׳) *the tanner;* v. בּוּרְסִי]. Sabb. I, 2 ולא לב׳ nor must one enter the tannery (to look after the process, shortly before Sabbath). Ib. 9[b] תחתלה כ׳ the beginning of the tanner's work. Ib. ב׳ גדולה a tannery on a large scale; v. בּוּרְסִי. B. Bath. 21[b] ולא ב׳ nor to put up a tanner's workshop; a. fr.—2) *Bursiké*, a suburb of Tiberias. Cant. R. to I, 4.

בּוּרְצָא, v. בִּירְצָא.

בּוּרְקִי I *morning star*, v. בַּרַק. Y. Yoma III, 1 Mish.; 40[b]; Y. R. Hash. II, beg. 57[a]. V. בַּרְקָאי.

בּוּרְקִי II, **בּוֹרְקַיי** pr. n. m. *Bor'kay*, an Amora. Y. Kidd. III, 63[d] bot.; a. e. Koh. R. to IX, 9; Yalk. ib. 979 בַּרְקָאי.

בורקיא, Yalk. Job 924, v. בורדיקא.

בורתידה, read קַתִּידְרָא.

בורתיה, Targ. Job XV, 33 some ed., read בוסריה, v. בּוּסְרָא.

בּוֹשׁ (b. h.; √בה, v. בָּהַת); (as adj.) m. *confounded, abashed, ashamed*. Zeb. 101[a] חודה ולא בוש וכ׳ he confessed and was not ashamed so as to say, 'I have not learned it', but he said &c.; ib.[b] (v. Rabb. D. S. a. l.).—Ḥag. 22[b] בוש אני=בּוֹשְׁנִי; Tosef. Ohol. V, 11 בּוֹשְׁתִּי. Kidd. 81[b] בּוֹשָׁה she is too bashful to &c. Keth. VIII, 1 אנו בּוֹשִׁין we are confounded (to find a reason); a. fr.—בוש פנים (not בושת) *bashful, chaste*. Aboth V, 20.

Pi. בִּיֵּישׁ *to put to shame, insult, disgrace*. B. Kam. VIII, 1 המְבַיֵּישׁ את הישן he who exposes a sleeping person to shame. Ib. הזריק וב׳ he injured and exposed (a person at the same time). Ib. הכל לפי המב׳ והמתביישׁ all (the fine) according to the social position of the insulter and of the insulted. Succ. 53[a] שלא בִּיְּישָׁה וכ׳ happy our youth which casts no reflection on our old age; a. fr.

**Hif.* הוֹבְרִישׁ (cmp. הוֹבְּרִיר fr. בור) *to trouble, spoil*. Tosef. B. Kam. V, 12 ed. Zuck. (Var. הבאיש, v. בָּאַשׁ, as Mish. V, 3).

Hithpa. a. *Nithpa.* הִתְבַּיֵּישׁ, נִתְבַּיֵּישׁ *to be put to shame, be exposed, insulted; to be bashful*. B. Kam. l. c. Ned. 20[a]. Num. R. s. 15 התב׳ וחטמין he felt ashamed (to offer the king common accommodations) and hid &c. Ib. נִתְבַּיְּישָׁתִּי; a. fr.

בּוּשָׁה f. (b. h.; preced.) *shame*. B. Bath. 75[a] אוי לה לאותה ב׳ Oh, for that shame! Zeb. 113[a]. Y. Shebu. VII, 38[a] top מפני הב׳ in order that they should be ashamed of each other (to swear falsely). Y. Ned. V, 39[b] מפני הב׳ in order to make reparation for putting his neighbor to shame; a. fr.

בּוּשְׁכִי* a word in a charm formula, supposed to mean *night;* v. אוּשְׁכִי. Sabb. 67[b] (Ms. M. בושקי).

בּוּשְׁלָא f. (בשל) 1) *warm and moist* (of a fresh stripped hide). Sabb. 79[a] החם בבו׳ Ar. (ed. בבישולה, early ed. בבושלה, v. Rabb. D. S. a. l. note) there a fresh hide is meant (not dry enough for the first process of tanning).—2) *Pl.* בּוּשְׁלֵי *ripened fruits*. Ber. 40[b] כ׳ כומרא Ar. (ed. כמרא) figs ripened by shrinking (placed in the ground, Ar., overripe through exposure to the sun; Rashi).

בושר׳, v. sub. בוסר׳.

בּוּשֶׁת, בּוֹשֶׁת f. (b. h.; בּוֹשׁ) (freq. with פנים) *shame, insult; bashfulness, chastity*. Ber. 32[a]; a. fr.—Keth. 67[b] בּוֹשְׁתָּהּ של וכ׳ the shame of a woman (in remaining single).—Trnsf. (sub. דמי) *indemnity for exposure*. B. Kam. VIII, 1 sq. Ib. 85[b] ב׳ דרך לירה וכ׳ an indictable insult (without physical injury) is (e. g.) spitting in one's face. Y. Yeb. VI, 7[b], a. fr. בית הב׳ *pudenda*. Lev. R. s. 14 במקום בָּשְׁתָּהּ near her pudenda.

בּוּת, v. בִּית.

בּוּתָא, v. בּוּעֲתָא I.

בּוֹתָא, בָּוְתָא, v. בָּאוּת.

בּוֹתַנְיוֹס, בּוֹתְנְיָאס* (?) pr. n. m. a. pl. *Bothneas*, founder of Sidon. Targ. I Chr. I, 13 (Var. כותניאס). Targ. Y. Gen. X, 19 (כותניס, h. text צידן).

בָּתַנְיָא, בּוּתַנָּן, בּוֹתְנִין, בּוֹתָנִים, בּוֹתַנְיוּ pr. n.=h. בָּשָׁן *Bashan*, country East of the Jordan; cmp. בּוּעְנָה. Targ. Y. II Deut. XXXII, 14. Ib. I a. II, XXXIII, 22. Targ. Ps. LXVIII, 23 (some ed. כ׳).—Y. Maasr. IV, 51[b] bot. ביתניין. Y. Maas. Sh. IV, beg. 54[d] כות׳ (corr. acc.). Y. Peah I, 16[a] (read:) בּוּתָנַאי, v. חֲנוּתָא.—V. מַתָּנָן.

בּוֹתְרָא, Targ. Job XV, 33 בותריה Ms. a. Regia, read בוסריה, v. בּוּסְרָא.

בַּז, v. בָּזַז.

בְּזָא I, II, v. בזז I, II ch.

בְּזָא, v. בִּיזָא.

בְּזָאֵי* m. pl. (v. בִּיזָא, בִּיזָנָא) *clefts, breaches*. Snh. 95[a] נפק לְשַׁפּוֹר ב׳ (Var. לְשַׁפֵּר, v. Rabb. D. S. a. l. note) he went out to fill up breaches, v. סָכַר. [Oth. opin. שכר ב׳ name of a place; Yalk. Sam. 155 כפר ב׳, ed. Salon. שכר ב׳, v. Rabb. l. c.]

בַּזְבּוּזָא m. (בזז) *plunder, spoil, ill-gotten goods.*—*Pl.* בַּזְבּוּזָיָא. Cant. R. to VII, 7 (expl. נבוביתך Dan. V, 17) בַּזְבּוּזָיְךָ thy ill-gotten goods; you are plunderers, sons of &c.

בַּזְבֵּז (Pilp. of בז, v. בְּזָא II, a. b. h. בָּזָא in H. Dict.) 1) *to divide, distribute.* Tosef. Meg. IV (III), 21 אין אדם מְבַזְבֵּז בירידו לעצמו (v. ed. Zuck. Var.) one who distributes (honors) must take none to himself. B. Bath. 142a a convert died ובזבזו וכ׳ and Israelites divided his property among themselves (he having left no legitimate heirs).—2) *to give away liberally, to give charity on a large scale.* Keth. 50a הַמְבַזְבֵּז אל יְבַזְבֵּז וכ׳ he who wants to be liberal, must not give away more than &c. Ib. קטנים כתבו ובזבזו 'minors' 'wrote' and 'gave away' (ref. to the order of three traditions concerning minors, transfer of property and charity, related ib. 49b sq.). B. Bath. 11a שבזבז וכ׳ who gave away to charities his own and his father's treasures; a. fr.—3) *to spend unnecessarily, squander.* Gen. R. s. 80. [4) *to divide spoils, to plunder,* v. בָּזַז, בַּזְבּוּזָא &c.]

בַּזְבֵּז ch. same; 1) *to shatter.* Esth. R. to I, 10; v. בּוּז ch.—2) *to give away, to squander.* Targ. Koh. III, 22 למא אנא מְבַזְבֵּז וכ׳ why should I waste money in doing charity?—Keth. 67b בַּזְבְּזֵיהּ וכ׳ he gave away (on charity) half of &c. Y. Sot. III, 19a, a. e. הוות מְבַזְבְּזָה וכ׳ was squandering the estate.—3) (v. בּוּז) *to treat lightly.* Y. Ter. XI, 48b; Y. Sabb. II, 4d top (read:) [בבירתיה] וכולא מן הדין שמשא מְבַזְבְּזָא בחקרישא and all this discussion arose from that servant [in R. Ammi's house] dealing lightly with sacred property.

בזבזא, Y. Sabb. II, 4d top, v. preced.

בְּזַבְזֵי, v. בְּזִיזֵי.

בַּזְבַּזְיָיה, בַּזְבַּזְיָה m. pl. [*breakers*], name of messengers from Sodom [or Edom]; a word in a charm formula. Sabb. 67a (ed. בז בזירה, v. Rabb. D. S. a. l.).

בזבזיך Sabb. 67a, a word in a formula of incantation; v. preced.

בזבינא, v. next w.

***בַּזְבָּנָא** m. (Pers. bâzwân, bâzbân, Perl. Et. St. p. 117) *collector of bridge toll.* B. Bath. 167a Ar. (ed. בזבי׳; Ms. M. בזרונא; for oth. var. v. Rabb. D. S. a. l. note).

בַּזְגָּא m. (בזג, cmp. פַּחְכָּא) *that which is divided off,* whence *sheaf, bundle.* Ḥull. 52a straw ועברד ב׳ (Ar. ed. Koh. ברין׳) made into bunches.

בזגרתא Y. Kidd. I, 60b top (ed. Krot. כזנרתא), v. זַגִּירְתָּא.

בָּזָה, v. בזי.

בָּזוֹז m. (בזז) *robber, plunderer.* *Pl.* בָּזוֹזִים. Gen. R. s. 1 אומה של ב׳ a nation of robbers.

בָּזוֹזָא ch. same. Targ. Prov. XXVII, 19.—*Pl.* בָּזוֹזִין, בָּזוֹזָיָא, בָּזוֹזֵי. Targ. Ps. XXV, 3. Ib. CXIX, 158; a. e.—Snh. 94a (ref. to ובגד וכ׳ Is. XXIV, 16) עד דאתי ב׳ וכ׳ until the robbers (of the Holy Land) shall have come and those that shall rob it from its robbers. Keth. 112b.—Lam. R. introd. (R. Yits. 1) איך הות לנא מב׳ (some ed. מבזונים, corr. acc.) what an affliction has come to us from the plunderers; v. בּוֹזָנָא.

בִּיזָּ׳, בְּזוּזָא m. (בזז) *robbery, plunder.* Targ. Is. XXIV, 16.

***בָּזוֹזִיתָא (בָּזוֹנִיתָא)** f. (v. בְּזוֹזָא) *plunderer.* Targ. Ps. CXXXVII, 8 (Ms. בזוי; h. text שְׁדוּדָה!). [Targ. Job XV, 21 בזוזיתיה, בזוזת׳, בזיזות׳, read בְּזוֹזָא.]

בזוזתא, v. preced.

בְּזוֹל, v. בְּזַל.

בְּזוּעַ, v. בְּרִזּוּעַ.

בַּזַּז (b. h.; √בז *to divide,* cmp. בְּזָא II, בְּזַע, בְּזִבּוּ, בְּצַע) *to distribute, to make spoil.* Y. Macc. II, 31d bot. חירה בּוֹזֵז made booty.—Part. pass. בָּזוּז, f. בְּזוּזָה *robbed, illegitimately conquered.* Gen. R. s. 1 ב׳ הוא בירכם it is robbery what ye possess (ye have no title).

בָּזַז I ch. (בַּז) same. Targ. Hos. VII, 9; X, 2; a. fr.—Esth. R. to I, 10, v. בּוּז. Cant. R. to VII, 7 (prov.) take presents from an heir ולא מן דבַזִּין ליה but not from one for whom they make spoil (king).

Pa. בַּזִּיז same. *Num. R. s. 12 דהוא בזיז וכ׳ he robs (the youths of) the noon-day lessons (transl. ישור Ps. XCI, 6); v. גָּזַז.

Af. אַבְזִיז *to cause to be plundered.* Targ. Is. XXIV, 1 מַבְזִיז (Var. מְבָרִיז).

Ithpe. אִתְבְּזִיז *to be robbed.* Ib. 3; a. e.—Ib. 16 מִתְבַּזְּזִין = מתבזזין.

***בָּזַז II** *to be shy,* v. בְּזַז.

בזזותא, Targ. Job XV, 21, v. בְּזוֹזִיתָא.

בְּזָזָנָא, Targ. Ps. CXXXVII, 3, v. בְּזִיזָא 2).

בָּזָה, בזי (b. h.; √בזה *to tread,* v. בּוּז) *to tread upon,* whence *to despise, spurn, degrade.* Ab. d'R. Nath. ch. XXIX חבוזה את חבירו וכ׳ he who spurns his neighbor (rebuking him) for a sacred cause. Ib. הן בּוֹזְיָן בעצמן they make themselves contemptible (neglecting their appearance). Part. pass. בָּזוּי, f. בְּזוּיָה. Y. Sot. V, end, 20d שחירתה נבואתו ב׳ his prophetic gift was degraded (by him). Ruth. R. to I, 1 מי שהוא ב׳ בדבריו he who becomes contemptible through his own words (in not practicing what he teaches). Cant. R. to VI, 5 מה עז זו ב׳ as the goat is despised כך בְּזוּיִין וכ׳ so were the Israelites made despicable at Shittim (through debauchery); a. fr.

Pi. בִּזָּה, בִּזִּיזָה same. Ab. d'R. Nath. l. c. Y. Sot. l. c. he (Isaac) is called Buzi, שבזי את וכ׳ because he made all idolatrous temples appear contemptible (by his willingness to be sacrificed to the Lord). Gen. R. s. 30 (play on בוז Job XII, 5) שהיו מְבַזִּים עליו they sneered at him. Snh. 65b

בִּיזִּיתוֹ thou hast insulted him. Aboth III, 11 חִמְבַּזֶּה אֶת וכ׳ he who disregards the festive weeks (treating them as week days); a. fr.—*Part. Pu.* מְבוּזֶּה, pl. מְבוּזִּין. Ab. Zar. III, 3 חמב׳ common vessels, opp. מכובדין ornamental; Tosef. ib. V (VI), 1 בזיזין ed. Zuck. (Var. מב׳); Y. ib. III, 42[d]; a. e.

Hithpa. הִתְבַּזֶּה *to be despised, humbled, exposed.* Y. Taan. II, beg. 65[a] you cannot compare חִמְתַּבֶּזֶּה מעצמו וכ׳ one who humbles himself to one who is humbled by others. Keth. 97[b]. Ruth. R. to I, 1 אילמתי ד״ת מִתְבַּזִּין וכ׳ when are the words of the Law despised by the people? When the scholars make them contemptible (through their conduct); a. fr.

בְּזָא, בְּזֵי I ch. same. Targ. Prov. XIII, 13; a. fr.—Targ. Y. Lev. XVIII, 8 sq. (interchanging with Pa.) לא חבזי not expose. Y. Ḥag. II, 77[d] bot. לא תִּרְבְּזִי וכ׳ despise not the children of thy Master (thy fellow-creatures).—Part. pass. בָּזֵי, f. בַּזְיָא. Targ. Y. II Gen. XVI, 5.

Pa. בַּזֵּי same. Targ. Cant. VIII, 1; a. fr.—Gen. R. s. 63 לא תְבַזּוּן וכ׳ never despise, v. גּוּלְדִּיר. Meg. 25[b] if one is ill-reputed שרי ליה לְבַזּוּיֵי בגי׳מל וש״ין you are permitted to show him your contempt with Gimmel and Shin (v. comment.).

Ithpa. אִתְבַּזֵּי, *Ithpe.* אִיתְבְּזִי, contr. אִירְבְּזִי *to be despised.* Targ. Y. I, Gen. XVII, 5 ויתבז איקרי (read ואיתבזי).—Keth. 97[b] דתיתְבַּזֵּי that she (his wife) should be exposed to publicity in court. Ib. דלִירְבְּזוּ that they (his heirs) should &c.

בְּזָא, בְּזֵי II (=בְּזַע q. v.) *to break, divide.* Part. pass. Pes. 110[a] דיקולא בְּזִיזָא ed. (Ms. M. 2 דיקולי בזזין pl., v. Rashi a. l. a. Rabb. D. S. a. l. note) a broken basket.—*Num. R. s. 12 דהוה בזא וכ׳ for he breaks into (compels to interrupt) the lessons of the day (as a ref. to קטב, v. בְּזַז).

Pa. בַּזֵּי *to divide, change off.* B. Bath. 37[a] דבזו בְּזוּזֵי Ms. M. (ed. דבאזי באזוזי, read with Rashi דבְזָאֵי בזזי or בּוּזָאֵי; v. Rabb. D. S. a. l. note) he divided the usufruct of each year betw. the trees of each division of the orchard (so as to have actually been in undisturbed possession of the entire orchard for three consecutive years.

**Ithpe.* אִתְבְּזִי *to be divided, cut apart.* Targ. Job X, 1 אחבזירת Ms. Var. (ed. Vien. אחגזרת, Ms. אתכזרית; h. text נקטה).

בְּזָא, v. בִּיזָּא.

בְּזָה, v. בִּיזָּה.

בְּזָיָא, v. בִּיזָּא.

בִּזָּיוֹן, בִּיזָּן m. (b. h.; בָּזָה) *contempt, disgrace.* Y. Ab. Zar. III, 42[d] דבר של ב׳ a common vessel (v. בָּזָה Part. Pu.). Y. Sabb. XI, 13[a] top, a. fr. נהג ב׳ ב־ to treat disrespectfully. Y. Ḥag. II, 78[a] top נהג עצמו בב׳ conducted himself disgracefully. Snh. 47[a]; a. fr.

בִּזּוֹנָא, בִּזּוֹנָא ch. same. Snh. 46[b] קבורה משום ב׳ is burial required in order to prevent disgrace (to the dead and his relatives)? Ib. א״א משום ב׳ תוא לא כל (Ms. M. כל . . ני דתיר . . .) וכ׳ if you say, burial is required in order to prevent disgrace, he has no such power (as to prohibit it by his last will). Ib. 45[a] [read:] בזונית דאינש עדיף וכ׳ (the prevention of) disgrace stands to man higher than bodily ease (absence of pain), i. e. one would rather suffer protracted agony than exposure; (Var. lect. v. Rabb. D. S. a. l. note 8); Sot. 8[b].

בִּי זִירָא, בִּי זִירָא, בִּיזִּיוָּא, בִּזְיוָּא I m. (בֵּר a. זְרוֹנָא; v. זרן II a. זְרָרָא II) *place* or *means of detention*, whence 1) *prison.* Ber. 56[a] Ms., v. בְּדָרֵיהּ. Erub. 11[b] קם אבבא דבי זירא Ar. (in ed. last two words omitted) placed himself at the prison gate.—*Pl.* בְּזִיזֵי. Sabb. 32[a] (prov.) at the gate of shops (you have) many friends ..., אבב ב׳ וכ׳ (Ms. Oxf. אבי ב׳) at the prison gate—no friends &c.—2) (pl. as a sing. noun) *lock, clasp, buckle.* Sabb. 57[b] what is *ist'ma?* Answ. בזיזי. What is *bizyuné?* Answ. כליא פרוזי what imprisons the flying (curls), v. אִיסְטְמָא.

בִּזְיוָּא, II m. (בְּזִיזִי II, v. Nöld. Mand. Gr. § 119) *slit.*—*Pl.* בְּזִיזָנֵי, בְּזִיזְרֵיהּ. Ned. 56[b]; Snh. 20[b] a couch is called *mittah,* אשולי ואפוקי בב׳ when the straps go in and out through slits (incisions in the boards), contrad. to אֲבַקְתָּא; (Ms. M. emendation בי זינו, Ms. M. בזזיהו; Ned. l. c. בזיני; v. Rashi to Snh. l. c.).

***בְּזִיז** m. *shy,* v. כְּזִיז.

בְּזִיזָא m. 1) (part. pass. of בְּזַז I) *despoiled.* Targ. Is. XVIII, 3; 7 (h. text מְבוּסָה).—2) *sneerer.*—*Pl.* Targ. Ps. CXXXVII, 3 בְּזִיזָנָא (Ms. בְּזוּ, ed. Vien. בְּזָזָנָא).

***בִּזְבּוּז, בִּזְיוּז** m. pl. (v. בזבז) prob. *distributors,* hence=בָּזִיכָא (cmp. אַפְתָּקָא) *vessels, dishes* with handles. Targ. Y. Ex. XXV, 29 בְּזִיזוֹי Ar., בִּזְבּוּזוֹי Mus. (ed. בְּזִיכוֹי).

בזיזי a word in an incantation. Sabb. 67[a], v. בוזבזיך.

בְּזָיְרָא, v. בִּזֵּי.

בְּזָיְרִית, v. בִּרְזִלַּי.

בִּזָּירֵי, v. בְּזִיזָנָא II.

בָּזָךְ, בָּזִיךְ, m. (בזז, with format. ךָ; v. בְּזִיזֵי) *vessel, dish, censer* (b. h. כַּף). Tam. IV, 3 entrails חנתונים בב׳ which had been put in a vessel. Ib. V, 4. וחב׳ חיה וכ׳ in the larger vessel was the baz., filled to the brim with incense. Y. Yoma II, 39[c]; a. fr.—*Pl.* בָּזִיכִין, בָּזִיכִים. Men. XI, 5; a. fr.—Num. R. s. 4 (expl. b. h. כַּפּוֹת) בְּזִיכֵי לבונה censers.

בָּזְכָא, בָּזִיכָא, בָּזוֹכָא (בָּזְנָא, בַּזִּיכָא) ch. f. same. Targ. Num. VII, 14; a. fr.—*Pl.* בָּזִיכָיָא, בַּזִּיכַיָּא, בָּזוֹכַיָּא. Ib. IV, 7. Targ. Ex. XXV, 29; a. fr.

בזיני, v. בְּזִיזָנָא II.

בְּזִיעָא f. (בזע) *rent, part.* Targ. Koh. III, 7.—*Pl.* בְּזִיעָן. Targ. Y. Ex. XIV, 21. [Hebr. בְּזִיזִים, expl. בְּזִיזֵי in Rashi to Snh. 20[b].]

בְּזִיקָא, v. בְּזָקָא.—בזיקים, Tosef. Ned. I, 3, read בְּזִיזִים.

בָּזְכָא, בָּזָךְ, v. בְּזַרְ h. a. ch.

בַּרְזֵל, בַּזֵּל (Pa. of בזל, √בז, v. בְּזָא II) *to scatter, to distribute by shaking* (cmp. בְּדַר Pa. 2). Sabb. 66[b] ולִיבַּזּוֹלֵיהּ וכ׳ Ms. M. a. oth. (ed. לברזולי׳ לִבְרְזוֹלֵיהּ) let him shake it (the ant in the tube) to pieces and carry it off.

בְּזֵלֵי, v. בִּיזְלֵי.

בָּזַע (√בז, v. בְּזַר II; cmp. בצע, פצע &c.) *to split, perforate, rend.* Targ. Gen. XXXVII, 29 (ed. Berl. Pa.). Targ. Ps. LXXVIII, 13; a. fr.—Y. M. Kat. III, 83[d] top וּבְזָעוֹן and rent them (his garments); Y. Snh. II, 20[a] top ובזעיה (corr. acc.). Lev. R. s. 6; Lam. R. to II, 17 (expl. בצע אמרתו ib.) פורפיריה ב׳ He rent His purple (allowed the Temple curtain to be cut through by Titus).

Pa. בַּזַּע same. Targ. Ps. LXXVIII, 15; a. e. (Var. Pe., v. supra).—Part. pass. מְבַזַּע. Targ. Josh. IX, 4.—Y. Kil. IX, 32[b] top; Y. Keth. XII, 35[a] top מאטי מבזערן his garments torn. Y. Kidd. I, 60[a] top וחזא מְבַזְּעָא בידיה and it (the wine botte) bursts in his hand; v. infra.

Ithpa. אִתְבַּזַּע, *Ithpe.* אִתְבְּזַע, contr. אִיבְּזַע *to be split, rent.* Targ. Num. XVI, 31; a. fr. Y. Ab. Zar. III, 42[c] top א׳ ימא וכ׳ *the lake of* Tib. was split. Ib. מִתְבַּזַּע. Ib. II, 41[c] top אתבזעת זיקיה his wine bottle burst. Ib. V, 45[a] top אירבזע׳ שיפתיה וחזא מְדַבַּזְּעָא בידיה, v. supra. Bekh. 36[a] his lip was slit; a. e.

בָּזָק m. (b. h.; v. next w.) [*shattering, splitting,*] *lightning.* Y. B. Mets. V, 11[a] top (citing the Mishnah) וּתְבָרִיקָה דַּבָּ׳ [not דב׳] and lightning struck her (affecting her feet, v. אַבְזָקָת).

בָּזַק (√בז, v. בְּזַר II; cmp. בדק) *to break, crush.* Erub. X, 14 (104[a]) בּוֹזְקִין מלח וכ׳ you may crush salt (lumps) on the steps (that the priests should not slip). Gen. R. s. 50, beg. (expl. כמראה חבזק, Ezek. I, 14) כזה שהוא בוזק וכ׳ as one who crushes pieces of peat in the stove (when the flames break forth).

***Nif.* נִבְזַק (cmp. בָּזָק) *to be split in flashes, to flash* (used of the divine spirit). Gen. R. s. 26 הרוח הזא נִבְזֶקֶת וכ׳ the spirit flashes in (seizes) one of man's limbs, ... בכל הגוף the entire body.

בְּזַק ch. same.—*Pa.* בַּזֵּק *to cast* (or *shoot*) *a mass of fragments* (as from a catapult). Snh. 108[b] ב׳ בחון עפרא וכ׳ Ar. (ed. וזהוה שדרין) he shot at them with dust and it turned into swords &c. *B. Bath. 73[a] וזהוה כי מבזק ארבעין גירוי דברזלא and there was a flash as if one shot forty arrows of iron (v. Koh. Ar. Compl. s. v. בזק, note 5). —Ed. כי מבזר ארב׳ גריוי דתרדלא like one scattering forty measures of mustard [from a confusion of which two versions the variants in Mss. a. in Ar. arose, v. Rabb. D. S. a. l. note.—Ar. כמיבזק Ithpe.].

Ithpe., contr. אִיבְּזִיק *to be broken.* Yoma 22[b] how do you know that *Bazek* (I Sam. XI, 8, v. next w.) is here used לישנא דמיבזיק in the sense of being broken (a fragment of pottery); perhaps it is the name of a place? B. Bath. 73[a] Ar., v. supra.

בֶּזֶק m. (preced.) *fragment, piece of pottery, pebble* (testa). Yoma 22[b], v. preced. Tanh. Ki Thissa 9 ומחר ב׳ וכ׳ what is *bezek?* Answ. he took a pebble &c.

בִּיזָקָא, בִּזְקָא ch. same. Targ. Prov. XXVI, 8 Ar. (ed. ניקצא, Ms. ניסקא).—*Pl.* בִּזְקָנָא. Pesik. Shek. p. 18[a] when they were poor, באילין ב׳ Ar. (ed. בזיקיא) they were counted with broken pieces of pottery, when rich with lambs (ed. reverse order); Num. R. s. 2 בִּזְקָנִיָּיתָא.

בזקה, Y. Kidd. I, 60[b] top, v. זִיקָא III.

בָּזַר (b. h., √בז, v. בזע) *to strew, scatter.* Kerith. 6[b] בּוֹזְרָהּ Ar. (ed. incorr. בזורה, v. Rashi a. l.) he scatters it, lest it may decay.

Pi. בִּזֵּר same. Part. pass. מְבוּזָּר. Sifra B'har ch. I אבל אתה בוצר מן חמב׳ ed. Ven. a. oth. (Var. המופקר) but you may gather (in the Sabbath year) the grapes from (broken) branches lying scattered on the ground, opp. השמור בארץ the vine seated in the ground (Y. Shebi. VII, 38[b] top המובקר).

בְּזַר ch. same. *Pa.* בַּזַּר. B. Bath. 73[a], v. בְּזַק.

בִּיזְרָא, בִּזְרָא m. (=בר זרעא, v. Nöld. Mand. Gr. p. 55) *seed.* Targ. Y. Gen. I, 11 sq. (O. בר זרעא). Ib. v. 29. Snh. 93[a], v. אַסְפַּסְתָּא. B. Mets. 74[b] אריסא יהיב בי׳ the tenant furnishes the seed; a. fr. Erub. 53[a] ביזרא Ar. (Mss. a. ed. בירא, v. also Rabb. D. S. a. l. note 1); v. אֶצְבְּעָא. B. Bath. 73[a]; v. בִּזְקָא.—Sabb. 140[b] נקיט ב׳ וכ׳ Ar. (ed. reversed order a. כורא, Var. ברזא, סורא, a. בורא דחספא, v. בּוּרָא II) he (R. Hisda) took a (valueless) seed grain in one hand and a pearl in the other; the pearl he showed to them (his daughters), but he would not show them the seed grain until they were excited, and then he showed it (as an illustration of the folly of curiosity). [Ar., with a Var. ברזא, translates, *a valueless pebble*=בִּזְקָא q. v., which seems to be confirmed by the vers. בורא דחספא (read בז׳ for בו׳) a fragment of an earthen vessel.] [Rashi's interpretation is grammatically forced and out of harmony with the natural reserve of a father towards his daughters.] [Ib. 103[a] לברז׳ דקרא for (putting in) the seed of a pumpkin (Ar. לבורא, ed. Koh. לבירא, Ms. M. לבירא דקורא as a cavity for planting &c.).]—*Pl.* בִּזְרֵי, בִּיזֵי. Ḥull. 51[b] דיעביד ב׳ when the flax stalks have seminal vessels. Ib. 60[b] שדא ביה ב׳ Ar. (ed. ביזרני) he put seed into it.

בִּיזְרָנָא, בִּזְרָנָא m. (collect. noun, v. preced.); *pl.* בִּזְרָנֵי, בִּזְרָנֵי׳ *various seeds.* Kidd. 39[a]. Ḥull. 60[b]; v. preced. Bets. 15[a] דב׳ (צררי) the folds (pockets) wherein the seeds are carried. Gitt. 68[b].

בִּזְתָא f. (בוז) *disgrace.* Targ. Job XII, 19.

בִּזְתָא f., v. בִּיזָא.

בָּחוּר m. (b. h. בחר) 1) *chosen.* Sabb. 105[a] (ref. to אַב, Gen. XVII, 5) I have made thee אַב a father of the nations, נתתיך ב׳ וכ׳ I have made thee a chosen one among the nations. Gen. R. s. 76, beg.; a. fr.—2) *young*

man, youth, unmarried. Keth. 7[b], opp. אַלְמוֹן.—Gen. R. s. 39 ב׳ ובתולה מיכן a young man and a virgin on the one side (of the coin). Ḥag. 14[a]; a. fr.—Fem. בַּחוּרָה. Gen. R. s. 71; a. e.—*Pl.* בַּחוּרִים, f. בַּחוּרוֹת. Num. R. s. 10, beg. לב׳ קול וכ׳ to the young (the strong) 'the voice of the Lord (at revelation) sounded with might', opp. חשרים; a. e.

בחורין, בחורא, v. בְּחִירָא.

בחורתא Targ. Y. I, Num. XXI, 27 (28), some ed., read בחודרתא, v. חִידָתָא.

***בְּחִי** (cmp. בחן) *to look out, be cautious.* Lam. R. to I, 16 beg. אילין דבַחְיִין וכ׳ (expl. in a. gloss אירתבוננו) the cautious did not go out.

בְּחִיר, בְּחִירָא m., **בְּחִירָא** f. (בחר) 1)=h. בָּחוּר, בָּחִיר, *chosen, select.* Targ. II Sam. XXI, 6; a. e.—*Pl.* בְּחִירִין. Targ. Ps. CV, 6; a. e.—Y. Snh. VI, 23[c] bot. תמנין גובריו ב׳ eighty select (young) men; Y. Ḥag. II, 78[a] top בחו׳ (corr. acc.).—Fem. בְּחִירָן. Targ. O. Ex. XIV, 7.—2) (cmp. בָּחַן) *tried, purified.* Targ. Ps. XVIII, 31; II Sam. XXIII, 31.

בְּחִירָת f. (בחר) *selection, being chosen.* Y. Meg. I, 72[d] top מה ב׳ שנ׳ וכ׳ as the selection (expression בחר) used there &c.—בַּיִת חַבְּ׳ (also with omission of בית) *the Temple of Jerusalem.* Snh. 20[b]; a. fr.—Y. Yoma I, 38[c] bot. עידיכם חב׳ וכ׳ your witness, the Temple, shall prove it (Bab. ib. 9[b] בִּירָה).

בְּחִירְתָּא f. ch. (v. preced.) *B'hirta* (selection), surname of the Talmudic treatise named Eduyoth or Ediyoth (עדיות). Kidd. 54[b] bot.; Bekh. 26[a].

בָּחַל I (b. h.; √בח, cmp. √בה s. v. בהי) [1) *to be disordered, sick;* whence בּוֹחַל q. v.].—2) (denomin. of בּוֹחַל) *to be in that stage of ripening when the fig is called boḥal;* cmp. בָּאַשׁ. Nidd. 47[a] (quot. fr. Maasr. I, 2) תאנים משירבחלו . . . . משילבינו וכ׳ figs are subject to tithes from the time they are called boḥal, which R. . . defines, from the time their heads grow white.

Pi. בִּיחֵל (בִּירְחֵל), *Hif.* הִבְחִיל same. Shebi. IV, 7 בִּירְחֲלוּ וכ׳ (Y. ed. בִּירְחִילוּ). Y. ib. 35[b] bot.; Y. Maasr. I, 48[d] (חִוְּרָתָה) מאי בירחילו חִוְּרָתָה וכ׳ what is biḥ.? It (the fig) creates aversion (v. חוּוֹת), as we read (Zech. XI, 8) &c. Maasr. I, 2 משיבחילו (Y. ed. שבירחילו), v. supra. [Cmp. בָּכַר as to spelling in Talm. Y.]

בָּחַל II (=בהל, v. Prov. XX, 21, cmp. preced.) *to hasten. Pi.* בִּיחֵל *to come early.* Mekh. Bo, Pisḥa, 2 בר׳ אביב ובא ed. Livorno (oth. ed. כי חל corr. acc.) when the ripening of grains came very early.

Hif. הִבְחִיל *to advance growth.* Y. Sabb. VII, 10[a] top כל דבר שהוא מַבְחִיל (not שהיה מכחיל) whatever is done for advancing the fruits. Ib. לְהַבְחִיל (ed. Krot. לְהכחיל, corr. acc.).

בָּחַן (b. h.; √בח, v. Ges. H. Dict. s. v.; cmp. בה s. v. בהי) prop. *to distinguish, examine* (cmp. בון, חזי), hence *to try, probe* (of metals); *to find out.* Snh. 107[a] בְּחָנַנִי try me.—Part. pass. בָּחוּן. Pes. 87[a] בְּחוּנֶיךָ Ms. M. (ed. חנוניך, v. Rabb. D. S. a. l.) thy tried servants. Ib.[b] בְּחוּנַי my tried servants. Yalk. Hos. 515; a. e.

Pi. בִּיחֵן *to inquire.* Yoma 73[b]; Shebu. 35[b] לא ביחנו they did not ask distinctly. Y. B. Kam. IV, 4[b] bot. שב״ד מְבַחֲנִין וכ׳ for the court (appointing him guardian) inquires after his character.

Hif. הִבְחִין *to distinguish.* Snh. 8[b] a. e. להַבְחִין בין וכ׳ in order to be able to distinguish between the ignorant and the willful transgressor. Yeb. 42[a]; a. fr.

בְּחַן ch. same. Targ. Koh. II, 6; a. fr.—Y. Maas. Sh. V, beg. 55[d] (read:) דבְחִינַת לירה וכ׳ by whom every Mishnah has been critically examined.

Ithpe. אִתְבְּחַן *to be tried, tested.* Targ. O. Gen. XLII, 15 sq. (Var. אתבחר, v. Berl. Targ. O. II, p. 15).

בָּחַר (b. h.; √בח, v. preced.) 1) *to try, examine;* v. infra.—2) (with ב) *to choose, select, prefer.* Tanḥ. Mishp. 11 בָּחַרְתָּ ביסורים יותר וכ׳ thou didst prefer sufferings to poverty. Mass. Sof'rim XIII, 9; a. e.—Part. *Hof.* מוּבְחָר *chosen.* מן חמ׳ *of the best, the best way.* Bicc. I, 3; a. fr. —מיצוה מן חמ׳ the most preferable way of performing a religious act. B. Kam. 78[b]; a. fr.—מ׳ מן חמ׳ *the very best.* Y. Pes. VI, 33[b] top מ׳ דוחה וכ׳ for doing a thing (in the Temple) in the preferable way, you may set aside (the Sabbath law); for doing it in the best way, you dare not &c.; a. fr.

Pi. בִּירֵחַר *to examine.* Pesik. R. s. 33 (ref. to אבחר Job XXIX, 25) הייתי שואלו ומְבַחֲרוֹ I was in the habit of investigating and examining it; [ed. Fr. emends ומְבַחֲרוֹ, v. בָּחַר].

בְּחַר ch. same; 1) *to try, test.* Targ. Jer. XVII, 10 (h. text בחן); a. fr.—2) *to choose, select.* Targ. Ps. XXXIII, 12.—Part. בָּחֵר. Targ. Job XV, 5 (not בָּחִיר).—V. בְּחִיר.

**Af.* אַבְחַר *to pick out.* Y. Sabb. VII, 10[a] bot. כד מַבְחַר בקלופיריתא when one picks out (the pieces of garlick) in the husks. Ib. כד מכחר (corr. acc.).

בַּחֲרוּת f. (v. בָּחוּר) *youth.* Tana d'be El. ch. XVIII.

בָּחַשׁ (√בח, v. בחן) 1) *to search, examine;* v. next w.—2) *to stir, to go to the bottom of a thing* (v. P. Sm. 508). Ber. 38[a]; Sabb. 156[a], v. שָׁחַת.

בְּחַשׁ ch. same; 1) *to search, examine.* Targ. Y. Gen. XXXIX, 11 למיבְחוּשׁ וכ׳ to examine .... the accounts.—Sabb. 152[a] אדלא אבידנא בְּחִישְׁנָא I am searching for what I have not lost (of the aged man's unsteady walk and bent figure). B. Mets. 5[b] עד דב׳ וכ׳ until I may search and find it. Ib. 86[a] בחוש אבתריה וכ׳ (not בחיש, v. Rabb. D. S. a. l. note 90) search for him and find him. B. Kam. 97[b]. —2) *to stir.* Targ. Esth. I, 14.—Sabb. 30[b] קא בחיש באילני Ms. M. (v. Rabb. D. S. a. l. note) he shook the trees. Ib. 140[a]. Gitt. 45[a] בחשן וכ׳ stirred a (hot) pot with their hands. Ib. 69[b] top.

בַּחֲשָׁא m. (preced.) 1) *stirring ladle, pot-ladle.* Pes. 111[b] [read:] ומירחזי כי ב׳ והדר בי כדא דכמכא (v. comment.)

and he (the shadow-demon) looks like a ladle turning in a vessel &c.—*2) *rakings, hot ashes.* Snh. 39ª [read:] אותירבתה תותי ב׳ she placed it (the roast) under the grate (in the ashes); (Ar. אותירבתיה קמיה בבירחוּשׁירה she placed it before him with the raked ashes clinging to it; Yalk. Gen. 23 אותבי׳ תותי רגליה ב׳, v. Rabb. D. S. a. l. note).—[בחשר, quot. in Ar. fr. Ab. Zar. (60ᵇ), תותי ב׳, read בֵּי שַׁחְיָא, *arm-pit;* v. Y. ib. II, 41ª bot.]

בָּטָא, v. בטי.

בטאריקי, Ex. R. s. 11, read קַטָאדִיקִי.

בְּצִבּוּץ, בְּטִבּוּט m. (v. next w.; cmp. b. h. בּוּץ) *hemp.* Y. Ab. Zar. V, end, 45ᵇ בט׳; Bab. ib. 75ª בצ׳; Nidd. 65ᵇ.—Tosef. Tohar. XI, 16 בצבץ.

בִּטְבֵּט (Pilp. of בוט or בטט, v. בטי) *to swell.*—*Hithpa.* הִתְבַּטְבֵּט; *Nithpa.* נִתְבַּטְבֵּט *to swell, grow.* Tanḥ. Mishp. 9 as the bite of a snake is not felt עד שנ׳ עליו until a swelling sets in, so is usury not felt עד שמִתְבַּטְבֶּטֶת עליו until it has grown upon him (the debtor). Ex. R. s. 31 שמתבעט, corr. acc.).

בִּטְדָא, v. בִּטְרָא.

בִּטּוּל, בִּטּוֹל, בִּטּוֹלָא, v. בִּיט׳.

***בִּטְוַיָּא** m. pl. (בטי)=h. בִּטְנָה II, אַבְטֵי, *column-like receptacles* (of water). Lev. R. s. 25 (ref. to בטחות, Job XXXVIII, 36, taking ב as a radical letter, 'receptacles of wisdom') מהו בטוחות ב׳ what is battuḥoth? Answ. *Bitvaya.* [Ar. reads בטיוטא, taking ב as propos., v. Koh. Ar. Compl. s. v. טיטוריא, IV, p. 27. Mat. K. guesses at טוריא as a name of *a bird,* as parallel to שכוי.]

בְּטוֹנָא m. (בטן, cmp. Cant. VII, 3) *rounded sheaf, bunch.*—*Pl.* בְּטוֹנֵי. Ḥull. 51ᵇ.

בטונין, v. בָּטְנוֹן.

בָּטַח (b. h.; √בט, v. בטי; cmp. רָוַח) *to be at ease, without trouble,* whence *to trust.* Ber. 6ᵇ הו״ל לִבְטוֹחַ וכ׳ he ought to have trusted in the name of the Lord, but did not trust.—Part. pass. בָּטוּחַ *assured.* Y. Naz. IV, end, 53ᶜ.—Lev. R. s. 31 ב׳ שגוזר he may rest assured that &c.; a. fr.

Hif. הִבְטִיחַ *to assure, promise.* Ber. 17ª חבטחה שה׳ the assurance which the Lord has given. Pesik. R. s. 1, beg. אע״פ שמחו המַבְטִיחִין וכ׳ though those who gave the assurances, the prophets, are dead, but the Lord who promised (through them) is ever-living; a. fr.—*Part. Hof.* מוּבְטָח(=בָּטוּחַ) *confident, sure.* Ber. 4ª מ׳ אני בך וכ׳ I am sure that thou rewardest &c. Ib.ᵇ מ׳ לו may rest assured. Gitt. 58ª מ׳ אני=מוּבְטָחְנִי; a. fr.

בְּטַח I ch. same. Taan. 22ᵇ הואיל וקא ב׳ בע״א since he trusts in idols.

Af. אַבְטַח=preced. *Hif.* Targ. Ruth II, 13.

Ithpe. אִתְבְּטַח *to feel safe.* Targ. Jer. XII, 5.

בְּטַח II, **אַבְטַח** (**אַבְטֵי**) m. (בטח, בטי, v. Ges. H. Dict. s. v. בטח; cmp. מִקְוֶה) *a hollow column-like receptacle of rain water near the house.* [Maim., *a projection in front of the window* to stand upon in climbing.] Ohol. XII, 3 חבטח (Ar. Var. אבטח). Tosef. ib. XIII, 3 אבטי (ed. Zuck. אבטו, corr. acc.). [Cmp. פותי for פותח, טפַי IV for טפח.] V. בִּטְוַיָּא.

בִּטָּחוֹן, בִּטְחוֹן׳ m. (b. h.; בָּטַח) *trust, faith, hope.* Y. Ber. IX, 13ᵇ bot. יש להם ב׳ there is hope for them (that they will not be punished, if they repent before dying). Sabb. 139ª תלו בִּטְחוֹנָם ב־ they put their trust in &c. Men. 29ᵇ; a. e.

בָּטַט (√בט) 1) (v. בטי) *to swell, burst forth; to shine.* Denom. בּוֹטֵט, בּוֹטָטָא.—2) (=√פץ, cmp. בדד) *to tread, to dash to pieces.* Denom. בִּטְרָטָא.—Cmp. בָּטַשׁ.

בָּטֵי, v. בָּאטֵי.

בטי, בָּטָא, בָּטָה (b. h.; √בט *to be hollow, to swell;* v. בטן, בטט 1), בטל &c.; v. Ges. H. Dict. s. v.) *to talk inconsiderately, make hasty vows.* Erub. 64ᵇ (ref. to Prov. XII, 18) כל הבוֹטֶה whoever vows or swears inconsiderately.—Denom. בִּיטוּי.

בְּטִי f. (v. preced.) 1) *bottom, bathing basin;* v. אַמְבַּטִי.—2) *bottom, depth.* Gen. R. s. 68 Ar. (ed. אמבטי); s. 50; s. 86 (ed. ביטי); v. הִדְרָטָא.

בֶּן ב׳, בַּטִּיחַ pr. n. m. *Ben Battiaḥ,* nephew of R. Johanan b. Zaccai, one of the leaders of the terrorists during the siege of Jerusalem by the Romans. Koh. R. to VII, 11; Lam. R. to I, 5; (Gitt. 56ª אבא סקרא). Kel. XVII, 12.

בִּטְיָתָא (בּוֹטְיָתָה) f. (בָּטַשׁ) *cleft, grotto; ruins.* Gen. R. s. 31 בהדא ב׳ דטבריה Ar. (ed. בו׳) in the grotto (or ruins) of Tiberias; cmp. אַלְסִיס.—**Pl.* בּוֹטְיָתָא. Y. Pes. I, beg. 27ª בוטיתא דסדרא רבא (corr. acc.) the ruins of the large colonnade (of Tiberias); cmp. Midr. Till. to Ps. XCIII, s. v. הִיפְּלִי.

בִּטְיַתַּי pr. n. m. *B'titay.* Y. Ber. V, 9ᶜ bot.

בְּטֵל, v. בָּטַל; בְּטֵל, v, בָּטֵל.

בְּטִיל m. (בטל) 1) *loose, demoralized* (=בטל מן המצוות). Targ. O. Ex. XXXII, 25 (h. text פרוע, v. Rashb. a. l.).—2) *idle, vain. Pl.* בְּטֵלִין, בְּטִילִין. Ib. V, 9. Targ. Koh. V, 2. —3) *idle, resting.* Targ. II Esth. III, 3.—4) *invalid, void,* v. בָּטֵל.

בְּטִילָא f. (בטל; h. בִּטּוּל) *idleness, loss of time.* Keth. 105ª אגר ב׳ דמוכחא indemnity for loss of time. Ib. קרנא ב׳ דמוכחא (in the case of) Karna, the loss of time was ostensible (i. e. all knew that the fee he took for judging was needed to indemnify him for his loss of time). Y. Ned. IV, 38ᶜ bot. שכר בְּטִילָן (in h. phraseol.) indemnity for their loss of time.

בְּטִין, v. בִּטֵּן.

בטינין, v. בָּטְנוֹן.

בטינתא, Targ. Jud. XV, 15, v. טִרְנָתָא.

בְּטֵל I (b. h.; v. בטר) [*to be hollow*]; 1) *to be void, abolished, suspended; to cease to exist.* Keth. 103[b] בְּטְלָה קדושה sanctity of life ceased; [oth. opin.: the levitical law concerning the contact with a corpse was suspended in favor of Rabbi; v. Tosaf. a. l.]. Ab. V, 16 ב׳ דבר בְּטֵלָה וכו׳ as soon as the (sensual) attraction disappears, love will disappear. Ib. 21 as if dead ועבר וב׳ מן השולם and passed away and disappeared from this world. Y. Meg. I, 70[d] top, a. e. בטלה מגלת תענית the *Scroll of Fasts* has been abolished (the festive commemorations enumerated therein are no more observed). Sot. IX, 9 (47[a]); a. fr.—2) *to rest from labor, be at ease, be idle.* Ab. IV, 10 אם בְּטַלְתָּ מן וכו׳ if thou choosest not to study the law, there will be many disturbances (excuses) to assist thee. Ib. I, 5 בּוֹטֵל מד״ת he neglects the study of the Law; a. fr.

Nif. נִבְטַל 1) *to be abolished, suspended.* Y. Meg. I, 70[d] bot. עתידין לִהְיוֹת נִבְטָלִין (=לְהִתְבַּטֵּל) shall in future be abolished (neglected). Gitt. 32[a], v. infra.—2) *to be excused, be exempt.* Ib. II, 16 thou art not a free man לְהִתְבַּטֵּל ממנה so as to be exempt from life's duties.—3) *to remain single.* Gitt. IV, 5 (41[b]) יִתְבַּטֵּל shall he never marry?

Pi. בִּטֵּל, בִּרְטֵל 1) *to abolish, suspend, cancel, undo, neglect.* Ab. II, 4 בַּטֵּל רצונך וכו׳ set aside thy will for the sake of the Lord's will, in order that He may set aside the will of others (euphem. for *His will*) for the sake of thy will (withdraw evil decrees at thy prayer). Ib. IV, 9 המְבַטֵּל וכו׳ he who neglects the study of the Law on account of his wealth. Sot. IX, 10 (47[a]) אף הוא בִּטֵּל את המעוררין he also abolished (the custom of) the wakers, v. עָרַר. Sabb. 63[a] מְבַטְּלָהּ he (the observer of the Law) will cancel it (avert God's evil decree). Mekh. B'shall., Amalek, 2, v. אַרְפַּטְרְקוֹס. Macc. 24[a]. Ab. Zar. IV, 7 למה אינו מְבַטְּלָהּ why does He not destroy it (the objects of idol worship)?—Gitt. IV, 1 שוב אינו יכול לְבַטְּלוֹ he can no longer annul it (his letter of divorce). Ib. 2 in former times a man could summon a court in a strange place ובִּטְּלוֹ and declare it (the letter of divorce which he had sent off) void. Ib. 32[b] אתי דיבור ומבטל דיבור a word (declaration) comes and cancels a word.—Ab. Zar. IV, 4 (42[b]) an idolator (gentile) מבטל אליל שלו וכו׳ may (by mutilation &c.) cancel his own or his neigbor's idol (so that it is no longer subject to the law forbidding Jews to derive any benefits from idolatrous paraphernalia), but an Israelite cannot &c. Ib. המב׳ אליל ב׳ וכו׳ in cancelling an idol, one has at the same time cancelled its attachments; a. fr.—ב׳ רשות *to resign possession,* a legal fiction by which the carrying of objects on the Sabbath from one's own place to one common to several persons, may be permitted. Erub. VI, 7 מְבַטֵּל את רשותו he (the brother who forgot to lay the Erub, v. עֵרוּב) must resign his share in the common property. Ib. 68[b] מבטלין וחוזרין ומב׳ you may resign your share to your neighbor, and then he may resign to you; a. fr.—ב׳ תמ״ץ to renounce (by declaration) the possession of anything leavened that may have remained undiscovered in one's possession. Pes. 6[b] חבורק צריך שיְבַטֵּל after one has searched the house for leavened things, he must renounce (whatever he may have failed to find); a. fr.—*Part. pass.* מְבוּטָּל, f. מְבוּטֶּלֶת. Erub. 69[b] רשותי מב׳ לך my possession be resigned to thee (for Sabbath purposes). Gitt. 32[a] if a recipient says, מתנה זו מב׳ 'this donation be void', תִּתְבַּטֵּל 'shall be void', opp. to בְּטֵלָה הרא 'is a void one', i. e. has been annulled.—Eduy. I, 5; Gitt. 36[b], a. fr. אין ב״ד יכול לבַּ׳ וכו׳ no court can repeal (overrule) the decisions of another court, unless &c.—2) *to neutralize* an admixture of forbidden food &c. in a certain quantity. Ḥull. 108[a] ומבטלו . . . ושאינו מינו and the portion of the mixture which is not its kind is prevailing and neutralizes the forbidden portion (as if did not exist at all); a. fr.—3) *to disturb, cause suspense, interfere with.* Erub. 63[b]; Meg. 3[a] בִּיטַּלְתֶּם וכו׳ ye interfered with the daily offering; a. fr.—Ber. II, 5 לבטל ממני וכו׳ to suspend (shake off) the yoke of heavenly government even one minute.

Hif. הִתְבִּטִּיל *to cause interruption, to order suspension.* Succ. V, 5 להַתְבִּטִּיל את העם וכו׳ to cause the people to cease working.

Hithpa. a. *Nithpa.* הִתְבַּטֵּל, נִתְבַּטֵּל *to be interrupted* &c., v. Nif.—Tan. d'be El. I, 5; II, 3.

בְּטֵל, בִּטֵּל ch. same; 1) as h. Kal 1). Targ. Lam. V, 15; a. e.—Sot. 33[a] בטילת עבידתא וכו׳ the decree enforcing idol worship in the Temple has been repealed. Meg. Taan. XI on the twenty second (of Shebat) ב׳ עבידתא was the decree &c. revoked. Sabb. 139[a], Snh. 98[a] אי בטלי וכו׳; v. אַמְגּוּשָׁא. R. Hash. 18[b] בטילת אדכרתא (Meg. Taan. VII אתנטילת, read אתב׳), v. אַדְפְּרָתָא; a. fr.—2) as h. Kal 2). Targ. Y. Ex. XVII, 1 [read:] דבְטִילוּ אידידהון when their hands were lazy &c.—Part. pass. בָּטִיל *annulled; neutralized* (in a larger quantity, v. preced. Pi.). Ḥull. 100[a], a. fr. (in Hebr. phraseol.) מין במינו לא ב׳ in a mixture of homogeneous things (of which one is forbidden) the rule of neutralization by quantity takes no effect. Ib. 99[a] ברובא ב׳ it is neutralized in any larger quantity (than the forbidden ingredient); a. fr.—Ib. 100[a] top ותבטיל, v. Ithpe.

Pa. בַּטֵּל as h. Pi. Targ. Ps. XXXIII, 10 (some ed. incorr. בְּטִיל); a. e.—Erub. 66[b] למאן נִיבַּטֵּיל to whom should he resign his right of usage (for Sabbath purposes)? לִיבַּטֵּיל וכו׳ shall he resign &c.? Ib. 67[a] מְבַטֵּיל . . בַּפְּזוּלֵי. Pes. 6[b] לְבַטְּלֵיהּ let him renounce it (the leavened thing). Ib. וניבטלֵיהּ בארבע let him renounce it at four hours of the day. Gitt. 36[b] אֲבַטְּלִינְהוּ I would repeal it (that law). Ib. 32[a] דבטולי בטליה that he revoked it (the letter of divorce); a. fr.

Af. אַבְטֵיל 1)=Pa. Targ. Y. Gen. VI, 7 אַבְטֵיל I will undo (h. text אמחה); a. e.—2)=h. Hif. Targ. Is. XXX, 11 אַבְטְלוּנָא מ״ע make ye us free from tradition.

Ithpe. אִתְבְּטִיל, contr. אִיתְבְּטִיל. 1) *to be abolished, removed, undone.* Targ. Job XVII, 11; a. fr.—Gitt. 32[ab] בָּטֵל has two meanings משמע דבטל ומשמע דלִיתְבַּטֵּיל it may mean 'it is void', and may mean 'be it declared void'. Ḥull. 100[a] ותִתְבַּטֵּיל ברובא (or וִיתְבַּטֵּיל) let it be neutralized

in the larger mixture; (why is it not &c.?)—2) *to be disturbed, to be forced to be idle.* Targ. Koh. XII, 3; a. e.

בָּטֵל II, בָּטֵיל m. (preced. ws.) 1) *null, void; vain.* Gitt. IV, 1 ב׳ הוא is void (revoked); v. בְּטַל Ithpe.; a. fr. —*Pl.* בָּטֵלִים, בָּטֵלִין, בְּטֵל׳, דברים ב׳—בְּטֵל׳ *vanities, absurdities.* Ab. Zar. 16[b]; a. fr.—2) *idle, unemployed, not needed.* Snh. 21[a] one horse והוא ב׳ when not needed (for war). Koh. R. to VI, 8.—*Pl.* as supra. Y. Meg. I, 70[b] bot. עשרה בטרלין . . . לבירה״כ (where there are) ten men at leisure for attending Synagogue, v. בָּטְלָן. Ber. 16[a] והוא ב׳ שב׳ ממלאכתן provided they stop working. Ib. 17[b] ת״ח ב׳ scholars have to abstain from work; a. fr.—Fem. בָּטֵלָה, בָּטֵילָה. Ab. V, 16, v. בָּטַל I. Gitt. 32[a], v. בָּטֵל I, Pi.; a. fr.

בַּטָּלָה f. (preced.) *vanity, idleness.* Keth. V, 5 חב׳ מביאת וכ׳ idleness leads to immorality. Ab. III, 4 חמפנה לבו לב׳ who turns his mind to vanities. Y. Ber. VI, 10[a] bot. לחזכיר ש״ש לב׳ to pronounce the name of the Lord for no purpose.—Y. Keth. VII, 31[b] bot. דברים של ב׳ useless labors (as carrying water and pouring it out again). Gen. R. s. 91 דבר של ב׳ irrelevant argument. Y. Naz. IV, 53[b] על חב׳ for no use. Kidd. 16[b] שכר ב׳ compensation for interrupted labor; a. fr.

בְּטַלְנוּת, v. בַּטָּלָנוּת.

בַּטָּלָן m. (בטל) *unemployed.*—*Pl.* בַּטָּלָנִין, בַּטְלָנִין. Snh. 21[b] סוסים חב׳ horses not needed for the army. Y. ib. II, 20[c]. Meg. I, 3 עשרה ב׳ ten persons having leisure; v. Y. ib. 70[b] bot.

בַּטְלָנָא ch. same; *idler, lazy; unemployed.* *Pl.* בַּטְלָנִין. Targ. Ex. V, 8; 17.—בַּטְלָנֵי. Pes. 51[b]; 55[a]; Ber. 17[b].

בַּטְלָנוּת f., **בַּטְלָן** m. (בטל) *idleness, loss of time.* Treat. Abad. ch. II בַּטְלָנוֹתוֹ; Sifré Deut. 118 בַּטְלָנוּתוֹ his idleness (during sickness),

בְּטֵן, בָּטַן (v. בָּטַי) *to be pregnant.* Targ. Prov. XXV, 23.—Gen. R. s. 98 (play on *triyah,* Jud. XV, 15, as if τρία, three) בָּטְנָה תרין she was going with two (making together three). Lam. R. to I, 1 רבתי (חד מאת׳ 7). [Targ. Jud. XV, 15 בטינתא, v. טִינָתָא.]

בֶּטֶן m. (b. h.; v. בטי) *belly.* Nidd. 31[b]. Sot. 28[a] בְּטְנוֹ וכ׳ the belly of the adulterer; a. fr.

בְּטָנָא ch. f. same. Targ. Jud. XIII, 5; a. e.

בָּטְנַאי *Botnai,* name of a bird. Ḥull. 63[a].

בָּטְנָה, v. בּוּטְנָא I.—*Pl.* בָּטְנִים, v. also next w.

בָּטְנוֹן m. (בטן) a musical instrument, a sort of *bagpipe;* (oth. opin.) *cittern fastened around the body;* (oth. opin.) *workingman's pinafore.* Kel. XV, 6 (Ar. בטנים, oth. vers. בטונין, בטרין, v. Ar. Compl. ed. Koh. s. v.).

בָּטְנִי *Botni,* name of a bird. Ḥull. 63[a] (diff. fr. בטנאי).

בָּטְנִית pr. n. *Botnith.* Pes. 57[a] Abba Saul ben B.

בִּי ב׳, בָּטְנִיתָא* (prob. a geogr. term) (a hen) *of Be Botni.* B. Mets. 86[b] בר ב׳ . . . זגרתא a black hen &c. [Rashi פטניתא *fattened;* Ar. s. v. זגרתא: בדפטמתא, Var. בדפטנתא; Ms. M. בי פטנירתא, בר פנטירתא; Ms. R. 2 בדפטנירתא; v. Rabb. D. S. a. l., Koh. in Ar. Compl. l. c.]

בָּטְנָן, v. בּוּטְנָה.

בִּטְרָא (בִּטְדָא) m. (=בִּי עִטְרָא, v. עִיטְרָא) *space for spanning one's hand around an object*=h. תְּפִרְסָה or אֶחָזָה. Ḥull. 50[b].—*Pl.* בִּטְרֵי. Ib. 76[a] (ed. ד for ר, as B. Mets. 39[b] עיטדא for עיטרא). [Differ. of opin. as to measure: *one finger* or *four fingers.*]

בְּטַשׁ (v. בְּטַט 2) *to tread; to kick, knock down* (with one's foot), *crush.* Targ. Y. I, Ex. XXIV, 10.—Sabb. 116[b] אתא חמרא וב׳ לשרגא the ass (offered to the judge as a bribe) came and knocked the (gold) lamp over. B. Kam. 62[a] דב׳ בכספתא וכ׳ who kicked the money box aside so that he threw it into the river.

Pa. בַּטֵּשׁ *to stamp.* Targ. II, Esth. III, 8.—B. Kam. 99[a] he hired him לְבַטּוֹשֵׁי (Rashi a. Ms. R.) for stamping; v. בִּיטְשָׁא.—Transf. *to treat with contempt, sneer at.* Targ. Y. Num. XIV, 9.—Erub. 54[a] top. *Shebu. 30[b] בטש ברה ואוקמיה לע״ה (Ms. F. only . . אוקמיה) he insulted the ignorant man and made him stand up; v., however, בְּרַשׁ.

Ithpa. אִתְבַּטַּשׁ *to be stamped in, mixed up.* Targ. Y. I, Ex. XXIV, 10.

בִּטְשָׁא, v. בִּיטְשָׁא.

בִּי 1) (=בְּ־I) *in, with, at.* Targ. Y. Num. XXII, 28 בי הדיא שעתא at that time. Targ. Cant. I, 9; 13, 14 (ed. Vien. בהדרא).—2) (=בֵּין) *between, among.* Sot. 10[a]; Meg. 12[a]; v. בּוּצִינָא.—Sabb. 109[b] בי מילי (Ms. במ׳) between the embers; a. fr.—בי שמשי (=h. בין השמשות) during sunset. Ber. 43[b] קדושא דבי ש׳ the Kiddush said on Friday night. Keth. 103[a] כל בי ש׳ every Friday night.—3) (=בַּר II) *son of;* v. בְּרַבִּי. Y. Ber. IV, 7[c] bot.; a. fr.—4) (=בַּיִת) *house of, school of; home, place of* &c. Targ. Job VII, 9; a. e.—. . . תנא דבי ר׳ (sub. תני) a student of the school of R. . . . . taught. Ḥull. 42[a]; a. fr.—Ab. Zar. 6[b] בדבי ר׳ או׳ (Ms. M. ב״ר) in (the Boraitha) of the school of R. O. —Yeb. 21[b] דבי אימא רבתי one of the family of the grandmother (whether mother's or father's mother). Ib. דבי אבא רבה of the grandfather's family; דבי דודי one of the uncle's relation.—דבי רב the Boraitha of Be Rab (Sifra). Ḥull. 66[a] (v. Rashi a. l.); a. fr.—בי רבנן *college.* Ber. 17[a]; a. fr. [For other compounds with בי, v. respective determinants.]

בִּיאָה (בִּיאָת) בִּיוֹת, בִּיוּת, בִּיוָא, בִּיָּא f. (via, late Gr. βία) *highway, road.* [As regards the import, in the Roman government, of the office of commissioner on highways, v. Sm. Ant. s. v. Via.] Y. Ḥag. II, 77[c] bot.; Midr. Till. to Ps. CXIV, beg.; Yalk. ib. 794; Gen. R. s. 12 (corr. vers. by comparison) אין לך מקום (מקום ומקום) מדינה ומדינה שאין לה (איש) אדם ממונה על ב׳ שלו there is not a district (place) which has not an officer appointed over its highways; v. אנגריטוס a. אנגריקוס. Ib. do not read בִּיר

שמו but בְּיָרֵיהּ שמו (Y. l. c. כי ריה corr. acc.) (the overseer of) *via* (the maintenance of the world's roads) in His name; cmp. מָקוֹם. [For *βία force*, v. בִּירָא II.]

בִּיאָה II f. (b. h. בֹּוא; בְּאָה) 1) *coming in, entrance.* Men. 4[a]; Sifra Metsor. Neg. ch. IV, Par. 7 (ref. to וישב, Lev. XIV, 39 a. ובא, ib. 44) זו היא שיבת זו היא ב׳ the same rule applies to his coming the second time and to his entering (after a week). Cant. R. to II, 6 (ref. to ביתך . . ., Deut. VI, 10) (on the door post to the right) of thy coming from the street to thy house. Yoma 86[b] ולואי . . . כב׳ oh, that the going out (of office) be (as pure) as the coming into! Ib. sq. ב׳ כיציאה . . . oh, that the coming home (from court) be (as sinless) as the going out (for holding court)! B. Mets. 107[a] ב׳ לעולם birth. Y. Naz. VII, 56[d] top, a. fr. בִּיאַת חמקדש entering the Temple. Yoma 53[b] ב׳ ריקנית entering (the Holy of Holies) without incense, i. e. needlessly.—ביאת שמש *sunset.* Ber. 2[a] ב׳ שמשו וכ׳ the sunset of his last day of levitical uncleanness prevents him from &c., i. e. is indispensable for his permission to eat T'rumah, v. טָהֵר: a. fr.—*Pl.* בִּיאוֹת. Kidd. 37[b] נאמרו ב׳ וכ׳ bibl. passages mentionning entrance into the promised land; a. fr.—2) (v. בּוֹא;=בְּעִילָה) *coition, connection.* Kidd. I, 1; a. fr.—ביאת ערוה incestuous connection. Y. Yeb. II, 3[c] bot.; a. fr.—ב׳ מצוה, v. מִצְוָה.—*Pl.* as supra. Kerith. II, 3; a. fr.—Cant. R. to IV, 12 שתי ב׳ two ways of &c.

***בַּיאָם**, v. בְּהֵמָה.

בִּיאַרִי, v. פִּלְיָא.

בִּיב m. (בוב, v. בָּב) *pipe, gutter, canal.* Erub. VIII, 10 (88[a]). Ab. Zar. III, 4. Gen. R. s. 12 בִּיבָהּ על פתחה its water-spout over its entrance. Ib. בִּיבוֹ man's spout (nose). Ex. R. s. 36 מצא ב׳ he strikes against a gutter; a. e.—*Pl.* בִּיבִין, בִּיבְרִין. Y. Ḥag. II, 77[d] bot. במקום ב׳ on a place where there were sewers; Gen. R. s. 1.—Ex. R. s. 6 גורף ב׳ cleaning sewers. Koh. R. to I, 2 בכיבין (corr. acc.)—בִּיבוֹת. B. Kam. 6[a]; 30[a].

בִּיבָא ch. same; *duct, underground walk.* Y. Taan. IV, 68[d] עאל ליה מן ב׳ דמדינתא; (Lam. R. to II, 2 עליל ביה בבוב׳ corr. acc.) he came up to him from the duct of the besieged fortress.—[Lam. R. to I, 5 וביבא, v. בִּירָבִי.]

בִּיבַאי, v. בִּירָבִי.

בִּיבוֹן pr. n. m. Y. Gitt. VII, 48[d] ר׳ ב׳, read as Y. B. Bath. VIII, 16[c] top, בּוּן.

בִּיבִי (vive) *long live!* Lam. R. to I, 5 ב׳ דומינו וכ׳ Ar. (read דומיני, vive domine imperator) long live my lord the Emperor. [Ed. וביבא מאירי אפלטור, Syriac, corr. ביבי.]

בֵּבַי, בִּיבַאי, בֵּיבַי pr. n. m. (b. h., v. Ezra II, 11; Neh. VII, 16) *Bebai.* Shek. V, 1 בן בבי; Yoma 23[a] בי׳. Ib. 34[b] רב ב׳ R. B., an Amora. B. Bath. 36[b]; a. e.—[Y. Maasr. V, 52[a] בעל ביבי, read בֶּכִי q. v.]

***בִּיבְנִי** m. (=בִּי בנִי, v. בַּנַּי) *bath-house.* Y. Ter. VIII, end, 46[c]; (Gen. R. s. 63 בי בני). Y. Sabb, VIII, end, 11[c] גו ב׳ in (the water of) the bath house.

בִּיבָר m. (vivarium, βιβάριον) *vivarium*, an enclosure in which live game, fish &c. (also wild beasts) are kept. Snh. 39[a] לשדיות לב׳ must be thrown into the vivarium. Ib. שדיוה וכ׳ they threw him &c. but they (the beasts) did not eat him. Bets. 24[a]; a. fr.—*Pl.* בִּירָבִין, בִּירָבִים. Ib. III, 1; a. fr. V. בִּירָבְרָא.

ביברי, Ḥull. 127[a], read בי ברי, v. בֵּירַאי.

בִּיבְרִיוָא, בִּירָבְרִיָא m. pl. (pl. of vivarium, v. בִּירָבָר) *animals kept in the vivarium, game.* Pesik. R. s. 16; Pesik. Eth Korb. p. 58[b]; Yalk. Num. 777; Kings 176; Koh. R. to II, 7 (corrupted ציב׳, ברב׳ &c.; expl. בַּרְבָּרִים אֲבָסִים I Kings V, 3 *chosen, fattened*) מיני ב׳ various kinds of game (deer &c.) from the vivarium. V. בִּרְבָּרְיָא, end.

בִּידֵּי, v. בְּדַי.

בִּידָא, Pi. of בְּדָא.

בִּידָא m., **בִּידָה** f. (בְּדִי I; cmp. בִּדִּין) *fiction, false report, information.* Y. Sot. IX, 23[c] bot.; Y. Yeb. XVI, 15[c] ואחצידו כולהון מן ב׳ and they were all taken prisoners owing to the information against them. [Rabad Seder hak-Kabb. a. other chroniclers have erroneously ונחלה ר׳ שרירא מידו אחת, read . . . מן בידה or בידו.]

בִּידוֹרָא, בִּידוּר, v. בְּהוּר.

בִּידִין, v. בְּדִין.

בִּידוּלְתָּא f. ch.=h. בְּדֹלָה. Targ. O. Lev. XXVI, 16; a. e. (ed. also בְּהוּלְתָּא).

בִּידְחוּתָא f. (בחת) *shame.* Targ. II Chr. XXXII, 21, constr. בִּיחוּת; v. בַּהֲתָא.

בִּירוּכָא, v. בְּרֵיכָא.

בִּירוּ, בִּיוּנְתָא, בִּיוּנָנוּתָא, בִּיוּנָא f. (בין)=בִּינָא *understanding.* Targ. Prov. II, 3; a. fr.

בִּירָא I, **בִּיָּא** m., **בִּירְתָא** f. (בזר II) 1) *rent, cleft.* Lev. R. s. 19 Ar. דמי הדין ריסא להדין ב׳ [לא] (ed., v. אֶלֶיס a. בִּירְעָא).—*Pl.* בִּירֵי. B. Bath. 74[a]; Snh. 110[a] אחוי ליה תרי בירי ב׳ Ar. he showed him two clefts in the ground (ed. חזאי תרי בירעי); Ar. ed. pr. Var. חזאי בירתא דסלקין . . . תננא מינה (Ms. R. בווחא, v. Rabb. D. S. a. l. note) I saw a cleft out of which smoke rose.—2) *ruin, destruction.* Targ. Is. LX, 18 (h. text שֹׁד); v. next w.

בִּירָא, בִּירְתָא, בִּיָּא II m., **בִּזְתָא** f.=h. בִּזָּה *dividing; plunder, spoil.* Nah. III, 1. Targ. O. Ex. XV, 9; a. fr.—Lam. R. to II, 13 בערביא וכ׳ in Arabia they call spoil (ביזתא) ăditha (with ref. to אעידך ib.). Cmp. עֲדוּדָה. [Targ. Is. LX, 16 (h. text שֹׁד); v. preced. w.]—Trnsf. בִּירְתָא *robbed* woman. Midr. Till. to Ps. I, 2 הא ב׳ עלובתא this poor robbed woman; Yalk. Num. 750 (incorr. vers.).

בִּירָא III m. (בזז, cmp. בִּזְזָה; cmp. שַׁד, שֹׁד) (בִּיזְתָא f.) *feeder*, whence *pap, breast.* Targ. Y. Num. XI, 8 (*brisket*, v. ביזיאה; h. text לְשַׁד, cmp. שַׁד).—Y. Kil. I, 27[b] top ליט

ב׳ וכ׳ cursed be the breast which nursed such a man.—*Pl.* בִּיזַנְיָא. Targ. Job XXI, 24 בִּירוֹי (Var. חֲדִירוֹהִי).—Gen. R. s. 5 לִירטִין ב׳ וכ׳, v. supra; Pesik. Zakh. p. 23[b] (Ar. sing.). Y. Ḥag. II, 77[d] bot.

בִּיזְנָא, v. בַּזְנָא.

בִּיזָּה f. (b. h. בְּזָה; בזז) *spoil.* Num. R. s. 13, end בִּיזַּת חִים spoil made at the Red Sea, ב׳ מצרים made in Egypt; a. e.—*Pl.* בִּיזּוֹת. Lam. R. to II, 13 (ref. to אעירך ib.; cmp. בִּירְזָתָא s. v. בִּירְיָא II) כמה ב׳ וכ׳ how often did I give you the spoils of your enemies.

בִּיזּוּעַ, בִּזּ׳ m. (בזע) *rending, rent.* Targ. Joel II, 13. —[בִּירְזָא, v. בִּירְזוּעוֹתָא.]

בִּיזָּא, בִּיזְיָא* m. (בזז II) *rag, wreck.* Gen. R. s. 30 ב׳ סבא old rag (contemptuous designation of an old man).

בִּיזְיָאתָא* f. (v. בזא III) *brisket.* Gen. R. s. 34 Ar. וכבדו ב׳ דיסקוס נאה (ed. דורון נאה, which is the interpret. of our w. in Ar.).—[The orig. vers. prob. read בביזא נאה על דיסקוס נאה with a fine brisket on a fine plate; v. Yalk. Gen. 60; Ps. 697.]

בִּיזָּון, v. בִּזּ׳.

בִּיזוּנָא, v. בִּזּוּ׳.

בִּיזַּיִת, בִּיזַּלֵי m. pl. (בזז II, ל format.) *cuts, rents,* whence *disconnected outskirts* of a community. B. Bath. 68[b] (expl. ביזלי שיריית). What is bizlé? פִּיסְקֵי בּוּגֵי, v. בְּאנָא; Y. ib. IV, 14[c] bot. שוריה בוזיה (read שְׁרֵרֵיהּ).

בִּיזְעָא (בִּיזְעָה) m. (בזע) *rent, split, cleft.* Ab. Zar. 70[a] הוה ב׳ בדשא there was a crack in the door. Cant. R. to IV, 14 (Koh. R. to X, 18 בקיעה), v. אֲלִיס; Lev. R. s. 19, v. בִּירְזָא I.—*Pl.* בִּיזְעֵי. Taan. 21[b] דאית ביה ב׳ ב׳ Ar. s. v. כסילתא (ed. קרנא דחוה בזיע, Ms. M. v. Rabb. D. S. a. l.), v. כּוֹסִילְתָא. Num. R. s. 18 אזלי וחזאי תרי ב׳; Snh. 110[a], v. בִּירְזָא I.

בִּיזְרָנָא, בִּיזָרָא, v. בִּזּ׳.

בִּיזְתָא, v. בִּירְזָא.

בֵּיזְתָא* pr. n. pl. *Bez'tha* (contr. of בי זיתא Olive-town), near Pumbeditha. Erub. 52[a] ב׳ [ב]תחא שביתתי Ar. (ed. בצרינתא; Ms. M. בני זיתא read בבי; Ms. O. בזיתא; v. Rabb. D. S. a. l.) my central point for Sabbath distances be in B.

בִּיחוּשָׁא*, v. בַּחֲשָׁא.

בִּיחוֹל, v. בָּחַל.

בִּימָא, בִּים, Y. Shebu. III, 34[d] bot., read בִּירְעָא.

בֵּיטָא I (βῆτα) *Beta,* second letter of the Greek Alphabet. Shek. III, 2. Y. ed. (Bab. בי״תא corr. acc.).

בִּיטּוּי, בִּטּ׳ m. (בטי) *vain, useless talk,* ref. to vows and oaths which neither benefit nor injure anybody; שבועת ב׳ a useless oath, contrad. to שׁ׳ שוא a false oath or one asserting something impossible. Shebu. III, 9 sq. Ib. 49[b]; B. Mets. 36[a] an oath imposed in court אין בה משום שבועת ב׳ does not come under the law of vain oaths (as to sacrifices). Ib. ב׳ שפתים erroneous statement without legal consequences, oppos. to כפירת ממון whereby somebody lost money. [Y. Naz. I, beg. 51[a] שבירטוי שבועה, read שִׁפְרִינְדֵי.]

בִּיטּוּל, בִּטּ׳ m. (בטל) *interruption, loss of time; abrogation; relinquishment, renunciation.* Kidd. 33[a] קימה שאין בה ב׳ rising (in honor of an elder &c.) which causes no interruption of labor.— תורה ב׳ neglect of the study of the Law. Sabb. 32[b]; a. fr.—Men. 99[a] sq. פעמים שביטולה וכ׳ sometimes the neglect of the Law is its establishing. Sabb. XVI, 1 ב׳ בה״מ neglect of lectures (through reading at home). Y. Peah IV, 18[b], a. e. ב׳ עניים loss of time to the poor (when compelled to wait for their share in the crop).—Erub. 66[b] רשות ב׳, v. בָּטַל Pi.—Y. Gitt. IV, 46[a] top, a. fr. פריה ורביה ב׳ neglect of marital life.—Y. Ab. Zar. III, 43[d] bot. יש לה ב׳ can be cancelled, v. ib. IV, 4 s. v. בָּטַל Pi.—Pes. 4[b] בב׳ בעלמא וכ׳ a mere relinquishment of possession would be sufficient.; a. v. fr.

בִּיטּוּלָא, בִּטּ׳ ch. same. Targ. Prov. XV, 22.—Ab. Zar. 53[b].

בִּיטָחוֹן, v. בִּטָּחוֹן.

בִּיטֵי, v. בִּטֵּר.

בִּיטִירְתָא, v. בּוּטִירְתָא.

בִּיטְנָתָא f. (בטן) *pregnancy, growth of the embryo.* Lam. R. to I, 1 רבתי (6 חד מאת׳) אילין ורחי דב׳ דילידתא (strike out one of the two terms).

בּוּטָשָׁא, בִּיטָשָׁא m. (בטש) *stamping, fulling.* B. Kam. 99[a] (בַּטּ׳) ב׳ ב׳ וכ׳ for every stamping manipulation one M'ah.—*Pl.* בִּיטָשֵׁי Ib. (Var. לבטושי), v. בָּטַשׁ.

בִּיר=בַּיִת, v. בִּרְבִּירִי.

בִּירְיָא I (via), v. בִּיָּא.

בִּירְיָא II, בִּירְזָא f. (βία) 1) *force, act of violence, extortion, wrong.* Gen. R. s. 93 (play on *bi,* Gen. XLIV, 18) אתה מעביר עלינו ב׳ thou passest violence over us (thou treatest us unjustly). Ex. R. s. 20 שמא . . . ב׳ וכ׳ do I ever wrong any creature? Deut. R. s. 2 (play on בבאה Ez. VIII, 5) הא ב׳ רבא לעלמא וכ׳ Oh, this great wrong in this world, v. infra. *Y. Ned. III, 38[a] כורוסתי ביירה . . . כן that is the way one says to his neighbor (read כריוסתי χαρίζεσθαι βίᾳ) to do a favor perforce (ref. to an invitation accompanied with a vow in case of refusal).—2) interj. (=h. וי) *woe! help!* Yoma 69[b] ב׳ ב׳ וכ׳ woe, woe, it is this (the tempter) that destroyed the Temple &c. Yeb. 97[b] ב׳ ב׳ מאה וכ׳ woe, woe over the brother who is &c. Lev. R. s. 17, end (play on בבאה, v. supra) ב׳ ב׳ תותבא וכ׳ woe, woe, that the stranger dislodges the owner (idolatry in the Temple).

בִּיבָא, v. בִּירָא.

בִּיבִין, read בִּיכִין, v. בּוּךְ.

בִּידָא, v. בַּהֲתָא.

בִּידָה 1) *road*, v. בְּדָא; 2) *wrong*, v. בִּירָא.

בִּידָךְ, v. בּוּךְ.

בִּיכָא m. (בוך; cmp. סְבַכְתָּא, סַבְּכָא) *net, head-dress.* B. Bath. 146ª 'small presents', תרגמה רבא בייכא וסבכתא Ar. s. v. ייכא (ed. בייבא, Ms. M. ביוב, Ms. H. ביוכא, cmp. comment. כגון ב; v. Koh. Ar. Compl. s. v.) said R., This means e. g. a net or a cap.

בִּיל, v. בִּיל.

בִּילִין, Tosef. B. Mets. IX, 14, v. בַּיָּרִיל.

בִּיִּין, v. בִּין ch.

בִּיִּר, בִּיוּר, בַּיָּר, v. בּוּר I h. a. ch.

בַּיָּר m. (denom. of בֵּירָה or בּוֹר, cmp. בּוּר Pi. 2) *superintendent of the well* in rural communities. Shebi. VIII, 5 אין נותנין לא לב׳ וכ׳ (out of the money realized from the fruits of the Sabbath year) you must not pay the well-master &c.; אבל נותן הוא לב׳ לשתות but you may pay the well-master a fee for giving you water to drink. Tosef. B. Mets. IX, 14 חב׳ וחבלן וכ׳ (Y. ib. beg. 12ª ed. Krot. חכ׳, corr. acc.) the well-master, the bather &c. when collecting their fees from the owner (individually), may attach only the owner's share in the produces. Ib. VIII, 11ᵈ top שאלה מן הב׳; [Bab. ib. 97ᵇ למישאל מידי מחבריה, read מבַּיָּרָא ch.].

בַּיִּר, בַּיָּר m. (בוּר) *untilled, waste ground.* Targ. Deut. XXI, 4 (virgin land, h. text אֵיתָן).—Targ. Is. XXVIII, 25. Targ. Jer. XII, 13 בְּרַר (!).—Lev. R. s. 1, beg., v. בּוּר ch.

בַּיְישׁוֹנִי, v. בֵּישָׁנִי.

בִּישִׁיא, Y. Bets. I, 60ᶜ bot., read בִּישַׁיְּרָא.

בִּישָׁן m. 1) (בּוּשׁ) *bashful, chaste; chaste person, bashful man.* Ned. 20ª סימן יפה באדם שהוא ב׳ it is a favorable indication in a man that he is bashful. Ab. II, 5. הב׳ he who is ashamed (to ask questions at school); a. e.—*Pl.* בִּישָׁנִים, בִּישָׁנִין. Yeb. 79ª. Y. Snh. VI, 23ᵈ בויישנין (?); Num. R. s. 8; Midr. Sam. ch. XXVIII; Midr. Till. to Ps. I.—2) v. בֵּישָׁן.

בַּיְישׁוֹנִי, בַּיְישַׁנָּאָה, v. בִּישָׁנִי.

בַּיְיתָא, v. בֵּיתָא I.

בַּיְיתוֹס, v. בַּיְתוֹס.

בַּיְיתוֹת f. pl. (denom. of בַּיִת) *animals lodged* (at certain seasons) *in sheds within town-limits.* Bets. V, 7 (40ª, Ms. M. בראתות); Sabb. 45ᵇ; a. e.

***בִּיכַאי** m. (v. בּוּכְרָא) name of *a spider.* Tosef. Par. IX (VIII), 6 ed. Zuck. (Var. מובאי corrupt, R. S. to Toh. IX, 2 כובאי).

בִּיכּוּרָה, v. בִּכּוּרָה.

***בִּיל** h., Hif. הוֹבִיל *to mix*, v. next w.

בִּיל, בְּיַל ch. (cmp. b. h. בָּלַל) *to mix, knead;* trnsf. (cmp. גרס, דרש) *to study thoroughly.* Men. 65ª (play on בלשן, Neh. VII, 7; cmp. בלש) ודריש.... הוה בָּיֵיל he studied languages and explained them.

**Pa.* בַּיֵּיל same; trnsf. *to discuss.* Y. Ab. Zar. III, 43ª מאן דתני אוֹבִיל נייבל (read נְבַיֵּיל) he who reads in the Mish. (III, 5; v. בִּין Hif.) *obil*, means, Let us discuss the subject.

בִּלְגָּה, בִּילְגָּה (b. h.) pr. n. m. *Bilgah*, chief of a priests' division; whence, fem. (sub. משפחת) name of a priests' division, v. מִשְׁמָר. Succ. V, 8 ב׳ לשולם וכ׳ the Bilgah division at all times distributes its shares of the show-bread in the Southern part of the Temple courts. Ib. 56ᵇ; Tosef. ib. IV, 28 בִּילְגָּא ed. Zuck.

בִּילְדִין, Targ. Y. II Num. XII, 7, v. לַבְלָר.

בִּילָה f. (=בְּלִילָה, fr. בלל, cmp. נִידָה Lam. I, 8; עִילָה a. עֲלִילָה) *thorough mixture, even distribution of mixed objects.* Zeb. 80ª יש ב׳ a mixture is considered evenly distributed in all its parts. R. Hash. 13ᵇ לכל אין ב׳ none of the mixtures named is a real mixture (of even distribution), except wine and oil (being liquid). Ḥull. 83ᵇ, a. fr. כל הראוי לב׳ וכ׳ wherever from the proportions and properties of the mixture a perfect fusion is possible, the real act of mixing thoroughly is not indispensable.

בִּילוּוֹת, Targ. Job XXXVIII, 37, v. כִּילוּוֹת.

בִּילוֹן, Bekh. VII, 1, v. כִּילוֹן.

בִּילוּנְיָא, v. בְּלִיוּנָא.

***בִּילוֹס** or **כִּילוֹס**, Y. Sabb. VII, 10ᵇ bot. משיח ב׳ (Var. כ׳), read חייב משום לש. [Read the passage as follows: החן דאגן גירקרין שרי זיפות שרי משרין חייב משום לש —all of which belongs to line 26 fr. bottom]

בִּילְמִי, Pesik. R. s. 21, read צַלְמִי, v. צֶלֶם. [Read: הא ברירית לך חברותך את וחברך בדמותי וצלמי behold, I created for thee thy company; thou and thy neighbor (were made) in my image &c.]

בִּילָן, Bekh. 43ᵇ Ar., v. כִּילוֹן; Kel. XX, 6 Ar., v. וִילוֹן; Targ. Y. Gen. XXV, 25 Ms., Lev. a. oth., v. כִּילַן.

בִּילְנִי, v. בַּלְנִי.

בִּילְפַט, v. בֶּלְשָׁפָט.

***בִּילָק** (בְּלָק Ar.) pr. n. m. *Billak*, in conjunction with חִלָּק, חִלְקָא, fictitious names for *any men* (similar to our 'Tom, Dick & Harry'). Ḥull. 19ª אנא לא ח׳ וכ׳ I know no Ḥillak and no Billak (I know of no authorities or individual opinions), I only know a tradition. Snh. 98ᵇ ח׳ וב׳ אכלי לחו (margin in Ms. M. חלק בלק) shall Ḥ. a. B. (any persons indiscriminately) enjoy it?

בִּילְקָאוֹת, Sifré Deut. 36, read בסילקאות, v. בְּסִילְקֵי.

בִּילְרִין, v. בּוֹלְרִין.

בִּילְתִּין, v. בַּלְהִין.

בִּימָא, Ab. Zar. 16[b],=next w.

בִּימָה f. (cmp. בָּמָה) *elevated stand for public meetings* (for speakers, readers, holding court &c.). Sot. VII, 8. Succ. 51[b]. Ab. Zar. I, 7 (ib. 16[b] בימא). Gen. R. s. 76 as if seated על ב׳ ודן upon the platform and holding court. Lev. R. s. 13 ונראית כאילו מצעת ב׳ and gives itself the appearance as if holding court (giving the form of legality to robberies). Gen. R. s. 37 ב׳ של רשע the court of injustice (Rome).—Koh. R. to I, 8 (Ab. Zar. 16[b] גרדום; Tosef. Hull. II, 24 במה); a. fr.—*Pl.* (of בימא) בִּימָאוֹת. Pesik. B'shall. p. 84[a] (Ms. O. כסאות; Tanḥ. ed. Bub. B'shall. 5 מגדלים) (wooden) platforms.—בִּימוֹת. Meg. 32[a] הלוחות והב׳ (Ms. M. והבמות; Y. ib. III, 73[d] bot. בימה ולווחין) the tablets (in Synagogues, prob. used for announcements) and the raised seats (for readers or distinguished persons to speak from). [Ar. s. v. במות, ref. to Meg. l. c., explains, לוחות *the board-covers of books*, במות *wooden stands* (עמוד) for exhibiting the Torah scrolls during the services; another opinion quot. in Ar.: לוחות the blank margins between the columns of the scroll, במות the upper and lower as well as the front and back margins; cmp. a. אריח לבנה.] [A derivation of our w. fr. βῆμα is excluded, because the sing., in that case, would be בימא or בימטא a. the pl. בימטין or בימטאות.]

בִּימָס, בִּימוֹס m. (an adaptation of βωμός, treated in inflection as a cacophemism=בי מיאוס, v. Tosef. Ab. Zar. V, 6, quot. bel., cmp. ארצטריא; Syr. בומסא, Ch. בַּמְסָא, בִּימְסָא, בָּמוֹסָא) *pedestal of idolatrous statuary.* Ab. Zar. III, 7 a stone originally hewn לב׳ for an idol's pedestal. Tosef. ib. V (VI), 8 ב׳ שנפגם a broken bomos, (contrad. to מזבח); Bab. ib. 53[b] bot. ב׳ אבן וכ׳ a bomos is made of one stone, an altar of several. Tosef. ib. VI, 10; a. fr.—[Y. B. Mets. X, end, 12[c] העלה על גבי ב׳, read בִּימוֹס.]—*Pl.* בִּימוֹסָיָאוֹת, בִּימוֹסְיוֹת, בִּימְסִ׳. Ab. Zar. IV, 6 (53[b]) ב׳ של מלכים (v. Rabb. D. S. a. l., Mish. N. בומסיות) pedestals temporarily put up for the reception of princes (governors). Ib. 54[a] בימסיות בשעת השמד Ms. M. (v. Rabb. D. S. a. l. note) idolatrous pedestals (or altars) erected during (the Hadrianic) persecution, אע״פ שהשמד בטל אותן הב׳ לא ביטלו although the persecution has been repealed, they (the Romans) have not cancelled these altars; v. בָּטַל Pi.—Gen. R. s. 53, a. e. (some ed. בִּימָסוֹת) altars. Tosef. Ab. Zar. V (VI), 6 בֵּי מוֹסָיָאוֹת ed. Zuck. (Var. בימסיות). [Ab. Zar. I, 7 (16[a]) בימוסיאות, בימסיות, read with Ms. M. a. Ar. בִּימוֹסָיָאוֹת.]

בִּימִי pr. n. m. *Bimi*=אַבִּימִי. Y. Ber. IX, 14[a] top אדא ור׳ ב׳ read: אדא בר ב׳; Y. Taan. I, 64[b] top בר איבומ׳ (אירומ׳); v. Frank. M'bo p. 62[a].

בִּימִין, Yalk. Ps. 670, v. בָּאֵין.

בִּימַס, בִּימָסוֹת, בִּימַסְיָאוֹת, בִּימְסִיוֹת, v. בִּימוֹס.

בִּימָסָא ch.=h. בִּימוֹס. Ab. Zar. 53[b].

בִּין, בִּוּן (b. h.; √בה, v. בוא) *to pierce, split, penetrate;* whence, *to discern, understand;* v. Hif.

**Polel* בּוֹנֵן (cmp. בֵּין) *to cause to penetrate, to saturate.* Sifra Vayikra, N'dab., Par. 12, ch. XIV (ref. to Lev. II, 13) יכול תְּבוֹנְנֶהוּ from *bammelaḥ* I might judge, 'thou must thoroughly saturate it, ת״ל תמלח therefore it says, 'timlaḥ' (thou shalt strew). Men. 21[a] (quoting Sifra l. c.) מאי תבונהו what does the word *t'bonnehu* mean? Said R. b. U. ת״ק יכול יִתְבּוֹנֵנוּ כתבן (taking ת as radical, as if imperat. of a verb תבן, denom. of תֶּבֶן) it means, I might suppose, he must mix it up like straw in clay (v. infra). Said A. to him א״ה יתבוננו מיבעי ליה if so, then it ought to read (in the Sifra) *yithbonennu* (third person). But said A. (taking it fr. בנה) יכול יעשנו כבנין I might suppose, he shall heap the salt upon it like a building (a pile). Said R. to him, א״ה יבננו מיבעי ליה then it ought to read *yibnennu.* But said R. (you must correct the Sifra so as to read) יכול תבונידהו (corr. תָּבְרִינֶהוּ) thou shalt make it savory . . . . . יתן בו טעם כבינה he shall put a taste into it as does understanding into a man, v. טַעַם. [Yalk. Lev. 454: מאי יתבננהו . . . . יכול יתבלנו כתבן וטיח .... תבלנו מ״ל ..... יכול יעשנו כבנין ... א״ה יבננהו מ״ל . . . יכול תבינהו יכול תבנידהו .... יכול יתן בו טעם בבינה.—Ar. ed. Koh.: . . . . יכול יתבלנו (הרבה במלח) כתבן בטיח . . . מאי תבנידהו . . . . יכול תבינהו יתן וכ׳, correct: יכול יתן בו טעם.]

Hif. *1) הוֹבִין (cmp. הוֹבִיר, s. v. בּוּר) (denomin. of בֵּין) *to mediate, to be interpreter.* Ab. Zar. III, 5 (45[a]) אני אוֹבִין לפניך (v. Rabb. D. S. a. l. note 8) let me be thy interpreter (let me explain what you mean) כל מקום וכ׳ (the words על ההרים וכ׳, Deut. XII, 2, are explanatory) wherever thou findest a high mountain &c., know there must be an idol. [In the version אני אהיה אובין וכ׳, אוֹבִין is used as a part. of a verb אָבִין, denomin. of בֵּין, to act as a mediator or interpreter.] 2) חֵבִין (b. h.) *to perceive, make intelligible,* esp. *to find analogies* (between two cases). ה׳ דבר מתוך דבר prop. to bring out one thing from between another, i. e. *to form a conclusion by analogy.* Sabb. 31[a] הֲבַנְתָּה וכ׳ hast thou cultivated thy mind to conclude &c. (ref. to דעת Is. XXXIII, 6). Snh. 93[b]; a. fr. Ḥag. II, 1 (11[b]) חכם מֵבִין מדעתו (not ומבין, v. Rabb. D. S. a. l. note) a student able to speculate by himself, a thinker.—Ib. 13[a] bot. הרה מֵבִין בחשמל speculated over the ḥashmal (Ezek. I, 27); a. fr.

Hithpo. a. *Nithpo.* הִתְבּוֹנֵן, נִתְבּוֹנֵן *to understand one's self, to be careful, to reflect.* B. Kam. 27[b] להתבונן בדרכים to look around on roads (to be prepared for something in their way against which they might strike). Gen. R. s. 34 ויבן כתי׳ נתבונן the word ויבן (he built, Gen. VIII, 20) may be read *vayaben,* i. e. he reflected, argued.

בִּין, בִּוּן ch. same; v. infra.—*Pa.* בִּיֵּן, בִּוֵּן *to teach, make wise.* Targ. Ps. CXIX, 27. Targ. Job XXXII, 8. Ib. v. 9 יְבִינוּן דינא explain the law (ed. Vienn. יְבִינֵן, Pe., *understand*).

Ithpe. אִתְבֵּין *to reflect upon, to understand.* Targ. Job XXXII, 12. Ib. XXVIII, 23; a. fr.

Ithpol. אִתְבּוֹנֵן *to be considerate, cautious.* Lam. R. to I, 16, beg., v. בְּתַי.

בַּיִן m., only in constr. בֵּין, בינת־ (b. h.; preced., cmp. באיין, ביין) *something split,* or *placed between;* prep. *between, among.*—ל...אין בין there is no difference betw. . . . and . . . Meg. I, 5; a. fr.—בין השמשות (abbr. בה״ש) *at twilight, dusk;* v. בֵּי. Ab. V, 6; a. fr.—. . . ב׳ . . . ב׳ *both . . . as well as* . . . . B. Kam. IV, 3; a. fr.—Yeb. 23ª ב׳ אומרים לו וכ׳ whether the law says to thy father . . ., or &c. Koh. R. to VII, 11 בין ווי לוה וכ׳ owing to the difference between *vay* (woe) and *vah* (ah), R. J. escaped. —דברים שֶׁבֵּינוֹ לְבֵינָהּ private affairs concerning him (the husband) and her (the wife). Ned. 79ᵇ; a. fr.—*Du.* בֵּינַיִם, בֵּינַיִים, בֵּינָתַיִם, בֵּינְתַיִם (for בֵּינוֹתַיִם) *between two, among, amid.* Gen. R. s. 4 ביניים ובינתיים in the very centre. Y. Ber. II, 5ᵇ top. Y. Maasr. I, beg. 48ᶜ טול מבנת׳ take from what is between the two, i. e. qualifications common to both; a. fr.—Constr. בֵּינֵי־. Nidd. 67ᵇ מפסקת בֵּינֵיהֶן intervening between; a. fr.

בֵּין ch., usu. pl. בֵּינֵי ch. same. Targ. Gen. I, 6; a. fr. —Ḥull. 114ª; Sabb. 132ᵇ אתיא מִבֵּינָיָא from between the two (from both cases combined) it may be concluded.—מאי בֵּינֵיהוּ (abbr. מ״ב) wherein do they differ? איכא בינייהו (abbr. א״ב) they differ as to . . . B. Mets. 15ᵇ; a. v. fr.—בינו ובינו a) *in the meantime.* Yeb. 71ᵇ; a. fr.—b) *the difference between* (these and other goods). Bets. 7ª; a. fr.—Ḥull. 47ª ב׳ וב׳ ההוא a case (of an abnormal lobe) between the normal lungs. [Targ. Am. IX, 9 מִבֵּינָהּ, Var. מבינא, read מִבֵּינֵיהּ from between its meshes.]

בִּינָא I, בִּינָתָא f. ch.=h. בִּינָה. Targ. Ps. XLIX, 4. Targ. Job XII, 12; 13; v. בִּיוּנָא.

בִּינָא* II m. (v. P. Sm. 519) *tamarisk,* (comment.: *willow*). Gitt. 68ᵇ שורבינא וב׳ (perh. a tautography of שורבינא?).

בִּינָא III m. (בִּין, cmp. בִּיזָן) *a thin thing, hair;* ב׳ דמיא (cmp. נִימָא) *leech. Pl.* בִּינֵי. Gitt. 69ᵇ. [Sabb. 67ª, v. בִּינָתָא I a. II.] Cmp. בִּינִיתָא.

בִּינָה f. (b. h.; בין) *intelligence, wisdom.* Nidd. 45ᵇ (play on וּבִין, v. בִּין Hithpa.) the Lord has given to woman ב׳ יתירה greater (earlier maturity of) judgment. Ber. 10ª במקום ב׳ at the place of understanding (near the heart); a. fr.

בֵּינוֹנִי m. (בין) *central, mean* (between extremes), *average.* Y. Sabb. I, 2ᵈ bot. לא לח וכ׳ neither wet, nor dry, but between the two (moist). אדם ב׳ a man of average strength. Y. Ber. I, 2ᶜ bot.; a. fr.—Sot 42ᵇ ב׳ שבאחיו the middle betw. his brothers (the third of five). —*Pl.* בֵּינוֹנִים, בֵּינוֹנִיִים. Lev. R. s. 30 בֵּינוֹנֵי דמדינה people of the middle class, opp. גדולי; Koh. R. to IX, 7 הבינונים; Tanḥ. Emor 22 ברווני (corr. acc.). R. Hash. 16ᵇ ב׳ those between the very good and the very bad; a. fr.—Fem. בֵּינוֹנִית. Gitt. V, 1, a. fr. (sub. שדה) *a field of average fertility;* betw. עידית a. זיבורית.—Y. Taan. I, 64ª bot. חב׳ the intermediate rainy season.—Y. Ber. V, 9ᶜ bot. there are three things of which too much or too little is obnoxious וּבֵינוֹנִיתָן יפה but a reasonable quantity good. Kel. XVII, 7; a. fr.—*Pl.* בֵּינוֹנִיוֹת. Ib. 10 חיו ב׳ were mean cubits; Y. Shek. VI, 49ᵈ top הוא כבנירונות; Y. Sot. VIII, 22ᶜ bot. בבינוניות (corr. acc.).

בִּינוּתָא f.=בִּינָא I. Targ. II Esth. I, 2, beg. בינות ליבא.

בִּינְזָא pr. n. m. *Binza.* Bets. 28ᵇ (Ms. M. ביסנא; v. Rabb. D. S. a. l. note).

בִּינֵי, v. בֵּין ch.

בִּינֵי pl. of בִּינָא III, a. of בִּינָתָא.

בֵּינִים, בֵּינַיִם, בֵּינַיִן m. pl. (בין) *intervals,* empty spaces between the rows of vine. Y. Kil. IV, 29ᶜ top (R. S. to Kil. IV, 5 בינים). Ib. beg. 29ª, v. כַּרְמוֹן. Cmp. בַּתְוָותָא.

בִּינָן, בִּינָיִן, v. בְּנִין.

בִּינִיתָא f. (cmp. בִּינָא III; P. Sm. 520) *binitha;* 1) *a small fish* (collect.). B. Kam. 19ᵇ חמרא דאכל ב׳ an ass that swallowed fish (something unusual). B. Mets. 79ᵇ bot. אכרסה תקלא ב׳ according to the size of its belly is the weight of fish (if you buy by weight, have the belly first removed; diff. in Ar.). Ib. 59ᵇ bot. (prov.) if one has a hanged one in his family, say not in his presence זקוף בי׳ hang the fish up; Yalk. Ex. 349 בינתא (corr. acc.); ib. Lev. 617 בְּנִיתָא. Gitt. 69ᵇ (masc.!) ניתי ב׳ וכ׳ let him take fish and roast it in the smithy.—Bets. 28ª שב בְּנִיתָא (Var. בִּינְיָתָא pl., גוניתא, v. Rabb. D. S. a. l. note 9). —2) name of a worm. Macc. 16ᵇ דבי כרבא ב׳ (Ms. M. מנרתא) a worm found between cabbage. [Sabb. 139ᵇ ב׳ some ed., v. צרניריתא.]—3) *hair;* v. בִּינָתָא II.

בִּינְכָא* transp. of בִּירְכָא=בִּי כַּנְפָא, v. כַּנְפָא a. כַּנְתָּא. Cmp. Syr. בונכא=בוכנא P. Sm. 465; 471.

בִּינְכִי*, Y. Taan. III, 66ᶜ bot., read בִּינָנָא(?).

בִּינַת, בִּינָת, v. בִּין, בֵּין.

בִּינָתָא *understanding*, v. בִּינָא I.

בִּינָתָא I f. collect. noun, or בִּינָתָא pl. (v. בִּינָת) *the inside part,* whence *the kernel* of seeds. B. Bath. 18ᵇ bot. אי בב׳ as to the grains (of mustard). Gitt. 69ᵇ ניזדהר מב׳ let him guard against swallowing the seeds. Sabb. 67ª בִּינֵי כמונא Ms. M. (ed. בוני) cumin seeds.

בִּינָתָא II (בִּינְיָתָא Ar. s. v. בין 2) f. (v. בִּינָא III) *thread, a single hair,* (collect.) *hair.* Targ. Jud. XX, 16 בִּינַת שערא.—Sabb. 140ª מב׳ דראשי from the hair of my head. Naz. 39ª עיקבא דב׳ the root of the hair, ריש׳ דב׳ the top of &c.—Yoma 69ᵇ אשחמיט ב׳ וכ׳ (Ms. M. בניתה) a hair of his beard fell out. Ber. 8ª כמשחל ב׳ וכ׳ (ed. בניתא) as easy as taking a hair out of the milk.—*Pl.* בִּינֵי. Sabb. 67ª seven cumin seeds (v. preced.) and ז׳ ב׳ מדיקנא seven hairs from the beard.—בִּינָתָא. Targ. Job IX, 17 חוטי ב׳ (h. text וְשַׂעֲרָה!).

בֵּינָתַיִם, v. בֵּין.

בִּיסָא c. (=בֵּי עִיסָא) *basin for kneading* the meat-offering. Men. 7a; 24ab. Ib. 57b ב׳ למילש ביה a basin in which to knead.

בּיסָא pr. n. m. Y. Gitt. IV, 46a top, read נִיסָא.

בִּיסֵי *thorns* (Ar.), v. בֵּיסָא.

***בִּיסֵי** f. (בוס, v. בְּסִיסֵי) *tray for wine cups.* Lam. R. to III, 17 מן כל ב׳ וב׳ וכ׳ Ar. (ed. פטרס) from each tray (which was handed around) one cup.

בִּיסֵּם *Pi.* of בָּסַם. [Freq. incorr. for בִּישֵּׂם, v. בָּסַם.]

בִּיסְמָן, v. בּוּסְמָן.

בִּיסְנָא pr. n. m. *Bisna.* Keth. 100a; a. e. V. בִּינוּא.

בִּיסְ׳, בִּיסְתַּרְקָא c. (=בֵּי אִסְתַּרְקָא, Ithpe. noun of סרק) *receptacle of hackled or hatcheled wool,* whence *mattress, cushion.* B. Kam. 117a חד ב׳ Ms. R. (ed. חדא fem.).—*Pl.* בִּיסְתַּרְקֵי, בְּסִ׳. Targ. Y. Deut. XXXIV, 6 בב׳ מילת (not כב׳) with fine woolen mattresses.—B. Kam. l. c. Bekh. 8b. Taan. 21b bot. מאיך לחו ב׳ Ar. (ed. מך) laid down before them mattresses (to sleep on). Yeb. 63a. Snh. 95a. B. Bath. 58a (=חביתא דאודדא in an enigma).

בִּיעַ m. *rejoicing;* v. בּוּעֲתָא II. Targ. Is. XVI, 10; a. e. (Var. בִּיעַ incorr.).

בִּיעָא (בְּיָעָא), part. f. of בּוּעַ.

בֵּעֲתָא, בֵּיעֲתָא, בֵּיעָה, בִּיעָא f. ch. (=h. בֵּיצָה; בוע) *egg.* Targ. Job VI, 6; a. fr.—Y. Ned. III, 38a top (Y. Shebu. III, 34d bot. סגין, corr. acc.) כגון ב׳ ומרגליתא as e. g. one swearing of an egg that it was a pearl (as an instance of שבועת שקר). Yoma 69b ב׳ בת יומא a fresh egg of the same day; a. fr.—*Pl.* בִּיעִין, בֵּיעַיָּא, בֵּיעֵי, בְּיָ׳. Targ. O. Deut. XXII, 6 (Y. ביעירן); a. fr.—Keth. 61a top. Bets. 6b sq. ב׳ דפחדא the eggs of a cackling hen, opp. those found in the killed hen. Ib. ב׳ דדוכרא eggs from a hen impregnated by a cock, opp. ב׳ דספנא מארעא by friction on the ground. Ḥull. 93a ב׳ חשילחא, v. חֲשִׁילָא. Sabb. 109a פיעפועי ב׳ beaten eggs.—Lev. R. s. 16; a. fr.—זבן בכל בֵּיעָתָא to buy (the hen) with all the eggs, i. e. to do a thing thoroughly. Lev. R. s. 11; Ruth R. (introd.) to I, 2; Esth. R. beg. ביתא (corr. acc.); v. בֵּיצָה.

בִּיעוּט m. (בעט) *stamping, kick.* B. Kam. 19a. [Targ. Is. LXIII, 3, v. בְּעוֹט.]

בִּיעוּר m. (בער) *removal.* Maas. Sh. V, 3; Shebi. VII, 1, a. fr. (removal of the fruits of the third and sixth years of the Sabbath period).—ב׳ חמץ, v. בָּעַר Pi.—*Pl.* בִּיעוּרִין. Y. Ḥall. IV, 60a bot. לב׳ as to laws of removal of fruits.

בִּיעוּרָא ch. 1) same. Pes. 6b.—2) *clearing, taking off the last olives.* Targ. Is. XVII, 6; XXIV, 13 (h. נֶקֶף).

בִּיעוּתָא m. (v. בִּיעֲתוּתָא) *fright.* Targ. Job VI, 4; a, e.—*Pl.* בִּיעוּתִין. Targ. Is. XXI, 4; a. e.

בִּיעֲתָא, בֵּיעֲתָא *egg,* v. בֵּיצָא.

בִּיעָתָא *rejoicing,* v. בּוּעֲתָא II. Targ. Ps. XXXII, 7.

בִּיעֲתוּתָא f. (בעת;=b. h. בְּעָתָה) *fright,* v. בִּירְעוּתָא. Pes. 3ab ב׳ דגמלים fear of falling down from the camel's back; ב׳ דלילא fear of the night. Sabb. 41a ב׳ דנהרא fear of being drowned. Gitt. 68b חזה ליה ב׳ מיניה he was afraid of him. Sot. 20b fear (פחדא) detains the blood (menstruation), ב׳ וכ׳ sudden fright loosens (produces menstruation). Nidd. 71a.

***בִּירְ,** pl. בִּירְצִים Mus., v. חֵרְגֵּץ. Y. Kidd. I, 58d.

בִּירְצָא, pl. בִּירְצִין, v. בְּצָא.

בִּירְצָה *swamp,* v. בְּצָה.

בִּירְצָתָא f. (b. h.; בוץ, בְּצְבֵּץ) 1) [*the bubbling,*] *egg.* Bets. I, 1; a. fr.—Sabb. VIII, 5 (80b) ב׳ קלה a light (easily boiling) egg.—2) *an egg-shaped object, ball, lump.* Ib. בֵּירְצַת הגיר Ar. (ed. חסיר) cement (lime) in a lump; Tosef. ib. VIII (IX), 20 בזמן שביריצה, Var. שהיא כבריצה, when it is as compact as a ball, opp. חבוט.—Par. V, 6; Lev. R. s. 23, end ביצת היוצרים the potter's lump of clay. —3) trnsf. *germ, root,* esp. ב׳ קיעקע to stamp out, *to exterminate* (the last germ). Y. Ab. Zar. IV, 44a top. Lev. R. s. 26. Ib. s. 11; Ruth R. (introd.) to I, 2; Esth. R. beg.; v. בֵּירְצָא pl.—4) *Betsah,* name of a Talmudic treatise, beginning with that word (in Tosefta יום טוב).—*Pl.* בֵּירְצִים, בֵּיצִים, constr. בֵּיצֵי. Sabb. VIII, 5; a. fr.—Ab. Zar. 3b; a. e. ביצי כנים, v. פִּירְנָה.—Y. Snh. XI, 30b bot., [read as] Cant. R. to II, 5 פתפותי בצים הם כאן scrambled eggs are here, i. e. confusion of persons. Y. Shebi. V, 35d bot. עשה בירצים a. עשה ביצה if the leek has formed bulbs. Ib. VII, 37b bot. בירצי נץ חלב, v. חַלְבְּצִין.

בִּיצּוּעַ m. (בְּצַע) *adjustment, compromise* (usually פְּשָׁרָה). Snh. 6a. Y. ib. I, 18b; a. e.—[*Pl.* בִּיצּוּעִין, v. בְּצָעָה.]

בִּירְצָעָא, בִּירְצוּעָא m. (בְּצַע) *piece, morsel, crumb.*—*Pl.* בִּירְצָעֵי, בִּירְצוּעֵי, בִּירְצוּעִין. Targ. O. Lev. II, 6; a. e.—Sabb. 140b לא ליבצע ב׳ he must not eat it by morsels (but enough at a time). Succ. 26a תרתי או תלת ביצעי Ms. M. (ed. ביעי, v. Rashi a. l.) two or three morsels.

בִּיצּוּר (בְּצַר Pi.) *besieging,* trnsf. (by play on בַּצַּר Ps. XVIII, 7) *beseeching, entreaty.* Deut. R. s. 2, beg. (in Yalk. Sam. 157 our w. omitted; Yalk. Deut. 811 בצר).

בִּירְצוּרְתָא, v. בַּצּוּרְתָא a. בְּצוּרְתָא.

בִּירְצִיאָתָא pl. of בִּירְצָתָא.

***בִּירְצִירְתָא** f. of בְּצִיר, *the lowest.* Targ. Y. Ex. XI, 5.

בּוּצִית, בִּירְצִית f. (v. בְּצָה) *dyke-boat, lighting boat,* Babylonian name for Palestinean הוגרת. B. Bath. 73a; Tosef. ib. IV, 1 בו׳; Y. ib. V, beg. 15a בו׳ (v. Rabb. D. S. to B. Bath. l. c., note 5).

בּוּצִיתָא, בִּירְצִיתָא ch. same. *Pl.* בִּירְצִיתָא, בִּירְצִירְתָא, בּו׳. B. Bath. 73a ed. בו׳ (Ms. M. בר׳, Ar. בוציריתא); Sabb. 101a בר׳ דמישן the canal boats of Meshan.

בִּיצְעָא, pl. בִּיצְעֵי *morsels*, v. בִּרצוּעָא.

בִּיצְעִין, בִּיצָעֵי *ditches*, v. בְּצָעָה.

בִּיצַרְתָּא, v. בַּצוּרְתָּא.

בִּיקָא* m. (בקק) *incisions in muddy ground.* Sabb. 147ª bot. Ar. s. v. פלם (Ms. O. בוקא, ed. פירקא), v. פִּילוּמָא.

בִּיקּוּעַ, בְּקוּעַ m. (בקע) 1) *splitting, chopping.* Kel. XIII, 3 בית ב׳ that part of the spade (or shovel) which is used for chopping. Ib. XXIX, 7; Y. Meg. I, 71ᵇ top קרדום של ב׳ an axe for chopping, opp. ניכוש של (a hoe) for weeding; Y. Ned. IV, beg. 38ᶜ קורדום של בקעי (corr. acc.).—2) (v. בָּקַע) *trimming the* (olive) *tree.* Sifra B'har, beg.

בִּיקּוּר m. (בָּקַר) 1) *examination, investigation.* Pes. 96ª; Arakh. 13ᵇ; Men. 49ᵇ טכוס ב׳ requires examination (as to physical defects). Ḥull. II, 3 (32ª) כדי ב׳ as much time as the examination (of the slaughtering knife) requires; ib. 9ª; [ib. 32ª ביקרו של חכם, read ביקור חכם or בב׳ (בִּיקּוּרוֹ של]. Kerith. 11ª (ref. to בָּקֹרֶת Lev. XIX, 20) תחירת she must first be examined (whether she can endure the punishment required by law).—2) *visiting* (the sick), *visit.* Ned. 39ᵇ ב׳ חולים אין וכ׳ the duty of visiting the sick knows no limits (of time or rank). B. Mets. 30ᵇ; a. fr.

בִּיקּוֹרֶת, בִּקֹּ׳ f. (b. h. בִּקֹּרֶת, v. preced.) 1) *examination, assessment.* אגרת ב׳ a public announcement inviting buyers to examine the property assessed, i. e. *an announcement of public sale*=אַכְרָזָה. Keth. XI, 5 (99ᵇ); a. fr.—V. אִגֶּרֶת.—2) (b. h. *punishment*). Kerith. 11ª (ref. to Lev. XIX, 20) ב׳ תהיה מלמד שהיא לוקה there shall be *bikkoreth*, this teaches that she shall be lashed. ומניין דהדין ב׳ לישנא וכ׳ how do we know that this bikkoreth has the sense of chastisement? Answ. תהא בקריאה ... Rashi (ed. בקראי) she shall have the Bible verses read to her (as customary when chastising in court, v. Macc. III, 14); oth. homilet. interpret. בביקור תהא, v. preced. [Tosef. M. Kat. II, 11 ביקורת ed. Zuck., v. בִּקֹּרֶת.]

בִּיקְיָא f. (vicia, βίκιον) *vetch.* Y. Maasr. V, end, 52ª. Tosef. ib. III, end בְּקְיָא. Y. Ḥall. IV, 60ᵇ בִּקְיָה.

ביקעי, Y. Ned. IV, beg. 38ᶜ, v. בִּיקּוּעַ.

ביקרא, Ab. Zar. 28ᵇ, v. בַּרְקָא II.

בִּיקְתָא, v. בִּקְתָא.

בִּיר m. (=בַּר) *son.* Targ. Y. Ex. I, 15; a. e—Ber. 5ᵇ; B. Bath. 116ª this is the bone (tooth) דעשיראה ב׳ of the tenth son (that died).—*Pl.* constr. בִּירֵי. Targ. Y. Num. XXXIII, 31 sq. ב׳ עקתא (h. text. בני יעקן!).

בִּירָא, בֵּירָא c. ch. 1)=h. בְּאֵר. Targ. Gen. XVI, 14; a. e. Ber. 56ª. מיבעי עסקך כי חני מידי דנפל לב׳ Ms. M., thy goods will be sought for like something fallen into a well (i. e. thy business will thrive; diff. vers. in ed. a. Mss., v. Rabb. D. S. a. l. note). Sabb. 66ᵇ נפל פותא לב׳ Dyer's Madder, as a remedy, has fallen into the pit (is not practiced). B. Kam. 92ᵇ (prov.) ב׳ דשתית וכ׳ cast no stone into a well out of which thou once didst drink (never despise what once benefitted you).—Ḥull. 106ª בַּת בִּירְתָא a little gutter fed by a well.—*Pl.* בִּירִין, בֵּירֵי. Targ. Gen. XXVI, 15; a. e.—2) (=h. בּוֹר) *pit, hole.* B. Mets. 85ª ב׳ מליא וכ׳ . . . the cavity (created by the taking out of a radish) stood full of water; [*Ms. M.* כי ב׳ דמיא like a well; v. Rabb. D. S. a. l. note].—*Pl.* as above. Targ. Gen. XIV, 10 (h. text בְּאֵרוֹת); Gen. R. s. 42.—Snh. 7ª (prov.) שב ב׳ וכ׳ seven pits are open for the righteous man (and he escapes), and one for the evil-doer (into which he falls). Sabb. 110ᵇ.—3) בִּירָא pr. n. pl. *Bera* (prob. ident. with בִּירַאי 2, a), native place of R. Simlai. Y. Taan. II, 65ᵈ bot. ר׳ ש׳ דיב׳; Y. Meg. I, 72ᶜ bot. דב׳; Koh. R. to III, 14 דברווירא (corr. acc.).

בִּירְוִיחָ, בֵּירָאָה m. (v. next w.) *of Berai*, surname of Ulla. M. Kat. 26ª; a. fr.—Y. Meg. II, 73ᵇ; Y. M. Kat. III, 83ᵇ bot. בֵּירָיָא.

בִּירַי, בֵּירַי, בֵּירָאֵי f. (denom. of בְּאֵר, בַּיִר) 1) *watering station*, esp. in Palestine for Temple pilgrims.—*Pl.* בִּירָאוֹת, בֵּירָיוֹת, בֵּירָוִיוֹת. Erub. II, 1; a. fr. Y. ib. 20ᵇ top לבירויות ולא לבורות (read לבירי׳ ולא לבירות) for watering stations but not for cisterns; v. Bab. ib. 18ª.—2) pr. n. pl. *Berai* or *Beri*; a) in Galilee. Yeb. 83ᵇ. B. Mets. 84ᵇ בני בירי the inhabitants of B. (Ms. M. בני בר מרון). Y. Pes. IV, 30ᵈ top. Y. Shebi. VI, 36ᶜ top בירוי רבתא (a border-town); (v., however, Hildesh. Beitr. z. Geogr. p. 21).—b) *B.* or *Be-B.* in Babylon, native place of Ulla, R. Dostai, a. oth. Ab. Zar. 40ª. Erub. 56ª מולייתא דבי ב׳ וכ׳ the ascents between Berai a. Narash. Sot. 10ª בי בארי. Erub. 45ª בירי. [Ḥull. 127ª ביברי דנרש, read בי ברירי ונרש.]

בִּירְבְּלִין, read כּוֹרְבְּלִין.

בִּירָה f. (b. h.; ברר, as בִּילָה fr. בלל; cmp. בִּירִית) *cut off, surrounded*, whence 1) *castle, fort.* Gen. R. s. 39; a. fr.—2) *a group of buildings forming one residence.* B. Bath. 61ᵇ בית בב׳ גדולה a house in a large residence (court). Bets. 25ª בטפיחין ובב׳; (ib. 24ª בט׳ בבירות); v. טפיח I, 2.—3) (=בית חבחירה, I Chr. XXIX, 1; 19) *the chosen Divine residence, Temple.* Zeb. 119ª והא בעי ב׳ does it not require a chosen residence (Deut. XII, 18)? Y. Pes. II, 35ª top כל הר וכ׳ the whole Temple mount is named Birah; Pesik. R. s. 14. Zeb. XII, 5 (104ᵇ) בבית חב׳; v. Gem. a. l.—Yoma 9ᵇ עידיכם חב׳ your witness is the Second Temple (which has not been rebuilt; Y. ib. I, 38ᶜ bot. הבחירה). Ed. VII, 3 בִּירַת חפלייא (Ms. M. הפליי׳) Fort Haflaya (?).—*Pl.* בִּירוֹת. Bets. 24ª, v. supra. Zeb. 119ª שלש ב׳ וכ׳ there are three Divine residences, Shiloh &c. Ch. בִּירְתָא.—Denom. בִּירוֹן.

בירו, Y. Pes. IV, 30ᵈ top, read בֵּירַי, v. בִּירַאי.

בִּירָן, בִּירוֹן, בִּרְנָן f. pl. *cypress trees;* sing. בִּרוֹתָא, v. בִּרְתָא.

בִּירוּלִין m. (βηρύλλιον) *beryll*, a precious stone. Targ. Job XXVIII, 16. Ib. 18 (some ed. בִּירוּצִין q. v., Ms. Var. פִּירוּצִין). Targ. Y. II Ex. XXVIII, 19 בירזלין (corr. acc.). V. בִּירְלָא.

בִּירוֹס m. (birrus, βίρρος) *birrus*, a travelling cloak, v. בִּרְסִין. Tosef. Meg. IV (III), 30 כידום, כידוס (corr. acc.).

בִּרוּץ, בֵּירוּץ m. (ברץ) *heaping, crowding. Pl.* בִּרוּצִין, בֵּירוּצִין, בִּר׳, בֵּר׳. Men. 88a ב׳ בֵּירוּצֵי המדות or the quantities which remain, when filling from a brimful measure into smaller ones. Y. Shek. IV, 48a bot. לב׳ goes to the collection of &c. Ib. בירוצי לח the remnants of the overflow of liquids, ב׳ יבש those of dry things emptied over.

בִּירוּצִין* m. ch. (Æthiop. אבן ברד, v. Ges. H. Dict. s. v. גָּבִישׁ) *chrystal.* Targ. Job XXVIII, 18; v. בִּירוּלִין.

בִּרוּר, בֵּירוּר m. (ברר) 1) *clearness, correct sense.* Yalk. Ps. 658 ב׳ של הלכה (cmp. בּוֹרְרִי) the true sense of the law.—2) *Pl.* בִּרוּרִין, בִּר׳ *arbitration.* B. Mets. I, 8, a. e. שטרי ב׳ documents referring to the choice of arbiters, v. קוֹמְפְּרוֹמִיסִין; [anoth. opin. ib. 20a שטרי טענתא records of evidences, minutes of court proceedings].—3) בֵּרוּרֵי המדות *exact account of wine measures*, whence, *the surplus in the shopkeeper's wine account* arising from measuring quickly and not allowing the wine to settle in the measures. Bets. III, 8 (29a) ed. (properly omitted in Ms. M., v. Rashi a. l.; Var. in Rashi Ms. בֵּרוּצֵי). Ib. 29a three hundred *gereb* (v. גרב) of wine מב׳ חמ׳ from the surplus found in his account.

בירזלין, v. בִּירוּלִין.

בֵּירַאי, v. בִּירַאי—[בירי, Hull. 139b, v. כִּירִי I.]

בִּירְיָא I, v. בִּרְיָתָא a. בִּירְיָה.

בִּירְיָא II m. pl. (βίρρια, pl. of βίρριον) *birrus*, a kind of cloak, v. בִּרְסִין. Y. Kil. IX, 32d top quoted in R. S. to Kil. IX, 7 (ed. בריה, corr. acc.).

בּיריאתא, v. בִּרְיוֹרְתָּא.

בִּירְיָא, בִּירְיָה f. *creature*, v. בְּרִיָּה.

בִּירְיוֹן, בִּירְיוֹנָא m. *palace-guard*, v. בִּר׳.

בֵּירַיי, v. בֵּירַאי.

בִּירְיִי pr. n. m. *Biryi*, an Amora. Y. Ter. X, 47b bot. (Hull. 98a בִּירִיים). Y. Pes. II, end, 29c (Asheri to Pes. II, s. 13, quotes פדאי).

בִּירְיָיד, v. בִּירָאָה.

בִּירְיִים, v. בִּירְיִי.

בּירייתכון, Y. Snh. II, 20a top, read בּוֹרְרֵיכוֹן, v. בְּרִיָּא.

בִּירְשָׁא pr. n. pl. *Beresha* (prob. Baris), in the territory of Ruben. Targ. Y. Num. XXXII, 37 (h. text קריתים).

בִּירִית or בּוּרִית f. (בְּרָה, cmp. בְּרִית) *something cut out; ring, hoop.* Tosef. Kel. B. Mets. V, 7 כל הבוריות טהורות בְּרִית מחרישה טמאה ed. Zuck. (Var. ביריות, בורות) every thing cut in circular form is clean (not susceptible of levitical uncleanness), except the hoop of the plough (cmp. תחיכה ibid.).—Esp. *knee-band, garter.* Sabb. VI, 4. Ib. 63b ב׳ of the Mishnah is the Biblical אצעדה. Y. ib. VI, 8b ב׳ כל שהיא וכ׳ בי׳ it is called *birith* when single, *k'balim*, when the two bands are coupled with a chain. [Ar. ed. Koh. בו׳, oth. ed. בְּרִית. Cmp. Assyr. *birîtu* chain, Schr. KAT 542.]

בִּירְכְּתָא, בִּירְכָא, v. בִּרְכְּתָא, בִּרְכָא.

בִּירְכָּא *knee, shoot*, v. בֶּרֶךְ.

בּוּרְלָא, בִּירְלָא m. (βήρυλλος) *beryll*, a precious stone, prob. the *Chrysoberyll* or *yelloiw emerald* (h. שֹׁהַם). Targ. O. Ex. XXVIII, 9; 20; a. e.—Targ. Cant. V, 14 (some ed. בִּרְלָא).—*Pl.* בּוּרְלִין. Targ. Esth. I, 4.—V. בִּירוּלִין. —Targ. Y. Ex. XXXIX, 13 בּוּרְלַת חַצָּא sand-colored beryll. Ib. (I) XXVIII, 20 ובירלוות חלא, prob. to be read ברדלין; Ib. (II) בדולחא (corr. acc.). [Ex. R. s. 38, end פראלוקרן, prob. a corrupt. of our w., cmp. LXX].

בִּירָם pr. n. pl. *Biram*, also called *Beth Baltin.* R. Hash. 23ab, a signal station for announcing the New Moon (betw. Syria and Mesopotamia, Neub. Géogr. p. 354). Kidd. 72a.—Snh. 108a ועינא רבתי דב׳ Ms. M. (ed. ועינוה, corr. acc.) the Great (hot) Spring of B.; v. Hildesh. Beitr. z. Geogr. p. 29, note 206.

בִּירְנִין, v. בִּירַנְתָּא.

בִּירָנִית f. (b. h.; denom. of בִּירָה) 1) *castle, palace.* Pes. 118b (Ms. M. 2 בירה).—*Pl.* בִּירָנְיוֹת Ibid. (description of Rome; v. Rabb. D. S. a. l. for Var. Lect.).—2) (cmp. בִּרְיוֹן) *a palace-woman, court-lady.*—*Pl.* as supra. Lev. R. s. 19 הושיב ב׳ וכ׳ (Yalk. Kings 249 נשים ב׳ וכ׳) he placed court ladies in Jerusalem (forced them to leave home and serve at the palace); מהו ב׳ what is meant by (why are they named) biraniyoth? ביירן ציידן וכ׳ (not ציירן), he laid a trap for them, he caught them (ensnared them).

בִּירַנְתָּא ch.=preced. 1). Targ. Esth. I, 2 (h. text הבירה); a. fr.—*Pl.* בִּירְנָתָא, בִּר׳; constr. בִּירְנָתַי. Targ. Ps. XLVIII, 4 (h. text ארמון). Targ. Am. III, 9 בִּרְנָתַי באשדוד (!). —Targ. Y. Lev. XXV, 29 בִּירְנִין masc. (some ed. בּוּרְנִין) *fortified places.*

בִּירְצָא m. (ברץ) *brim. Pl.* בִּירְצַיָּיא. Ab. Zar. 74b ואבִּירְצַיירהוּ (some ed. ׳אבוּר) and sealed the kegs on their brims. [Gitt. 69b בירצא, some ed., v. כִּרְצָא.]

בִּירְקָא pr. n. pl. *Birka*, in Babylon. Kidd. 72a, v. בִּירְתָּא.

בּירקא, Ab. Zar. 28b ב׳ פחילתא, v. בַּרְקָא II, 2.

בִּירְתָּא f. *well*, v. בֵּיר.

בִּירְתָּא f. ch.=h. בִּירָה. Ezra VI, 2. Targ. II Esth. IX, 6, v. בִּירַנְתָּא; a. e.—Freq. as pr. n. pl. *Fort.* Y. Ber. II, 5ª top בִּירַת מלכא וכ׳ the royal fort of Bethlehem; (Lam. R. to I, 16, end בירת ערבא). Pesik. Shim. p. 117ª; Yalk. Jer. 263 כד תימוט בירתא ב׳ שמה (read בירתא) when a capital declines, it is still called the Capital.—Sot. 38ᵇ דשחורי ב׳ (דשיחורי) the Fort of Shiḥori. Y. Ab. Zar. V, 44ᵈ בירת סיריקה (Bab. ib. 31ª בירת סריקא (not בירא; Ms. M. ב׳ סירקי) Fort Sirikah in Samaria. Kidd. 72ª ב׳ דסטיא; ib. ב׳ דנדה Ms. Oxf. (ed. only בִּירְקָא) opprobrious by-names of Babylonian places (v. Graetz *Messene*, in Progr. of Bresl. Jew. Semin. 1879); a. fr. [Y. Peah VII, 20ª bot. ב׳ דחרובתא, v. בְּוֹרְתָּא.]—[*Pl.* בִּירָתָא (?). Targ. Prov. I, 21, prob. to be read בִּירַיְתָא *streets*, v. Nöld. Mand. Gr. p. 17.]

בִּירְתִין m. pl., v. בִּרְתָא.

בִּירְתוּת f. (v. preced. art.) *of Birtha.*—*Pl.* בִּירְתִיּוֹת. Y. Pes. III, 30ª, v. קוּבְטָלוֹת.

בִּישׁ I, בִּישָׁא m. (v. באיש) *bad, wrong* (of persons and deeds); also *ill, sick.* Targ. Gen. VI, 5; a. v. fr.—Lev. R. s. 22 (prov.) טב לב׳ וכ׳ when thou hast done good to a bad man, thou hast done evil (to thyself). B. Kam. 115ª חנן בישא Ḥanan, the bad man.—B. Mets. 75ᵇ bot. ב׳ דלית וכ׳ he who fares badly in one place; a. fr.—*Pl.* בִּישִׁין, בִּישַׁיָּא, בִּישַׁיָּיא. Targ. Gen. XIII, 13; a. v. fr.—בִּישַׁיָּיא freq. *the sick.* Koh. R. to IV, 6 ומפלגא לב׳ and distributes (the apples) among the sick.—Y. Bets. I, 60ᶜ bot. מבקרא ב׳ריש׳ (not ב׳ריש׳) to visit the sick.—Fem. בִּישָׁא, בִּישְׁתָּא 1) (adj.) *bad;* 2) (noun) *evil, wickedness, illness.* Targ. Gen. XXXVII, 20; a. fr. —Ib. VI, 5, a. fr. בִּישַׁת constr. —Sabb. 129ª ב׳ מי וכ׳ can bad be good? Y. ib. XIV, 14ᶜ bot. טב לבישתא וכ׳ (vinegar is) good for a sore, but bad for a sound tooth. Lev. R. s. 33, beg., from it (the tongue) comes the good ומינה ב׳ and from it the evil; a. fr.—*Pl.* בִּישָׁתָא, בִּישָׁאתָא, בִּישָׁן.—Targ. Gen. XXVIII, 8 (ed. Vien. O. בישא, corr. acc.); a. fr.—Snh. 7ª happy is he who hears (himself insulted) and keeps silence חלפוה בישתיה מאה (corr. חלפוהו בישתא, v. Rabb. D. S. a. l. note 7) a hundred evils pass by him (he escapes &c.); a. fr.

בִּישׁ II, כְּפַר ב׳ pr. n. pl. *K'far Bish*, prob. *Capharabis* in upper Idumæa. Lam. R. to II, 2; Gitt. 57ª.

בִּישׁ׳, בִּישׁוּתָא, בִּישׁוּת, בִּישׁוּ f. (בִּישׁ I) 1) *bad quality.* Targ. Jer. XXIV, 2; a. e.—2) *wickedness, evil.* Targ. O. Gen. XXXI, 52; a. fr.—Sabb. 156ª חדא לב׳ one quality on the bad side; כולי לב׳ all bad. Lam. R. to I, 1 בישו עבדית וכ׳ (רבתי) (not בישי) have I done wrong that I &c.? Pesik. Zakh. p. 24ᵇ [read twice:] למדגזי לבישא בִּישׁוּתֵיהּ; (Tanḥ. Ki Thetse 6 בִּישְׁתֵּיהּ, ed. Bub. ib. בישותיה) to repay the bad man his badness. B. Kam. 115ª מפורסם לב׳ notorious for vice.—Men. 52ª מבישותין וכ׳ of our shortcomings they speak to them. Ab. Zar. 65ª ב׳... עינא the eye which desires to see your misfortune. Keth. 25ᵇ; Macc. 5ᵇ חדר חזדיה לר׳ א׳ בישות he turned around and looked at R. E. with displeasure; Pes. 53ᵇ ב׳ ... חזא בית (Ms. M. 2 a. Oxf. בבישות, v. Rabb. D. S. a. l. note 400).

—Y. Taan. III, 66ᶜ bot. ומדינתא אזלא בבאישות and the city perishes in wickedness (by pestilence).

בִּישׁוֹלָא, בִּישׁוּלָא, v. בִּשּׁוּל.

בִּישׁוּתָא, בִּישׁוּת, v. בִּישׁוּ.

בִּישַׁם, v. בְּשַׂם.—Pesik. R. s. 21, read בִּיסַּס, v. בָּסַס.

בִּישָׁן (ביישן) pr. n. pl. (contr. of בית שאן, v. שְׁאָן) *Beshan* (Scythopolis), in Galilee. Y. B. Mets. X, 12ᶜ top דדייא דב׳ the dwelling houses of B.—Pes. 50ᵇ בני ביישן (Ms. Oxf. בישן, Ms. M. מישן).

בִּישָׁנִי (בישני) m. (v. preced.) 1) *inhabitant* or *native of Beshan.* Meg. 24ᵇ (ed. בשיני, Ms. M. בשני, corr. acc.).—*Pl.* בִּישָׁנִין. Y. Ber. II, 4ᵈ bot.; (Meg. l. c. אנשי בית שאן).—Ch. בִּישַׁנָּאֵי. Y. Meg. III, beg. 73ᵈ.—2) *beshani*, name of a species of olives. Peah VII, 1 an olive called ב׳ .... (Ms. M. ביו׳) beshani. Y. ib. 20ª top אית דבעי מימר ב׳ממש וכ׳ some would say, it means really a beshani (named after Beshan), others would derive its name from the fact (v. בּוּשׁ) that it shames its neighbor (trees by its richness). [Oth. opin. *a dry olive,* not used for manufacturing oil.]

בִּישְׁרָא, v. בִּשְׂרָא.

בִּישְׁרָנָא m. (v. preced.) *fleshy, stout.*—*Pl.* בִּישְׁרָנֵי. Keth. 61ª.

בִּישְׁתָּא, v. בִּישׁ I fem., a. בִּישׁוּ.

בי״ת *Beth*, the second letter of the Alphabeth. Y. Sabb. XVI, 15ᶜ top; a. fr.; v. אל״ף.—Y. Ned. III, 38ª bot. בי״ת תרי וכ׳ the Beth (in ברצחק Gen. XXI, 12) intimates two, a son that is destined to inherit two worlds. Lev. R. s. 19 אם אתה עושה ב׳ כ״ף if thou changest the Beth into a Kaf; a. fr.—*Pl.* בִּיתִין. Sabb. 103ᵇ one must not write .. ב׳ כפין (Ms. M. בָּתִין) the Beths so as to be taken for Kafs.—Chald. בי״תא. Cant. R. beg.; a. fr. [Shek. III, 2 Mish. ed. בירתא, read בִּרְטָא.]

בָּת, בִּית, inf. בוּת (sec. r. of בוא) *to go in, lodge, pass the night.* Dan. VI, 19. Targ. Gen. XXXII, 22; a. fr.—Pes. 107ª בת טווית (Dan. l. c.) he went to bed without tasting food. Snh. 95ª (prov.) בת דינא וכ׳ if punishment is procrastinated, punishment is gone. Taan. 24ᵇ ברתו כולי וכ׳ go ye all to bed fasting. Pes. 42ª מיא דברתו (Chald. transl. of the ambiguous מִים שְׁנָנוּ) water kept in vessels over night. Ber. 60ᵇ בת בדברא he slept in the open field. Snh. 63ᵇ.—Ib. 109ª top בעי למֵיבַת he wanted to stay over night; a. e.—Part. בָּאַיְת. Targ. Is. LVIII, 5.

Pa. בַּיֵּית same. Erub. 73ª (opp. to taking meals).

Af. אֲבִית *to keep over night, postpone burial.* Snh. 47ª מַבְּיתִית לית למת dare one postpone the burial of the dead?

בַּיִת m. (b. h.; cmp. preced.; v. Ges. H. Dict. s. v. as to various etymological attempts), constr. בֵּית, *pl.* בָּתִּים. 1) *house, household, home.* Yoma 11ᵇ מיוחד לדירה ב׳

bayith means a building intended for a dwelling. Ib. מי שמייחד ביתו לו (Var. v. Rabb. D. S. a. l. note) he who devotes his house (its contents) to himself exclusively (unaccommodating); Arakh. 16a מי שמיוחד וכ׳ בעל הב׳.—(בע״ה abbrev.) *owner, landlord; host; private man,* opp. to trader, artisan &c. Ber. 46a בע״ה בוצע וכ׳ the host breaks the bread, and the guest says the blessing. Tosef. ib. IV, 14 של בע״ה home-made (bread), opp. גלוסקין; Y. ib. VI, 10b bot.—Sabb. I, 1 בע״ה the donor, opp. עני the recipient. Gen. R. s. 22; a. v. fr.—בן ב׳ *inmate, attendant.* Ab. I, 5; a. fr.—פסול הב׳ the degraded (slave) of the house. Gen. R. s. 70.—2) Esp. בַּ(הַ)׳ *the Temple.* בפני הב׳ in days when the Temple exists, שלא בפני הב׳ when it does not exist. Ḥull. V, 1; a. fr.—ב׳ שני or ב׳ אחרון *the Second Temple.* Cant. R. to VIII, 9; a. fr.—הר הב׳ Temple Mount, v. הַר.—3) *school, college,* (collect.) *disciples;* בֵּית הלל Hillelites &c. Bets. I, 1; a. fr. Treat. Sof'rim IV, 1 של ב׳ וכ׳ those of the house of &c. [Y. Shebi. II, 33d bot., a. e. ר׳ .. דבירת, usu. דבי, v. בַּי].—4) *body.* Ber. 44b אוי לו לב׳ וכ׳ that human body (Rashi: stomach) is to be pitied where vegetables are a constant guest (being the only food).—5) *wife.* Yoma I, 1 ביתו זו וכ׳ 'his house'—that means his wife. Ib. 13a וחד לאו ביתו היא but this one (designated for him in case of his wife's death) cannot be called 'his house'. Sabb. 118b; a. fr.—6) Euphem. *pudenda; marital intercourse.* Y. Sabb. IX, 12a top; Mikv. VIII, 4 שמשה את ביתה she had intercourse. Ib. כבדה את הב׳ she washed &c. Y. Sot. I, 16c bot. אסורה לביתה is forbidden to her husband. Nidd. 5a מהומת לביתה she hastens to perform her marital duty. Y. ib. I, beg. 48d. Cmp. חֲדַר.—7) *store-house, store-room.* בית העצים wood-room; ב׳ התבן straw-magazine; ב׳ הבקר stable; &c. Yoma 11a; a. fr.—8) (geogr.) *place, town,* in compounds (for which see the respective determinants), e. g. ב׳ בוקיא Beth-Bukya &c.—9) (anat.) *limb, organ,* in compounds (v. supra 8)), e.g. ב׳ הבליעה œsophagus, &c. —10) *shed* for plants, *covering.* Shebi. II, 4 (pl.). Y. ib. 33d. —Y. Sabb. VII, 10a.—11) in compounds, denoting *receptacle, cover* &c., e. g. ב׳ הדיו *inkstand.* Tosef. Kel. B. Mets. IV, 11; ב׳ יד *sleeve,* v. אוּנְקְלַי II, &c.—Men. 34b, a. e. *cases of the T'fillin.*

Chief compounds: בֵּית אָב, pl. בָּתֵּי אָבוֹת 1) *paternal home, family.* Snh. 38a שני ב׳ א׳ two families (dynasties); a. fr.—Tosef. Ter. II, 11 אריסי ב׳ א׳=בתי אבות *hereditary land-tenants;* B. Bath. 46b.—2) *priest's division.* Taan. II, 6; a. fr.; v. אֲנוֹשׁ pl.—3) *origin of a law, rule* &c.; cmp. אָב II. Cant. R. to II, 4 ב׳ א׳ של הלכה the origin (principle) of a legal rule. Midr. Till. to Ps. CIV, 29 wherever the root רעש is used, it means cessation of government, ואיזהו ב׳ א׳ שלהם וכ׳ and where is the origin (determining the meaning) of all of them? (Answ. Jer. LI, 29). Lev. R. s. 1, beg. מב׳ א׳ שלהן וכ׳ from the chief passage (Hagg. I, 13 'Haggai, the messenger' &c.) we learn that prophets are called messengers (or angels).—בֵּית דִּין (abbr. ב״ד) *court.* —ב״ד הגדול or ב״ד של שבעים ואחד the Great Sanedrin of seventy one members. Snh. I, 5. Y. ib. 19a bot.; a. fr.—ב״ד נוטה court of an odd number of judges. ב״ד שקול of an even number of judges. Snh. 3b.—ב״ד שרוא a permitting court, opprobrious name of a court too lax in religious affairs. Y. Gitt. VII, 48d top; Y. Nidd. III, 50d bot.—[For all other compounds not self-evident, v. respective determinants.] [בית תר, v. בִּיתַּר.—Gen. R. s. 12 בית שלו, בית של עולם, v. בְּנָא.]

בַּיְתָא, בֵּית, בֵּיתָא I ch. 1) same. Targ. Ex. XII, 3; a. v. fr.—Meg. 16a ווי מב׳ וכ׳ woe inside, woe outside! Gen. R. s. 32 דהוא ב׳ קלקלתא that house which is a ruin (a Samaritan's designation of the Jerusalem Temple). Y. Snh. I, 18c דהן ב׳ דלרע that house down there (Rabbi's college); Y. R. Hash. II, 58a bot. ודהן ביתא.—Yeb. 109b דבייתיה כי ביתיה דמי for his (the trustee's) house is like his (the neighbor's) own house (he is familiar with the interior); a. fr.—*Pi.* בַּתֵּין, בָּתֵּיא, בָּתֵּי. Targ. Ex. I, 21; a. v. fr.—B. Bath. 61b sq. Ib. 67a, v. הַרְמָא.—Ber. 6a *the case of T'fillin,* v. preced. [Playful etymol. בוא אתיר בת. Sabb. 77b.]—2) *night-lodging.* Gitt. 57a לא יהבי ב׳ לאושפיזא they would not designate a house as a lodging for strangers (Lam. R. to II, 2 דלא הות מקבלא אכסניא).

בֵּיתָא II f. (=h. בַּת) *bath,* a measure. Targ. Is. V, 10. Targ. Ezek. XLV, 11; a. e.—*Pl.* בַּתִּין, בִּיתִין. Ib. 14. Targ. I Kings VII, 26.

בַּיְתָא *night-bird,* v. בָּאוֹת.

בי״א, v. בר״ת.

בַּיְתוֹס, בַּיְתוֹס pr. n. m. (Βοηθός) *Boëthus;* 1) the founder of a sect similar to that of the Sadducees, named בַּיְתוֹסִין *Boëthusians.* Ab. d'R. Nath. ch. V.—2) father of one Martha or Miriam, a rich woman in the days of the siege of Jerusalem by Titus. Gitt. 56a. Lam. R. to I, 16 מרים; Y. Keth. V, 30b bot. מרתא.—3) B. ben Zonin. Y. B. Mets. V, 10b top; a. fr.—4) R. B.—Y. Erub. VI, 23c bot.

בַּיְתוֹסִי, בַּיְתוֹסַי m. *Boëthusian,* v. preced. Sabb. 108a שאל ב׳ אחד (Mass. Sof. I, 2 שאל אחד, corr. acc.) a Boëthusian asked. Tosef. Yoma I, 8 (Yoma 19b צדוקי).—*Pl.* בַּיְתוֹסִים, בַּיְתוֹסִין, בַּיְתוֹסַי. Men. X, 3. Y. Yoma I, 39a bot. מפני הב׳ (for which ib. a. Bab. Yoma l. c. הצדוקים); Tosef. l. c. [Ar. ed. pr. בית סין, בית סי, read as one w., like Tosef. l. c. Var.]

ביתור, v. בִּיתַּר.

בִּיתוּנִי, v. חִינִי 3).

בַּיְתוּתָא f. (בית) *dwelling.* Targ. Job XXX, 23 Ms. (Var. a. ed. בית קבורתא).

בִּיתְסִי, בִּיתוּס, Tosef. Yoma I, 18, Var. for בַּיְתוֹסִי.

בִּיתַּר pr. n. pl. (prob. a contr. of בית תרעא) *Bithter* (Βηθηρά), known as *Bettar,* a town in Southern Palestine, renowned as the centre of the Bar-Kokhba revolution against Hadrian. [As to its situation, v. Neub. Géogr. p. 130; Graetz Gesch. der Jud. IV, 168). Gitt. 57a כרך ב׳ the Fortress of B.—Y. Taan. IV, 69a top. Lam. R. to II, 2; IV, 18; a. fr.—Y. Ber. I, 3d, a. fr. תרוגי ב׳ those killed in the Bar-Kokhba revolution (whom Hadrian would not allow

to be buried). Ḥall. IV, 10 (11) (Y. ed. ביתור; ed. Nap. ביתר, Ven. ביתיר) mentioned as a place not belonging to Palestine proper. Cant. R. to II, 17 בית תר.

בֵּיתְרֵי* pr. n. pl. *Bethre.* Snh. 95ᵃ כי מטו בי תרי (Ms. M. ביטרי) when they came to B.

ביתרתה*, Y. Succ. I, 52ᵃ bot., read, with Y. Erub. I, 19ᶜ top; Y. Kil. IV, 29ᵇ, בית חבירתא or תה . . . ., name of a field or an estate.

בְּכָא, בָּכָא, v. בכי.

בכוליאר, Yoma 25ᵃ, v. כּוֹכְלִיָּיס.

בְּכוֹר m. (b. h.; בכר) *first-born* (opp. פשוט, a plain, unprivileged son); also of animals. B. Bath. 126ᵃ ב׳ הוה ב׳ והוה אכיל ופשוט; a. fr.—Y. Pes. X, beg. 37ᵇ was a first-born and yet did not fast (on the eve of Passover). —Yeb. 16ᵃ; Y. ib. I, 3ᵃ bot. ב׳ שטן (play on קטן) the first in obstinate dispute.—Gen. R. s. 91 (ref. to Gen. XLII, 37) הרי זה ב׳ שוטה וכו׳ is this a foolish first-born son! are thy children not my children? [ב׳ שוטה a first-born son by his mother, v. בּוּכְרָא I.]—Bekh. VIII, 1, a. fr. ב׳ לנחלה a first-born with the privileges of a double share of inheritance (Deut. XXI, 15 sq.), ב׳ לכהן one who must be redeemed from the priest (Ex. XIII, 2). Ib. IV, 4 ראה את הב׳ examined the first-born animal (and declared it defective); a. fr.—*Pl.* בְּכוֹרִים, בְּכוֹרוֹת. Ex. R. s. 18 בְּכוֹרֵי מצרים the first-born of Egyptian cattle; ib. מכת בכורות the plague of the first-born in Egypt; Num. R. s. 4; a. fr.—Bekh. IV, 5 he who receives payment לחיות רואה ב׳ for examining first-born animals (as to bodily defects, v. supra); a. fr.—[Y. Shek. III, beg. 47ᵇ חבכו׳, read הבַּכִּירוֹת.] Ch. בּוּכְרָא.

בְּכוּרָא f. ch. (=next w.) *early fig.* Targ. Hos. IX, 10. Targ. Is. XXVIII, 4.—*Pl.* בְּכוּרַיָּא, בְּכוּרְנָא m. *first fruits.* Targ. Lev. II, 14; a. e.

בִּיכּוּרָה, בְּכוּרָה f. (b. h.; בכר) *early fruit*, esp. *fig.*—1) *Pl.* בְּכוּרוֹת. Gen. R. s. 22 הירח אוכל חב׳ וכ׳ ate the early fruits himself and offered the late to the king. Snh. 91ᵇ; Lev. R. s. 4 ב׳ נאות fine early figs. Ter. IV, 6 בב׳ at the time of early ripening.—2) *Pl.* בְּכוּרִים m. (b. h.) *first fruits* (to be offered), (sub. מנחת) *offering of first fruits.* Bicc. I, 1; a. fr.—*Biccurim*, name of a treatise of the Mishnah, belonging to the order of Seeds (זרעים).

בְּכוֹרָה f. (b. h.; בכר) 1) *first-born.* *Pl.* בְּכוֹרוֹת. Ex. R. s. 18 חנקבות הב׳ the first-born females (in Egypt).—2) *first birth, birth-right.* B. Bath. 123ᵃ נטל ב׳ מראובן וכ׳ took the birth-right from Reuben and gave it to Joseph. Ib. ראויה הירתה ב׳ וכ׳ the first birth (of Jacob's children) was destined to issue from Rachel. Ib. 124ᵃ חלק ב׳ the share of the first-born; a. fr.—3) *the law appertaining to first-born animals*, v. בְּכוֹר.—Bekh. I, 1 חייב בב׳ is subject to the law &c., פטור מן הב׳ is exempt from &c.; a. v. fr.—*Pl.* בְּכוֹרוֹת, v. supra a. בְּכוֹר.—*B'khoroth* (Bekh.), name of a Talmudic treatise, belonging to the order of Kodashim (קדשים).

בְּכוּרְתָּא ch. same, *birth-right.* Targ. O. Gen. XXV, 31 sq.; v. בְּכִירוּתָא.

בַּכּוּשָׁא* m. (=בר כושא, v. כשכש; for Syr. בכשא=בר כשא, cmp. הוֹפֵק) *knocker* for giving signals for worship. Y. Meg. III, 73ᵈ bot. (Var. מַכּוּשָׁא).

בָּכוּתָא, v. בְּכִירָתָא.

בְּכָה, בְּכִי (b. h.; √בך *to break through, split*, v. Ges. H. Dict. s. v.; v. בכר) *to weep.* Ḥull. 7ᵇ; a. fr. Ohol. XVIII, 4 שדה בוכין weepers' field, a place where the funeral cortege disperses; v. M. Kat. 5ᵇ שדה שמפטדרין בה מתים (Ms. M. שמפסידין) where the funeral addresses are held.

Pi. בִּכָּה 1) *to cause to weep, make cry.* Lam. R. to I, 2 (ref. to בוכה תבכה) ומְבַכָּה מת״ש עמה she cries and makes the angels cry with her. Ex. R. s. 1 חיו מְבַכִּין אותו they made it (the Egyptian child) cry.—2) *to mourn, lament* (Ezek. VIII, 14). Tosef. Kel. B. Bath. II, 8 מְבַכּוֹת מיתיהן lament their dead.

בְּכָא, בְּכִי ch. same, also (act. v.) *to lament.* Targ. Gen. XXIII, 2; a. fr.—Part. בָּכֵי. Ber. 5ᵇ קא בכינא . . . להחוא שופרא I cry over that beauty that it should rot in the ground. Ib. אמאי קבכית why criest thou? Ib. דהוה קא בכי (v. Rabb. D. S. a. l.) that he was crying. Lam. R. to I, 17 בָּכְיָה סלקא נחתא weeping she (Israel) goes up (to the ruins of Jerusalem), weeping she goes down. Y. Yoma II, 39ᵈ top בָּכְיִין . . . . . שרון all the people began to cry.—Y. Ḥag. I, 76ᶜ bot. בכי בעירנוי blear-eyed.—Taan. 5ᵇ וכי בכדי בכי בָּכְיָא Ms. M. (ed. סַפְדוּ) is it for naught the weepers wept? Gen. R. s. 68, v. next w.; a. fr.

בְּכִי I m. (b. h.; preced.) *weeping.* Gen. R. s. 68; Lev. R. s. 8, a. e. (playing on בכושרות, Ps. LXVIII, 7) ב׳ ושירות weeping and songs, מאן דבעי אומר וכ׳ he who loves (his wife) sings, he who does not, weeps; Snh. 22ᵃ.

בִּכְי f. ch. same. Targ. II, Sam. XIII, 36; v. בְּכִירָתָא.

בְּכִי II, **בַּעַל ב׳** (עין ב׳) pr. n. pl. *Baalbek* (*En-Bekhi*, later *Heliopolis*), an ancient city of Syria, renowned for its temples and bazaars (דריד). Ab. Zar. 11ᵇ דריד שבעין ב׳ the bazaar at En B. (with its idolatrous rites). Maasr. V, 8 שום ב׳ ב׳ Baalbek garlic.

בְּכָא m. (b. h. בָּכָא?) a species of *pears*, prob. the pyrum Syrium of the Romans (cmp. LXX a. Vulg. I Chr. XIV, 15). *Pl.* בְּכָיִים. Y. Kil. I, 27ᵃ.

בְּכִיָּא f.=בְּכִי. Targ. Is. XXXVIII, 3; a. e.

בַּכְיָא m. (בכר) *weeper, wailer.* *Pl.* בַּכַּיָּא. Taan. 5ᵇ, v. בכי ch.

בְּכִירוּת, בְּכוּרוּת f.=בְּכִי I. Y. Taan. IV, 68ᵈ top בכירי של תפלות; Bab. ib. 29ᵃ בכי של חנם weeping for no cause. Gitt. 58ᵃ, a. fr. געו בב׳ they sobbed loudly.

בְּכִירוּתָא ch. same. Targ. Y. I Gen. XXXV, 8; (II ib. בְּכוּרְתָּא), v. בְּכִירָתָא.

בְּכִירָה, v. בְּכוּרָה.

בְּכִין, בַּכִּין* m. (preced. ws.) *weeper*. Targ. Esth. II, 21 (Esth. R. ib. בַּרְבָּרִי).

בְּכֵין *then*, v. כֵּן.

בַּכִּיר m. h. a ch. (b. h. בַּכֹּרָה; בכר) *early, first-ripening*, opp. לקיש or אפיל. Snh. 18[b] אם ב׳ ולקיש וכ׳ when the early and the late seeds blossom simultaneously &c.; Y. ib. I, 18[c] bot.; Y. R. Hash. I, 58[b] bot. (corr. acc.). Gen. R. s. 61; Koh. R. to XI, 6 (ref. to Koh. ib.) אם זרשת בב׳ if thou hast sown in the early season. Ib. הב׳ the early seed. Ib. to VII, 26 לקיש לסטים ב׳ וכ׳ (read ללס׳) the latest of the robbers is the first to be hanged.—Fem. h. בַּכִּירָה. Y. Taan. I, 64[a] bot. חב׳ וכ׳ the early rain sets in on the third (of Marḥeshvan), v. בֵּירוֹנִי. [Y. Sot. III, 19[a] top תאינה ב׳, v. בְּכוּרָה.]—*Pl.* בַּכִּירוֹת. Y. Dem. I, beg. 21[c] (Tosef. ib. I, 3 בְּכוּרוֹת). Y. R. Hash. I, 56[d] top אלו חב׳ those are the early-bearing sheep; (Y. Shek. III, beg. 47[b] חבכורות, corr. acc.).

בְּכִירוּתָא, בְּכֵירוּתָא f. ch.=h. בְּכוֹרָה 2). Targ. Gen. XXV, 31 (ed. Berl. בְּכוֹ׳); a. fr.—Ber. 7[b] זבנה לבכירותיה (not זבניה) he (Esaw) sold his birthright; ib. שקלו בכירותיה מיניה ויהבוה ליוסף Ms. M. (read ויהבוה; ed. incorr.) his (Reuben's) birthright was taken from him and given to Joseph (v. Rabb. D. S. a. l. note). Sot. 13[a] נהי דזבינית לבכירותי וכ׳ though I sold my birthright, have I ever sold my plain heir's right?

בְּכוּתָא (בְּכוּתָא) f. ch. (=h. בְּכוּת, בְּכִית) *weeping, mourning*. Targ. Gen. L, 4. Targ. Deut. XXXIV, 8 (Y. בכותא); a. e.—Gen. R. s. 15, end, Ar. (missing in ed.); Pesik. Ronni p. 142[b]; v. אַלְיָהָא.

בכלופסין, בכלוספין, v. בְּלוּפְסִין.

בכנא, v. בּוּכְנָא.

בָּכַר (b. h.; √בך, v. בכי, cmp. בָּקַר) [*to break forth,*] *to be early*. [Kal prob. not used.]

Pi. בִּיכֵּר 1) *to be early, produce first fruits*. Tanḥ. Vayḥi 14; Gen. R. s. 99 (פירותיה) מְבַכֵּרָת has early crops, opp. מאפלת, מלקשת. [Ib. end מבכרין מפירותיהם read מכבדין, v. כָּבַד.]—2) *to bear for the first time* (of animals). Bekh. I, 3 sq. שלא ביכרה that never before had given birth; a. fr.—3) (neut. v.) *to be first in ripening*. Bicc. III, 1 and sees תאנה שבִּכְּרָה a fig which is first ripe, אשכול שבירכר a cluster of grapes which &c. Y. Maasr. I, 49[a] top משיבכֵּר צמריא, v. צמריא. Ib. משיבכירו בנות, v. בְּרַת. Ib. בִּיכֵּירוּ, משיבכִּרוּ (v. בָּחַל as to spelling). —4) (b. h.) *to recognize as first-born* (בכור). B. Bath. 130[a] sq.

Hif. הִבְכִּיר same. Bekh. III, 2 המבכירות those animals which have given birth for the first time.

Hithpa. הִתְבַּכֵּר *to hasten*. Yalk. Gen. 161 שהיא מתבכֶּרֶת בפירותיה, v. supra.

בְּכַר ch. same.—*Pa.* בַּכֵּר 1) *to produce, mature*. Targ. Y. Deut. XXXIII, 14 דמְבַכְּרָא וכ׳ which his land produces.—2) *to recognize as first-born*. Targ. O. Deut. XXI, 16.

Ithpa. אִתְבַּכַּר *to be dedicated as the first-born*. Targ. O. Lev. XXVII, 26.

בִּכְרָא, v. בּוּכְרָא I, 2.

בִּכְרָא, v. בּוּכְ׳.

בִּכְרוּתָא, v. בְּכַר׳.

בַּכְרְיָא, v. בּוּכַּרְיָא.

בַּל (b. h.; cmp. בלי, v. Ges. H. Dict. s. v.) *not*, frequ. used, in connection with a verb, in the sense of *a prohibitive law*. Erub. 100[a] עובר על בל תגרע he transgresses the law which says 'thou shalt not diminish therefrom' (Deut. XIII, 1). Pes. III, 3 שמוזהרים עליו בבל יראה וכ׳ concerning which we are cautioned by the law prohibiting leavened things to be seen or to be found (Ex. XIII, 7; XII, 19); a. v. fr. [Our w. is also applied to Bible texts in which לֹא appears.]

בֵּל pr. n. *Bel*, the Babylonian deity. Ab. Zar. 11[b] בית ב׳ בבבל the temple of Bel in Babylon.

בָּל* m. (contr. of בהל, cmp. בָּאֲלֵי) *care, anxiety*. Dan. VI, 15.

בָּלָא, v. בָּאלָא.

בַּלָּא m. *destroyer*, v. בְּלָעָם.

בְּלָא *to be worn out*, v. בְּלִי.

בְּלָא, בְּלָא *without*, v. לָא, לָא.

בְּלָאוֹת, בְּלָוֹת f. pl. (of בְּלִי; בלי) *outworn garments*. Keth. V, 8 מתכסה בבְלָאוֹתֶיהָ וכ׳ she wears her winter clothes in their outworn condition in the summer. Ib. 65[b] מוחר ב׳ the entirely outworn clothes (=שחקים Mish. l. c.); a. fr.—2) *the woman's right to claim compensation for the wear or ruin of the things which she brought along as her property* (v. מלוג, a. צאן ברזל). Yeb. X, 1 ולא ב׳..., nor can she claim compensation for used or spent property (but may take the things in what condition they are, v. comment.). Keth. XI, 6.—[Y. ib. V, 30[b] bot.; XI, 34[a] bot., as in Mish. ib. 7 בלוות.]

בלאי, Ned. 91[b] Ar., read with ed. בְּלָאֵי.

בְּלָאֵי m. pl. *those of* (the family or town of) *Bela*, in Babylon, (prob. a nickname). Kidd. 70[b]; v. טְלָאֵי.

בְּלוֹיִים, בְּלָאִים m. pl. (b. h. בְּלוֹאִים, בְּלוֹיֵי׳, v. בְּלָאוֹת) *fragments, rags*. Succ. 15[b] sq. בְּלָאֵי כלים torn pieces of garments. Ib. V, 3; a. e.—Hull. 107[b] בלאי חמתות fragments of wine bags.—Kel. XXVII, 5 בְּלוֹיֵי נפה וכ׳ (leather) pieces from a winnow or sieve.

בְּלָאִין ch. same. Targ. Jer. XXXVIII, 11; a. e.

בלארי, v. בַּלְנָרִין.

בלבוטס, read בּוּלְבֻטַּס.

בִּילְבֵּל, בְּלְבֵּל (Pilp. of בלל or בול; cmp. בחל) *to mix up; to disarrange, upset, disturb.* Bekh. 38[b] (expl. תבלל, Lev. XXI, 20) דבר המבלבל וכ׳ something which disturbs the arrangement (of the white and the black) of the eye. Snh. 108[a] עמד ובלבל את וכ׳ (Var. ופזר) he upset the bridal canopy. Sot. 46[b] לא בילבלה did not disturb the town (by pillaging, removing the inhabitants &c.). Y. B. Kam. IV, end, 4[c] one struck him fatally ובא השני ובילבלו and the other came and made him senseless (accelerating his death).—Part. pass. מְבוּלְבָּל, f. מְבוּלְבֶּלֶת. Succ. 22[a] סוכה מב׳ a festive booth the covering of which is disarranged, v. דָּבַל. [Pesik. R. s. 4 נתבלבל, v. בְּלְבֵּל.]

בַּלְבֵּל ch. same. Targ. O. Gen. XI, 9. Targ. Is. XXVIII, 28 וּמְבַלְבֵּל and mixes up (the grain with the chaff, h. text חמם); a. e.—Part. pass. מְבַלְבֵּל. Bekh. 44[a] משום דמְבַלְבְּלָן because they (the white and the black of the eye) are mixed up, v. preced.—Denom. מְבַלְבְּלִירְתָּא *mixture of white and black* (h. תְּבֵלָל, v. preced.). Ibid. (Ar. ed. pr. מברב׳).

Ithpalp. contr. אִיבַּלְבֵּל *to be disturbed, mixed up.* Hull. 26[b] מִיבַּלְבְּלֵי they (water and wine) mix well. M. Kat. 9[b] לִבַּלְבֵּל פתורם thy table (meals) be disturbed (by the noise of children).

בלבסין, בלבסים, v. לְבָסִים a. בְּלוּפְסִין.

בלבקי, בלבקיא, v. גְּלַבְקָיָא.

*בלג, Deut. R. s. 9 דעתו מובלגת, read מוּבְהֶלֶת, v. בָּהַל, end.

בִּילְגָּה, v. בִּילְוָה.

*בלגי, Yoma 83[b] אהדרוהו ב׳ וצער ed. (Ms. M. 1 פלאגי; 2 a. Ar. פלוגי; Ms. Oxf., Yalk. Deut. 959 Ms. לגי, v. Rabb. D. S. a. l. note), take ב as servile letter, v. לוּגָא.

בוּלְדָּר, בַּלְדָּר m. (veredarius, βερεδάριος, with change of liquida) *courier.* Y. Taan. IV, 68[c] bot. ביום ולילה נפק בלדרה וכ׳ could the courier go in one day and night from Jerusalem to Tyre? Gen. R. s. 10. Ib. s. 78; a. e.—*Pl.* בּוּלְדָּארִין. Esth. R. to I, 8 הכתבים והב׳ (strike out either of the two, v. Pesik. Shek. p. 14[a], Cant. R. to III, 4). Ib. ושלח בולדארין והחזיר וכ׳ and sent couriers (after them) and had the letters brought back.

בַּלְדַּרְסִין pr. n. pl. (a corrupt. of Brundisii, Βρεντέσιον) *Brundisium,* a port in Calabria, Italy. Erub. IV, 1 (41[a]); 43[a] Ms. M. (ed. פלנדרסין, Var. פלנדסין, פרנדסין, פלנדריסין, פרדיסין; v. Rabb. D. S. a. l. notes). Cmp. בְּרִנְדִּסִין.

בָּלָה, v. בלי.

בְּלוֹ f. *a tax* (cmp. Assyr. *biltu,* v. Schr. KAT Gloss. II, s. v. ובל). Ezra IV, 13; a. e.—B. Bath. 8[a] expl. *capitation tax;* Ned. 62[b]. Gen. R. s. 64; Esth. R. introd., v. פרובגירון.

*בַּלְוָטַי (?) pr. n. m. *Balvati.* Arakh. 11[a].

*בְּלוּזְמָא f. (בסם, בלסס=בלזם) *drinking of spiced wines,* whence (cmp. בָּסַם) *frolic, carousal.*—*Pl.* בְּלוּזְמָאוֹת. Lev. R. s. 12 ויהיו שם שתי ב׳ (Yalk. Jer. 320 בלזמיות) two excessive rejoicings took place at the same time. [Num. R. s. 10 a. Midr. Prov. to ch. XI have צהלה.]

בָּלוּט m. (בלט) 1) *acorn, nut.*—*Pl.* בְּלוּטִים, בְּלוּטִין. Men. 63[a] בְּלוּטֵי הדיונים Grecian nuts (nut-ben; v. Sm. Ant. s. v. Balanus).—2) *oak.* *Pl.* as above. Y. Keth. VII, end, 31[d]; Gen. R. s. 15, expl. אַלּוֹנִים (v. next w.)—3) (v. Sm. Ant. s. v. Porta) *peg placed in the door-bars* when quite home in the socket. Pesik. R. s. 6 if the gate-bars were wanting ב׳ אחד only one peg.—*Pl.* as above. Ibid.—4) *key-bit.* Y. Sabb. VIII, 11[b] bot. כלוט (corr. acc.); v. חָק.

בְּלוּטָא, בְּלוּט ch. same, *oak.* Targ. Y. II, Gen. XXXV, 8 (h. text אַלּוֹן); a. e.—*Pl.* בְּלוּטִין, בְּלוּטֵי.—Targ. Ezek. XXVII, 6.—R. Hash. 23[a] Ar. (ed. בוטמי בלוטי a. transposed; v. בּוּטְמָא); B. Bath. 80[b].

בְּלוּיִים, v. בְּלָאִים.

בָּלוּל m. (בלל) 1) *mixed up,* v. בָּלַל.—2) *cloudy.* B. Bath. 147[a], v. בָּרוּר.

בלולין, v. לוּל.

בְּלוֹנְיָא, v. בִּילְוָנָא.

בלוניא, Cant. R. to I, 10; Yalk. Cant. 983 כלוניא, בלוניריס, read בְּלִינְיָא, v. לִינְיָא a. חָרַז.

*בְּלוּנְקוֹ m. (=בי אלונקי, v. אַלַּנְקִי) *poles for carrying burdens to market;* cmp. אוּנְקְלַי I, 2.—Y. Dem. II, 22[c] bot. בלוקח מן חב׳ when buying from the retailer's stand, opp. מן הגרינה directly from the garden.

בלוסא, v. בּוּלְסָא.

בלוספין, v. בְּלוּפְסִין.

בְּלוּעָה f. (בלע, v. בְּלִיעֵי) *vortex, gulf.* Snh. 108[a] ב׳ דגדר (Ms. O. בְּלִיעָה דגדור, v. Rabb. D. S. a. l. note 300) the gulf of G.

בלופסין, v. בְּלוּפְסִין.

בלורי, v. בַּלְנִרִין.

בְּלוּרְיָא pr. n. f. *B'luria* (Valeria). R. Hash. 17[b], a proselyte. Cmp. בְּרוּרְיָא.

בְּלוּרִיוֹת, בְּלֵרִיוֹת, Gen. R. s. 28; Yalk. Zeph. 566, v. בְּלוּרִית.

*בולרין, בלורין, read בַּלְנִרִין f. (balnearia) *bath-house.* Gen. R. s. 8; Yalk. Gen. 13 וראה ב׳ אחת מושלכ׳ saw a bath-house cast down.—[Ab. Zar. 18[b], v. בלרין.]

בְּלוּרִית f. (בלר, √בל, v. בלל) *something twisted,* whence 1) *chain, rope* or *wreath* (v. P. Sm. I, 532 בלורא=h. מעשה

R. to I, 4 חוא בוֹלָה it (the generation of man) decays (dies out), אינה בוֹלָה it (the earth) does not grow old. Taan. 9a (play on עד בלי דר Mal. III, 10) עד שיִבְלוּ שפתותיכם מלומר די until your lips grow tired from saying, It is enough; (Y. ib. III, 66d bot. שיבללו, v. בָּלַל); a. fr.—Part. pass. בָּלוּי *outworn.* *Pl.* בְּלוּיִים. Midr. Till. to Ps. XXV, 1.

Pi. בִּלָּה *to wear out, outlive, survive.* Lev. R. s. 4 הנפש מְבַלָּה וכ׳ the soul survives the body. Ib. s. 19 (play on אין בלחך I Sam. II, 2) אין לְבַלּוֹתֵךְ there is none to outlive thee. Koh. R. l. c.; Cant. R. to V, 15 one erects a building ואחר מְבַלֶּה אותו (not מכלה) and another man ruins it. Snh. 105a, v. בִּלְעָם.

Nif. נִבְלָה, *Nithpa.* נִתְבַּלָּה *to become outworn, fade away.* Esth. R. introd. עתידין לְהִתְבַּלּוֹת (Gen. R. s. 42 לְבַלּוֹת) are destined to decay. Deut. R. s. 7, end נִתְבַּלּוּ (the garments) were worn out. B. Mets. 87a נ׳ הבשר her body was withered. B. Bath. 146a עשויין לְהִתְבַּלּוֹת made to be used up.

בְּלָה, בְּלָא, I בְּלֵי ch. same. Targ. Deut. VIII, 4; ib. Y. XXIX, 4 בלמו, Var. כלמו, read בלת; a. fr.—Lev. R. s. 19 כולי בלה all goes to ruin. Ber. 5b, v. בְּכָא. Ib. 6a. Bekh. 9a ובלו לחו ואזול they failed and went to destruction. Ab. V, 22 סיב ובְלֵה בה grow old and frail in it (the study of the Law).—[Targ. Ps. LXII, 11; XCI, 2 Ms., v. בְּלֵי I.]

Pa. בַּלֵּי as preced. *Pi.*—Targ. Is. III, 15; a. e.—Ab. Zar. 20a ב׳ עפרא that this beauty dust will destroy.—Part. pass. f. מְבַלְיָא. Lev. R. s. 33 (interpret. בלה נאפרם Ezek. XXIII, 43) Aquila translates παλαιὰ πόρνη (old harlot), דהוא מב׳ גייריא ed. (Ar. דהוא מבליא גייראא, Yalk. Dan. 1061 only דהוא מבליא) which means, a wasted harlot (wasted through fornication).

***בֵּלֵי II** m. pl. constr. (preced., cmp. בְּלָאוֹת, בְּלוּיִים) *rotten pieces of* (wood). Targ. Is. XLIV, 19 (h. text בּוּל, v. Rashi a. l.; Var. רִבְלֵי).

בְּלִי (b. h., v. preced. ws.) prop. *destruction, naught; not;* v. בְּלִימָה. Ber. 44b מב׳ בשר if without meat.

בליומוס, v. בּוּלֶבְטֵס.

***בִּילוֹנָא, בְּלִיוֹנָא** m. (בלי, formed like בזיונא) [*destruction,*] a cacophem. for idolatrous *phylactery, amulet* (v. Sm. Ant. s. v. Amuletum). ב׳ דגושפנקא (Ar. בילוניא) *an amulet (stone) set in a ring.* Gitt. 57a עד דמתחזי ב׳ וכ׳ so that the stone of a ring could be distinguished (as to shape, legend &c.) at a distance of a mile (from the illuminated town). Ib. 58a נקטי ב׳ וכ׳ (Yalk. Lam. 1242 כוליריגא, כוליגא) they took an amulet (believed to effect the begetting of healthy and handsome children).

בְּלָוֹת, v. בְּלָאוֹת.

בְּלִיוְתָא, v. בְּלִיחָא.

בְּלִילָה f. (בלל, v. בִּילָה) *mixing, mixture.* Y. Maas. Sh. II, 53c; Y. Dem. V, 24d top אין ב׳ אלא וכ׳ b'lilah (an even distribution) applies only to wine or oil. Men. III, 2 זו בְּלִילָתָהּ עבה וכ׳ the one forms a thick mixture (one *Log* of oil to one *Issaron* of flour), the other forms a loose mixture (three Log to one *Issaron*).—*Pl.* בְּלִילוֹת. Tosef. מקשה, a. בלוריא vincula jugi).—*Pl.* בְּלוּרִיּוֹת. Gen. R. s. 28; Yalk. Zeph. 566 ב׳ של זהב (Gen. R. l. c. some ed. בְּלָרִיּוֹת) thick gold chains (as translation of יתר, Job XXII, 20). —2) *plait* or *locks,* esp. the long hair worn by the Roman and Greek youths of the upper classes and offered to the gods on arriving at puberty (v. Sm. Ant. s. v. κόμη). Ab. Zar. I, 3 יום תגלחת זקנו ובלוריתו the day of shaving his (the gentile's) beard and cutting his locks (v. Maim. a. l.). Ib. 29a. Tosef. Sabb. VI (VII), 1. Deut. R. s. 2 השושה ב׳ וכ׳ he who grows a wig does so for none but an idolatrous purpose. Lev. R. s. 23; a. fr.—Snh. 82a תפשה בבלוריתה he seized her by her plait.

בְּלוֹרִיתָא ch. same, *woman's plait.* Targ. Y. I Num. XXV, 6 (ref. to Snh. 82a, v. preced.).

בְּלוּשָׁא m. (בלש) *search, examination.* Targ. Ps. LXIV, 7.

בְּלוּשָׁא, בְּלוּשָׁת, v. בַּלָּשָׁא, בַּלָּשָׁת.

בְּלוּזְמִיוֹת, v. בִּלּוּזְמָא.

בָּלַח* (cmp. b. h. בלה in בָּלָהָה, a. בָּחַל), *Hif.* הִבְלִיחַ *to be unsteady, dazzle.* Y. Pes. I, beg. 27a.

בְּלַחוֹד, v. לְחוֹד.

בָּלַט (ל״ע בלל, v. בָּלַל; cmp. פלט, מלט, ולד; cmp. Assyr. בלט *to live,* Schr. KAT gloss. I, II) 1) (neut. v.) *to stand forth, project; to be cut in relief,* opp. שקע to sink, be engraven. R. Hash. 24b טבעת שחותמה בּוֹלֶטֶת Ms. M. (ed. incorr.) a ring whose seal is cut in relief; Y. Ab. Zar. III, 42c bot. Gitt. 20a sq. Sot. III, 4 עיניה בּוֹלְטוֹת her eyes protruded; Num. R. s. 9.—Yoma 54a דוחקן ובולטן pressing forth and protruding (from behind the curtain); a. fr. —2) (act. v.) *to drive forth, beat.* Y. Sabb. XII, 13d בבולט מקום הכתב וכ׳ when he beats out the place of writing, opp. חוקק.

בָּלַט ch. same. Part. pass. בָּלִיט. Targ. II Chr. V, 9. Ḥull. 45b בָּלִיטָן, ib. 76a בְּלִיטֵי protruding sinews, opp. בלוער sunk in the flesh, indistinguishable.

בלטוורא, read בַּבְּוֹשָׁרוֹת. Cant. R. to II, 15 קיניגין מכללת ודיארטרה עתידים מן ב׳ דא דיתתו וייטורד זה שטיחם אחריהם, read, acc. to intimation in comment. Mat. K., as follows: קיניגין ותייטרן דה״ד מוציא אסירים בכשרות ואח״כ התייטרון זה שנ׳ חבאים אחריהם בים (the passage through the Red Sea and the coming of the noble Egyptians afterwards was) like the order of the kynegion (the actors in the fights of the arena) and the theatron (the spectators), as it says (Ps. LXVIII, 7), 'He leadeth forth the captives with their outfits', and then come the spectators, as we read (Ex. XIV, 28), 'who came after them into the Sea.'

בלי, Y. Ned. III, 38a top, v. בריכסון.—Pesik. Baḥod. p. 107b, v. בִּילִי.

בָּלָה, בלי (b. h.; ל״ע בלל, v. בָּלַל; cmp. נבל) *to be crumbled; to be worn out, to fail, decay, perish.* Koh.

Dem. II, 7; Men. 18[b]; Ḥull. 132[b] הב׳ the priest's mixing the offerings (Lev. II, 5; a. fr.).

בְּלִים part. pass. of בָּלַם.

בְּלִימָה (בְּלִי מָה) f. (b. h., v. בְּלִי) [*nothing,*] *air* (fr. Job XXVI, 7). Num. R. s. 14 עשר ספירות ב׳ (some ed. בלי מה) the ten heavenly spheres (cmp. Sepher Yetsir. beg.). Ex. R. s. 15 על אויר חעולם על ב׳ . . . he rested it (the upper story, the sky) on the atmosphere, on b'limah (Tanḥ. Ḥaye 3 על מה האויר).

בלינוס, Pesik. R. s. 42, read בָּלִינוֹס.

בַּלְיָנֵי, v. בַּלָּנֵי.

בלינירין, Y. Snh. X, 29[a] top, read בְּלִינִידִין.

בליסטורי, v. בַּלִּיסְטָרִי.

בליסטין, Cant. R. to II, 14, read כְּלִיסְטִין; cmp. Ex. R. s. 21.

בַּלִּיסְטְרָא (בליצטרא) f. (ballistra, βάλιστρα) *catapult, a war engine for throwing stones,* or (b. manualis) *for arrows.* Lam. R. to II, 2 אבני ב׳ stones thrown from the catapult. Y. Sot. VIII, 22[b] bot. ברד כנגד בליצטורא שלחן; (Mekh. Bshall. s. 2 בלסטראות, pl.; Yalk. Ex. 232 בלסיטראות, read בליסט׳) the hail stones correspond to the catapults in the warfare of men. Pesik. R. s. 17; Pesik. Vayhi p. 67[a] אבני בלסתרא (corr. acc.). Pesik. R. s. 29—30 (p. 139[b] ed. Fr.) את האבן בליסטרה (read אבן חבל׳). Lam. R. introd. (R. Josh. 2) אבני בליסטרוס (read רא . . .); a. fr.—*Pl.* בַּלִּיסְטְרָאוֹת. Yalk. l. c., v. supra. Tanḥ. Bo 4; Shof'tim 14. Mekh. l. c. Midr. Till. to Ps. XVIII.

בַּלִּיסְטוֹרִי (בליסטורי) m. (ballistarius, βαλιστάριος) *attendant of the catapult,* also *archer.* Ḥull. 60[b] או ב׳ הרה . . . . was Moses a hunter or an archer (to have known the nature of animals so well)?

בליספימיא, v. בְּלַסְפֵּי׳.

בְּלִיעָה f. (בלע) 1) *swallowing, gluttony.* Num. R. s. 14 (play on בְּלַע Gen. XXXVI, 32) he sold his birthright בשביל בְּלִיעָתוֹ to satisfy his gluttony.—בית הב׳ *œsophagus.* Toh. I, 1; a. fr.—2) *vortex,* v. בְּלוּעָה.

בֵּי בְּלִיעֵי, בֵּי בְּ׳ m. (=h. בית הבליעה, v. preced.) *gullet,* whence (cmp. וֶשֶׁט) *straits* (prob. *Scylla and Charybdis*). Bekh. 9[a].—Snh. 110[c] בלועי דקרח (corr. acc.) the chasm created for Korah.

בְּלִיעַל m. (b. h.) *availing nothing, wickedness.* Snh. 111[b] (playing on עול) בני ב׳ means עול וכ׳ . . . בנים sons who shook off the yoke &c.

בְּלִיעָתָא f. ch. (=h. בְּלִיעָה) *swallowing,* Targ. Y. I Num. XXVI, 11, constr. בְּלִיעַת.

בליצטרא, בליצטורא, v. בַּלִּיסְטְרָא.

בליקוס, v. בַּלְקִיס.

בְּלִיתָא f. (בלי) *rag, shred.* Sabb. 134[a]. Ḥull. 8[b] ב׳ דפרסא a shred of a curtain (soft rag). Kidd. 48[b] ציורי בב׳ tied up in a rag.—*Pl.* בְּלִירָתָא. Yeb. 120[a] (some ed. בלירתא).

בָּלַל (b. h.; √בל; a) sec. r. of בול, ביל; √בו, בה, cmp. בִּין, *to penetrate, break through,* v. בלט; b) √בל *to crumble, soften,* cmp. √מל; v. בלי, נבל, בלט in (בילטרתא) *to mix* (with oil), *knead, stir; to mix fodder.* Zeb. XIV, 3 (112[b]) חבּוֹלֵל the priest who kneads the meat-offering with oil, v. בְּלִילָה. Dem. V, 5 בולל ונוטל (strike out ואוכל in Bab. ed., Ar. Var. בורר) he mixes the fruits and takes the tithe. Y. B. Kam. IV, beg. 4[a] לְבַלּוֹל to mix up (coins in a bag.) Y. R. Hash. I, 56[d] bot.; Tanḥ. Noah 11, v. בּוּל III; a. fr. —Part. pass. בָּלוּל, f. בְּלוּלָה. Snh. 24[a] (play on בבל) ב׳ במקרא וכ׳ mixed up (confused) in Bible study &c. [Y. Yeb. VIII, end, 9[d] קריבה בבלל, read בכלל.] V. בָּלוּל.

Nif. נִבְלַל, *Hof.* חוּבְלָל *to be mixed.* Y. Maas. Sh. II, 53[c], v. חָפַן. Men. XII, 4 (103[b]; 18[b]) ששים נבללין sixty measures of flour can be thoroughly mixed; v. בִּירָה. Ib. יכולים לְהִתָּבְלֵל.—Y. Shek. VI, 49[d] bot. אש מובְלָה באש fire mixed with fire.—[Y. Taan. III, 66[d] bot. עד שיִּתָּבְלוּ וכ׳ until your speech shall become confounded from repeatedly saying, Enough; v. בלי.] Y. Ber. VI, 10[a] top (play on בַּל) יִתָּבְלוּ וכ׳ all blessings shall be kneaded thogether—*Pilp.* בִּלְבֵּל.

בָּלַם I (b. h.; denom. of בֻּלְיוֹם, √בל, בלל, *fodder-bag, nose-bag, muzzle*) *to muzzle, restrain.* Yalk. Num. 743 (read in place of כדו בלום וכ׳:) פיו בָּלוּם לעמו של משה יכול הוא לְבַלּוֹם צפורנו של אחד מהם the mouth of the people of Moses is tied up (we dare not talk), but can he tie up (disable) the nail of any of them (the Canaanites)? Ḥull. 89[a] (play on בלימה, Job XXVI, 7) שבּוֹלֵם וכ׳ who restrains himself in strife (refrains from violence, keeps silence &c.).—2) part. pass. בָּלוּם (cmp. אָלֵם) *unfit for use, lame, sore, swollen, closed by a tumor.* Bekh. 40[b] פיו ב׳ one whose mouth is swollen (one opin. in Rashi: *shrunk*); רגליו מְבוּלָמוֹת (Pu.) one whose feet are swollen (shrunk). Ib. 43[b] חוטמו ב׳ Ar. (ed. בולם, corr. acc.) whose nose is obstructed.—Gitt. 67[a] אוצר ב׳ a packed treasury of knowledge; v. בָּלַס.—*Part. Pu.* מְבוּלָם, v. supra.

**Hif.* הִבְלִים *to restrict..* Y. Ḥag. II, 78[a] bot. ובלבד שיִּבָּלְמִים לעיסתו provided that (when cutting &c.) he does only as much as is needed for his dough for the offering; [Tosaf. to Ḥag. 17[b], s. v. אלא, cites שירכלה עיסתו, v. בָּלָה.]

בָּלַם II (v. preced.; cmp. Syr. בלמא *halter*) *to attempt to get rid of the halter; to kick, strike* (of an unruly horse). Pesik. Zakh. p. 24[b] (ref. to Ps. XXXII, 9) thou puttest a bit on him קריב לגבית והוא בוֹלֵם and he strikes. Ib. (strike out לא, as Tanḥ. ed. Bub. Ki Thetse, 6 a. Yalk. Ps. 719) you come near him and he strikes; Tanḥ. Ki Thetse, 6; Yalk. Deut. 938, Ps. l. c. (with var. vers.).

בְּלַם ch.=h. בָּלַם I.—1) Part. pass. בְּלִים *tied, mute.* Targ. Is. XXXII, 4; a. e. [Targ. Y. Deut. XXIX, 4; v. בְּלֵי I.]—2) (cmp. כרך) *to put meat between bread, wrap up.* Ḥull. 107[b] ב׳ לית אומצא wrapped up a piece of meat for him (v. Tosaf. a. l.).

בְּלָמָא* m. (preced.; v. בָּלַם) *halter*, trnsf. *guard, protection of the borders of a field*, as fences &c.; cmp. אַפְסָרָא. B. Mets. 103[b] כל עיקר ב׳ וכ׳ whatever is essential for guarding the limits, the landlord must provide. [Ms. M. כלומ׳, Ar. כלמי, v. בְּלָמָא.]

בַּלָּן, בַּלְנִי m. (βαλανεύς) *bathing master, bathing attendant* (who receives a small coin as fee, cmp. אוֹלְיָיר). Shebi. VIII, 5; v. בַּיָּיר. Y. B. Bath. IV, 14[c] bot. מקום חב׳ the bathing master's station (the income therefrom); a. fr.—*Pl.* בַּלָּנִין. Sabb. IV, 2 קורות חב׳ the beams whereon the bathing masters are stationed.

בַּלְנַי, בַּלְנָא, בַּלְנַאי, בַּלָּנִי ch. same. Lev. R. s. 28 אזל בתריל ב׳ he went after a bather. Ib. אתעביד ב׳ וספר has become a bather and hair cutter; Esth. R. to VI, 10 (בלן); Pesik. R. s. 18.

בלנטיא, Sifra B'har Par. 5, ch. VII (Yalk. Lev. 666 בגלטקא), v. גְּלוּגְדָּקָא a. לָקְטַרְקָא.

בַּלְנֵי, בַּלָּנִי, v. בַּלָּן, בַּפָּן.

בַּלְנֵי, בַּלְנֵי m. pl. (balnea, balineæ) *bath, bathing*. Y. Ber. VI, 10[c] bot. כהדין דשתי חמרא בתר בילני (read בלינו) as if one drinks wine after bathing (for medicinal purposes, when the wine which he drinks after meal cannot be considered as a continuation of the draught taken before meal; v. אֲלוּנְטְרִית II). Y. Maas. Sh. IV, 54[d] bot. as much as one will ask (for the fruits left over) on a hot summer day בתר ב׳ after bathing time (when he is anxious to sell).—*Denom.* בַּלְנִיּוֹת f. pl. (=balnearia) *bathing apparel*. B. Bath. IV, 5 (67[b], Bab. ed.) ואת חב׳ (Var. וילָאוֹת q. v.).

בלנדיא, Y. Sabb. VI, 8[b] bot., transl. of רעלות Is. III, 19, read בְּלָנִידְרֵיא.

בַּלְרִין (בַּלְנְרִין) 1) constr. בַּלְרֵי (בַּלְנְרֵי) m. pl. (balnearia) *bathing apparel, bathing utensils*. Y. Kil. IX, 32[a] bot.; Y. M. Kat. III, 82[a] נשים ב׳ women's bathing clothes; Sabb. 147[b] בלרי (some ed. בלורי, corr. בלנ׳); Tosef. Kil. V, 16 בלארי (corr. acc.).—2) *bath-house*, v. בלורין.—V. בַּלְרִיּוֹת.

בָּלַס (√בל, v. בָּלַל) 1) *to mix with all sorts of things, to mix indiscriminately. Part. pass.* בָּלוּס, f. בְּלוּסָה. Sabb. 76[b] עיסה ב׳ a dough of unsifted flour (with bran &c.). B. Bath. 58[a] אוצר ב׳ a store room of mixed things (lumber room).—Gitt. 67[a] אוצר ב׳ a mind full of all kind of knowledge (oth. vers. בלום, v. בָּלַם).—*Pl.* בְּלוּסִין. Mikv. IX, 5 חב׳ utensils soaked with a mixture of colors (stains from use), opp. נקיים shining, polished.—2) (cmp. בלי) *to rot*. Gen. R. s. 28 אוצרות בְּלוּסִים store of spoiled fruits.

בלסימיה, v. בַּלַסְפִּימְיָא.

בַּלְסָם, בַּלְסָמוֹן m. (בסם, with inserted ל=ר; hence βάλσαμον which was readopted as בלסמון; cmp. בַּלּוּזָמָא) *balsam, aromatic gum*. Gen. R. s. 91 (interpr. צרי בלסם) קטף the gum of the balsam tree.—Targ. Cant. VII, 14. Lev. R. s. 31; Cant. R. to I, 15; a. e. Cmp. פַּלְסָמוֹן a. אַפַּרְסְמוֹן.

בְּלַסְפֵימְיָא f. (βλασφημία) *blasphemy*. Y'lamd. to Num. XXVIII, quot. (בלספ׳) in Ar.—Tanḥ. ed. Bub. Tol'doth 21 בלסימיה (corr. acc.).

בְּלַסְפֵימְיסוֹן, read בְּלַסְפִּימִיסִין (ἐβλασφήμησεν) *he blasphemed*. Y'lamd., ref. to I Kings XXI, 13 quot. in Ar. (interpret. בֵּרַךְ).

בלסתרא, v. בַּלִּיסְטְרָא.

בָּלַע (b. h.; √בל, v. בלל) *to absorb*, opp. פלט; *to swallow, consume*. Y. Shek. VI, 49[c] bot. . . . שהאור בּוֹלַעַ בּוֹלַעַת . . . בּוֹלְעִין the flame absorbs a portion of the oil, and so do the wood and the kettle. Ḥull. 110[b] the liver when boiled with other meat פולטת ואינה ב׳ gives out (blood) but absorbs nothing from the other pieces. Y. Sabb. XIV, 14[d] top; Tosef. ib. XII (XIII), 9 but he may sip vinegar ובולַעַ and swallow it (opp. פלט to spit it out). Y. Ter. VIII, 45[b] bot. הלעוס כבלוּע what is chewed is to be considered as swallowed. Ḥull. 71[a] טומאה בלוּעָה an unclean object (food) that has been swallowed.—Snh. 110[a] הַבְּלוּעִין those (of the band of Korah) that were swallowed up. Kel. IX, 6, v. הֶרְבֵּן; a. fr.

Nif. נִבְלַע *to be swallowed;* with בין, *to be absorbed, disappear*. Sot. 36[b]; Tanḥ. Vayigg. 4; Yalk. Gen. 150 (interpret. the name Bela, Gen. XLVI, 21) שנ׳ בין האומות for he (Joseph) has disappeared among gentiles. Gen. R. s. 94; Yalk. l. c. שנבלע ממני he disappeared to me.

Hif. הִבְלִיעַ *to cause swallowing, to make absorb*. Ex. R. s. 33 הִבְלַעְתָּ לקרח thou mad'st (the earth) swallow Korah. Ber. 24[b] מַבְלִיעוֹ בטליתו he hides the spittle in his cloak; Y. Sabb. VII, 10[b] top. Ḥull. 113[a] מַבְ׳ דם באברים causes the blood to remain in the meat (prevents it from flowing out).—Trnsf. *to sell something in connection with other things, in a lump, in the bargain*. Bekh. 31[b] מבליעו וכ׳ he sells it (the meat) in the bargain with the hide &c. B. Mets. 64[a]; B. Kam. 118[b] one who robs his neighbor וה׳ לו בחשבון and makes up for it implicitly on settling his accounts. V. הַבְלָעָה.

Hof. הוּבְלַע *to be swallowed up; to mingle with*, v. supra Nif.—Part. מוּבְלַע. Ber. 31[b] מ׳ בין אנשים mixing with people, expl. לא ארוך וכ׳ neither very tall &c. (of average qualities). Erub. IV, 6 מ׳ בינירהן his property is enclosed between theirs (reaches into the limits of each). Y. ib. IV, 21[d] bot. עיירות המוּבְלָעוֹת *inland-towns*, opp. border-towns. Y. B. Bath. VII, 15[cd] מוּבְלָעִין בת fields which are enclosed by others belonging to the same estate.

Hithpa. הִתְבַּלַּע *to be swallowed up, to disappear*. Midr. Till. to Ps. XIX, beg. מִתְבַּלַּע מן וכ׳ he disappears from the world (forfeits his life).

בְּלַע ch. same. Targ. Ex. VII, 12; a. fr.—Ḥull. 111[a] כי חזכי דפליט הדר ב׳ as it gives out, so does it again absorb; a. fr.—Part. pass. בְּלִיעָא. Ib. בליעא דמא filled with blood.—Snh. 110[a] בלועי דקרח, v. בְּלִיעֵי.—

Trnsf. *to receive blows* (cmp. סָפַג). Men. 7ª קולפי טאבי בַּלְעִי I received many blows at the hands of Ab. over &c. Arakh. 22ª. Ber. 56ª.—Targ. II, Esth. III, 7 בְּלִיעָן they are swallowed up (bound to be destroyed) by my hand.

Af. אַבְלַע, as h. Hif. Ḥull. 67ᵇ אַבְלַע לי let me swallow them (put them in my mouth). Men. 17ª, v. infra. B. Mets. 64ª וא׳ לידה בחשבון, v. preced. Hif.

Ithpe. אִיתְבַּלַע, אִיבְּלַע=as h. Nif. 1) *to be swallowed up, to disappear.* Targ. Y. Gen. XLVI, 21 אתב׳ מניה he was swallowed up (disappeared) from his side; v. preced. Targ. Josh. VI, 5 יתבלע וכ׳ shall sink into the ground beneath it; a. e.—Y. R. Hash. II, 58ª bot. אירתב׳ מן קומוי (the moon) disappeared from his sight.—2) *to be given to eat;* trnsf. *to be taught.* Ber. 24ᵇ הא מילתא אִבְלָעָא לי v. Rabb. D. S. a. l. note) this I have been taught in the school of R. &c.; (Men. 17ª הא מילתא אבלע לי וכ׳ this has R. H. taught me).

בֶּלַע m. (preced.) 1) *absorption, natural loss, leakage.* B. Mets. III, 8 (40ª) לוג ומחצה ב׳ a *Log* and a half is a reasonable leakage (absorbed by new vessels); a. e.—2) pr. n. m. (b. h.) *Bela;* v. בְּלַע a. בְּלִיעָה.—3) בֶּלַע or בַּלַּע (cmp. בְּלִי) *a nothing, a mote.* Tanh. Vayak. 7 (ref. to בְּבַלַּע Num. IV, 20) כב׳ חזה שהוא נופל בעין; (Num. R. s. 5 מן חצרן) as much as a mote which enters one's eye.

בַּלָּע m. *swallower, glutton.* Num. R. s. 14; v. בְּלִיעָה. Snh. 105ª, v. בִּלְעָם.

בַּלַע, בְּלַעָא, בְּלָעָה ch. m. (cmp. בְּלַע) *the thing swallowed, choking fit.* Y. Ab. Zar. II, 40ᵈ אהן בלעה שרי in a choking attack it is allowed (to apply remedies on the Sabbath) Ib. הוה לידה בלע had a choking fit; Koh. R. to X, 5 הוה ליה חד בלעא. Ib. לאפקא בְּלָעֵיהּ to get out what he had swallowed.

בלעין, Y. Dem. III, 23ᵇ מחוסר לב׳, read בְּעָלִין=בְּעָלִים, v. בַּעַל.

בִּלְעָם (b. h.) pr. n. m. *Balaam,* the gentile prophet of the Pentateuch. Snh. 105ª ב׳ בַּלַּע עם Ar. (Var. in Ar., a. ed. בַּלָּא) devourer (destroyer) of the people; other homilet. etymology ibid. שִׁבְּלָה עם he ruined the people (through debauchery; Rashi:=בִּלְבֵּל). Gen. R. s. 65. Ab. V, 19 (as type of false teachers); a. fr.

בַּלְעֵס (בלע with ס intens.; cmp. בלס, לעס); *Ithpe.* אִתְבַּלְעֵס *to be choked, to choke.* Y. Ter. VIII, 46ª ואיתכ׳, ואיתכלעסון (corr. acc.).

***בַּלְצָא** pr. n. m. *Baltsa.* Ex. R. s. 29 שאל ב׳ את ר׳ עקיבא [prob. to be be read אלידוד ד״ל=אל׳ ד״ל, cmp. Y. Ber. IX, 13ᶜ; Midr. Till. to Ps. XVIII; CIV end].

בְּלָק, v. בִּירָק.

בָּלָק (b. h.) pr. n. m. *Balak,* King of Moab. Ber. 7ª. Num. R. s. 20; a. fr.

בלקטורים, בלקטירין, ...רין, v. כּוֹלֶקְטָר (collectarius), and כַּלַקְטִירִין (χαρακτῆρες). .

בלקיא, v. גְּלַבְקָא.

בלרא, v. בּוּלְרָא.

בַּלְרֵי, v. בַּלְנָרִין.

בלריון, v. בלרין.

בְּלַרְיוֹת, v. בְּלוּרִית.

***בלרין,** Ab. Zar. 18ᵇ ב׳ ובלריון Ms. M. (ed. only בלורין; Y. ib. I, 40ª מילרין מילריה, added in Ms. M. l. c. as מלרין ומלריון; Yalk. Ps. 613 בלרין ובלריין) corruption of לִיבֶּרָלִין (liberales, sub. ludi, or liberalia) *Bacchanalian games* (v. Sm. Ant. s. v. Dionysia). [The preceding לולין or לולין must prob. be read לודין *ludi.*] V. סגולרין.

בָּלַשׁ (√בל, v. בלל) 1) **to hack and break the clods of earth* (v. בּוּל II; v. Sm. Ant. s. v. Raster). Lev. R. s. 36 on setting a vine בּוֹלְשִׁין אותה וכ׳ (read אותן) you first break them (the large stony clods) under it and then you plant it. Cmp. אַבְלוּשָׁא.—2) (law) *to search* (for concealed goods &c.) *to hold a visitation.* Denom. בַּלָּשׁי &c. —3) (milit.) *to patrol.* Midd. I, 7 לְבַלּוֹשׁ וכ׳ to patrol the Temple.

בְּלַשׁ ch. same; *to search, examine.* Targ. O. Gen. XXXI, 35; a. fr.

Pa. בַּלֵּשׁ same. Targ. Is. XXII, 5 מְבַלְּשִׁין (ed. Vien. מַבְלְשִׁין Af.); a. e.

Ithpa. אִתְבַּלֵּשׁ, *Ithpe.* אִתְבְּלִישׁ *to be searched, ransacked.* Targ. Ob. v. 6, quot. B. Kam. 3ᵇ; a. e.

בְּלוֹשָׁא, בְּלָשָׁא m. ch. (v. next w.) *searcher; constable.* Nidd. 52ª שדר ב׳ וכ׳ he sent a constable and forced her to leave her (second) husband.—*Pl.* בְּלוֹשַׁיָּא, בְּלָשַׁיָּא. Targ. Zeph. I, 12; a. e.—Ber. 44ª בְּלוֹשֵׁי Ar. a. Ms. F. (ed. בְּאלוֹשֵׁי).

בַּלָּשׁי, בַּלְשִׁי m. (בלש) *detective, investigator, searching tax-commissioner, constable.* Y. Dem. VII, 26ª מקל ב׳ (not מיקל) the commissioner's pointed staff (with which he searches). Y'lamd. to Gen. XXXVIII, 1 quot. in Ar. בלשי מסר וכ׳ the constable delivers the prisoner over to the executioner.—*Pl.* בַּלָּשִׁין. Kel. XV, 4 מקל חב׳, v. supra.—בַּלְשִׁירִין. Y'lamd. to Num. XXIII, 7. [Var. in Hai Gaon בַּלְסַרִי.]

בְּלַשְׁפַט pr. n. pl. *Belshafat* (contr. of בי אלישפט), a staple town in Susiana (Khazistan), Syriac name *Beth-Lapetha=Ahwaz* (Neub. Géogr. p. 380). Taan. 22ª בי לפט ed. (Var. בילפט, בולשפטי, v. Rabb. D. S. a. l. note 8). B. Mets. 73ᵇ זולשפט ed. (Ar. לולשפט, Ms. H. בלשפט); B. Bath. 98ª וול שפט ed. (Ar. לולש׳; Ms. M. ולשפט; Var. בר לישפט, לישפט, וילש׳, ויל שפט, v. Rabb. D. S. a. l. note). [Yoḥăsin s. v. ברוקא: בי אלישפט.]

בַּלֶּשֶׁת, בּוֹלֶשֶׁת f. (בלש) *reconnoitring troop, quartermaster's division, marauders.* Bets. 21ª; Tosef. ib. II, 6. Ab. Zar. V, 6 (Y. ed. בו׳). Y. ib. 45ª top בשלום בו׳ ובמלחמת בו׳ the Mishnah means when the troop comes in peace,

or when it comes with hostility. Sabb. 145b ed. בו׳, Ar. בל׳.

בַּלְתָּן, בַּלְתִּין, בית ב׳ pr. n. pl. *Beth-Baltin* &c., v. בִּירָם. R. Hash. II, 4 (22b; Ms. M. בילתי, בלתי; v. Rabb. D. S. c. l. note). Ib. 23a bot. מאי בית ב׳ (Ms. M. 1 בילתי, 2 בלתי, Ms. L. בילתין) what is B. B.? Answ. בירם.

במגנימין, Y. R. Hash. I, 57b, כהדא ב׳, prob. to be read: כחדין אִיפּוֹמְנִימָטִין (ὑπομνήματα) like *the minutes* of the court proceedings, opp. to preced. דיירין, read דִּיקִין (δίκη, pl.).

בְּמִדְבַּר סֵפֶר ב׳ m. *the fourth book of Moses* (*Numeri*). Gen. R. s. 3; a. e.—ב׳ רבה the fourth book of Midrash Rabbah (Num. R.).

בָּמָה f. (b. h.; prob. fr. בוא) *entrance, gathering place, ascent* (cmp. b. h. מָבוֹא a. מַעֲלֶה); esp. *Bamah*, name of the legitimate altars prior to, and of the illegitimate after, the establishment of a central sanctuary (at Shiloh) and of the Temple at Jerusalem; *temporary* or *improvised altar;* v. Zeb. XIV, 4—8.—Meg. I, 10 ב׳ גדולה national altar; ב׳ קטנה local altar (during their period of legitimacy); Tosef. Zeb. XIII, 17 sq.; a. fr.—*Pl.* בָּמוֹת Zeb. l. c. Ib. 114b בשעת חיתר חב׳ at the period when bamoth were permitted. v. supra; a. fr. [Meg. 32a חלוחות והב׳, v. בִּירָה.] Cmp. בִּירָמָה.

בָּמוֹסָא, v. בְּמָסָא.

בָּמוֹתָא, v. בְּמָתָא.

במיסמאות, Midr. Thron. Salom., Beth-Hammidr. ed. Jellinek V, 2, read בִּימוֹסָאוֹת, v. בִּימוֹס.

בָּמָסָא* m. ch.=h. בִּימוֹס *altar, high-place.* [Targ. Y. II, Deut. XXXII, 13 בְּמָסָא, read בָּמָתָא.]—*Pl.* בָּמָסַיָּא, בָּמוֹסִין, בָּמוֹסַיָּא (בְּמַסַיָּא) *idolatrous places of worship.* Targ. II Chr. XIV, 4; a. e.

במרוה, Cant. R. to VII, 10 some ed., read כפומר הזה.

בָּמְתָא f. ch.=h. בָּמָה. Targ. I Kings III, 4; a. e.—*Pl.* בָּמָתָא (בָּמוֹתָא). Targ. ib. 2; a. e.—[Targ. II Chr. XI, 15 בָּמַתַּיָּא.]

בֵּן m., constr. בֶּן (b. h.; בנה) *offspring, son, child.* שבוע הב׳ the male child's week, a disguise for *circumcision day,* adopted during the Hadrianic persecutions. Snh. 32b; Y. Keth. I, 25c; a. e.—ישוע הב׳ a disguise for פְּדְרִיוֹן הבן. B. Kam. 80a.—. . בְּנוֹ של the son of, v. שֶׁל. בְּנָן של קדושים descendant of holy men. Ab. Zar. 50a; a. e.—*Pl.* בָּנִים, constr. בְּנֵי. Ab. III, 14 ב׳ למקום chosen children of God. Gen. R. s. 82 בָּנֶיהָ של תורה children (followers) of the Law.—Trnsf. *belonging to, fit for* &c.; e. g. בני גולה those belonging to the colony of exiles, Babylonians &c.; בני גלילי Galileans; בני אכילה things fit to be eaten &c. [For such compounds as are not self-evident, see the respective determinants.] [בני פיקרין, v. בְּנִיפִּיקְרִין.]

בְּנָא, v. בנה.

בַּנָּאָה m. (contr. of בְּלָנָא) 1) *bather.* Targ. II, Esth. VI, 12 Ms. (ed. בַּאנָרָא).—2) pr. n. m., v. בַּנַּאי II.

בַּנַּאי m. h. a. ch. (בנה) *builder, mason.* B. Mets. 118b; a. fr.—Y. Ḥag. II, 77b top אומנתיה דהן ב׳ this boy's trade should be that of a builder. Sabb. 156b ב׳ וסתיר וכ׳ (shall grow to be one) who builds and destroys, destroys and builds (restless). Ib. 115a; a. fr. V. אַרְהִיכָל.—[V. בַּנָּאִים, בַּנָּאִין.]

בַּנַּאי II, בַּנָּאָה, a. **רַבַּנַּאי** (=רב ב׳) pr. n. m. *Bannai, Bannaah, Rabbannai,* name of an Amora. Keth. 50b. Ber. 38b. [Ib. 55b Ms. M. נהוראי. B. Mets. 2a, a. e. רב׳, Ms. M. רבינא, v. Rabb. D. S. a. l. note.]

בַּנָּאִין, בַּנָּאִים m. sing. a. pl. (contr. of בן נאים, v. נָאֶה) *one of becoming conduct, refined, a cultured person;* opp. בּוֹר; (cmp. Sabb. 114a top, as to a scholar's duty to pay attention to dress). [For oth. opin., v. Sachs Beitr. II, 199; Frankel Monatsschr. 1846, p. 855.] Mikv. IX, 6; Sabb. l. c. של ב׳ וכ׳ the garments of a Bannaïm, if stained with pitch on one side cannot be immersed for levitical purposes before the stain is removed (because their owner is more fastidious). Tosef. Mikv. VI (VII), 14 (where גדולה a. קטנה refer to the stain; as to correct vers. v. R. S. to Mikv. l. c.). Sabb. l. c. מאי ב׳ what does B. mean? Answer: אלו וכ׳ it means the scholars who are engaged in building up the world (of civilization) all their lives (as if fr. בָּנָה). Ib. (dresses of the B.) אלו כלים וכ׳ are the court-garments imported &c., v. אוֹלָרִין.

בנאיתא, v. בְּנָיְיתָא.

בְּנָאתָן, pl. of בִּרְתָא.

בָּנוּרְיָא m. (בנה) *builder. Pl.* בָּנוּרֵי. Yoma 10a ב׳ ביד וכ׳ shall the builders (of the Temple, the Persians) be delivered into the hands of the destroyers (the Romans)?

בָּנוֹת pl. of בַּת.

בָּנָה, בני (b. h.; sec. r. of בין) [*to combine,*] *to build.* Sabb. XII, 1 הַבּוֹנֶה he who builds (on the Sabbath). Ib. 102b משום בונה (isguilty) because it is one of the labors classified under 'building'; a. fr.—Metaph. *to educate, train.* Ber. 64a (ref. to Is. LIV, 93) א״ת בָּנֶיךָ אלא בוֹנַיִךְ read not *banayikh* (thy children), but *bonayikh* (thy builders, trainers); v. בַּנָּאִים.—Ex. R. s. 23 (play on b'noth, Cant. I, 5) בונות וכ׳ the authorities directing the building of Jerusalem; v. Pi.—Ḥull. 78b זה בנה אב, v. אָב, a. בִּנְיָן. [Tosef. Par. VII (VI), 4 בָּנָאוּ ed. Zuck., v. בָּנַן.]

Nif. נִבְנֶה 1) *to be built up.* Y. B. Bath. III, 14b, a. fr. לִידָּבְנוֹת, לְהִידָּבְנוֹת.—2) (denom. of בֵּן) *to get children.* Gen. R. s. 71.

Nithpa. נִתְבַּנֶּה (denom. of בֵּן) *to be adopted, naturalized.* Pesik. R. s. 43 נִתְבַּנּוּ בישראל they became full Israelitish citizens.

Pi. בִּירָה *to lay out, plan a city, determine its limits.* Ex. R. l. c. the Great Sanedrin held sessions ומְבַנִּים אותה (not אותם) and determined the limits of Jerusalem; v. Snh. I, 5.—Part. Pu. מְבוּנָּה *cultivated; built* (of human

stature), *well-proportioned.* Keth. 112ª; Sot. 34ᵇ חירתה מִבּוּנָּה על וכ׳ it (Hebron, in spite of the rocky nature of its soil) was seven times better cultivated than Zoan (one measure of its land yielding as much as did seven measures of the soil of Zoan). Ib. 42ᵇ (play on *benayim*, I Sam. XVII, 4) מב׳ מכל מום his build was without blemish.

בִּנּוֹנִי, v. בִּירוֹנִי.

בְּנָא, בְּנֵי ch.=h. בָּנָה. Targ. Deut. XXV, 9 (Y. יִרְבֶּנָּה); a. fr.—Part. בָּנֵי. Targ. Gen. IV, 17.—M. Kat. 10ᵇ מִיבְנֵי to erect; a. e.

Ithpe. אִתְבְּנֵי as h. Nif. 1) a. 2). Targ. I Kings III, 2; a. fr.—Targ. Gen. XVI, 2; a. e.—Y. Ber. II, 5ª מִיתְבַּנְיֵי will be rebuilt; a. e.

בִּנְיָאתָא, v. בִּנְיָיתָא.

***בִּנְיָגֵי** pl. (benignae, sub. interpretationes, opp. durae, v. Harper's Lat. Dict. 1882) *favorable side, mitigating circumstances.* Ab. Zar. 4ª אבקש ב׳ שלחם ed. (Ms. ׳בנ; Ar. בנינגי, taking ב for a servile letter as do the commentaries) I shall search for what can be found in their favor.

בַּנַּיְיתָא, בַּנַּיְתָא I m. ch.=h. בַּנַּאי, *builder.* Y. Yoma III, 40ᶜ; Y. Gitt. VII, 48ᵈ bot.; Y. B. Bath. VIII, 16ᶜ top ב׳ דאורייתא a builder of the law (forming ingenious conclusions).—*Pl.* בַּנָּיִין. Y. Ber. IX, 13ª top; v. אוּמָן.

בַּנַּיְיתָא II pr. n. m. *Bannayah,* an Amora. Y. Peah I, 15ᵇ bot.; a. fr. (Bab. B. Bath. 57ᵇ בַּנָּאָה, v. בַּנַּאי II).

בִּנַּיִים, v. בֵּין.

בִּנְיָנָא, v. בִּנְיָינָא.

בניונות, Y. Shek. VI, 49ᵈ top, v. בִּירוֹנִי.

בִּנְיָיתָא, בִּנְיָתָא f. pl. (בנה; cmp. ארב, ארג a. denom.) *net-work, veils, curtains* &c. Ber. 61ª; Sabb. 95ª; Erub. 18ª; Nidd. 45ᵇ שכן בכרכי חרים קורין לקלעייתא ב׳ (v. Rabb. D. S. a. l. for vers.) at the sea-towns they call all net-works *binyatha*; Koh. R. to VII, 2 בִּנְיָאתָא (Var. בנאיתא).

בִּנְיָן, בִּינְיָן m. (b. h.; בָּנָה) 1) *building, structure; erection.* Succ. 51ᵇ מי שלא ראה בה״מ בבִנְיָנוֹ whoever has not seen the Temple in its finished state, expl. ibid. בִּנְיַן הורדוס the Herodian Temple (Ms. M. ראה בנין בה״מ.....; v. Rabb. D. S. a. l. note).—אַמַּת דב׳, v. אַמָּה.—Sabb. 102ᵇ דרך ב׳ בכן such kind of labor belongs to builders' work. Ib. דמי לב׳ it looks like builders' work; a. fr.—בִּנְיַן אב *standard rule,* v. אָב; v. Ḥull. 78ᵇ, B. Kam. 77ᵇ זה בנה אב this (Ex. XII, 5) forms the rule, wherever שה is used &c. (v. Tosaf. a. l.).—Sabb. 114ª בִּנְיָנוֹ של עולם the preservation of the (mental and moral) world.—2) *human frame, skeleton.* Ohol. II, 1 רוב בנירנו the greater portion of a corpse as to size of limbs, contrad. to רוב מניינו the larger as to the number of joints and limbs.

בִּנְיָנָא ch. same. Targ. Koh. III, 3; a. e.

בְּנִיסָא m., **בְּנִיסְתָּא** f. (בנס) *sour; angry, sad.* *Pl.* בְּנִיסִין; f. בְּנִיסָתָא. Targ. Y. Gen. XL, 6 (O. נסרסין). Targ. Prov. XXV, 23. [Y. Shek. IV, 48ᵇ bot. בניסין, read: בִּירְנִידְהוֹן, v. בֵּין ch.]

בניסן, Y. Keth. XII, 35ª ב׳ . . . . תמני, v. בְּיִישָׁא.

בְּנִיפִיקִין (בנפיקין) m. (beneficium, βενεφίκιον) *favor, grant,* esp. *the rights of a privileged person concerning the protection of his character.* Tanḥ. Korah (ed. Bub.) addit. 2 (cmp. Tanḥ. ib. 8) משל לשושבינה של בת המלך שביקש בני פיקון מן המלך (corr. acc.) this is to be compared to a sponsor of the King's daughter who claimed satisfaction of the King on the ground of his privileges. He said to the King אם אינך תובע ב׳ שלי if thou wilt not stand up for my privileges &c.; Num. R. s. 18 בנפקין שלך (corr. acc.).

בְּנִיפִיקְרִין m. pl. (beneficiarii, βενεφικιάλιοι) *the commander's attendants, orderlies.* Sifrè Deut. 317 (בני פיקרין, בני פוקדים corr. acc.); Yalk. Deut. 944 אלו ב׳ שלחם those are their (the Roman) beneficiarii.

בִּנְיָתָא, v. בִּנְיָיתָא.

***בְּנָכֵי** m. pl. (בך √, v. בכי) *cavities* dug around the vine to receive the water,=h. בְּדִיד 2). M. Kat. 4ᵇ.

בְּנָן pl., v. בִּרְתָּא.—[V. also בֵּן.]

בְּנַס (sec. r. of בס, v. בסם) *to ferment, get sour;* trnsf. *to be angry, agitated.* Dan. II, 12. Targ. Y. Gen. XL, 2. Targ. Esth. II, 21 בנסו וקצפו (ed. Vien. בְּנַסוּ, corr. acc.). Ib. IV, 17 ונסס וב׳ וכ׳ (ed. Vien. וכ׳, corr. acc., h. text ויעבר!); v. נְסַס.—Part. pass. בְּנִיס, v. בְּנִיסָא. Denom. בַּסְרֵן.

בְּנַסָא m. (preced.) *anger, ill-humor.* Targ. Job XVI, 10 (Ms. כנסא, some ed. בַּנְסָא).

בנפקין, בנפיקין, v. בְּנִיפִיקִין

בַּנְרִיוֹת f. pl. (=בלנרין; cmp. βανίαριν for βαλνιαρία, S.) *bathing apparel.* Gen. R. s. 45 דליים וב׳ וכ׳ (Ar. בנריות, some ed. פנדיות) buckets and bathing apparel did she make her carry &c.; Yalk. Gen. 79 סנדלריאות (corr. acc.).

בַּנַּרְיְיתָא f. pl. ch. same. Y. B. Kam. VII, end 6ª אנא נסרב בַּנַּרְיְיתֵיהּ I will carry his bathing clothes (i. e. I will be his servant; cmp. B. Mets. 41ª; Erub. 27ᵇ; Snh. 62ᵇ).

בנרסיי, Y. Kil. IX, 32ᵇ top, v. הַרְהַסִּין.

בְּנָתָא, בְּנָתָן, pl. of בִּרְתָּא.

בִּנְתַיִים, v. בֵּין, בַּיִן.

בנתיקה, Y. Snh. VII, 25ᵈ, v. נְתִיקָה ch.

בְּסָא, v. בסי.

***בסאטה,** Pesik. R. suppl. (p. 197ª ed. Fr.), v. הַסְטָא.

בסבסטי, Num. R. s. 10, v. סַבַּסְטִי.

בס"ג a mnemotechnical device, representing בְּהֵמָה, חַסְרוֹן, גְּלוּדָה and חֲרוּתָא. Ḥull. 42ab.

בסגר, Lam. R. to III, 7 ב׳ של ערביא (Yalk. a. l. גנד (גונדא) של ערביים prob. to be read: חָסְגֵּר *the locking up* of Jerusalem by the Arabs, v. ib. to I, 5.—[For קסטרא של פרסיים ibid., read רוֹמָיִים.]

בְּסוּמָא m. (בסם) *sweet-meat, delicacy.*—*Pl.* בְּסוּמֵי. Erub. 82b; Meg. 7b רווחא לב׳ וכ׳ Ms. M. (ed. sing., Var. in ed. בסימא, בסימה) for delicacies there is always room (appetite). V. בְּשׂוּם.

בסוס, read בָּסִיס.

בְּסוֹרְתָא, בְּסוֹרָא, v. בְּשׂוֹר׳.

בְּסוֹרָה f., pl. בְּסוֹרוֹת (בסר) *first-ripe fruits, first priestly gifts.* Keth. 16b כוס של ב׳ Ar. (ed. בשורה), expl. כוס יין של תרומה. Y. ib. II, 26b top חבית של בסורות (ed. Krot. בשורות).

בְּסָטַיָּא* m. pl. (βέστια, pl.=vestes) *garments.* Num. R. s. 7 כלים וב׳ כלים. [Prob. our w. was a gloss to כלים.]

בְּסָא, בסי (v. בסס) *to trample upon;* hence (with ב־) *to despise;* v. בְּזַז I; cmp. בְּטַשׁ.

Pa. בַּסֵּי 1) same. Y. Ter. VIII, end, 46c לא מבסי לא ברומי וכ׳ (read תְּבַסֵּי) despise neither a Roman of low standing &c.; (Gen. R. s. 63 לא תבזון).—*2) (Arab. بسّ) *to drive, instigate.* Gen. R. s. 79, end, heard an Arab say to his neighbor מה את מְבַסֶּה בי וכ׳ (some ed. מכ׳, corr. acc.) why art thou driving me? and he meant to say מה את מְעַסֶּה בי (Var. מְעַצֶּה) why wilt thou force me?—from which they learned the meaning of ועסותם, Mal. III, 21.

בְּסִיָא (Ar.), **בּוּסְיָא** m. (v. preced.;=h. פְּשִׁיעָה) *indifference, willful negligence.* Targ. Y. Ex. XXII, 8 בכו׳ (corr. acc.). Y. B. Mets. V, 10b bot. מיתה בב׳ if the animal died through negligence; Tosef. ib. V, 10 בבוסיא ed. Zuck. (Var. בב׳). B. Kam. 116b בבו׳ וכ׳ (Var. בכ׳; Ms. M. בבו׳, בבִיסָרָא).

בסיג׳, v. פסיג׳.

בסילוגוס, בסילגוס, read בָּסִילֵיוֹס.

בָּסִילֵיאוֹס (βασιλέως, Genit. of βασιλεύς); v. בָּסִילֵיוֹס. Y. R. Hash. I, 57a bot., v. אַגְרִפּוֹס.

בָּסִילִיוֹן 1) m. (βασίλειον, τὸ) *royal seat, palace.* Y. Snh. II, 20c מלכא יתיב על ב׳ דידיה וכ׳ (read בי ב׳) the King sits in his palace, and thou sayest thou art the King?—2) (genit. of βασίλεια, τὰ) *of the palace,* or *of the royal affairs.* Gen. R. s. 93 פטרון ב׳ (πάτρων τῶν βασιλείων) *superintendent of* &c.

בָּסִילִיוֹס, בָּסִילְיוֹס m. (βασιλεύς) *king.* Y. Ber. IX, 12d bot.; Gen. R. s. 8 (corr. acc.).

בָּסִילְקִי (בסלקי) f. (βασιλική, sub. στοά) *basilica, a building with colonnades* for holding courts, also *meeting place for merchants, exchange, forum.* Yoma 25a כמין ב׳ גדולה was built in the style of a large basilica (semicircular). Tosef. Succ. IV, 6 (describing the Alexandrian Synagogue); Succ. 51b. Gen. R. s. 68 עולים לב׳ וכ׳ one goes up to the basil. and finds the King holding court. Ex. R. s. 15; Tanḥ. Ḥaye 3 שמא אצל ב׳ וכ׳ perhaps he wanted me to wait for him near the basilica (on the forum). Esth. R. to I, 3. Toh. VI, 8; Tosef. ib. VII, 12; a. fr. [Y. B. Bath. IV, 14c bot. בסלקי, v. בַּלְכּוֹס.]—*Pl.* בָּסִילְקָאוֹת. Ab. Zar. 16b שלש ב׳ הן וכ׳ there are three kinds of basilicas, for Kings (holding court), for baths, and royal treasuries (τὸ βασιλικόν, sub. ταμεῖον, S.). Tosef. Ohol. XVIII, 18 selling wheat בב׳ שלהן in their (the gentiles') exchanges. [Lev. R. s. 34 בסלקי, read בפילקי.]

בְּסִים, v. בְּסַם.

בְּסִימְתָא, בְּסִימָא, בְּסִים m., **בְּסִימְתָא, בְּסִימָא** f. (בסם) *boiled, ripe,* whence 1) (Var. בַּסִּים, בַּסִּימָא, בַּסִּימְתָא) *sweet, pleasant, well-seasoned* &c. (=h. עָרֵב). Targ. Ps. CXLI, 2 (h. text עֲרֵב, translated in both senses); a. fr.—Keth. 104a top דמדלילא וב׳ אוירא which lies high and whose air is pleasant (temperate). R. Hash. 21a ב׳ תבשילא וכ׳ (Ms. M. 2 margin כמה ב׳; v. Rabb. D. S. a. l. note 80) how well tastes the food of the Babylonians on the day when in Palestine they observe the Day of Atonement! B. Mets. 60a לא הוה ב׳ (the wine) was not good. Ib. 69b דאיכא דב׳ וכ׳ that there is good and bad wine. Ber. 56a ב׳ חמרך thy wine will be good.—*Pl.* בְּסִימִין, fem. בְּסִימָן, בְּסִימָתָא (also as nouns, as h. נְעִימוֹת, נְעִימִים). Targ. Y. Num. XXXIII, 28 sq.; a. e.—V. בְּסִימַיָּא.—2) (cmp. חַמְּצָא) *fermenting, sour.* Y. Maas. Sh. IV, 55c top מיפוק בסים . . . . חמרא this man's (thy) wine shall turn sour (ferment); v. בַּסִּין. Lam. R. to I, 1 וחד דבסים (7 חד מאתינם) and one bag with sour wine. Ib. דבסימא חסיס the dripping of the sour wine bubbles. Ib. (חד כותאי) ונפיק כוליה בסים and it will all turn sour.

בְּסִמָא, בְּסִימָא m. (v. preced. 2) *fermenting wine, wine turned into vinegar.* Lam. R. to III, 40 אין דעולית׳ מיירין בסימא חמיע Ar. (ed. אית כרנבי ב׳ דסימא חמיע; read אין דכר׳, strike out דסימא) when the endive (the cabbage) is bitter, the fermenting wine turns sour (sin begets sin). Cant. R. end, if the vineyard is cut before its time, אפי׳ בְּסִמֵּיהּ וכ׳ even its vinegar is not good.

בְּסִימָה f. same. Y. Pes. III, beg. 29d formerly..... the wine (in Judæa) never turned sour, and they put in barley to make it sour, whence it was called ב׳ דרומיא Southern vinegar (fermentation,=h. חוּמִין הָאֲדוֹמִי).

בְּסִימוּתָא f. (בסם) *sweetness.* Targ. Ps. XXVII, 4; a. e.

בַּסְּמַיָּא m. pl. (בסם;=h. חֲנָטִים) *embalming process.* Targ. Y. Gen. L, 3.

בַּסִּין* m. pl. (בנס) *vinegar.* את מינסב חסין וצבע בב׳ thou wilt take lettuce and dip in vinegar. [Prob. בסים.]

בָּסִיס, v. בָּסַס.

בָּסִיס m. (בוס, בסס; formed like עָצִיץ) *anything to tread upon; footstool, stand, base* (=b. h. כֶּן, מְכוֹנָה). Kel.

XI, 7 תפרת וחב׳ the bud (receptacle of the candlestick) and the stand. Lev. R. s. 25; Cant. R. to V, 15 like a column which has ב׳ מלמטן וכ׳ a base beneath &c.; Tanḥ. B'har 1. Y. Ab. Zar. III, 42ᵈ top ב׳ בשאין עליהן when there is upon them (the idolatrous emblems) no stand (indicating that they were intended for practical use). Ib. כוס בסוס לדרקון וכ׳ (corr. acc.) if the cup serves as a stand for the dragon (idolatrous emblem), it (the cup) is forbidden; a. fr.—Trnsf. (in Sabbath law) *whatever is subservient to another object*, e. g. the case in which a book is kept, the table upon which a lamp is placed. Sabb. 117ᵃ ב׳ לדבר האסור subservient to an object which must not be handled on the Sabbath; a. fr.—V. בְּסִירַי, בְּסִירִית.

בְּסִיסָא, בְּסִיס f. ch. same. Targ. I Kings VII, 30; a. fr.—Y. Sabb. XVII, 16ᵇ top ב׳ דדרית its (the delphica's) pedestal. Y. Succ. V, 55ᵇ bot. whatever (structure) stands isolated being one hundred feet high בעי ב׳ וכ׳ requires a buttress (in the shape of an ascent) of thirty three cubits on each side.—*Pl.* בְּסִיסַיָּא. Targ. I Kings VII, 27; a. e.

בְּסִיסִי, בְּסִיסִית, בְּסִיסִית f. (=בְּסִיס; בסס) *footstool, base, stand, step.*—*Pl.* בְּסִיסָאוֹת Ar., בְּסִיסִיּוֹת, בְּסִיסְיוֹת. Kel. XXIV, 6 שלש בְּסִ׳ תן (Ar. בסי׳) there are three stands, one before the bed (step) &c. Num. R. s. 10, beg. בסיסיות, v. בְּסִיס.

בְּסִיר m., **בְּסִירָא** f. 1) (בְּסִי׳) (בסר) *contemned, contemptible.* Targ. Ps. XV, 4; a. fr.—*Pl.* בְּסִירִין, fem. בְּסִירָן. Targ. Mal. II, 9; I, 12. Targ. Jud. IX, 4, v. בְּקָרָא II.—2) *ripening*, v. בְּסַר II.

בְּסִירוּתָא f. (preced.) *contempt.* Targ. Ps. CXXIII, 3.

בסלקי, v. בְּסִילְקִי.

בְּסֵם, בָּשֵׂם (√בס, בש, cmp. בָּשַׁל, *to boil, ripen, be warm, ferment*) *to be sweet, pleasant, pleasing.* Lam. R. to I, 9 יערב לך ויבסם לך may (the sacrifice) be sweet unto thee (Moloch), may it be pleasing unto thee. Gen. R. s. 85 יערב לכם יבושם וב׳ (Yalk. Gen. 144, Josh. 35 יבסם) may (the wine you drank) be sweet to you, may it well agree with you.—Denom. בּוֹסֵם.

Pi. בִּסֵּם, בִּרְסֵם, בִּישֵּׂם *to make a person look well*, esp. (denom. of בּוֹסֶם) *to perfume with oil* &c. Ex. R. s. 23 a bride מקשטין אותה ומבסמין אותה is adorned and made handsome (her toilet is attended to).—Part. pass. מְבוּסָּם, f. מְבוּסֶּמֶת, מְבוּשָּׂת *perfumed, sweet* &c. Num. R. s. 20 מקושטת ומב׳ in full toilet. Tosef. Ber. VI (V), 5 it is not becoming for a scholar שיצא מבושם to go out with perfumed oil on his head; Ber. 43ᵇ מבוש׳. B. Bath. VI, 3 יין מב׳ sweet wine (guaranteed as not sour). [Pesik. R. s. 21 בישם חעולם; Ruth. R. beg. בירסם, read בִּרְסֵם, v. בָּסַס.]

Hithpa. חִתְבַּסֵּם, חִתְבַּשֵּׂם; *Nithpa.* נִתְבַּסֵּם, נִתְבַּשֵּׂם 1) *to perfume one's self with oil* &c. Gen. R. s. 17.—2) *to become exhilarated, to feel the wine.* Koh. R. to XI, 9 אכל ושתה ונת׳ he ate and drank and felt well.—3) trnsf. *to grow better, improve.* Gen. R. s. 67, end נִתְבַּסְּמָה דעתו עליו his character grew better (play on בשמת Gen. XXVI, 34). —[Ib. s. 66 נחבשם חעולם, v. בָּסַס.]

בְּסֵם ch. same. Targ. Ex. XV, 25; a. fr.—*Part. pass.* בְּסִים, v. בָּסִים.

Pa. בְּסֵים 1) *to sweeten, season;* trnsf. *to make happy, to delight.* Targ. Y. Num. XVIII, 19. Targ. Ps. CXIX, 122; a. e.—Succ. 51ᵃ; Arakh. 11ᵃ לבַסּוּמֵי קלא to sweeten the sound (by means of instrumental accompaniment).—2) *to embalm.* Targ. Y. Gen. L, 2; 26.—Part. pass. מְבַסֵּם. Targ. O. XXX, 25.

Ithpa. אִיתְבַּסֵּם, *Ithpe.* אִיתְבְּסֵם, contr. אִרְבְּסֵם 1) *to be sweet, well-seasoned, prepared.* Targ. Job XXIV, 20. Targ. Y. Ex. XXX, 25 מִיתְבַּשֵּׂם; a. e.—2) *to be embalmed.* Targ. Y. Gen. L, 3.—3) *to be cheerful, feel the wine;* cmp. בְּלוּזְמָא. Snh. 38ᵃ כיון דאיבסום when they were feeling the wine. Sabb. 66ᵇ. B. Bath. 73ᵇ bot.—Meg. 7ᵇ מידחייב אינש לְבַסּוּמֵי וכ׳ (=לאִרְבְּסוּמֵי, v. Rashi a. l.) one must cheer himself up with wine &c. Ib. אירבסום they were feeling the wine (v. Rabb. D. S. a. l. note). [Targ. Cant. II, 5 אתבסם, v. בָּסַס.]

בֹּשֶׂם, בֹּסֶם m. (preced.) *dealer in*, or *manufacturer of, spices, perfumes* &c.; *druggist.* Kidd. 82ᵇ. Tosef. ib. II, 2; 4. Y. Ber. IX, 13ᶜ bot. B. Mets. 56ᵇ if one sells his (cancelled) notes לב׳ to a druggist (for wrapping paper); a. fr.—[Tosef. Ber. VI (V), 8 ed. Zuck. בושם.]—*Pl.* בְּשָׂמִים, בְּשָׂמִין, בְּשָׂמֵי׳. Sabb. 81ᵃ.

בְּסָמָא, v. בְּסִימָא.

בָּסַס (sec. r. of b. h. בוּס) *to tread, stamp, pile up.* Ukts. I, 5 stalks of eatable plants (straw &c.) שבסמן בגרן which the owner packed in the barn; Succ. 14ᵃ מאי בסמן what does this *b'sasan* mean? R. . . . says ב׳ ממש he really stamped them (threshed); R. . . . says התיר אגרן he untied them (for the purpose of piling the stalks closer by treading upon them). [Pesik. Haḥod. p. 45ᵃ; Pesik. R. s. 15 דיו בוססות, read with Num. R. s. 11 בּוֹסְסוֹת, v. בָּסַס.]

Pi. בִּרְסֵס (denom. of בְּסִיס) *to establish firmly, to found, to put on a secure basis.* Cant. R. to I, 9 ומי ב׳ העולם and who gave the world a firm basis?; (ibid. VII, 1; Ruth. R. beg.; Pesik. R. s. 21 בירסם, בישם corr. acc.).—Part. pass. מְבוּסָּס *firmly established.* Num. R. s. 15; Tanḥ. B'haal. 11 כסאו מב׳ למעלן (not מבוסם) His throne is firmly established above, when Israel &c.

Nithpa. נִתְבַּסֵּס *to be firmly established, to rest safely.* Num. R. s. 12 after the Sanctuary was erected נתב׳ העולם the world became firm. Ib. as soon as they made a third leg for the table (v. שרסקל), נתב׳ it stood firm; Tanḥ. T'rum. 9. Gen. R. s. 66 נתבשם העולם (corr. acc.); Yalk. Ps. 811.

בְּסַס ch. same. Part. pass. בְּסִיס *based, firm.* Targ. Cant. V, 15.

Pa. בַּסֵּס as preced. Pi. Targ. II Chr. III, 3.

Ithpa. אִתְבַּסַּס as preced. Nithpa. Targ. Cant. II, 5 (not אתבסם).

בְּסָסִית, v. בְּסִיסִית.

בָּסַר I (√בס, v. בסס) *to tread upon;* trnsf. (v. בְּעֵט) *to contemn* (with עַל); *to be overbearing* (with בְּ). Ex.

R. s. 42, end כך הרתה בוסרת עלי so did she slight me. Ib. s. 3 beg.; s. 45 בוסר הוא על וכ׳ he will treat his prophetic mission lightly. Tanḥ. Ekeb 1 בְּסַרְתִּי בהן have I become overbearing because I observed thy commands? (Tanḥ. ed. Bub. 2 כפרתי, v. note a. l.). Ib. Mikkets 10 לא תהא בוסר בשעת וכ׳ be not haughty in happiness, so as to refuse to pray. Ib. (ed. Bub.) Emor 29 בוסר עליהן; Tanḥ. ib. 20 (some ed. בוחר, corr. acc.) thinks lightly of them.—Part. pass. בָּסוּר, fem. בְּסוּרָה *contemptible.* Tanḥ. Sh'moth 11.

Pi. בִּרְסֵר same. Ex. R. s. 1 וב׳ עליה (some ed. וכופר) and he despised it (idolatry). Tanḥ. Ekeb 1 some ed. ביסרתי, v. supra.

בָּסַר ch. same. Targ. Ps. LXIX, 34; a. fr.

Pa. בַּסֵּר. בַּסַּר same. Targ. O. Num. XV, 31 ed. Berl.; a. fr.; [in ed. sometimes בשר].—Targ. I Sam. XI, 12 מבסר למימר spoke sneeringly.—Y. Ber. II, 5c bot. בר נש דאימיה מְבַסְּרָא ליה one whom his mother (Palestine) despises and his stepmother (Babylon) honors; v. אֵם. Y. Snh. I, 19a top; Y. Ned. VI, 40a בעא מבסרתחון (מבסר בהון; read) he wanted to despise them (reject their authority).

בָּסַר II (√בס, v. בסם) *to begin to boil, to be in the first stage of ripening;* v. next w.—Denom. בְּסוֹרָה, בּוֹסֶר. —Trnsf. (v. בָּשַׂר) *to be glad.* Gen. R. s. 34 end (play on לב בשר, Ezek. XXXVI, 26), [read as] Yalk. Gen. 61 לב בוסר בחלקו של חבירו a heart rejoicing in the good fortune of his neighbor.—V. בָּשַׂר.

בָּסַר ch. same. 1) Part. בָּסִיר m., בְּסִירָא f., pl. בְּסִירָן *in the early stage of ripening.* Targ. Y. Ex. IX, 34 סעריא . . . בסירן Ar. (ed. כסידא . . . . סרתא, כסירא, read בסירא; h. text אביב).—2) *to be cheerful;* v. בְּשַׂר.

בָּסַר III, בִּסְרָא *flesh,* v. בְּשַׂר, בִּשְׂרָא.

בסריא, Pesik. Baḥod. p. 154b, read קיסרריא.

בַּסְרָנוּתָא f. (בסר I) *contempt.* Targ. Job XII, 21; a. e.

בְּסַתָּיוּר* (read בְּסָטַי) m. (vestiarius, βεστιάριος S.) *the keeper of the (royal) wardrobe.* Pesik. R. s. 10.

בְּסַתָּקָא* (בוס׳) m. (reduplic. of בסק=בזק; cmp. Mand. עזקא=עסקא, Nöld. Mand. Gr. p. 62; Syr. בריסתא=בריזתא, P. Sm. 520) *jug, pitcher;* cmp. בָּזָךְ. Ḥull. 49b.

בְּסַתַּרְקָא, v. בִּרְסְ׳.

בָּעָא, v. בעי.

בָּעֲאָתָא, v. בְּעָתָא.

בְּעִבּוּעַ m. (v. next w.) *casting bubbles, bulging, bulge.* Mikv. X, 4 (of garments dipped in water until they are soaked through) וינוחו מִבְּעִבּוּעָן and cease from bulging. T'bul Yom II, 8 ב׳ שבחבית (an imperfection in an earthen jug) *a protuberance.*

בְּעֲבַע (Pilp. of בּוּעַ; cmp. בְּצַבֵּץ) 1) *to cast bubbles, to form protuberances, to bulge.* Mikv. X, 4 עד שיְבַעְבְּעוּ until they (the garments dipped in water) form bulges; v. preced. Yalk. Sam. 157; Midr. Till. to Ps. XVIII, 3 (read:) שהיה שמן המשחה מְבַעְבֵּעַ ויורד עליו the oil of anointment came bubbling down upon him.—2) *to struggle in the water, swim.* Y. Sabb. XIII, 14b top.; Y. Sot. III, 19a top. תינוק מב׳ וכ׳ a child struggling in the river. Y. Yoma III, 41a התחיל מב׳ וכ׳ commenced casting up bubbles from under the ship (Bab. ib. 38a מבצבצת).

בַּעְבַּע* ch. (v. בער) *to ask entrance, knock at the door.* Lev. R. s. 21; Pesik. Aḥare, p. 177a הוה מבעבע used to knock. [Ar. reads כעכע, quoting Lev. R. l. c. also for a Hebrew verb לכעכע; Rashb. to Pes. 112a quotes נענע.]

בעד (Arab.) *to keep off.* Imper. IV אַבְעִיד. Cant. R. to IV, 1 (ref. to מבעד ib.) ל׳ ערבי וכ׳ it is Arabic; if one desires to say to one, Make room for me (or, Let me alone), he says אבעד לי (some ed. מבעד).

בָּעָה, v. בעי.

בְּעוּתָא, בָּעוּ f. (בעי) *prayer.* Targ. Jer. VII, 16. Targ. II Sam. VII, 20; a. fr.—בְּבָעוּ (in prayer) *I pray* (h. בְּנָא, בִּי). Targ. Gen. XIX, 7. Ib. XLIV, 18; a. v. fr. [Targ. Ps. XLIII, 4, v. בּוּעֲתָא II.]

בְּעוֹד, v. עוֹד.

בְּעוֹט m. (בְּעַט) 1) *treading grapes,* or *trodden grapes.* Targ. Is. X, 33; Targ. Joel IV, 13 (ed. בָּעוּט); Targ. Is. LXIII, 3 בִּיעוּט.—2) *a kick with the foot.* Y. Taan. IV, 68d bot. יהב ליה חד ב׳ וכ׳ he gave him one kick and killed him; Lam. R. to II, 2 חד בעיטא ברגליה.

בְּעוֹר (בָּעִיר) בָּעוּרָא, בָּעִיר m. (בער) *torch, fire* (h. לַפִּיד). Targ. O. Gen. XV, 17 (Y. מבעיר); a. e.—*Pl.* בְּעוּרַיָּא, בְּעִירַיָּא. Targ. Nah. II, 5 בְּעוּ (ed. Vien.). Targ. Job XLI, 11; a. e. —B. Mets. 85b ב׳ דאשא (Ms. M. דנור).

בָּעוּתָא, v. בָּעוּ.

בָּעַט I (√בע, v. בוע) *to swell, bulge.* Midd. III, 8 שלא יִבָּעֲטוּ marg. vers. (or יִבָּעֲטוּ Nif.; text יבעט sing.) that the walls should not bulge.

בָּעַט II (b. h.; √בע, akin to בץ, בט) *to trample, strike, kick.* Y. Yoma VIII, 45b top בְּעָטָתוּ פרדה a mule kicked him. Ex. R. s. 30 ב׳ בפרלקי knocked against the prison door (burst it open). Ab. Zar. IV, 8 גת בְּעוּטָה a wine press packed with stamped grapes.—Trnsf. (with ב) *to resist, reject.* Sabb. 104a, v. אח״ס.

Pi. בִּיעֵט same. B. Kam. II, 1. חיתה מְבַעֲטָת if the animal kicked. Ber. 32a; a. e.—Trnsf. *to kick against, rebel, be contumacious.* Sot. 22a. Y. Ber. IX, 14b bot., a. e. מְבַעֵט ביסורין bearing suffering with contumacy (instead of showing repentance). Pesik. R. s. 47; Yalk. Job 908 התחיל מב׳ (sub. ביסורין) began to be contumacious (challenging the Lord).

בְּעִיט, בַּעַט ch. same. Targ. Hos. IV, 16; a. e.—Y. Sabb. VII, 11a bot.; Y. Shek. III, 47c ב׳ ביה rejected his authority.

Pa. בַּעֵט, בְּעֵרֵט *to tread (grapes).* Targ. Lam. I, 15.

Ithpe. אִתְבְּעֵרֵט *to be trodden.* Targ. Joel IV, 13; Targ. Is. LXIII, 3; a. e.

בַּעֲטָן m., **בַּעֲטָנִית** f. (preced.) *habitual kicker, butting.* B. Mets. 80[a]; Tosef. B. Bath. IV, 6.

בְּעִי, בְּעָה (b. h.; √בע, akin to בה, בו, v. בוא, a) *to enter into, split;* b) *to be empty, bare*). Part. בּוֹעֶה, v. infra.

Hif. הִבְעָה *to lay bare, destroy the crop.* B. Kam. I, 1 הַמַּבְעֶה damaging the crop (ref. to Ex. XXII, 4). Ib. 3[b] Rab says מבעה זה אדם the damaging force in the Mishnah means that of a human being (ransacking, searching); for we read (Is. XXI, 12) אם תבעיון בעיו if ye desire to enter &c. (where בעה refers to human action); Samuel says, מבעה זה השן the *mabeh* of the Mishnah refers to the tooth, i. e. to an animal's eating up the crop, for it says (Obad. 6) נבעו מצפניו its hidden treasures were laid bare (made empty,—which refers to eating up). Ib. (argument against Samuel) מי קתני נִבְעָה the Mishnah does not use the Nifal (which may mean *eaten up*); (argument against Rab) מי קתני בּוֹעֶה the Mishnah does not use the Kal (which may refer to human action) but the Hifil "to cause damage"—through the animal.—Tosef. ib. IX, 1.

בְּעִי I, בְּעָא ch. (v. preced.; cmp. בין) 1) *to search, inquire, ask, examine.* Targ. Jud. VI, 29 (h. text בקש); a. fr. —Ber. 2[b] ובעו לה מבעיא דאר וכ׳ and put it as a question (not as an argument), Does this *uba hash-shemesh* mean &c.? (opposed to preceding וממאי דהאר וכ׳ how can it be proven that &c.). Y. Ḥall. I, 57[b] בעיין . . . רבנן the Rabbis of . . . asked. B. Kam. 33[a] מרב וכ׳ . . . בעא R. asked R. N.; a. v. fr.—2) *to ask, pray,* frequ. ב׳ רחמין *to ask for mercy, pray.* Targ. Y. Num. XII, 13; a. fr.—Ber. 8[a] לבעי אינש רחמי man should pray &c., v. זִיבּוּלָא. Ib. 10[a] בְּעֵי רחמי עלוידהו וכ׳ pray thou for them that they may repent; a. fr.—3) *to ask, want, desire; to require.* Targ. Ex. II, 15; a. fr.—Pes. 9[a] ובָעֵי בדיקה and it (the house) requires searching over again. Keth. 39[b] לא בעינא לך I do not want thee. B. Kam. 102[b] לא יקריכו בעינאו וכ׳ I want neither your honor nor your disrespect; a. fr.—Pes. 2[a] בעו שבוחי *must* give praise.—אי בעית אימא, usu. אִיבָּעֵית אימא, v. אִירְבָּעֵית. [Y. Yeb. XII, 13[a] top בָּעֵא תתן לנו please, give us.]—4) (ellipt.) *to beg leave to say; to remark, assert.* Y. Ber. I, 2[b] top. Y. Peah II, beg. 16[d]; a. fr.

Ithpe. אִתְבְּעֵי 1) *to be searched for, to be wanted.* Targ. Jer. L, 20; a. fr.—2) *to be urged, hurried.* Targ. I Sam. XXIII, 26. Targ. II Sam. IV, 4 בְּאִתְבַּעְיוּתָהּ when she was hurried; v. בְּעַע.

Ithpa. contr. אִרְבְּעֵי 1) *to be asked.* Pes. 4[b], a. v. fr. אִרְבְּעָא לחו it was asked by them (the scholars), i. e. the argument came up.—2) *to be required; it ought to.* Ib. 7[b] יצא בו מיבעי ליה it ought to read *yatsa bo* (he *has* done his duty). Ib. 15[a] מדבריו מ׳ ליה it ought to be *midd'barav* (not *middibrehem*); a. fr.—B. Kam. 21[b] א׳ ליה לאסוקי דעתא he ought to have borne in mind; a. fr.—לא מיבעיא *there is no question.* לא מ׳ . . . . אלא אפילו there is no question as to . . . ., but even . . . .; *not only . . . . but.* Pes. 4[b] לא מ׳ באתרא . . . אלא וכ׳ not only in a place where they pay no wages for searching, but do it themselves. (is there no cause for withdrawing from the agreement,) because a man likes to perform a religious duty: but even in a place where they pay wages, (there is no cause &c.,) for a man likes &c. B. Kam. 54[b] לא מ׳ קאמר לא מ׳ שור וכ׳ the Mishnah states a case of 'not only'; not only for an ox . . . is he responsible, but even &c.; a. v. fr.—מִיבָּעְיָא *is there any question?;* v. הַשְׁתָּא.

Af. אַבְעֵי *to let burst forth,* v. יְצָא a. נְבַע.

בְּעֵי II (v. בעי, בָּעָה) *to open wide* (the mouth), *to yawn* (of leopards). Targ. II Esth. I, 2 נמרין בעירן.

בַּעְיָא m. 1) (preced.) *yawn, gap.* Constr. בְּעֵי. ב׳ לבא *greed.* Targ. Prov. XXI, 4 (h. text רחב לב).—2) (בעי I) *question. Pl.* בְּעָיֵי. Snh. 106[b] ד׳ מאות ב׳ four hundred questions. Ib. רבותא למבעי ב׳ is there any greatness in asking questions?

***בַּעְיָא** (מערן) pr. n. m. *Baya* (Mayan), name of a publican. Snh. 44[b] ב׳ מוכסא (not מיכ׳); Y. Ḥag. II, 77[d] מ׳ מוכס.

בָּעְיָא f. (part. of בעי) *desirous.* Y. Taan. I, 64[b] bot. אנא ב׳ וכ׳ I want to see what I can do to relieve him.—*Pl.* m. בָּעְיֵי. Ib.[a] top אימת דאתון בעיי הוא בָּעֵי whenever ye are desirous (that he should come), he is willing to.

בְּעִיָּא, v. בֵּיעָא.

בְּעִיט, v. בְּעַט.

בְּעִיטָא, v. בְּעוֹט.

בְּעִיטָה f. (בעט) 1) *kicking.* Y. B. Kam. I, beg. 2[a] (of animals). Bab. ib. 27[b] לב׳ חמש for kicking with one's foot &c. 2) *beating* (with one's fist). Men. VI, 5 (76[a]) שיפה וב׳ בחטין rubbing and beating refer to the preparation of the wheat of the meat-offering (prior to grinding); R. Y. says בבצק (Mish. אף incorr.) beating refers to the dough. Ib. Gem. Var. שיפה בחיטים וב׳ בבצק; Tosef. ib. VIII, 14.

בְּעִיל, v. בְּעַל a. בַּעֲלָא.

בְּעִילָה f. (בָּעַל) *sexual intercourse.* Keth. 3[a] שויוה רבנן לְבְעִילָתוֹ בְּעִילַת זנות the Rabbis (in this case) have declared his coition (by which he wanted to establish marriage), a mere act of prostitution (annulled his marriage). Ib. 73[a], a. e. אין אדם עושה בעילתו בעילת זנות the presumption is that nobody wants to make his intercourse with a woman one of prostitution (but wants to make her his wife thereby).—Ib. 4[a] בעילת מצוה the marital duty, i. e. first coition; frequ. ב׳ ראשונה. Y. Macc. II, 31[d]; a. fr.—*Pl.* בְּעִילוֹת. Sabb. 72[a]; a. fr.

בְּעִיץ I m., v. בַּעֲצָא.

***בְּעִיץ II** m. (part. pass. of a verb בעץ, denom. of בעצא) *tinned, wrapt in tin-foil.* Targ. Jer. XXXII, 11 (a. 14, in some ed.) כתיב ב׳ וחתים written, wrapt in tin-foil and tied up (v. חתם) with a seal, opp. to שטרא פתיחא.

בְּעִיר, v. בְּעַר.

בְּעִירָא, בְּעִיר ch. c. (b. h. בְּעִיר; בער; cmp. also בָּעֲדָה) *grazing animal, cattle.* Targ. Gen. I, 24 sq.; a. fr.—Y. B. Mets. II, 8[c] bot.; Lev. R. s. 27, a. e. ב׳ דקירקא *small cattle;* v. בְּהֵמָה.—Pesik. B'shall. p. 93[a] אתקן לי ב׳ get an animal ready for me (for travel). Snh. 105[a] (in Hebr. dict., play on בָּעוֹר).

בְּעִית, v. בְּעָא.

בָּעַל (b. h.; √בע, v. בָּעָה, *to enter into, take possession*) [in b. h. *to be master, protect;*] *to have sexual intercourse* (both legal or illicit), *to embrace a woman.* Kidd. 9[b] וּבְעָלָהּ מלמד וכ׳ 'and he embraced her' (Deut. XXIV, 1), this intimates that woman can be acquired as wife by intercourse, v. בּוֹעֵל.—בִּיאָה *lover, adulterer,* contrad. to בַּעַל *husband.* Sot. V, 1, a. fr. כשם שאסורה לַבַּעַל לַבּוֹעֵל . . . . as well as the woman suspected of adultery is forbidden to her husband (who must separate himself from her), so is she forbidden to the lover (who cannot marry her after leaving her husband). Yeb. 103[a] שבע בעילות ב׳ וכ׳ that wicked man had seven sexual connections &c.; a. fr.—Part. pass. f. בְּעוּלָה *one no longer a virgin,* opp. to בתולה; *married woman,* opp. to ארוסה, v. אָרַס. Keth. 10[b]; a. fr.—*Pl.* בְּעוּלוֹת. Y. Kidd. I, 58[b] bot.; a. fr.

Nif. נִבְעָלָה *she had intercourse.* Keth. 5[a] . . . נישאת ונִבְעֲלָה וכ׳ is married on the fourth day and embraced in the night of the fifth day of the week. Ib. 3[b] תִּרָּבַעֵל לטפסר וכ׳ must first be surrendered to the (Roman) officer (jus primæ noctis); a. fr.—Masc. נִבְעַל (of the hermaphrodite). Tosef. Bicc. II, 5; Y. Yeb. VIII, 9[d] bot.

בְּעֵיל, בַּעַל ch. same. Targ. O. Deut. XXI, 13; a. fr.—Keth. 6[b] דבעי לְמֵיבְעַל because he is anxious to perform his marital duty. Ib. דטריד דלא בעיל he is excited because he has not &c.; a. fr.

Pa. בַּעֵל, part. pass. f. מְבַעֲלָא *married, having had intercourse.* Targ. Ruth I, 12; a. e.

Ithpe. אִרְבַּעֲלָא as preced. Nif. Yoma 19[b] ואִבְּעִיגּל כמה, וכ׳ (Ms. M. ואירבעיל) and how many virgins have been seduced (to-day) in Nahardea!

בַּעַל m. (b. h.; preced.) 1) *husband.* Kidd. I, 1 and she becomes her own master בגט ובמיתת חב׳ through a letter of divorce or on the husband's death; a. v. fr.—2) *the idol Baal.* Y. Ab. Zar. III, 43[a] bot. ב׳ ראש גוריה חוה וכ׳ the Baal was the phallus and had the shape of a bean [read וכאפון].—3) [*the fructifier,*] *rain* (v. Taan. 6[b]; cmp. Is. LV, 10). בֵּירַת ב׳ *a field sufficiently watered by rain* and requiring no artificial irrigation. Tosef. M. Kat. I, 1 חב׳ שדה (בירת) ערבה של ב׳ (sub. בירת) a willow in a naturally watered field. Ib. Shebi. II, 4 בשל ב׳ (=בשדה של ב׳), opp. של שוקי. Num. R. s. 16 the Egyptian gods של שקר הם (read שקר) are gods of artificial drainage, but those of Canaan של ב׳ הם are gods of rain; (Tanḥ. Sh'laḥ 13, through misunderstanding, שקר . . . בעלי כח.—4) (mostly in compounds) *owner of, master of, possessed of, given to* &c.; e. g. ב׳ אבירה owner of a lost object; ב׳ אגדה master of Agadah, lecturer; ב׳ דין opponent in court; v. infra. Pes. 86[b] ב׳ חשם אנו I am so named.—*Pl.* בְּעָלִין, בְּעָלִים *owners;* mostly as sing. *owner.* B. Mets. VIII, 1; a. fr. [Y. Dem. III, 23[b] bot. לבלעין, read לבעלין.]

Compounds: ב׳ מחשבות *He who knows man's thoughts.* Snh. 19[b].—Ib. ב׳ בעלי מ׳ *those entertaining considerations* (of fear), *hesitating to do justice.*—ב׳ שיבה *gray-haired.* Ned. III, 8.—ב׳ תשובה *repentant sinner.* Succ. 53[a]; a. fr.—ב׳ תשובות *a man of many objections or excuses.* Gen. R. s. 20 beg.—[For other compounds, not self-evident, see the respective determinants.]

בַּעֲלָא, constr. בְּעֵיל, בַּעַל ch. same. 1) *husband.* Targ. O. Ex. XXI, 3; a. fr.—Taan. 6[b] וכ׳ מטרא ב׳ the rain is the husband (fructifier) of the field; v. preced. 3).—2) *Baal.* Targ. Jud. VI, 25; a. e.—*Pl.* בַּעֲלָיָא. Ib. II, 11; a. fr.

בַּעֲלָת f. (preced.) *mistress, owner* &c. Gen. R. s. 52 (rendering בְּעֻלַת, Gen. XX, 3, as though מרתא דבעלה) her husband's mistress.—Compounds are mostly self-evident, e. g. בעלת חגט the woman receiving the letter of divorce;—ב׳ אירברים an animal of large build. Ber. 32[a]; v. בַּעַל.

בְּעַע (v. בָּעָה; cmp. בחל) *to be excited.*—*Af.* אַבְּעַע *to hurry.* Targ. I Kings XXII, 9 א׳ מיכרה Ar. (ed. תבע, h. text מיהרה) bring . . . . quickly. Targ. Ezek. XXIV, 5.—Part. pass. מַבְּעַע, מַבְּעָא (מְבָּ׳) *quick.* Targ. Deut. XXXII, 35.—*Pl.* מַבְּעִין. Targ. Num. XXXII, 17.

Ittaf. אִתְבַּעַע *to be in a hurry, be anxious.* Targ. Ps. XXXI, 23 באתבעוּתִי Ms. (ed. באִתְבַּעוּתִי). Targ. II Kings VII, 15; Targ. II Sam. IV, 4, v. בְּעַר I.

*בְּעַץ 1) (dialectic for בְּעַט) *to tread.* Targ. Ps. XCI, 13 some ed. (oth. חבעוט).—2) *to wrap in tin,* v. בְּעִיץ.

בַּעַץ m. (cmp. בּוּץ, v. עבץ a. אבצא) *tin, plumbum album.* Kel. XXX, 3 עשאו בין בב׳ if he mended it either with &c. B. Bath. 89[b] (diff. fr. אבר, a. גיסטרא, cassiterum, v. Sm. Ant. s. v. Plumbum). Men. 28[b]; a. fr.

בְּעַץ, בַּעֲצָא ch. same. Targ. Ezek. XXII, 18. Targ. Y. Num. XXXI, 22 Ar. a. Levita (ed. קסיטרא, O. אבצא).

בָּעַר (b. h.; √בע, v. בָּעָה; cmp. בָּאַר) [*to clear,*] 1) *to burn* (act. a. neut.). Ex. R. s. 2 אש בּוֹעֶרֶת burning fire. Ib. כשם שהסנה בּוֹעֵר וכ׳ as the bush is burning &c. [Num. R. s. 9, end לבועירים בע״ז, read לבוסרים, v. בָּסַר I, Var. לכופרים.]—2) *to be empty.* Denom. בַּעַר.—3) *to eat up.* Denom. בְּעִיר.

Pi. בִּיעֵר 1) *to clear, remove* (out of existence or out of possession). Pes. 6[a] זקוק לְבַעֵר is bound to remove (the leaven by burning or otherwise); a. fr.—Shebi. VII, 7 חייב לב׳ is bound to remove (dispose of the fruits of the Sabbath year in due time). [Num. R. s. 9 (p. 230[b] ed. Amst.) מבערים את חטון, read with Yalk. Num. 708, Sifré Num. 11 מערערין; oth. vers. מבררין, v. בָּרַר.] 2) *to clear, eat up.* B. Kam. 2[b] ובִעֵר זו חטן 'and it clears' (Ex. XXII, 4) this refers to injury by the tooth (animal's eating). [3) (b. h.) *to start a fire, enkindle.* V. בְּעֵרָה.]

Hif. הִבְעִיר *to start* or *entertain a fire, to clear a field.* Sabb. 20[a] (ref. to לא תבערו וכ׳ Ex. XXXV, 3) אי בכל.... אתה מַבְעִיר 'in all your dwellings' thou art not permitted to start a fire; v. הַבְעָרָה. B. Kam. 60[b] הַבְעַרְתִּי שהַבְעַרְתִּי the fire which I set (to Zion). Ib. 55[b] (ref. to Ex. l. c. 5) עד דעביד כיון מבעיר only when he acts like the one setting fire (to clear the field, i. e. criminal negligence); a. e.

Hof. הוּבְעַר *to be rekindled, to burn again.* Sabb. 37[ab].

בְּעַר I, בְּעִיר ch. same. 1) *to burn.* Targ. O. Ex. III, 2 בָּעַר ed. Berl. (oth. ed. בָּעֵר, Part.). Targ. Is. LXII, 1. Targ. Ps. XVIII, 9; a. fr.—2) *to remove; to dispose of.* Pes. 5[b] בְּעִירוּ חמירא וכ׳ dispose ye of the leavened bread of the (gentile) soldiers (deposited with you).

Pa. בַּעֵר *to enkindle, ignite.* Targ. Ex. XXXV, 3. Targ. O. Lev. VI, 5 (Mss. a. some ed. רַבְּעֵר Af.).

Af. אַבְעֵר same. Targ. O. Lev. VI, 5 (v. supra). *Targ. Y. I Gen. XV, 17 מַבְעִיר שבירין.

***בְּעַר II** (cmp. בְּעֵי II) *to open the mouth wide, to low* (of oxen; cmp. פער). Targ. II Eth. I, 2 בוערין (some edit. גוערין).

בְּעֵרָה f. (b. h.; בָּעַר) *fire, conflagration.* B. Kam. VI, 4 השולח את הב׳ ביד וכ׳ he who sends out a deaf and dumb, an idiot or a minor with burning materials (live coal &c.) thus causing or ordering a conflagration. Ib. השולח את הב׳ he who starts a fire (himself). Ib. 60[b], v. בָּעַר.

בְּעֵשׁ=בְּאֵשׁ *to displease* (in Targ. Y. II). Targ. Y. II Deut. XV, 10 (ed. Vien. באש). Ib. XXVIII, 54 תִּבְעַשׁ (read תִּבְעַשׁ); 56.

בְּעַת (b. h. √בע, v. בָּעָה; interch. with בָּהַת q. v.) *to startle.* [Not used in Kal.]

Nif. נִבְעַת *to be startled, frightened, confounded.* Num. R. s. 18; Tanḥ. Korah 6 נזדעזע אחרן וכ׳ Aaron trembled and was alarmed. Y. Shek. I, beg. Bab. ed. נִבְעֵית, v. בָּהַת.

Hif. הִבְעִית *to frighten, bewilder.* Yoma V, 1 (52[b]) שלא להַבְעִית וכ׳ in order not to alarm the people (by a long delay). Ib. 39[b] למה אתה מבעית עצמך why wilt thou be the alarmer thyself (predicting thine own destruction; Ms. M. a. Yalk. Zech. 578 את עצמך, incorr.; Ms. Oxf. בעצמך; Y. ib. VI, 43[c] bot. מבהלינו, v. Rabb. D. S. a. l. note).

Hithpa. הִתְבַּעֵת *to be agitated, excited.* Y. Sabb. VI, 8[b] top שהוא מִתְבַּעֵת for he is excited.

בְּעִית, בְּעֵת ch. (v. preced.) *to be excited.* Nidd. 66[b] משום דבעיתא because she is excited (afraid of falling down).

Pa. בַּעֵית, בַּעֵת *to frighten.* Targ. Ps. XVIII, 5 (Ms. בְּעִיתַת Pe.).—Keth. 77[b] דילמא מְבַעֲתַת לי lest thou frighten me. Ḥull. 53[a] sq. בַּעוּתַי קא מְבַעֲתַי אהדדי they frighten each other. Nidd. 66[a] זיל בַּעֲתַהּ go and frighten her (by a sudden noise).

Ithpe. אִתְבְּעֵית, אִיתְבְּעֵית *to be afraid; to be agitated, anxious, in haste* (cmp. b. h. חָרַד). Targ. I Sam. XXI, 2. Targ. Is. XXII, 4. Targ. II Kings VII, 15 באתבעותחון Regia (ed. באתבעותחון); v. בְּעָא a. בְּעֵי I. Y. Ab. Zar. V, 44[d] bot. והוא מתבעת and he is afraid (to touch the wine). —Meg. 3[a] דאי מאן דמתבעית when one is suddenly seized with fright. Ib. אתבעיתו. Keth. 106[a] חזה מיבעית ליה בעותי he ran anxiously to meet him; cmp. Targ. I Sam. l. c.; a. fr.

בַּעֲתָא I m. (preced.) *terror.*—*Pl.* בַּעֲתָוָא. Targ. Ps. LXXXVIII, 17, v. בְּהִיתָא.

בַּעֲתָא II f. (בעע) *urging, stimulation.* Targ. Prov. XIII, 1; a. e. (h. text גערה).—Ib. XVII, 10 some ed. בְּעָאתָא.

בפה, Y. Meg. I, 72[a] top, v. בְּרִיָּה.

בְּצֵי, בְּצָא (√בץ=בק, בע; cmp. בצע) [*to split, break through;*] (cmp. בְּעֵי I) *to search, ransack.* Targ. Prov. II, 4 (ed. Wil. תצבירה, read תבצירה). Ib. XXV, 27. Ib. XX, 27 (Var. בעיא).—*Part.* בָּצֵי בָּאצֵי. Ib. XXV, 2.

Ithpe. אִתְבְּצֵי, contr. אִיתְבְּצֵי *to be searched, found out.* Ib. 3. Ib. XXVIII, 12 מִתְבְּצֵי.

בּוֹצָא, בִּיצָא, בְּצָא (בּוּצָא) m. (=h. בִּיצָה) *swamp, pond.* Targ. Job VIII, 11 (Var. כרסנא). Targ. Ps. LXIX, 3 בוצא דמצולתא *Ms.* (ed. מיא).—*Pl.* בְּצָוָן, בְּצָיָא, בְּצָיָה, בִּי׳. Targ. Is. XIV, 23. Targ. Y. II Ex. VIII, 1 (ed. Vien. בְּרֵצָיָא). Targ. Ezek. XLVII, 11.

בִּצְבּוּץ m. *hemp,* v. בְּטִבּוּט.

בְּצְבֵּץ (Pilp. of בוץ or בצץ; v. בְּצָא) *to break through, bubble forth, burst forth.* Sot. 11[b]; Ex. R. s. 1 הוו מְבַצְבְּצִין וכ׳ they burst forth and came out of the ground. Keth. 111[b] the righteous (dead) שמבצבצין וכ׳ will break through (the ground) and rise in Jerusalem.—Pes. 13[a] חירה חמץ מב׳ the leavened bread crumbled through the bag. Num. R. s. 18, end; Gitt. 56[b] דם מב׳ ויוצא blood bubbled forth. Ḥull. 56[a] אם מב׳ if the brains bubble through the hole in the scull.

בַּצְבֵּץ ch. same. Ḥull. 46[b] אי מבצבצא if the lungs (on being put in water, or water being put on the diseased spot) cast bubbles when blown up.

בְּצִים, בֵּיצָה, v. בֵּיצָה.

בִּיצָה, בְּצָה f. (b. h., בצץ; v. בְּצָא; cmp. בְּצָעָה, a. בְּצָאת Ezek. XLVII, 11) *channel, marsh, pond.*—*Pl.* בִּי׳, בְּצִים. Par. VIII, 10. Tosef. Mikv. I, 14. Snh. 5[b] a teacher spoke of מי בֵּיצִים the liquid of eggs, and the students understood בְּצִים Ar. (Ms. F. ברצים, ed. בצעים, v. בְּצָעָה). V. בִּירְצִירִית.

בְּצוֹצְטְרָא f., pl. בְּצוֹצְטְרָאוֹת (reduplic. of בצר)=גִּיזְרָה a. גְּזוּזְטְרָא; cmp. בְּצוֹרְתָא. Y. B. Bath. III, end, 14[b] (for which Tosef. ib. II, 17 גזוזטראות). V. next w.

בְּצוֹרָה f. (reduplic. of בצר; cmp. חצוצרה) *a compartment surrounded with bars, balustrade, balcony.* Midd. II, 5 והקיפוה ב׳ וכ׳ and they surrounded the cell (לשכה) with a balcony so that the women could sit above, while

the men were seated beneath it; [Succ. 51[b] גוזוטרא, Ms. M. גוזוטראות; Tosef. ib. IV, 1 שלש גז׳]. [The variations כצוצרא, כצוצטרא &c., v. Rabb. D. S. to Sabb. 96[a], Erub. 78[b] notes, a. Ar. s. v. גוזוטרא, are clerical errors induced by assonance with the synonymous גוזוטרא. Ἐξώστρα as *balcony*, for h. עֲלִיָּה, Symm. II Kings I, 2, is itself an adaptation of גוזוטרא.]

בְּצַרְצָרְיוֹת, בְּצוֹצְרִיוֹת f. pl. (בצר, v. preced.) *engines of siege* or *defence* (v. אֲחֻלַּיּוֹת). Pesik. Haḥod. p. 47[a]; Shub. p. 163[b] (for Var. Lect., v. Bub. notes a. l.); Pesik. R. s. 15. Midr. Till. to Ps. II, end שמא אהליות וב׳ אני צריך do I need camps and engines (for demolishing the world)?; Yalk. Ps. 623 צוצריות (corr. acc.). V. קַסְטְרִיוֹת.

בַּצּוֹרֶת f. (b. h. בַּצֹּרֶת, בְּצָרָה; בצר) *scarcity of provision, dearth.* Ab. V, 8 רעב של ב׳ וכ׳ a famine in consequence of high prices, when some are hungry, others are satisfied, רעב של מהומה ושל ב׳ a famine through political disturbances and through dearth. Gen. R. s. 33 שנת ב׳ a year of dearth. Taan. III, 1 מכת ב׳, expl. ib. 19[b] מכה המביאה לידי ב׳ a calamity which will produce dearth (want of rain in season).

בְּצוֹרְתָא (בִּיצוֹרְתָא, בִּיצוּרְתָא, בּוּ׳) ch. same. Targ. Jer. XVII, 8 (ed. Wil. בְּצוּרְתָא); a. fr.—Taan. 19[ab] נהרא אנהרא ב׳ וכ׳ when provision has to be imported on rivers (canals), it is called ב׳, when from one country to another it is called כפנא. Keth. 97[a].—*Pl.* בַּצּוֹרָתָא. Targ. Jer. XIV, 1 (some ed. בּוּצְרָתָא).

בְּצוּרְתָא (בִּיצוּרְתָא, בִּצּוֹרְתָא) f.=h. גֻּזְרָה, *balcony* (v. בְּצוּצְרָה). Targ. Ezek. XLI, 13 sq.; a. fr.—

בְּצִים, v. בְּרָצָה.

בְּצִים, v. בְּצָה.

בָּצִיר I m. (b. h.; בצר) *vintage, harvesting.* Peah VII, 7; a. fr.—Y. B. Bath. III, 14[a] top ג׳ שנים ..... ב׳ וכ׳ three undisturbed grain crops, three grape harvests &c.; v. Bab. ib. 36[b]. V. בְּצִירָה.

בָּצִיר II, **בְּצִיר** ch. m. (בצר) *diminished, small;* (adv.) *less, least.* Targ. Y. Gen. I, 16; a. e.—Snh. 108[b]. B. Mets. 21[b] ב׳ מחכי less than this; a. fr.—V. בְּרִיצְרָתָא.

בְּצִיר *to be less,* v. בְּצַר.

בַּצִּירָא, v. בְּצַר, end.

בְּצִירָה f.=בָּצִיר I. Sabb. 17[a] בשעת הב׳ when they are cut; a. fr.—*Pl.* בְּצִירוֹת. B. Bath. 36[b] עד שיבצור ג׳ ב׳, v. בָּצִיר.

בְּצִירְתָא, v. בְּצוּרְתָא.

בְּצַל (√בץ, cmp. פצל) *to peel; to split, branch off.* Lam. R. introd.; Koh. R. to XII, 7 (interpret. אם חדרך Ezek. XXI, 26) אמה דבצלית (אם) an arm which branches off (direction post on the cross-road).

Ithpe. אִיבְּצִיל (denom. of בְּצַלָּא) *to grow bulbous.* Erub. 29[b] אי׳ זירתא (ed. Pesaro a. Ar. אפצריל, Var. אבציל) the bulb has grown to the length of a span.

בָּצֵל m. (b. h.; v. preced.) *onion.* Nidd. 17[a]; a. fr.—Maasr. V, 7 (8) ב׳ של רכפה, expl. in Y. ib. 52[a] 'the stalk of which is pressed inward'; oth. opin. 'which has no acerbity', v. אֶרֶס.—*Pl.* בְּצָלִים. Shebi. II, 9 חב׳ הסריסים which produce no seeds. Ib. V, 4 ב׳ הקרצונים summer onions; a. fr.—Ukts. II, 8 עלי ב׳ ובני ב׳ the leek-like sprouts, and the central sprouts of onions. Gen. R. s. 82 (ref. to Obad. 6) קליפת ב׳ (not בצליא) like peeling onions (laying bare Esau's shame).

בְּצַלָּא, v. בּוּצְלָא.

בְּצַלְאֵל pr. n. m. (b. h.) *Bezaleel*; 1) the artificer of the Tabernacle. Ber. 55[a]. Ex. R. s. 48; a. fr.—2) R. B., an Amora. Cant. R. to III, 11 ר׳ ברכיה בשם ר׳ ב׳ (Num. R. s. 12 בצלה; Pesik. Vayhi, p. 4[b] לוי; Yalk. Ex. 369 only בשם ר׳).

בצלה, v. preced.

עֲלֵי ב׳, בְּצָלִים pr. n. m. *Ăle B'tsalim* (Onion Leaves). Y. Snh. VI, 23[c] bot.; Y. Ḥag. II, 77[d] bot. Miriam, the daughter of A. B. (prob. a nickname).

בְּצַלְצוֹל m. (dimin. of בָּצָל) *dwarf-onion, (pallacana).* Kil. I, 3; v. Y. ib. 27[a]. [Maim.: *desert onion.*]

בָּצַע (b.h.; √בץ; cmp. בקע, בזע, פצע) 1) *to cut, break,* esp. *to break bread and say the blessing.* Ḥull. 7[b] מימין לא ב׳ על וכ׳ never said grace over a piece of bread which was not his own (never accepted an invitation). Ber. 46[a] בע״חב בוצע the host breaks the bread and the guest says grace after meal. Ib. 47[a] אין הבוצע רשאי לבצוע וכ׳ he who is chosen to break the bread, must not begin to break until the Amen of those that respond (to the blessing) is finished; a. fr.—2) *to split the difference, to adjust, compromise.* Snh. 6[b] top לבצוע ..... נגמר after the legal proceedings are closed, thou must not act as an arbiter in a compromise. Ib. אסור לב׳ the court is forbidden to attempt a settlement (you must let the law take its course). Ib. מצוה לב׳ it is a meritorious act to bring about a settlement. Ib. (before having formed an opinion the judge may say) צאו ובצעו go out and settle; a. fr.

Pi. בִּצֵּעַ *to adjust.* Y. Snh. I, 18[b] top המבצע וטועה the judge who settles a case is a sinner. Ib. לְבַצֵּעַ (interch. with לבצוע). V. בְּרִיצּוּעַ.

בְּצַע ch. same. 1) *to break.* B. Bath. 91[b] כד הוה ב׳ ינוקא וכ׳ when a child broke apart a piece of St. John's bread. Sabb. 140[b], v. בְּרִיצּוּעָא.—*2) *to tear away, rescue* (cmp. פצר). Targ. Job XXXIII, 18 יבצע Ms. (ed. ירמע).

Pa. בַּצֵּעַ *to break.* Targ. O. Lev. II, 6 (Var. בְּצַע Pe.). [Y. Taan. IV, 69[b]; Y. Meg. I, 70[a] bot. מבצע (Cant. R. to I, 16 מצנעה) read: מנצב, מנצבה, v. נְצַב.]

בְּצָעָה f. (בצע, cmp. בְּצָה) *ditch, dike, pond.*—*Pl.* בִּי׳, בְּצָעִין, בְּצָעִים. Tosef. Snh. III, 4 שתי בצעין ed. Zuck. (Var. ברצועין); Shebu. 16[a] שני בצעים וכ׳ Ar. (read שתי, ed. בריצעין, Ms. M. בצעי) there were two ponds (reservoirs)

in Jerusalem, the upper &c. Sabb. 31ª בין בְּצָעֵי חמים between the dykes (of the Nile). Snh. 96ª בִּרְצָעֵי וכ׳. Ib. 5ᵇ, v. בְּצָה.

בָּצַץ (v. בצבץ) *to break through, divide; to ooze, trickle, drip.* Y. Pes. VII, beg. 34ª כל העצים בּוֹצְצִין משקין all other sorts of wood (used for roasting spits) will drip moisture. Y. M. Kat. I, beg. 80ª; Tosef. Mikv. I, 13 ההרים בוצצין (ed. Zuck. ביצין) the mountains are trickling (sending the rain water into the rivers; cmp. preced.).

בָּצֵק m. (b. h.; בָּצַק, √בץ, *to break open, split*, v. Deut. VIII, 4; cmp. סדק a. denom.) *dough.* Pes. III, 2 (46ª) ב׳ חַחֲרֵשׁ deaf dough, i. e. having no indications of rising (which makes it doubtful whether or not fermentation has set in); [oth. reading ב׳ חַחֲרֵשׁ hard and smooth as a potsherd]. Ib. 4; a. fr.—*Pl.* בְּצֵקוֹת. Ib. 40ª.

בָּצַר (b. h.; √בץ, cmp. בצע) *to cut* grapes. Pes. 3ᵇ בּוֹצְרִין בטהרה one must cut grapes under the rules of levitical cleanness. Gitt. 57ª את כרמיהן וכ׳ . . בָּצְרוּ the gentiles held vintage in vineyards soaked with Israel's blood; a. fr.

Nif. נִבְצַר 1) *to be cut.* Ex. R. s. 30, beg. עד שתגיע עונתן לְהִבָּצֵר until their (the nations') time has arrived to be cut (ripe for punishment). 2) *to be cut off, diminished.* Tanḥ. Noah 18 נִבְצָרִים מן וכ׳ cut off from the world (destroyed). Gen. R. s. 38 יִבָּצֵר מהם shall be denied them.

Pi. בִּצֵּר, בִּרְצֵר *to cut off*, whence (cmp. גדר) 1) *to surround, fortify.* Part. pass. מְבוּצָר. Y. Pes. VII, 35ᵇ bot.; Y. Shebu. VIII, beg., 38ᵇ גג מב׳ a roof surrounded with railings, v. בְּצוֹצְרָה.—Neg. I, 5 מְבוּצֶרֶת an eruption surrounded with sound flesh; ib. X, 2 sq. מבוצר (of the hair in the flesh affected by the eruption). Deut. R. s. 1 (ref. to Ps. LX, 11, a. מבצר ib. CVIII, 11) עיר שמבוצרת עיר מצור the city (of Rome) which is well fortified &c.—2) *to diminish.* Ib. שמצירה ומבצרה לישראל (Mat. K. וּמְבַצָּרָה, Yalk. Ps. 779 מבצרא ch.) the city which troubles and diminishes Israel.

Nithpa. נִתְבַּצֵּר *to be railed around, be set apart.* Meg. 14ª; Snh. 110ª; Num. R. s. 18 מקום נ׳ להם וכ׳ a place was set apart for them in Gehenna; Koh. R. to VII, 2.

בָּצֵר (v. preced. a. next w.) *to be diminished.* Keth. 7ᵇ דְּבָצְרָה מיום אחד who has less than one day's (celebration of marriage with benedictions at meals).

בְּצַר, בְּצֵר ch. 1) (neut. v.) *to be cut, lessened; to be small; to want.* Ab. Zar. 9ª כמה בצרן (Rashi בצירן) how much is wanting yet? Targ. Prov. XIV, 28 בצר עמא the population is diminishing.—Ḥull. 42ᵇ בצר לחו חדא there is, according to him, one less (than the number stated); a. fr.—2) (act. v.) *to diminish, lessen.* Targ. Y. Deut. XIII, 1; IV, 2 (Var. חבצרון Pa.). Targ. Job XV, 4.—Nidd. 65ª לְמִבְצַר לה חדא to allow her one night less; a. fr.

Pa. בַּצֵּר *to cut off; to diminish, deduct.* Men. 37ᵇ האי מאן דבַצֵּרִיה לגלימיה he who cuts one corner of his cloak off.—Targ. Koh. III, 5. Targ. Deut. IV, 2, a. e., v. supra. —Ab. Zar. 9ᵇ וּנְבַצַּר וכ׳ we let him deduct therefrom forty eight. B. Mets. 103ᵇ בַּצְרִי לך I let thee have it for less.—Denom. בַּצְּרָא *one who uses the vowel letters sparingly.* Ab. Zar. 9ª·ᵇ and as a mnemonical sign (for remembering when to add and when to deduct) ספרא ב׳ וכ׳ the writer of Bible copies writes many words without the vowel letters (defective) which the Mishnah teacher writes *plene.*

בֶּצֶר m. (b. h.) 1)=בְּצִיר *crop*, trnsf. *means of support, (family-) trade.* Ex. R. s. 40, end מניח בְּצָרוֹ לעולם . . . one should never give up his trade; Pesik. R. s. 6, end מחלקם בְּצִירוֹ (Arakh. 16 אומנותו ואומנות אבותיו). Ex. R. l. c. (insert Job XXII, 24—25 as text) the Lord says, אני הוא בְּצָרְכֶן . . . . בְּצָרָן וכ׳ I am your support, give ye never up your support (faith); but also the support of your fathers ye must not give up (labor) &c. Pesik. R. l. c. thou art our God ובְּצִירֵנוּ and our support (ref. to Ps. XCV, 6).—2) pl. בְּצָרִים *fort.* Ex. R. l. c. (ref. to Job l. c.; cmp. Targ.) שנעשה חומותיך He will be thy fortification. [Yalk. Deut. 811, v. בִּרְצוּר.]

בְּצָרָה, בְּצָרָאָה &c., v. בּוֹצִי.

בְּצַת* pr. n. pl. *Betseth*, a Phœnician border-town (perh. identical with Bassa, Neub. Géogr. p. 22). Y. Dem. II, 22ᵈ top; Tosef. Shebi. IV, 9 (Var. כצת; Hildesh. p. 34 בצץ).

בַּקָּא m., **בַּקָּאָה** f. (בקק *to enter into, search*, v. P. Sm. 573; cmp. בִּרְיָחָא III, בִּרְיָחָא a. פְּשָׁשָׁא) *gnat.* Ḥull. 58ᵇ תלו לית ב׳ בר יומא no gnat lives an entire day. Ib. תלו לב׳ וכ׳ they suspended on the gnat's proboscis sixty &c. Ib. אמראר בקת׳ לבקא Ar. (ed. אמרא ב׳ מבקא) the she-gnat quarrelled with the he-gnat, v. מרר.—*Pl.* בַּקֵּי. Succ. 26ª משום ב׳ on account of the gnats. Sabb. 77ᵇ, v. כַּשְׁכֵּשׁ.

בָּקָא, בָּקִי (√בק, v. preced.; cmp. בצא, a. בקש; v. בקר, בקש &c.) *to search, investigate, examine, find out.* Part. בָּקֵי. Targ. Prov. XVII, 3 צרפא בקי Bxt. (ed. נקי). Ib. XXIV, 12 בָּאקֵי Ms. (Bxt. a. oth. בצי; corrupt. באהי; h. text רבין).—B. Mets. 84ᵇ בָּקֵי באבוך וכ׳ (Yalk. Prov. 964 בְּקֵרִי) find out what thy father is doing now. Pes. 3ᵇ בקר מאי דיניה Ms. M. (ed. בדוק) find out his ways and manners. Gitt. 69ᵇ לבקי וכ׳ let one search for the body of one who died on a Sabbath. Koh. R. to XI, 2 (read:) עד דאינון (אזלון בעיין . . . . ונפקין) בקיין תרין תיואן וכ׳ (strike out) while they were searching (for the grave), two serpents of fire &c.

בקותא, Y. Snh. VII, end, 25ᵈ, read בַּקְרוּתָא.

בַּקוֹלָסָא, v. בַּקְלָסָא.

בקורת, בקורות, v. בַּקְרוּת.

בְּקוֹרֶת, v. בִּיקוֹרֶת.

בְּקִי, v. בָּקָא.

בָּקִיא, בָּקִי m. h. a. ch. (בקא) *expert, versed, familiar.* Targ. I Chr. XI, 11.—Kidd. 10ᵇ ב׳ בחדרי תורה well acquainted with the chambers (intricacies) of the Law; Y. Keth. V, 29ᵈ bot. ב׳ בסתרי וכ׳. Snh. VII, 2 שלא היה

ב״ד the court was not versed in the law. Yoma 49ª ב׳ an expert in medicine. Yeb. 102ª כלום אתה ב׳ ברפואות art thou acquainted with R. &c.?; Tosef. ib. XII, 11 ב׳ ברי לך ברי וכ׳ ed. Zuck. (read ב׳ חדי לך ר׳ as oth. ed.) was R. . . . well known to thee? Keth. 6ᵇ; a. fr.—*Pl.* בְּקִיאֵי, בְּקִיאִין. Targ. I Chr. XII, 32 (Var. בקרעין). Ḥull. 4ª אין ב׳ וכ׳ (the Samaritans) are not so well versed in the details of the Law as &c. Gitt. 86ᵇ. Kidd. 30ª אינהו ב׳ . . . . אנן לא בְּקִיאִינָן they (the ancients) were versed in Biblical orthography (in *defective* and *plene*), we are not.—*Fem.* בְּקִיאָה. Ḥag. 5ª. [Targ. Y. II Gen. XLIX, 12 בַּקְיִין בהלכה Ar., ed. בח׳, incorr., Levita in Tishbi בְּקִיאִין; Y. I ונקיין מן חלבא]

בְּקָוְיָא, בְּקָוְיָה *vetch*, v. בִּיקְיָא.

בְּקִוְעַ I m. (בקע; cmp. בְּצִיעָה) *fissure, ditch*, esp. *small pond* for washing clothes. M. Kat. 8ᵇ ובכרכת ובו׳ גיחא ובור גיחא a large pond and a small pond. Tosef. B. Bath. I, 2. Ib. M. Kat. I, 9 ב׳ . . . נ׳ זו היא Nibrekheth a. B'kia are the same; Y. ib. I, 80ᵈ כל שהוא חושב וכ׳ any permanent cut in the ground is called בקיע (*fissure*, a grave, wash-pond &c.). [Another opin. in Ar. אבן ב׳=ב׳ *a flat stone* whereon washers beat their clothes; Y. l. c. כל שחוא וכ׳ any stone fixed in the ground is called a *b'kia*.—Ms. M. a. ed. Ven. נְקִיעַ, v. נְקַע.]

בְּקִוְעַ II m. ch. (בקע=בקא)=בְּקִיא. Snh. 5ᵇ ב׳ במומי (Ms. M. פקיע) an expert in judging bodily defects. B. Bath. 164ᵇ בקיע some ed. (Ms. M. בקי, F. פקיע).—*Pl.* בְּקִיעֵי, בְּקִיעִין. Targ. I Chr. XII, 32 Var., v. בְּקִי. Shebu. 42ª דכמה דנפישי בקיעי טפי (some ed. בקיאי, Ms. F. פ׳) the majority of the experts are supposed to be better versed (than the minority).

בְּקִוְעָא m. (בקע) *that which is demolished by chopping*. Lev. R. s. 19, v. אֲלִיס.

בְּקִוְעָה f. (בקע) 1) *cleaving, cleft; that which is cloven, a log*. *Pl.* בְּקִיעוֹת. Koh. R. to II, 23 בקע לי שתי ב׳ chop for me two logs; (Gen. R. s. 27 בקיעות, v. פְּצִיעָה). Koh. R. to X, 9; Gen. R. s. 55, end בשכר שתי ב׳ שבקע וכ׳ as a reward for the two pieces of wood which Abraham chopped (Gen. XXII, 3).—2) *crossing, passing over*. Sabb. 101ª בְּקִיעַת דגים the crossing of fish under the ship.

בְּקִיעִין, בְּקִיעִין (כפר) pr. n. pl. *B'kiin, (K'far) P'kiin*, modern *Fukin*, a place in Southern Palestine between Lydda and Jabneh, residence of R. Joshua. Y. Ḥag. I, beg. 75ᵈ. Snh. 32ᵇ; a. fr.

בְּקִיקָא m. (בקק; cmp. בקיא, בקיע) *a broken piece, potsherd*. *Pl.* בְּקִיקִין. Targ. Y. Ex. XII, 12; Num. XXXIII, 4.

בקלאנין, Cant. R. to I, 12 ב׳ בוקרנוס וכ׳, read קַלָּאנִין, v. קַלָּן; v. Yalk. ib. 983.

בוקלסא, בַּקְלָסָא* m. (בקל, בקלס with ס intens., as בלעס a. בלע; cmp. Syr. בוקלא P. Sm. 474; √בק, cmp. בקעת) *club, shepherd's crook*. Gen. R. s. 38 קם נסב בקלסיה (or בקלסא) he stood up, took (his) crook and broke the idols, ויהב בוקלסא וכ׳ and placed the crook into the hand of the largest of them (Rashi בולקסא, corr. acc.).—*Pl.* בַּקְלָסֵי, בּוּקְלָסֵי (בַּקּוֹלְסֵי). Zeb. 105ª נקיטי לה Rashi (ed. בבקולסי; Ms. M. בקלסי, Ar. s. v. קלס, בקולסי, Ms. R. 1 בקינסי, Ms. K. בקונסי) they seize it (the sacrifice to be burnt) with crooks (while standing outside).

בָּקַע (b. h.; √בק, v. בְּקָא) 1) *to split, chop; to break through*. B. Mets. 99ª בו׳ בָּקַע; (Kidd. 47ᵇ בְּקַע) if he chopped wood with it. Gen. R. s. 55, end; Koh. R. to X, 9; II, 23, v. בְּקִיעָה. Ex. R. s. 21 אני בוֹקֵעַ לחם וכ׳ I am going to split the sea for them; a. fr.—Lam. R. to II, 2 בקעו בחיילותיו broke through the lines of N.'s armies; Y. Taan. IV, 69ᵇ top ברחו לחוך.—2) *to cross, make a short cut, pass over*. Y. Pes. I, 27ᵇ bot. חצר שהרבים בוקעין וכ׳ a court which people use for crossing. Erub. 16ᵇ; Sabb. 101ᵇ (a low wall) שהגדיים וכ׳ ב׳ over which the kids pass; v. בְּקָעָה.—3) (cmp. בְּצִבֵּץ) *to break through the ground*, esp. as a legal fiction for a levitical impurity the cause of which is underground, but which affects the things above and beneath. Ohol. VI, 6 טומאה בוקעת וכ׳ the impurity breaks through the ground and rises, and breaks through and goes down; a. fr.—Koh. R. III, 16 דית הדם בו׳ ושולה the blood broke through and rose. Midr. Till. to Ps. LXXVIII, 45 ב׳ את חצור ב׳ בצור break through (take root in) the rock; a. fr.

Nif. נִבְקַע *to be split, to burst open*. Ib. חסיפין נבקעין וכ׳ the door sells were burst before them. Ib. נ׳ הספל מאליו the vessel went to pieces of itself. Gen. R. s. 55, end זכה לחָבָקַע הים וכ׳ he was rewarded by the sea being divided before the children of Israel. Ḥull. 14ᵇ שמא יִבָּקַע חנוד the wine bottle may burst; a. fr.

Pi. בִּיקַּע, בִּקַּע 1) *to split, chop, tear*. Kidd. 47ᵇ, v. supra. Y. Bets. I, 60ª bot.; Y. Ab. Zar. II, 41ᶜ bot. שביקעו (שבקעו) לחם וכ׳ of whose flocks the wolves had torn more than &c. Bets. IV, 3 אין מְבַקְּעִין וכ׳ one must not split woods (on Holy Days) etc. Sifré Deut. 183 (ref. to Deut. XIX, 5) מן העץ חַמְבַקַּע from the *splitting* wood (the handle), opp. העץ חַמְחַבַּקַּע the *split* wood (the tree). Tanḥ. Vayetse 9 בַּקְּעֵי וכ׳ chop thou &c.—Part. pass. מְבוּקָּע. Ab. Zar. 65ᵇ מְבוּקָּעוֹת grapes burst open.—2) *to jam in, wedge*. Sabb. 67ᵇ חמְבַקַּעַת ביצים (Rashi Var. המקבעת, Ms. M. עצרים) one who squeezes egg-shells &c. (a superstitious practice; Tosef. ib. VI (VII), 18 בכותל . . . . . החנותות בצרים).

Hif. חִבְקִיעַ 1) *to cut, clear*. Shebi. IV, 5 חמַבְקִיעַ בזתים וכ׳ he who cuts olive-trees down (in the Sabbath year) must not cover the stump with ground.—2) *to lead a line crosswise*. Y. Kil. III, 28ᵈ top לַחַבְקִיעַ וכ׳ to plant four rows across a valley from end to end.

Hithpa. חִתְבַּקַּע *to be split; to burst, break*. Sifré Deut. 183, v. supra.—Sabb. XVI, 5. Cant. R. to VI, 4.

בֶּקַע m. (b. h.; בקע) [*a split,*] *beka*, a *weight* and a *coin*, equal to half a Shekel. Gen. R. s. 84; a. e.

בְּקָעָא, v. בִּקְעָתָא.

בְּקָעָה f. (b. h.; בקע) *cut, notch*, whence *valley, plane; a group of fields*; v. בָּאנָא; esp. *a short cut* for farm-

laborers &c. Toh. VI, 7, a. e. חב׳ בימות החמה וכ׳ the path through the fields in summer-time (when used by field laborers) is considered as private ground with regard to Sabbath laws, as public with regard to levitical purity. B. Bath. 61^{b} when one sells ... a field בב׳ גדולה within a large group of fields (all belonging to the seller). Ib. (in a place) where they call לשדה ש׳ ולב׳ ב׳ a field *sadeh* and an estate *bikah;* a. fr.—Trnsf. *an unguarded field, moral danger.* Erub. 6^{a}; 100^{b}; Ḥull. 110^{a} רב ב׳ מצא וכ׳ Rab found an unguarded field and fenced it in, i. e. found people transgressing the law in ignorance and instituted preventive regulations.—*Pl.* בְּקָעוֹת. Gen. R. s. 98.—2) (constr.) בִּקְעַת pr. n. pl. *Valley of—*, as ב׳ יזרעאל, ב׳ ירדים &c., for all of which see the respective determinants.

בִּקְעִי, Y. Ned. IV, beg. 38^{c}, v. בִּיקוּעַ.

בְּקַעַת f. (בקע) 1) *chip, piece of wood; log to be chopped.* B. Kam. 32^{b} נחזה ב׳ וכ׳ a chip slipped out (of the carpenter's hand) and struck his face; Y. ib. III, end, 3^{d}. Y. Macc. II, 31^{c} bot. Y. Bets. IV, 62^{c} bot. אין מכבין את חב׳ you must not extinguish the log; v. בָּסַס. Sabb. 29^{a} top; a. fr.—*Pl.* (cmp. pl. of בְּקִעָה) בְּקָעוֹת. Ḥull. 37^{b} אפי׳ אוכלת ב׳ even if strong enough to bite wood. Koh. R. to III, 17 (a gloss expl. גזרין). Gen. R. s. 27, v. בְּקִיעָה.—2) dial. for פְּקַעַת q. v.

בְּקָעֵי, בְּקַעְתָּא ch. same. Targ. Y. Num. XIX, 6.

בְּקָעָא, בְּקָעֵי, בַּקְעָתָא f. ch.=h. בְּקָעָה. Targ. Gen. XI, 2; a. fr.—*Pl.* בַּקְעָתָא.—Y. Shebi. III, 34^{c} top, v. פְּקוּעָה.—Constr. בִּקְעַת, pr. n. *Valley of* .... Gen. R. s. 10; a. fr.

בָּקַר (b. h.; √ בק, v. בקע) *to enter into, to clear, split;* whence 1) (=בער) *to eat up.* Denom. בָּקָר (=בְּעִיר).—2) (=בער) *to break forth, shine.* Denom. בֹּקֶר.

Pi. בִּקֵּר, בְּקֵר (b. h.) 1) *to enter into, examine, search, distinguish* (cmp. בִּין). Keth. 106^{a} מְבַקְּרֵי מומין those entrusted with the examination of sacrificial animals. Y. Bets. II, 61^{c} top ובִיקְּרָן ממומן and had them examined (and declared free) from bodily defects. Ḥag. 9^{b} אין אומרים בַּקְּרוּ וכ׳ we do not say, Examine ye a camel, a swine &c. (i. e. only the deeds of distinguished persons are scrutinized); a. fr.—*Part. pass.* מְבוּקָּר *examined and found fit.* Y. Ber. IV, 7^{b} top טליים מְבוּקָּרִים lambs which passed examination.—2) *to inquire after one's health, to visit the sick.* Ned. IV, 4 (38^{b}). ונכנס לְבַקְּרוֹ and comes to see him. Snh. 68^{a}; a. v. fr. [Ruth. R. to II, 15, v. infra.]

Hithpa. הִתְבַּקֵּר, *Nithpa.* נִתְבַּקֵּר 1) *to be examined.* Gen. R. s. 81 פנקסו נִתְבַּקְּדָה his account is examined (his sins visited); Tanḥ. Vayishlaḥ 8 מִתְבַּקֶּרֶת. Gen. R. s. 84, read with Yalk. Gen. 141 נתב׳ פנקסי my account &c. 2) *to be visited, attended to.* Num. R. s. 18 as all sick persons מִתְבַּקְּרִין are tended (by physicians).

Hif. הִבְקִיר (Y. Dial. for הִפְקִיר, v. פָּקַד; v. next w.) *to give free, to resign ownership, to declare a property ownerless.* Y. Ned. IV, 38^{d}; Y. Peah V, beg. 19^{b} [read:] כיון שאדם מַבְקִיר דבר יצא מרשותו as soon as one declares a thing to be free, it has gone out of his control; Y. Dem. III, 23^{b} bot. חבקירו הבקר . . . ויצא . . . כיון שאדם מ׳ as soon as one gives a thing free and it has left his possession, his act is valid; a. fr. [Ruth. R. to II, 15 מבקר, מבדר, prob. מבקיר; v. בָּדַר.]

Hof. הוּבְקַר *to be declared free, to be free.* Y. Peah VI, 19^{c} top.—Part. מוּבְקָרֶת Ib. 19^{b} bot. שדי מוּבְקֶרֶת וכ׳ (Tosef. Maasr. III, 11. חרי . . מופ׳) my field shall be free for one day &c.; a. e.

בְּקַר ch. same.—*Pa.* בַּקֵּר 1) *to search, examine.* Targ. O. Lev. XIII, 36; a. fr.—2) *to clear, glean.* Targ. Y. I Deut. XXIV, 20 (II תחב׳, read תבקרון, h. text תפאר).—3) *to let the herd graze* (cmp. בער), *to drive unmuzzled animals.* Targ. Y. Gen. XIII, 7.—4) *to visit the sick.* Targ. Y. Ex. XVIII, 20; a. e.—Y. Sabb. VI, 8^{c} bot.; a. fr.—5) (=preced. Hif.) *to abandon, leave unclaimed, declare free.* Targ. Y. Ex. XXIII, 11 Ar. (some ed. וחפקד, read וחפקר). Y. Shebi. IX, 39^{a} top ואַבַקְּרָה קומידהון and I will declare it free goods in their presence. Ib. ומְבַקְּרִין לירה and declare ye it free property.

בֹּקֶר, בֻּקָּר m. (b. h.; v. בָּקָר) *morning, early day;* metaph. *light, salvation.* Y. Taan. I, 64^{a} top ב׳ לצדיקים וכ׳ a morning for the righteous, a night for the wicked. Ruth. R. to III, 13 בַּב׳ בעולם וכ׳ 'in the morning'—that means in the world which is all-good. Esth. R., introd. (ref. to Deut. XXVIII, 67) בְּבֻקְרָהּ של בבל וכ׳ in the morning (ascendancy) of Babel thou shalt say, Oh that her evening (downfall) would come! Gen. R. s. 21 (ref. to Dan. VIII, 14) לְכְשֶׁיֵּעָשֶׂה בָּקְרָן וכ׳ when the morning of the (persecuting) nations shall become evening, and the evening of Israel morning; Tanḥ. ed. Bub. B'resh. 23. Mekh. Bo, s. 6 in order to define it: לְבֻקְרוֹ של ב׳ at the very break of morning; Y. Ber. I, 2^{c} top.—*Pl.* בֻּקָּרִים. Yoma 33^{b} חלקהו לשני ב׳ divide the acts prescribed into two mornings, i. e. let another act be inserted between. Ber. 27^{a} חלקהו לשני ב׳ take only one half of the morning hours. Y. Pes. V, 31^{d} top איית לך מימר חמן בין חַבָּקָרִים then it ought to have read there *ben hab-b'karaim* (as you read בין הערבים, Du.).

בָּקָר m. (b. h.; v. בָּקַר) *a beef;* (collect.) *oxen, cattle.* Sifra Vayikra ch. II, Par. 2 אין לך בבהמה אלא ב׳ וכ׳ under *b'hemah* for offerings (Lev. I, 2) are meant only beeves and sheep; a. fr. בן ב׳ *young cattle, calf.* Ib.; a. fr.—רועי ב׳ *herders* (suspected of feeding upon other people's fields). Snh. III, 2 נאמנין עלי שלשה ר׳ ב׳ (if one says) I have faith in (the arbitration of) three herders.

בַּקָּר m. (preced.) *neat-herd, cow-herd; cattle-driver.* Y. Bets. V, 63^{b}, v. רַגָּל.

בַּקְרָא I ch. same. B. Mets. 42^{b}.—*Pl.* בַּקָּרֵי. Sot. 48^{a} זמרא דב׳ the song of the drivers (at ploughing).

***בַּקְרָא** II m., pl. בַּקְּרִין (v. בָּקַר, cmp. b. h. בַּעַר a. בּוֹר I) [*empty,*] *light-minded, thoughtless.* Targ. Jud. IX, 4 Ar. a. Kimḥi (ed. בסיריו).

בַּקָּרָא c. (בקר) *herd.* Targ. Y. Deut. VII, 13 בַּקְּרַת תוריך (h. text שגר אלפיך). B. Mets. 84^{a} ב׳ דיתורי a herd

of oxen, (Var. פדנא, v. Rashia. l. a. Rabb. D. S. a. l. note 2). —*Pl.* m. בַּקָּרִין, constr. בַּקָּרֵי. Targ. O. Deut. l. c.; Targ. ib. XXVIII, 4.—Fem. בַּקָּרָן. Targ. Joel I, 18; Is. VII, 25.

בַּקְרוּת f. (בָּקָר) *cattle-yard, cattle-farm, stock of cattle.* M. Kat. 12ᵃ; Tosef. ib. II, 11 ביקורית (Var. בקירות, בקרות); Y. Pes. IV, 31ᵇ top בקורת. Y. Yeb. IV, 6ᵃ bot.; Y. Nidd. I, 49ᵇ top; Gen. R. s. 20 [read:] בקרות של בית אנטונינוס חיתח עוֹבֶרֶת והרביעו (שוורים) ממנה בַּקְרוּת של בית רבי the herd of the estate of A. passed by and (some oxen) thereof covered the herd of Rabbi's estate; [perhaps the second בקרות is to be read בְּקָרוֹת fem. pl. of בְּקָרָה; v. Var. lect. in l. c.]

בַּקְרוּתָא I ch. same. Lam. R. to I, 9 חד בענא וחד בב׳ one is employed in the fold and one in the cattle-farm. Y. Snh. VII, 25ᵈ bot. גנב עגל מן בקוותא וכ׳ (corr. מן . . בקר׳ ואייתיה ליה) he stole a calf from the yard and brought it to him.

בַּקְרְנוּתָא, בַּקְרוּתָא II f. (v. בַּקָּרָא II) *levity, thoughtlessness.* Targ. Jer. XXIII, 32. Targ. I Sam. XVII, 28.

בַּקְרַת, v. בַּקָּרָא.

בָּקַשׁ (b. h.; √בק, v. בקא; corresp. to ch. בעי); *Pi.* בִּקֵּשׁ, מְבַקֵּשׁ *to seek, desire, beg, ask.* Kidd. 65ᵃ מְבַקְּשִׁין וכ׳ the court begs him to give her a letter of divorce, opp. to כופין. Ber. 12ᵇ בִּקְּשׁוּ לקבוע וכ׳ they (the Rabbis) intended to insert the chapter about Balak &c. Gen. R. s. 84 ב׳ בִּקְּשׁוּ רחמים לישב וכ׳ he intended to live in peace; a. fr.—*to pray* (for mercy), v. בעי. Ber. l. c. B. Bath. 91ᵇ; a. fr.

Hithpa. הִתְבַּקֵּשׁ, *Nithpa.* נִתְבַּקֵּשׁ *to be sought, to be hunted for* (by detectives); *to be summoned.* Taan. 29ᵃ (a disguised warning given to R. Gamliel) בעל חתומך מִתְבַּקֵּשׁ the well-known man is wanted; v. חוֹתֵם. B. Mets. 86ᵃ, v. יִשְׂרָבָה.

בַּקָּשָׁה f. (b. h.; preced.) *desire, prayer.* Ned. XI, 12 דרך ב׳ in the way of a request (to give a divorce, v. preced.). Ber. 9ᵃ, a. fr. אין נא אלא לשון ב׳ the word נָא in the Bible means prayer (I pray &c.). Ib. 57ᵃ תלויה בַּקָּשָׁתוֹ his prayer is held in suspense (its fulfillment is doubtful).—בב׳ ממך *I pray thee*, v. בְּעוּ. Ib. 9ᵃ. Gen. R. s. 75 end; a. fr.—*Pl.* בַּקָּשׁוֹת.

בִּיקְתָא, בְּקָתָא f. (=בקשתא, v. בָּאגָא a. בְּקָעָה) *valley, short cut; group of fields.* Ber. 34ᵇ bot. I consider him arrogant מאן דמצלי בב׳ בִּקְתָא (Ms. M. a. Ar. בְּקָתָא q. v.) who prays in a valley (where people pass by). Keth. 54ᵃ; 103ᵃ בביתי ולא בביקתי 'in my house' ('as long as you will spend your widowhood in my house'—the marriage contract reads) but not in my estate, i. e. she must be content to live in her late husband's house with his heirs, but she cannot claim a separate residence. [Comment. בי עקתי=בקתי house of my distress, narrow house, i. e. when there is no room for her and the heirs, she loses her claims, v. Sabb. 77ᵇ, etymol. of בי עקתא=ב׳ narrow place.]—בר בי׳ (בת) one of the same rural community; trnsf. *of the same class* or *category*; *neighbor.* Men. 24ᵇ כולהו בני ב׳ they all belong together. Meïl. 17ᵇ בני חדא ב׳ of the same category.—Yeb. 84ᵃ בת בר׳ (ed. בּוּקְתָא) a parallel case stated immediately after.

בְּקָתָא, v. בַּקָּא.

בַּר I m. (b. h.; ברר) [*empty, open*] 1) *uncultivated ground, forest, prairie;* opp. יישוב. Kil. VIII, 6. Ḥull. 80ᵃ שור הבר the ox of the prairie, *buffalo.* Ib. איל הב׳ forest ram. Y. Sabb. XIV, 14ᵇ bot. חזיר של ב׳ wild swine.—2) *clear, visible,* whence *the outside, surface,* opp. תוך. Yoma 72ᵇ a scholar שאין תוכו כברו whose inside is not as his outside (who is insincere); Ber. 28ᵃ. Y. Pes. VII, 34ᵃ bot. תוך בר the inner parts of the Passover lamb must hang outside (not be put inside, v. R. Akiba in Mish. VII, 1); Mekh. Bo, 6 תוך ובר (read תוכו בר); Pes. 74ᵃ R. Ish. called it תוך בר׳ Ar. s. v. תך 2 (ed. תוך תוך, Var. in Rashi a. Ar. תוכברא q. v.).

בָּרָא, בָּר, בַּר ch. same 1) (=h. שָׂדֶה, יַעַר) *forest, prairie* &c. Targ. Ps. L, 10 sq. Targ. O. Gen. III, 1; a. e.—2) (adj.) *living in the forest* &c., *wild.* Targ. Ps. l. c. Var. תרנגול ברא; Sabb. 78ᵃ תרנגולא ב׳ Ms. M. (ed. לת....) woodcock (hen of the prairie).—*3) *peel.* Ib. 139ᵇ ב׳ דתומא the peel of garlic; [Rashi, expl. צלע, must have read אברא].—4) (=h. חוּץ) *outside, outdoors, street.* Targ. Gen. XXXIV, 31 נפקת ב׳ a prostitute, v. חוץ II; a. fr.—Y. Kil. IX, 32ᵇ מאן בעי לך לבר who wants thee outside? (an intimation to leave the room). Snh. 62ᵃᵇ; Sabb. 106ᵃ, a. e. פוק תני לברא go out and teach it in the street (i. e. your tradition is rejected).—תנא ברא a Tannai not recorded in the Mishnah, v. בְּרַיְיתָא. M. Kat. 17ᵇ (Rashi: דאתי תנא דברייתא); B. Bath. 93ᵇ Ar. (ed. ברתא); cmp. בְּרָאָה.—4) (prep. a. adv.) *outside;* בר מן *outside of, except, without.* Targ. O. Gen. XIV, 24; a. fr.—Ber. 38ᵇ ב׳ מן דין וב׳ וכ׳ without this and without that, i. e. apart from these two arguments. Y. Erub. VII, end 24ᵈ ב׳ מדעתיה without his knowledge; a. fr.—Ḥull. 62ᵇ וסימניך בַּר מינידה and thy mnemonical sign (as to צרדא a. בַּרְדָא, the one being forbidden, the other permitted) be: keep aloof from it (בַּרְדָא).—Trnsf. *restriction* (everywhere except . . .), *proviso.* Succ. 45ᵇ; Snh. 97ᵇ who enter the heavenly courts ב׳ בב׳ with certain qualifications (by special grant), בְּלָבַד מִלְּבַד *apart from, outside, exclusively.* Cant. R. to VII, 8 לב׳ מישראל except the Israelites. Ḥull. 98ᵃ sixty one, בהדי דידה או...לב׳ מינה the one (egg) included or excluded? B. Bath. 90ᵇ שתותא מלב׳ the sixth part (as an addition) is outside, i. e. to each five portions one is added, an addition of twenty percent, opp. מִלְּגַו. B. Mets. 53ᵇ, v. תּוּמְשָׁא.

בְּרָא II, **בַּר** m. ch. (b. h. בַּר poetic; ברי) *son, offspring.* Targ. Gen. IV, 25; a. v. fr.—ב׳ שמואל son of Sam.; . . . בְּרֵיהּ דר׳ son of . . . . Ber. 3ᵃ. Ḥull. 11ᵃ; a. v. fr.—B. Mets. 110ᵃ . . בְּרָהּ דבת the son of the daughter of . . . . Sabb. 116ᵇ במקום ברא ברתא וכ׳ where there is a son, the daughter cannot inherit. Y. Shebi. IX, 39ᵃ bot. אמה דהן ילדת ב׳ this nan's mother has born a son, i. e. she may be proud of him; Y. Ab. Zar. IV, 43ᵈ אית לאימיה ב׳ (not ואית); a. v. fr.—*Pl.* [בְּרִין, בְּרֵי. Targ. Y. Ex. X, 9 (some ed.). Targ. Ps. CXXVII, 5 Ms.] בְּנִין, בָּנֵי, בְּנָיָא.

Targ. Gen. V, 4 בְּנִין וּבְנָן sons and daughters; a. fr.—Keth. IV, 10 (in a marriage contract) בנין דכרין male issue, opp. בְּנָן נוקבין, ib. 11.—Ber. 10ᵃ ב׳ דמעלו good children. Y. B. Bath. VIII, 16ᵇ bot. אין חזון בנוי דהנייה (read בָּנַי) if my children turn out well; a. v. fr.—בר בת, בר בר *grandson.* Esth. R. introd. (expl. נין ונכד) בר ובר בר (not וברבר) son and grandson; a. fr.

Fem. v. בְּרַת. [The meaning of בר in compounds is generally the same as of בן a. בעל, e.g. ב׳ אולפן *a scholar*, ב׳ אמודאי *a diver*, ב׳ שטיא *a maniac*, ב׳ דעת *a rational being*. בר בי רב, v. בֵּי. For compounds which are not self-evident, see the respective determinants.]

בַּר III m. (b. h.; ברר; v. בַּר I) *clear, bright, clean, pure.* Tosef. Kil. III, 6 (missing in ed. Zuckerm., v. Var. a. l.) שהוא בר ובקי וכ׳ who is clear and well-versed in &c. Num. R. s. 10 (ref. to ברר Prov. XXXI, 2, a. בר Ps. II, 12) the Law שהיא נקראת בר which is called *bar* (clear, pure, Ps. XIX, 9).—*Pl.* בָּרִים. Ib.

בַּר IV, **בָּר** m. (b. h.; v. בָּרַר) [*sifted*] *grain.* Ber. 55ᵃ כשם שא״א לבר בלא תבן וכ׳ as there can be no grain without straw, so there is no dream without idle things; Ned. 8ᵃ.

בָּרָא I *outside, forest* &c., v. בַּר I ch.

בָּרָא II, **בְּרָא** I *to create*, v. ברי.

בְּרָא II *son*, v. בַּר II.

בָּרִית, בָּרְיָא, בַּרָאי m. (v. בַּר I ch.) 1) *external, foreign, not belonging to*, opp. גַּוָּאָה. Targ. II Kings XVI, 18; a. e.—Y. Pes. VII, beg. 34ᵃ ב׳ תנא, v. בַּר I ch.—Gen. R. s. 49; Yalk. Gen. 83 (interpret. חֲלִילָה Gen. XIII, 25) בריה הוא לך (בריה) it is foreign to thy nature; v. הִיצָּה I.—*Pl.* בָּרָאֵי. Kidd. 33ᵃ בתי ב׳ the outer chambers of the bath-house. Ḥag. 5ᵇ בתי ב׳ the outer chambers of the heavens. B. Bath. 30ᵃ בשוקי ב׳ in the market places abroad.—Fem. בָּרִיתָא, בָּרְיָיתָא. Targ. Ezek. XLII, 1; a. e.—Y. M. Kat. III, beg. 81ᶜ; Y. Ned. X, 42ᵇ top ארעא ב׳ (=h. חוץ לארץ) abroad; v. אֶרֶץ.—*Pl.* בַּרְיָתָא, בַּרְיָיתָא. Targ. Prov. XXX, 4 דארעא ב׳ the extreme ends of &c.—2) (as noun) *street, open place, field.* B. Bath. 40ᵇ sit down בשוקי ובב׳ Rashi (ed. בשוקא) in markets and open places (i. e. in public). Ḥull. 43; 47ᵃ; 58ᵇ חיוי ב׳ the animals of the prairies, v. בַּר I ch.—Esp. בָּרַיְיתָא, בָּרַיְתָא (sub. מתניתא= h. משנה החיצונה) *Baraitha* (or *Boraitha*), traditions and opinions of Tannaim not embodied in the Mishnah as compiled by R. Judah han-Nasi. [A collection of such Baraithas is found in the Tosefta (תוספתא) which bears the nearest resemblance to the Mishnah and is called by that name in Talm. Y.—The B. in frequently called מתניתא (Ch.) in contrad. to משנה (Hebr.), v. Num. R. s. 18 (ref. to Cant. VI, 8); Lev. R. s. 30.]—Sabb. 19ᵇ; Erub. 19ᵇ; a. e. ב׳ לא שמיע ליה (cmp. Sabb. 61ᵃ; Pes. 101ᵇ מתנית׳ לא וכ׳) he did not know that Boraitha. Ber. 19ᵃ; a. fr.

בָּרָאי m. (v. preced.)=אַבְרָאי *outside.* Ab. Zar. 28ᵃ מכה דב׳ an external wound.—(Adv.) Zeb. 15ᵃ דקאי זר ב׳ the layman stands outside. Ib. לב׳ נפיק וכ׳ does (the blood) run only outside (away from the altar) and not also inside (in all directions)?

בְּרֵאשִׁית (b. h.) *in the beginning*, as a cosmological term (ref. to Gen. I, 1) *creation, primeval period, Nature, Universe.* Targ. Is. XXVIII, 29; a. e.—מִבּ׳ *from the beginning.* Ib. XLI, 4.—מעשה ב׳ a) *creation.* Gen. R. s. 3; a. fr.—b) *cosmogony*, contrad. to מעשה מרכבה theosophy, Ḥag. II, 1; a. fr.—Y. Shebi. I, beg. 33ᵃ שבת ב׳ the Sabbath commemorative of creation, i. e. the regular weekly Sabbath, contrad. to Holy Days. [In later Hebr. שבת ב׳ the Sabbath on which the first section of the Pentateuch is read.]—Ber. IX, 2 ברוך עושה (מעשה) ב׳ praised be the Author of creation—a formula of benediction for awe-inspiring natural phenomena; v. ib. a. Y. ib. 13ᶜ bot.—ששת ימי ב׳ from the six days of creation. Keth. 8ᵇ נחיב הוא מש׳ וכ׳ this is the way (the lot of humanity) since the world existed.—Tosef. Maasr. III, 14: a. fr.—Y. Taan. II, 65ᵃ bot. מי ב׳; Lam. R. to III, 40 מימי ב׳ primeval waters, *Ocean* &c. (v. Gen. I, 9 sq.).—ספר ב׳ *The Book of Genesis.* Gen. R. s. 3; a. e.—רבה ב׳ *B'reshith Rabbah* (Gen. R.), name of the first book of the Midrash Rabbah.

ברבוי, v. בַּרְבַּרִי.

בַּרְבּוּרִים, v. בַּרְבַּרְיָא.

בָּרְבִּי, בַּרְבִּי m. (contr. of בי רבי, *belonging to a school of an eminent teacher*, v. בֵּי 4) *B'rabbi, B'ribbi*, title of scholars, most frequently applied to disciples of R. Judah han-Nasi and his contemporaries, but also to some of his predecessors, and sometimes to the first Amoraim, v. אֲמוֹרָא. B. Mets. 85ᵃ אסמכיה ב׳ he gave him the title of B'rabbi (a scholar of Rabbi Judah). Ḥull. 137ᵃ דברי ברי׳ (ref. to R. Yosé). Ib. 11ᵇ ברבי; Macc. 5ᵇ רבן גמליאל ברבי (v. Rabb. D. S. a. l. note 100). Sabb. 115ᵃ ברי׳ (Tosef. ib. XIII (XIV), 2; Mass. Sofrim V, 15 only ר׳ גמ׳) R. Gaml. son of R. Judah han-Nasi. Erub. 53ᵃ רבי אושעיא ברי׳ (Ms. M. ברב׳, v. Rabb. D. S. a. l. notes 70; 80) R. O. scholar of Rabbi Jud. han-N.—Sifré Deut. 1, end יהודה ברב׳ (Yalk. ib. 792 only יהודה). Y. M. Kat. III, 82ᶜ bot.; Gen. R. s. 100 חד ברי׳ אמר a student (Amora) recited &c. Y. Sot. VIII, end, 23ᵃ ליח רבי ב׳ [insert או] not even a teacher or a student was exempt. [Snh. 17ᵇ רמי בר בריבי, read ברוכי.]

***בַּרְבַּיְתוּ** m. (abbr. of בַּר בַּיִת) *intimate, familiar.* Cant. R. to V, 15; Lev. R. s. 25 אזיל ומתעביד ב׳ (Cant. R. ברבוי, some ed.) he grows to be like an inmate of the house.

ברבר, v. בַּר *son*, a. בַּרְבָּרִי.

בַּרְבָּרָאָה=בַּרְבָּרִי. *Pl.* בַּרְבָּרָאֵי. Targ. Ps. CXIV, 1.

בַּרְבַּרוֹן (βαρβάρων, gen. pl. of βάρβαρος) *of the barbarians.* Lam. R. introd. (R. Josh. 2) נקרטא ב׳ (read νικῆτα βαρβάρων) O conqueror of the Barbarians (Jews). Y. B. Mets. II, 8ᶜ, v. בַּרְבָּרִי.

בַּרְבַּר, בַּרְבָּרִי m. (βάρβαρος, babbler, Curt. Griech. Etym. p. 290) 1) *foreigner* (in a contemptuous sense), *barbarian.* Esth. R. to II, 21 חב׳ הזה this barbarian (Mordecai, contrad. to Cœlesyrians as Greeks); Targ. Esth. ib. בכיין.—*Pl.* בַּרְבָּרִים, בַּרְבָּרַיָּא. Ex. R. s. 20. Lev. R. s. 11; a. fr.—2) *an inhabitant of Barbaria* (v. בַּרְבָּרְיָא). Gen.

R. s. 60 beg. כושי אחד או ב׳ אחד a Cushite or a Barbar; Cant. R. to II, 8 (for כותי read: כושי). Y. Succ. V, 55^{b} top, v. next w.

בַּרְבָּרִי ch. same. *Pl.* בַּרְבָּרְיִין, בַּרְבָּרְיָא. Lam. R. to I, 16; IV, 19; Esth. R. introd. עד דאת מכבש ב׳ וכ׳ instead of subjecting the Barbarians (Germans, Britains &c.); Y. Succ. V, 55^{b} top (Hebr. diction).—Lev. R. s. 22 נקיטת ב׳, v. בַּרְבָּרוֹן.

בַּרְבָּרְיָאָה, בַּרְבָּרְיָא, בַּרְבַּרְיָא, בַּרְבַּרְיָה, בַּרְבָּרְיָא f. (barbaria) *foreign* (not Roman) *country*, esp. 1) *Germania Barbara;* also *Britannia* (as hostile to Rome); 2) *East African coast, Azania*, v. בַּרְבָּרִי. Targ. Y. II Gen. X, 3; Targ. I Chr. I, 6 (for תוגרמה), v. גרמניקיא.—Yeb. 63^{b} אנשי ב׳ . . . מרטניא Ar. (ed. מרטנאי, corr. acc.); Sifré Deut. 320 מב׳ . . . ומטונס וממורטניא; Yalk. ib. 945 ומבריטניא those from Barbaria [,Tunes] and Mauretania [Britannia] who go naked &c. (v. Brüll, Trachten d. Jud. p. 4 sq.). Cant. R. to II, 8 אחד מכם גולה לב׳ . . . לסמרטיה (Yalk. ib. 586 לבריטניא . . . .) one of you is exiled to B., another to Sarmatia [Britannia]. Midr. Till. to Ps. CIX.—Y. Shek. VI, 50^{a} top; Gen. R. s. 23, end כיפי ב׳ the rocks of B. (Azania).—Ib. s. 75 בני ב׳ ובני גרמניא.—Ex. R. s. 18 a king שהלך בנו לב׳ whose son went to a foreign land (conquered province). Koh. R. to II, 7 (ref. to *barburim* I Kings V, 3) a bird &c. היה בא מב׳ וכ׳ came from B. every day. [Ib.; Pesik. R. s. 16; Pesik. Eth. Korb. p. 58^{b}, מרני ב׳, read with Ar. s. v. ברבר: בִּירָבְרָא.]

ברברית, Y. M. Kat. III, 81^{d} bot. תונין בב׳, prob. to be read בפרדיסא; cmp. Bab. ib. 17^{a}.

בַּרְגַּנְזָא, בַּרְגַּנְזָא, v. גַּנְזָא.

בָּרָד m. (b. h.; √ברר, v. ברר) [*bright, white,*] *hail* (v. Ges. H. Dict. s. v.). Mikv. VII, 1; a. fr.—אבן הוב׳ block of *ice* (or hail stone). Ib.; v. next w.

בַּרְדָּא I ch. same. Targ. Ex. IX, 18; a. fr.—M. Kat. 25^{b} כיפי דב׳ hail stones. Ber. 18^{b}; v. גְּזִרְזָא.

בַּרְדָּא II (cmp. preced. a. אַשְׁלֵג) *barda*, a cosmetic lotion used as a detergent, a mixture of aloes, myrtle and violet. Sabb. 50^{b} (Ms. M., once, a. Ar. בר אדא, Alf. Ms. a. oth. בדרא; v. Rabb. D. S. a. l. note).

בַּרְדָּא III m. (v. preced.) *barda*, name of an unclean bird. Ḥull. 62^{b} (Ar. בר אדא).

בַּרְדִּילָא, v. בּוּרְדְּלָא.

ברדין, Tosef. Kel. B. Mets. X, end (ed. Zuck. גרדין), read גַּרְדּוֹן.

ברדנין, ברדינין, Ex. R. s. 38, end, read כַּרְכְּרוֹן.

בַּרְדִּיסָן, v. בַּרְדְּסִין.

בַּרְדְּלָא m. (cmp. b. h. הִלָּדָה, הֶלֶד) *Bard'la*, surname of several persons. B. Mets. 10^{b} אבא כהן ב׳ (Var. כהנא; Ms. M. בר דלא); Gen. R. s. 76, end; Y. Gitt. VIII, 49^{c} top; (Y. Peah IV, 18^{a} bot. בר דליא).—Succ. 26^{a} (Ms. M. 2 בר דלא, v. Rabb. D. S. a. l. note); Gitt. 14^{a} רב אחא ב׳. V. בַּרְדָּלָיָא.

ברדלה, v. בַּרְדִּילִיס.

בַּרְדְּלָיָה, בַּרְדְּלָיוּת, בַּרְדְּלָיָא (cmp. ברדלא) pr. n. pl. *Bard'laya*, near Lydda (v. infra). Y. Erub. VI, 24^{a} top אנשי בר דלית the inhabitants of B. Y. Shebi. II, 33^{d} bot. דברדליה of B. Y. Peah III, 17^{d} bot. R. Jud. b. Pazi דבר דליא (for which Y. Meg. I, 71^{a} דברזילה); cmp. Y. Snh. I, 18^{c} bot. where R. Jud. b. P. is mentioned as of Lydda. [Num. R. s. 13 ברדליא, some ed., v. בּוּרְדָּלָא.]

בַּרְדְּלַס, בַּרְדִּילִיס m. (πάρδαλις, pardalis; πάρδος, pardus; prob. of Semit. orig.; cmp. b. h. בְּרָדִים) *a spotted beast*, whence 1) (v. Sm. Ant. s. vv.) *leopard* or *hyena*, usu. in connection with נָמֵר. Snh. I, 4. B. Kam. I, 4 (expl. ib. 16^{a} אָפָא q. v.). Bekh. 8^{a}. B. Mets. VII, 9.—2) (prob.) *marten*, or *mariput* (Rashi: *putois*); usu. in connection with חוּלְדָּה. Pes. 9^{b}; Nidd. 15^{b}; Ab. Zar. 42^{a}; Tosef. Ohol. XVI, 13 ed. Zuck. ברדלה.

ברדניקוס, v. הרדניקוס.

ברדס, v. בּוּרְדָּם.

בּוּרְדָּסִין, בַּרְדְּסִין (סִים . . .) m. pl. (a corrupt. of Brundusina, v. בלדרסין) *Brundisian cloaks*, thicker than בַּרְסִין q. v. Kil. IX, 7. Y. ib. 32^{d} top בָּרְדִיסִין. Tosef. Kel. B. Bath. V, 11 ברתסין ed. Zuck. (Var. ברתצין, ברתתצ׳). V. פַּלְדִּיסִין, פַּלְדִּיסִין.

***בַּרְדֵּק** (Parel of בדק, cmp. הרזק) *to penetrate, go from end to end; to bolt.* Targ. Y. II Ex. XXXVI, 33 לִבְרַדּוּק (h. text לִבְרֹחַ).

בָּרָה 1) fem. of בַּר.—2) v. ברי.

בִּרְוָן, v. בִּירְוָן.

ברובה, Y. Ḥall. I, 57^{c}, read כְּרוּבָּא.

***ברווזא**, read בְּרוּזָא m. (ברז) *perforation.* Targ. Y. Num. XXV, 8 באתר ב׳ in the place of perforation (hole).

ברוירא, Koh. R. to III, 14 שמלאו דב׳, v. בִּירָא, בִּירָא 3).

***בֵּי ב׳ בָּרוּךְ** m. (ברך, v. בֵּי) *the neck* of an animal, so named from the benediction (בָּרוּךְ) which precedes the ritual slaughtering.

בְּרוֹכִי pr. n. m. *B'rokhi.* Snh. 17^{b} רמי בר ב׳ Ms. M., Ar. a. oth. (ed. ברבי, corr. acc.).

ברולקי, v. ברוקלי.

בְּרָן, v. בִּירְוָן.

בְּרוּנָא I m. (dimin. of בְּרָא; cmp. אֲבוּנָא) *dear little son, darling.* Pesik. B'shall. p. 83^{a} (allud. to termination נִי in Rubeni &c.) כאינש דאמר בְּרוּנִי סברוני סכיוני as if one says, My own dear son, my features, my looks; Yalk. Num 773; Cant. R. to IV, 12 (corr. acc.); [Ar. s. v. ברן, adds מאבוי from his father (has he this).]

בְּרוּנָא I pr. n. m. *B'runa*, a Babyl. Amora. Ber. 9^{b}; a. fr.

בְּרוֹקָא I f. *smaragd*, v. בַּרְקָן.

בְּרוֹקָא II, בָּרוֹקָה pr. n. m. *Baroka*, father of R. Johanan. Ab. IV, 4. Erub. VIII, 2; a. v. fr.

בְּרוֹקָא III, בָּרוֹקָה m. *morning star*, v. בָּרַק a. בְּרַק. Y. Yoma III, beg. 40[b]; Y. R. Hash. I, beg. 57[d].

***בְּרוּקְלֵי** m. pl. (v. אִמְּבּוּרְקְלוֹן) *wrapper, cover*. Midr. Sam. XXII; Yalk. ib. 129 (expl. טרפים as if טַרְפִּים, v. טָרַף) ניקורים של ב׳ shreds of (horse) covers (corrupt. Mus. בדולקי, ברולקי).

בְּרוּקְתִּי, v. בְּרַקְתִּי.

בָּרוּר m. (ברר) 1) *clear, bright; certain, firm*. B. Bath. 147[a] יו״ט . . . ב׳ וכו׳ when the day of Pentecosts is bright, sow wheat; opp. בָּלוּל; Tosef. Arakh. I, 9.—Snh. 7[b] אם ב׳ וכו׳ if the case is as clear to thee as the morning, speak out (thy opinion). Gitt. 89[a] דבר הב׳ an ascertained fact.—Pes. 50[a] עולם ב׳ a rightly-conducted world, opp. חִפּוּך.—Y. Ber. II, 5[a] הב׳ לו ..... יחזור he must begin to re-read from the place which he is certain of having read correctly. Y. Maasr. I, 49[b] חלוט ב׳, v. חָלַט I; תבשיל ב׳ real boiling (about which there is no legal doubt). Y. Yeb. IV, 5[c] bot. חלב ב׳ ascertained existence of forbidden fat. Y. Gitt. IX, 50[c] bot. קיים שרירי וב׳ (the formula) valid, firm and established. Y. Kidd. IV, 66[a] top כהן ב׳ a priest of undoubted genealogy; a. fr.—2) (b. h. בָּרֻר, Neh. V, 18) *chosen, best*. Gen. R. s. 23 חב׳ שבהם the best one among them.—*Pl.* בְּרוּרִין, בְּרוּרִים. Y. Kidd. IV, 66[a] bot. הב׳ שבאחיך the chosen among thy brethren (whose genealogy has been established; v. supra); Num. R. s. 9.

בְּרוּר, pl. בְּרוּרִין, constr. בְּרוּרֵי, v. בֵּירוּר.

בְּרוּר ב׳ חַיִל or **בְּרוֹר ב׳ חַיִל**, pr. n. pl. *B'ror Ḥayil* (*Ḥail*), seat of R. Johanan b. Zaccai's college, near Jabneh. Snh. 32[b] (Var. גדור ח׳). Y. Keth. I, 25[c]; a. fr.

בְּרוּרְיָא, בְּרוּרְיָה pr. n. f. *B'ruryah*, daughter of R. Ḥanania b. T'radjon and wife of R. Meïr, reputed as a learned woman. Ab. Zar. 18[a]. Ib.[b] משום מעשה ב׳ Ms. M. (ed. מ׳ דב׳) (R. Meïr left for Babylon) in consequence of what occurred to B. (who defied her husband's opinion regarding woman's weakness and came very near being ensnared by a plot laid against her chastity; v. Rashi a. l.). Tosef. Kel. B. Mets. I, 6.

בְּרוֹשׁ f. (b. h.) *cypress*. R. Hash. 23[a]; Taan. 25[b], a. e. (as a species of cedar); v. בְּרָתָא a. בְּרוֹת.

ברושיותא, Gitt. 69[b] ב׳ דשערי, v. פְּרוֹשְׁיָיתָא.

בְּרוֹת f.=בְּרוֹשׁ. Sifra Metsora, beg. שהיא של ב׳ that it (עֵץ אֶרֶז, Lev. XIV, 49) means a branch of a cypress; Y. Sot. II, 18[a] top שלברית (corr. acc.); Tosef. Neg. VIII, 2 של אברית ed. Zuck. (Var. שלא ברית; R. S. to Neg. XIV, 1 אַבְרוֹת).

בְּרוֹתָא ch. same, v. בְּרָתָא.

בְּרוּתָא f. (v. בַּר I ch.) *outside, rejected;* cmp. בְּרִיחָא. B. Mets. 9[a]; a. fr. Ar. (ed. sometimes בְּרוּתָא q. v.).

בְּרִיז, בְּרַז (√בר, v. ברר) [*to get through,*] *to bore, perforate, transfix*. Targ. Y. Num. XXV, 8; a. e. [Targ. Y. Gen. XLIV, 34 דתיבריז, read דתירין or דתתרן as Targ. Esth. VIII, 6, v. ארע a. ערע.]—Snh. 52[b] דבריז ליה מיבריז that one may put a culprit to death by piercing. Sabb. 146[a], v. בּוּרְטָא. Snh. 56[a]; a. fr.

**Af.* אַבְרִיז *to sting*. Gitt. 84[a] אי בעי מברזי וכ׳ if he chooses, he may sting himself with thorns and he will not fall asleep (Ar. מחריז, v. חָרַז).

בַּרְזָא I m. (preced.) *bung-hole, bung*. Ab. Zar. 59[b] דאישתקיל לברזא Ms. M. (ed. דאישתקיל ברזיה) whose bung was taken out. Ib. כל דלהדי ב׳ all the wine facing the bung-hole (the first gush of wine). Ib. 60[a] עד דב׳ Ms. M. (ed. חב׳, Rashi ב׳) to a level with &c., i. e. the wine above the bung-hole. Sabb. 139[b]. B. Bath. 98[a] שני בב׳ (Ms. H. בברזה) changed the bung-hole (or the bung).

בַּרְזָא II or **בַּרְזָא** m. (בזא II; v. אַבְרִיזִין) *cut (leather), strap; horse-line*. Ḥag. 9[b] כי ב׳ סומקא וכ׳ as a red line for a white horse (Ms. M. כורדא). [Ber. 59[a] דברזא, read דברדא, v. גְּוִידָא.]—*Pl.* בְּרָזֵי. Sabb. 117[a] שקיל ליה בב׳ he stripped the hide strap-wise. Cmp. בְּרִיזְלֵי.

בַּרְזֵג (denom. of בר זוג) *to couple, join* (cmp. איתברנש Syr., P. Sm. 582). Targ. Y. I Deut. XXXII, 4 מכרזג, read מְבַרְזֵג (Y. II זַוֵּוג). Ib. XXXIV, 6 (Var. למזווגא). Targ. Ps. LXVIII, 7 לבר זוגא (read לְבַרְזוּגָן).

ברזות, v. בִּרְזַיתָ.

בַּרְזֶל, v. בַּזֶל.

ברזלא, v. פַּרְזִלָּא.

***בַּרְזִלַּת** pr. n. pl. *Barzilah*, v. בַּרְזִלָּיָה.

בַּרְזֶנָא m. (v. בְּרַז a. בְּרָזָא I) *a tap, sample of wine*, whence *barzina*, a liquid measure, one thirty-second of a Log (Ar.). Sabb. 109[b] ב׳ לזיבורא a barzina (of urin) is a remedy for a hornet's sting.

בִּרְזַיתָ (ברזות b. h.) pr. n. m. *Birzayith* (I Chr. VII, 31). Gen. R. s. 71 end (expl.=בְּרֹר זַיִת).

בַּרְזִיתָא f. (ברז) *spit*, v. בּוּרְטָא.

בַּרְזֶל m. (b. h.; ברז) *iron, iron tool*. Gen. R. s. 75 לובשי ב׳ clad in iron armor; a. fr.—צאן ב׳ *flock sold on payment in terms* under the condition that the young be divided until the payment in full has taken place. Bekh. II, 4, v. וָלָד.—עבדי צאן ב׳ (נכסי) *mort-main*, wife's estate held by her husband, which, in case of her death or divorce, he must restore *in specie*, being responsible whith all his landed property for loss or deterioration. Yeb. VII, 1; a. fr.; v. נְכָסִים.

בַּרְזֶלָא, בַּרְזְלָא ch. same. Targ. I Kings XXII, 12; a. e.—Sabb. 66[b] קול ב׳ (Ms. M. קל פ׳). V. פַּרְזְלָא.

בַּרְזַנְיְתָא f. (ברז) *boring, tapping.* B. Mets. 40[b] טרחיה ודמי בַּרְזַנְיְתֵיהּ Ar. (ed. בַּרְזַנְיָיתָא pl.; v. Rabb. D. S. a. l. note 30) his (the seller's) trouble and the value of his tapping (the sample; v. בַּרְזָנָא). [Var. in Rashi כרז׳ his calling out, offering for sale, v. כְּרַז.]

בָּרַח (b. h.; √בר, v. ברר) 1) *to break through, pass through* (Ex. XXXVI, 33). Denom. בָּרִיחַ.—2) *to flee.* Erub. 13[b] חבוֹרֵחַ מן הגדולה he who flees office. Y. Yeb. XIII, 13[c], a. e. בְּרַח מן ג׳ וכ׳ shun three things. Y. Taan. IV, 69[b] top, v. בָּקַע; a. fr.

Hif. הִבְרִיחַ 1) *to cause to flee, drive out, exclude.* Y. Yeb. XV, 15[a] top לְהַבְרִיחוֹ מנכסיו to force him to flee and abandon his property. Y. Gitt. V, 47[a] עצמו אדם מַבְרִיחַ מן השבועה one will try to shirk the responsibilities of a guardian on account of the oath (which the court asks of him) but one will not do so on account of payment (to which he may eventually be subjected, v. Tosaf. to B. Kam. 39[b]).—2) *to abstract, steal, defraud.* B. Kam. 113[a] ח׳ את חמכס to smuggle. Y. Keth. VI, beg. 30[c] שלא תזהא מַבְרַחַת משל וכ׳ that she should not take stealthily something which belongs to her husband.

Hof. הוּבְרַח *to be chased, scattered.* Lam. R. to I, 21 הובְרְחוּ ענני וכ׳ the clouds of glory were withdrawn (R. Hash. 3[a] נסתלקו).

בְּרַח ch. same. *Af.* אַבְרַח as preced. Hif., *to withhold.* B. Kam. 88[b] לאברוחינהו לנכסיה מניה in order to withhold his property from &c., i. e. to disinherit.

Ithpe. אִתְבְּרַח *to be driven off, withheld.* Targ. Job VI, 13 (h. text נדחה).

בַּרְחָא m. (ברח, v. בָּרַח 1)) [*one that breaks through,* cmp. Mic. II, 13;] *leader of the flock* (h. עַתּוּד), *bell-wether, buck.* Y. B. Kam. X, end, 7[c] if the restored sheep is as distinguishable כגון אהן ב׳ as the barḥa. Ib. what does כגון אהן ב׳ mean? Some say חוטרא &c., v. פַּנְהוּרָא a. מְשַׁפּוֹרְיתָא. Bab. ib. 20[a] top. Ib. 48[a]. Sabb. 18[b]. Ib. 152[a] ב׳ קרחא a bald buck (sneer at R. Joshua b. Karḥa; v. גַּרְוַנְיָא).

***ברטיא,** Pesik. R. s. 33 חב׳, read חַבַּרְבַּרְיָא; Alexandria שחיתה אומנתו של כל העולם הב׳ הזה which became the educator of all this world of Barbaria (northern Africa).

בְּרִיטַנְיָא, v. בְּרִיטַנְיָא.

בְּרִי ב׳, בֵּי ב׳, v. בִּירַאי 2).

בְּרִי I, בָּרָא (b. h.; √בר, v. ברר) 1) *to hollow out, perforate,* v. Hif. a. בָּרָה.—2) *to think out, plan* (cmp. חָקַק, בָּדָא); *to create.* Snh. 38[b] when the Lord wanted לְבָרְאוֹת את וכ׳ שב׳ . . . ואח״כ to create man. Gen. R. s. 8 בְּרָאוֹ for He first created all the means of his support and then created him (Adam); a. v. fr.—Part. act. בּוֹרֵא q. v.—Part. pass. בָּרוּא, f. בְּרוּאָה. Gen. R. s. 44 (ref. to Is. IV, 5 וְנִבְרָא) כבר היא ב׳ וכ׳ it (the futurity) is already created and prepared.

Nif. נִבְרָא *to be created.* Ib. s. 8 אל יִבָּרֵא let him not be created. Snh. 38[a]; a. v. fr.

Hif. הִבְרִיא 1) (denom. of בַּר) *to come outside, bore, perforate.* Ḥull. 43[b] שמא ח׳ lest it (the thorn found in the throat) may have perforated (the gullet); v. infra.—2) (denom. of בָּרִיא) *to get well, recover; to be strong* or *stout* (fat). Meïl. 17[a] יכחוש או יַבְרִיא does he wish him to be lean (feeble) or to be strong?—Y. Peah III, 17[d] bot. שמא יבריא for he may get well again. Ḥull. 33[a] הרוצה שיַבְרֵי he who wants to be strong. Sabb. XIX, 5; a. fr. [Ḥull. 43[b] שמא ח׳ lest the wound created by perforation be healed, Rashi; v. supra.]

בְּרָא, ברי ch. same; 1) *to create.* Targ. Gen. I, 1; a. fr. [Targ. Prov. XX, 12 אלהא אברי, prob. to be read אלהא ברא as ib. XXII, 2.]—Snh. 65[b] ברו עלמא they might create a world. Ib. 67[b] לא מצי ברי he (the demon) cannot create. [Ib. ומיברי, ומיברו, v. Ithpe.]—2) (v. preced. Hif.) *to get well, strong* &c. Ḥull. 93[b] מדלא קא בְּרִיין since they do not grow (develop). Ib. 46[b] הדרא בְּרְיָא gets well again. [Taan. 21[b] ויל בריא, v. Af.]—3) *to cut, shape.* Targ. Is. XL, 20.—*4) (v. בַּר I ch., a. בָּרָאָה; cmp. זָהַם Pi. 2) *to expel, exile.* Targ. Prov. XXIV, 24 (h. text זעם).

Af. אַבְרִי 1) *to strengthen, make well, make grow.* Targ. II Sam. III, 35 (Var. לאוכלא, v. חַבְרָאָה). Succ. 44[b]; M. Kat. 3[a] אַבְרוּוֵי אילני to make the trees stronger (facilitate their growth); Ab. Zar. 50[b] אברוויי וכ׳, opp. אוקומי to preserve the trees. Nidd. 47[b]; Yeb. 97[a] אַבְרִיוּהוּ make him grow fat (feed him well). Taan. 21[b] זיל אַבְרֵי נפשך (ed. ברייא, v. Rabb. D. S. a. l.) go and strengthen thyself.—2) *to permeate, perforate.* Ḥull. 112[a] דאבריה (the blood) soaked through the bread. Ib. 93[b] דין ביה מידי דמיברי ליה Ar. (ed. only דין ביה מידי) if he stuck something into it which perforated it (making a passage for the blood).

Ithpe. אִתְבְּרִיא, contr. אִיבְּרִי. 1) *to be created.* Targ. Gen. II, 4; a. fr.—Gen. R. s. 78 מן הן דאתברייהן (to) where they were created from. Cant. R. to VIII, 5 וכדון אִתְבְּרִיתָ וכ׳ now thou hast been created again a new creature (having escaped a great danger).—Ber. 54[b] אירברי ליה וכ׳ a well was created (arose) before him. Snh. 65[b]; 67[b] ומִבְרֵי לחו וכ׳ (not ומיברו, Yalk. Ms. אירברי, v. Rabb. D. S. a. l. note 4) and a three years' calf was created (arose) before them (Yalk. Ex. 182 ומַבְרֵי they created).—2) *to become strong.* Y. Snh. VIII, 26[c] מכיון דאַבְרֵי ליבוי עלוי וכ׳ since his heart (passion) became so strong over him as to do this (or דאַבְרֵי Af. he allowed his passion to become so strong &c.).—3) (v. בַּר I, בָּרָא) *to grow wild.* Nidd. 50[b] (explain. the expression תרנגול ברא used by a scholar) דאיבראי ממרה (=שמרדה) that became too wild (uncontrollable) to her owner.

בְּרָה II, בָּרָה (b. h.) *to cut out* (v. בָּרָא). Part. pass. בָּרוּי, fem. בְּרוּיָה *hollowed out.* Tosef. Kel. B. Kam. III, 3, v. חִידּוּק a. בָּרָה.

Hif. חִבְרָה (b. h.; denom. of בָּרִי, v. ברי I Hif.) *to strengthen, to offer refreshment,* esp. to mourners on coming from the funeral. M. Kat. III, 7 ואין מַבְרִין and no mourner's meal is offered (during the festive week). Snh. II, 3. Ib. 20[a], v. בָּרָה; a. fr. V. חַבְרָאָה. [Y. Sabb. VII, 10[a] top חמברה בחרשים read חַמַּבְרֵהּ, v. בחי h.]

בָּרִיא, בָּרְיָא m. (b. h.; v. בְּרָא) 1) *in natural condition,* whence 1) (cmp. אֵיתָן) *healthy, strong, stout, fat.* B. Bath.

147[b] sq. (opp. sick). Y. Naz. VI, 55[b] top (opp. תש, of tender build); a. fr.—2) *sound, sure, evident.* Y. Succ. I, 52[b] top; Y. Pes. II, 29[b] bot. דבר ב׳ שלא וכ׳ it is sure that he did not &c.—לי ב׳ I am sure. Ḥull. 10[a]; a. fr.—ב׳ ושמא 'sure' and 'perhaps', the plea of two litigants, one asserting a certainty, the other pleading ignorance or offering a possible alternative. Keth. 12[b]; B. Mets. 37[b]; a. fr.—3) *sound, firm.* Cant. R. to III, 4 honey ב׳ כאבן as solid as a stone; a. fr.—*Pl.* בְּרִיאִים. Lev. R. s. 17 ב׳ כאולם as sound as the Temple hall.—Ḥull. 84[a] ממשפחת ב׳ of a healthy, stout family; a. fr.—Fem. בְּרִיאָה. Kidd. 71[b] בבל ב׳ Babylon is sound (as to purity of descent). Erub. 62[a] שכירות ב׳ a sound (legitimate) lease, opp. רעועה rickety; a. fr.—Y. Erub. I, 19[a] בְּרִידָה a strong, solid rafter.—*Pl.* בְּרִיאוֹת, בְּרִידוֹת. Ib. top ברויות ed. Krot. (corr. acc.).

בְּרִיא, בְּרִי ch. same. Targ. Koh. X, 6.—Taan. 29[b] דב׳ מזלה when his (the Israelite's) luck is good, opp. ריע מ׳ bad luck.—Yoma 57[a] top השתא ברי וכ׳ now it is sure ye are unclean (rejected by the Lord).—*Pl.* בְּרִיֵּי. Keth. 60[b] sq. בני ב׳ strong children.—Fem. בַּרְיָא, בְּרִיָּא. Targ. Y. Ex. IV, 7.

בָּרְיָא *Creator*, v. בָּרִיָּא.

בְּרִיּוּת, בְּרִיאָה (b.h.) f. (ברא) *creation, formation.* Gen. R. s. 1; Lev. R. s. 36 לב׳ שמים וכ׳ as to creation (plan), the heavens were the first; as to finishing (execution) &c. Gen. R. s. 7, end בְּרִיָּתוֹ של עולם the creation of the world. Ib. s. 17 man looks למקום בריירתו to where he was created from (the earth), woman ... למקום בְּרִיָּתָהּ to where she was made from (the rib); a. fr.—Mikv. VI, 7 כל שהוא מִבְּרִיַּת המים whatever originates in the water (aquatic plants or animals).—Macc. 17[a], a. fr. חיטה אחת כברייתה one wheat grain in its natural condition, נמלה כברייתה an ant in its natural condition (though small). Ib. בריית נשמה the natural condition of an animated being.—Nidd. III, 7 בריית הזכר the formation of a male embryo. B. Kam. 94[b] חוזר לברייתו is changed into its original condition.

בְּרִיּוּת, בְּרִיאוּת f. (בָּרִי) *health, strength, fleshiness.* Esth. R. to I, 3.

בְּרִיּוּתָא, בְּרִיאוּתָא, בְּרִיוּתָא ch. same. Nidd. 47[b] מחמת בריאותה (or read תא . . .) on account of (his) obesity. Bekh. 45[b] ב׳ אתחלא וכ׳ it is (unusual) strength which happened to rest in the left hand (and left-handedness is therefore no defect), opp. כחישותא weakness.

בְּרִיבִי, v. בְּרַבִּי.

בְּרִיָּה, בְּרִיְתָא, בְּרִיָּא f. (ברא) *creature; human being;* (freq. masc.) *man.* Tosef. Kil. I, 9 ביריא. Ber. 17[a]; a. fr.—*Pl.* בְּרִיּוֹת. Ḥull. 127[a] ב׳ גְּדֻלּוֹת בים creatures living in the Sea.—הַבְּרִיָּה (often m.) *people, mankind.* Yoma 86[a]; a. fr.

בְּרִיָּה, v. בָּרָאָה.

***בְּרִית**, Y. Kil. IX, 32[d] top, v. בִּירְיָא II.

בִּירְיוֹן, בִּרְיוֹן m. (denom. of בִּירָה) *palace-soldier, castle-guard, keeper.* Ex. R. s. 30 משל לב׳ וכ׳ this is to be compared to a palace-soldier who was drunk &c.; Yalk. Esth. 1056 ללבריון (read ב׳).—*Pl.* בִּירִ׳, בִּרְיוֹנִים. Ex. R. l. c. ב׳ שלו וכ׳ his palace-guard sneered at his purple cloak.—בִּרְיוֹנוּת. Mekh. B'shall., Amalek 1, התעמידו עליו ב׳ קשים they appointed over him cruel guards; Tanḥ. ib. 25 עמדו עליו בריונים וכ׳ (read התעמידו); Y. Kidd. I, 61[a] bot. בורניות (corr. acc.). Cmp. בִּירָנִית.

בִּירְיוֹנָא, בִּרְיוֹנָא m. (v. בָּרָא Ithpe. 3, cmp. בִּרְיוּתָא) *rebel, outlaw, highway-man.*—*Pl.* בִּרְיוֹנֵי, בִּרְ׳. Gitt. 56[a] הנהו ב׳ those rebels (the war party during the last siege of Jerusalem by the Romans). Ib. Abba Sikra ריש ב׳ chief of the rebels.—Ber. 10[a] חנהו ב׳ דהוו וכ׳ there were some highway-men living in the neighborhood of &c. Taan. 23[b] א״נ הנהו בר׳ וכ׳ ed. (omitted in Ms. M. a. oth.). Ib. 24[a] חנך ב׳ Ms. M. (ed. בני מאתיה, v. Rabb. D. S. l. note 2). Snh. 37[a] בִּרְיוֹ׳; a. fr.

בְּרִיּוּת *health*, v. בְּרִיאוּת; בְּרִיוּתָא, v. בְּרִיאוּתָא.

בִּרְיוּתָא f. (v. בִּרְיוֹנָא) *rebellion, defiance of the law.* Sot. 19[b]; 20[a] מחמת ב׳ (refusal to drink the searching water) in defiance, opp. ביטחותא, ריחיצא. *[Targ. Prov. XXV, 20, prob. to be read בִּדְרִיחוּתָא; ed. Lag. כִּרְיוּתָא. The entire verse is a corrupt combination of two versions.]

בְּרִין, v. בְּרַז.

בָּרִין m. (ברז) *channel, stream.* Targ. I Sam. XIV, 26 (h. text חלך).

בָּרִיחַ m. (b. h.; ברח) *bolt.*—*Pl.* בְּרִיחִין, בְּרִיחִים. Ex. R. s. 52; Yalk. ib. 417.

בְּרִיחָה f. (ברח) *flight.* Gen. R. s. 74; a. e.

בריחי, Sabb. 21[a]; 145[b] *sick persons*, v. כְּרִיחָא.

בְּרִיטַנְיָא pr. n. *Britannia, Great Britain.* Yalk. Deut. 945. Ib. Cant. 586, v. בַּרְבָּרְיָא.

בּוֹרְיָא, בָּרְיָא m. ch.=h. בּוֹרֵא, *Creator, God.* Targ. Prov. XVII, 5 בָּרְיֵהּ his Maker; a. e.—Y. Ber. I, 2[d] איקריה דבָרְיֵהּ the honor of my Maker. Gen. R. s. 68 מה אנא מובד סברי מן ברייי why should I give up my hope in my Creator? Y. Hor. III, beg. 47[a] דמי לְבָרְיֵיכוֹן is like that of your Maker, v. הוּגְמָא; Y. Snh. II, 20[a] top לברייתכון (corr. acc.). Lev. R. s. 15 ובוֹרְיֵיךְ קאים לך and thy Maker will assist thee; a. fr.

בָּרְיוּא *external*, v. בָּרָאָה.

בְּרִיוּת *creation*, v. בְּרִיאָה.

בְּרִיּוּת *creature*, v. בְּרִיָּה.

בָּרְיוּת *foreign, strange*, v. בָּרָאָה.

בָּרְיוֹתָא, v. בָּרָאָה.

בְּרִיּוֹתָא, pl. בְּרִיוֹתָא, v. בְּרִיּוֹתָא.

בְּרִיכָא *shoot*, v. בִּרְכָא.

בְּרֵיכָה f. (ברך) 1) *bending the knee.* Gen. R. s. 39; Y. Ber. I, 3c bot. (diff. fr. כריעה). Ib. 3d top לך ב׳ unto thee bending is due; a. e.—2) (denomin. of בֶּרֶךְ) *knee, young shoot.* Orlah I, 5 if a tree has been dying ובו ב׳ וכ׳ but there is a shoot on it . . . . .: the old stem is again like a young shoot (with ref. to the fruits of the first years, v. עָרְלָה). R. Hash. 15b; Tosef. Shebi. IV, 20 ed. Zuck. אילן העשוי ב׳ אחת (ed. ברך) a tree which shoots only once a year (its fruits growing all at once), opp. שתי בריכות (expl. R. Hash. l. c. כעין שתי ב׳) two crops, i. e. early and late fruits.—3) (from the position of the hatching bird) *brood,* esp. of doves. B. Bath. V, 3; Bets. 10a ראשונה ב׳ the first brood of the year.—*Pl.* בְּרֵיכוֹת. R. Hash. l. c.; Tosef. Shebi. l. c. Yeb. 63a בְּרֵכוֹת, v. בָּרַךְ Hif.

בְּרֵכָה, בְּרֵיכָה f. (b.h.; ברך) *pond, lake.* Mikv. VI, 11 אחד משלש . . . לב׳ one three hundred and twentieth part of the bathing pond. Gen. R. s. 39 (ref. to בְּרֵכָה Gen. XII, 12) קרי ביה ב׳ וכ׳ read *b'rekhah,* a pond, as the pond cleanses the unclean (by immersion) &c.; Num. R. s. 11; a. fr.—*Pl.* בְּרֵכִים, בְּרֵכֵי. בְּרֵכוֹת. Makhsh. II, 3.—Cmp. נִבְרֶכֶת.

בריכסון*, read בְּרִיכְסִין (=ἔβρεξεν fr. βρέχω; ἐ rejected) *it rained.* Y. Shebu. III, 34d bot. if seeing that it has rained, one says קורי פלי ב׳ (κύριε πολὺ ἔβρεξεν) 'By God, it has rained much'—this is a vain oath; Y. Ned. III, 38a top בלי קורי בריקשון (corr. acc.); Pesik. R. s. 22 כלי קרי אבריכסים (corr. acc., read אבריכסין ἔβρεξεν).

בְּרֵיכְתָא f. ch.=h. בְּרֵכָה. Targ. Is. XXII, 9; a. e.

רם ב׳, בָּרִין* pr. n. pl. *Ram Barin,* a border town of Northern Palestine (district of Tyre; perh. *Kefr Bureim,* Neub. Géogr. p. 23). Y. Dem. II, 22d top; Tosef. Shebi. IV, 10 רמכוך, Var. רומברך. Y. l. c. עד כדון for which R. S. to Dem. II, 1 בּוּרָן (prob. the same).

בְּרֵיק, v. בְּרַק.

בריקא, בריקה, v. בורדיקא.

בריקשון, v. בריכסון.

בְּרִיר, בְּרִירָא, בְּרִירָה, בָּרִיר m., f. ch.=h. בָּרוּר 1) *clear, pure, certain; polished, bright.* Targ. Ps. XVIII, 27 (h. text נָבָר). Targ. Y. Ex. XXII, 2 (Var. בָּרוּר); a. fr.—*Pl.* בְּרִירִין, בְּרִירָן. Targ. Y. I, II Deut. VIII, 9; a. fr. —2) *chosen, peculiar.* Ibid. XXIX, 12.

בְּרִירָה f. (ברר) *sifting, assorting.* Y. Sabb. VII, 10b top [read:] כל מה שהותר מכלל ב׳ וכ׳ what is allowed on Holy Days as coming under the category of sifting, is not always allowed . . . on the Sabbath; Y. Bets. I, 60d (usually משום בורר).

בְּרִירָה f. (ברר) *choosing, choice,* esp. as a dialectic term, *B'rerah, subsequent selection, retrospective designation,* i. e. the legal effect resulting from an actual selection or disposal of things previously undefined as to their purpose, e. g. a letter of divorce must be written, with special intention, for the persons concerned; now, "if one says to a scribe, 'Write for me a letter of divorce for one of my wives whom I may choose to divorce', none of them can be divorced with it" (Gitt. III, 1), upon which the remark is made (ib. 24b) הא קא משמע לן דאין ב׳ this rule of the Mishnah implies the adoption of the principle that subsequent disposal does not react on the original status of the letter of divorce, so as to say that this subsequent selection is equal to a defined intention at the time when the deed was to be written. [The question of B'rerah, i. e. whether a subsequent disposal has or has not a retrospective legal effect, is widely spread in the Talmud, referring both to judicial as well as to ritual cases.] Yoma 55b ר׳ . . ליה ליה ב׳ R. Judah rejects the principle of B'rerah; Y. Shek. VI, 50b אי אמרינן ב׳ וכ׳ if we adopt the principle of B., let four Zuz (the value of one offering) be taken out of the bag and thrown into the water, and the balance of the money be permitted for use. Ḥull. 14b; a. fr.

בָּרִירִי, v. בְּרִירוּתָא.

בְּרִירוּת f. (ברר) *clearness, pureness, innocence.* Y. Taan. III, 67a כפיך ב׳ innocence of thy hands (expl. *bor,* Job XXII, 30).

בָּרִירִי, בְּרִירוּתָא ch. same. Targ. O. Ex. XXIV, 10 (*brightness,* h. text טהר); a. e.—Targ. Prov. XVI, 15 ed. Lag. (Var. בירויאתא).

פילי ב׳, ברישׁ*, v. אַרְדָּא II. Gitt. 14b.

בְּרִית f. (b.h.; בָּרָה; v. בִּירִית) prop. *circle, ring, chain,* hence *oath* (of fidelity), *solemn injunction; covenant, treatise.* [כרת ב׳ to cut a ring out; to make a covenant; בא בב׳ to enter into the ring, to promise fidelity; חפר ב׳ to break the ring, to break one's oath &c.] Sabb. 137b; בריתו של אברהם אבינו (sign of) the covenant of Abraham, *circumcision.* Ab. III, 11; a. fr. Y. Peah VIII, 21a מפני ב׳ של א״א on account of the covenant of Abraham (for the sake of human dignity). Num. R. s. 18, a. fr. ב׳ כרותה לשפתים a law is made for the lips, i. e. words are ominous (ref. to לא נעלה, Num. XVI, 12). Gen. R. s. 34, v. אָוִיר; a. fr.—הַבּ׳ וכ׳ *by the covenant* (an oath), *indeed.* Tosef. Ḥall. I, 6 ב׳ וכ׳ (Var. הב׳); Pes. 38b indeed, those are the very words &c.; (some explain) indeed?, are those the very &c. (is it a tradition for which no reason needs to be given)?; Y. Peah V, 19b bot. הב׳.—*Pl.* בְּרִיתוֹת. Ber. 48b sq. שלש ב׳ three covenants (three times the word *b'rith,* Deut. XXVIII, 69; XXIX, 8). Tosef. Sot. VIII, 10; 11 ב׳ Var. (ed. Zuck. בְּרִיתוֹת); Sot. 37b; a. fr.

בְּרִית *a ring, band,* v. בִּירִית. [Y. M. Kat. I, 80b top, v. בְּרִיחַ.]

בְּרִי, בְּרֵיא, בְּרִיָּא f. ch. 1)=h. בְּרִיָּה *creature.* Targ. Is. XXIX, 16; a. fr. Targ. Ezek. I, 9; 11 בְּרֵיָא *each* (h. text איש).—*Pl.* בְּרִיָּתָא, בְּרִיְּתָא, בִּירֵי. Ib. 13 sq. (h. text חַיּוֹת); a. fr. Gen. R. s. 60 חדא דב׳ אמרין that is what people say. Lam. R. to I, 1 רבתי מפליא בב׳ (1 חד כותאי) makes sport of men (interpreting dreams to suit himself). —2) *natural state,* v. בְּרִיָּה. B. Kam. 93b.

בָּרִיְתָא, v. בְּרָאָה.

בריתא, Targ. Y. II Num. XXIV, 6 כב׳ Ar., v. בְּרָתָא end.

בָּרַךְ (b. h.; √ בר, v. ברר, ברי) 1) *to cave out.* Denom. בֶּרֶךְ, בִּרְכָּה; cmp. בּוּרְכָּתָא.—2) (cmp. ברר) *to select, point out* (cmp. esp. Gen. II, 3) whence *to bless* (Pi.).—Part. pass. בָּרוּךְ *chosen, blessed, praised.* חקדוש ב׳ הוא (abbr. חקב״ה) the Holy One, blessed be He. Pes. 118a; a. v. fr. Ib. 104b, a. fr. פותח בב׳ וכ׳ he (who prays) opens the benediction with *barukh* and closes with *barukh* (i. e. ברוך אתה ה׳). Tosef. Sot. I, 10 ב׳ בכלל, v. כְּלָל; a. fr.

Pi. בֵּרַךְ, בֵּירַךְ (b. h.) 1) *to praise, bless,* esp. *to recite the due benediction.* Ber. VI, 1. Ib. 5 בי׳ על היין having recited the blessing over wine &c. Pes. X, 9 ב׳ ברכת הפסח having recited the blessing over the Paschal lamb. Ib. 5 אנחנו חייבים ... לְבָרֵךְ we are bound to .... praise &c.; a. v. fr.—2) (cmp. נקב) *to blaspheme.* Snh. 56a עד שֶׁיְּבָרֵךְ שם בשם until he blasphemes the Lord by His name. Ib. שבר׳ את השם בכינוי who blasphemed the Lord by an attribute.—Part. Pu. מְבוֹרָךְ *blessed, praiseworthy.* Ber. VII, 3; a. fr.—3) **to cut through, to clear virgin ground* or *forest.* Tosef. Shebi. III, 20 ed. Zuck. (Var. מגדר); Y. ib. IV, 35b bot. מבדין; Y. Sabb. VII, 10a top חמברה, v. בחי h. [Tosef. Shebi. I, 6 מבורכות, v. infra.]

Hithpa. חִתְבָּרֵךְ, *Nithpa.* נִתְבָּרֵךְ *to be blessed* (*praised*); *to be increased* (v. בְּרָכָה). Y. Ber. IX, 14a top וְיִתְבָּרֵךְ and be blessed. Y. M. Kat. I, beg. 80a if the waters were scanty וְנִתְבָּרְכוּ and grew plentiful. Yeb. 63a; a. fr.

Hif. הִתְבְּרִיךְ (denom. of בֶּרֶךְ or בִּרְכָּה) *to form a knee, to engraft;* esp. *to bend a vine by drawing it into the ground and making it grow forth as an independent plant, to sink.* Shebi. II, 6; R. Hash. 10b; a. fr.—Tosef. Shebi. I, 6 אם הדו מוּבְרָכוֹת (incorr. מבורכ׳) if they have been sunk before New Year &c.—Yeb. 63a (allud. to Gen. XII, 3) שתי ברכות טובות יש לי לַהֲבָרִיךְ בך two good shoots (proselytes) have I to engraft on thee, Ruth and &c. (B. Kam. 38b פרידות וכ׳ . . .).

בְּרִיךְ, בָּרֵךְ ch. same. Part. Peil בְּרִיךְ *blessed.* Targ. Gen. IX, 26; a. fr.—Sabb. 67a, a. fr. קודשא ב׳ הוא the Holiness (Holy One), blessed be He. Cant. R. to. IV, 4; Gen. R. s. 32 הדין טורא בְּרִיכָא this blessed mount (Gerizim, revered by the Samaritans; Deut. R. s. 3 קדוש).

Pa. בָּרֵךְ, בָּרִיךְ as preced. Pi. 1) *to bless* &c. Targ. Deut. VIII, 10; a. fr.—Esp. *to say grace after meal.* Ber. 46a כי מטי לְבָרוּכֵי וכ׳ when it was time to say grace, he said, Will you please, say grace for us. Y. ib. VI, 10b מהו למיבְרְכָה בסופה what benediction must be said after it? Ib. bot. לא אנא חכים מברכא I do not know how to say grace after it.—Part. pass. מְבָרַךְ. Targ. Y. II Gen. XLIX, 2.—2) *to blaspheme.* Targ. Job II, 9.—Snh. 56a לישנא דברוכי in the sense of blaspheming.

Ithpe. אִתְבָּרִיךְ as preced. Hithpa. Targ. Gen. XII, 3; a. fr.

בּוֹרֶךְ (בֶּרֶךְ) f. (b. h.; preced.) 1) *knee.* Y. Ber. I, 3d top.—2) *a knee-shaped pole.* Taan. 25b כמלא ב׳ חמחריש (Var. כוך, v. Rabb. D. S. a. l.) (until the rain penetrates) as far as the knee of the plough enters the soil; Ohol. XVII, 1 בו׳. Kel. XXI, 2 בו׳. [Tosef. Shebi. IV, 20 ברך, v. בִּרְכַּיִם.]—*Du.* בִּרְכַּיִם. Ber. 34b; Meg. 22b; Shebu. 16b כריעה על ב׳ the word כרע means falling on one's knees. [בִּרְכוֹת, v. בִּרְכָּה.]

בִּירְכָּא, בִּרְכָּא, בֶּרֶךְ ch. same, 1) *knee.* Targ. Is. XLV, 23.—*Pl.* בִּרְכָּיָא, בִּרְכֵּי, בִּרְכֵּי׳. Targ. Jud. VII, 6; a. e.—Ber. 6a חנחו ב׳ וכ׳ those fatigued knees (of scholars) must be ascribed to them (the demons). Pes. 108a, v. זְנָא.—2)=h. בִּרְיָה. *Pl.* בִּירְכֵי *shoots, branches.* Tam. 30a top (Var. in Rashi בִּרְיכֵי, Ar. בורכי).

בִּירְכָא, בִּרְכָא, f. ch.=h. בְּרָכָה, *blessing, plenty.* Targ. Is. XIX, 24.—בִּרְכָאן plenty for us, *we have enough with.* Gen. R. s. 78 אית במאתן ב׳ we have enough with two hundred fables; Yalk. ib. 133 בִּרְכָן.—*Pl.* בִּרְכָן, בִּרְכֵּי׳; Targ. O. Gen. XXVII, 12 (Y. בִּרְכָאן; ib. 13 בִּירְכָן). [בִּרְכַיָּא Targ. O. Deut. XXVIII, 2, some ed.] V. בִּרְכָתָא.

בְּרָכָה f. (b. h.; ברך) 1) *blessing, bestowal of prosperity, good wishes, choice, plenty.* Keth. 5a . . . חואיל ב׳ לדגים because on it the blessing was given to the fish (Gen. I, 22, to be fruitful). Y. ib. I, beg. 24d ארן כתיב ב׳ וכ׳ the blessing (Gen. II, 3) refers not to man but to the day.—Erub. 63b, a. fr. תבא עליו ב׳ blessing rest upon him (he acts rightly). Keth. 103a; B. Bath. 144b בְּרָכָה חבית ברובה the blessing of a house consists in the number of inmates (every member of a household contributes to its comfort); Tosef. Keth. XII, 3 ב׳ חבית מרובה. B. Mets. 42a ארן תב׳ מצויה וכ׳ blessing (unexpected supply, miraculous increase) will not take place in things which are weighed &c.; Taan. 8b; a. fr.—Pes. 50b, a. fr. אינו רואה סימן ב׳ לעולם will never see a sign of prosperity; a. fr.—2) *benediction, prayer to be recited on certain occasions.* Ber. 35a man must not taste anything בלא ב׳ without a blessing. Ib. 40b כל ב׳ שארן וכ׳ a benediction in which the Name of the Lord is not invoked, is no benediction; a. fr.—*Pl.* בִּרְכוֹת. 1) *blessings, benedictions.* Ib. 45b; a. v. fr.—Sabb. 115b כותבי ב׳ those who write out the formulas of prayer.—2) *B'rakhoth,* the first treatise of the Mishnah, Talmud, a. Tosefta.—Compounds: בִּרְכַּת אבלים the prayer for consolation inserted in the mourners' grace after meal. Keth. 8b; a. fr.—ב׳ ארוסין benediction preceding betrothal, v. אֵרוּסִין Ib. 7b.—ב׳ הארץ that portion of the grace after meal which refers to Palestine. Ib. 8b.—ב׳ הזבח the benediction before partaking of the festive offering (חֲגִיגָה) which accompanies the Paschal lamb. Pes. X, 9 (120a).—ב׳ הזימון the appeal to the partakers of a meal to say grace, *common prayer.* Ber. 45b.—ב׳ חתנים benediction on performing the marriage ceremony, also inserted in the grace after wedding meals during seven days. Keth. 8b.—ב׳ כהנים the priestly benediction (Num. VI, 24—26). Sot. VII, 6.—ב׳ המזון grace after meal. Keth. l. c.—ב׳ המצוות benediction on performing a divine command (of a symbolic nature). Ib. 7b.—ב׳ רחבה benediction of consolation pronounced in open air on the mourners' return from burial (v. הַבְרָאָה). Ib. 8b.—ב׳ התורה benediction before and after reading the Law. Y. Ber. I, 3c.—[For other compounds see the respective determinants.]—3) *blasphemy.* בִּרְכַּת השם. Snh. 56a sq.; (Tosef. Ab. Zar. VIII (IX), 4 קיללת).

Pi. בִּרֵּק *to cut through* from end to end. Part. Pu. מְבוֹרָק. Tosef. Kil. III, 10 חריץ חמב׳ a ditch which is cut through, going from end to end of the vineyard (Mish. ib. V, 3 מפולש). Men. I, 2 קמצו מב׳ the priest's grasp of the meal offering must be coming forth on both sides.

בְּרַק ch. same; *Pa.* בָּרֵק *to bore.* Ab. Zar. 59^{b} וּבִירְצוּהָ Ar. (ed. וּבָרְצוּהָ) and bore into the keg, until it is emptied (Rashi: bend it towards the bung-hole).

בִּרְצוֹץ m. (preced., cmp. P. Sm. 618 s. v. ברץ, a. Ges. H. Dict. s. v. פאר) *the crown of the turban.* Targ. Y. Ex. XXXIX, 28 (h. text פארי).

בֵּי ב׳, בַּרְצִיתָא pr. n. pl. *Be-Bartsitha.* M. Kat. 4^{b} לבי ב׳ early ed. (late ed. לבני בר צירתאי, Ms. M. בר׳ צרתא, v. Rabb. D. S. a. l.).

בָּרַק (b. h.; ר״ע, v. ברר) *to be bright, shine, flash.* B. Bath. 97^{b} בּוֹרֵק (יין) white effervescent wine (not fully fermented; Var. בּוֹדֵק searching in the bowels, i. e. causing diarrhœa, v. בָּדַק); Tosef. Men. IX, 9 חַבּוּרֵיק (sub. יין) the effervescent (wine), v. בָּאַרְג; Yoma 28^{b} top, v. next w. Tosef. Ter. VII, 16 [read:] ב׳ והניחו if it was effervescent when he left it.

Hif. הִבְרִיק 1) (cmp. ברץ ברת) *to cut through from end to end.* Y. Kil. V, 29^{d} bot. עד שיהא מַבְרִיק כדי וכ׳ until it (the ditch in the vineyard) passes through from end to end, wide enough for man and his tilling cattle.—2) (denom. of בָּרָק) *to be affected by lightning, get blind* (or *get vermin*). B. Mets. VI, 3, expl. ib. 78^{a} אבזקת a. נהורייתא.

בְּרִיק I, בְּרַק ch. same, *to shine, rise.* Y. Yoma III, beg. 40^{b}; Y. R. Hash. II, beg. 57^{d} what is בורקי (Mish. Yoma III, 1)? It means בָּרֶקֶת, the rising light, as people say in Babylonia בְּרוּק ברוקא (בְּרַק ברוקא) the sparkling (star) shines, meaning אנהר מנהורא the light-giver (morning star) gives light. [Bab. Yoma 28^{b} (hebr.) בָּרַק ברקאי.] Ber. 59^{a} (expl. רעמים) ברקא תקיפא דבריק בענגא וכ׳ an intense lightning which flashes through the cloud and breaks pieces of hailstone, (Var. v. Rabb. D. S. a. l.).

Af. אַבְרִיק *to send forth lightning* (fulminare). Targ. Ps. CXLIV, 6.—Targ. II Esth. III, 8 מבריקין עינידהון their eyes sparkling (in defiance). [Ḥull. 112^{a} דאבריק some ed., read דאברירה, v. בְּרָא.]

בָּרָק m. (b. h.; preced.) *lightning.* Lev. R. s. 31.—*Pl.* בְּרָקִים. Ber. IX, 2; a. fr.

בְּרַק II, בְּנֵי ב׳ (b. h.) pr. n. pl. *B'ne B'rak* (Josh. XIX, 45, modern *Ibn Ibrak*) near Japho, seat of R. Akiba's college. Snh. 32^{b}. Lev. R. s. 21. Tosef. Sabb. III (IV), 3.

בְּרַק III, בַּרְקָא I m. ch. 1)=h. בָּרָק. Targ. Deut. XXXII, 41 (Y. II בָּרָקָא); a. fr.—Ber. 59^{a} ב׳ יחידאה a single flash (for vers. v. Rabb. D. S. a. l.); a. fr.—*Pl.* בַּרְקִין, בְּרָקִין, בַּרְקֵי, בְּרָקָיָא. Targ. Ps. XVIII, 15; a. fr. [Y. R. Hash. II, beg. ברק ברקא, read בַּרְקַאי.] Ber. l. c. וברקיא ירוקתא some ed. (read ירוקרקי as Ms. M.). Ib. דבריק ברקי ומגהמי וכ׳ (read דברוק, v. also Rabb. D. S. a. l.) the lightnings break through and make the clouds rumble &c.—2) *white cataract* (v. בָּרַק Hif.), cmp. בַּרְקִית. Bekh. 38^{b} וסימנך ברקא

בּוֹרְכְּוִיד, בִּרְכְּוִיר, בִּרְכְּוִיד, Tosef. Kil. III, 12, read בּוּפַּרְיָא or בּוּפַּרְיָא.

בּוּרְכַּיוּר, בִּרְכַּיוּר m. (=בִּיר כַּיָּיר, v. בִּירִית a. כּוּר) *the stove-setter's knee-band, the brick-layer's cushion* (on which he kneels at work). Kel. XXVI, 3 (Talm. ed. בור׳).

בִּרְכָה, בִּרְכָּרָה, Y. Peah VII, 20^{a}, v. בַּרְכָּר.

בִּרְכַּת=בִּרְכָה. Tosef. Mikv. IV, 8.

בִּירְכְּתָא, בִּרְכְּתָא f. ch.=h. בִּרְכָה. Targ. Gen. XXVII, 36; a. fr.—Ber. 51^{b} כסא דב׳ (=h. כוס של ברכה) the cup for the grace after meal. Ḥag. 5^{b} אוכו השתא מנעתן מהאי בי׳ how near thou camest depriving us of this blessing; a. fr.—*Pl.* בִּי׳, בִּרְכָתָא. Targ. Deut. XXVIII, 2; a. fr.

בִּרְכְּתָא pr. n. pl. *B'rakhta.* Y. Ber. VI, 10^{b} bot.; cmp., however, מַבְּרַכְתָּא.

בְּרַם h. a. ch. conj. (ברם *to split,* ר״ע, cmp. פרם, v. בּוּרְמָא) 1) *besides.* Targ. Y. Ex. XXXVI, 7.—2) *however.* Dan. IV, 12; V, 17.—Targ. Ps. LVIII, 3; a. fr.—3) *only, but.* Targ. Gen. VII, 23. Targ. Lam. III, 3 (h. text אַךְ). Targ. Ps. LVIII, 2 הב׳ בקושטא is it only in truth (indeed)?—Sabb. 63^{b}; Erub. 16^{b}, a. fr. ב׳ כך אמרו but in fact they said this. B. Mets. 114^{a}.—3) interj. *truly!, surely!* Sabb. 13^{b}; Ḥag. 13^{a}; Men. 45^{b} ב׳ זכור וכ׳ truly! this man be remembered for blessing!—[Ḥull. 112^{a} דאברים some ed., read: דאברירה, v. בְּרָא.]

***ברמור,** El. Wil. in Tosef. Kil. III, 12, for ברכויד.

***ברנטון,** Yalk. Ezek. 356, v. לברטין.

בַּרְנֵישׁ, v. בַּרְנֵשׁ.

ברנקיא, Targ. Is. III, 22 Ar., ed. לבורניקיא q. v.

בַּרְנֵשׁ, בַּרְנֵישׁ pr. n. pl. *Barnesh,* in Babylon, prob. the modern *Khar-Birnus,* near Helle (Neub. Géogr. p. 345), having in its vicinity a Synagogue named after Daniel. Erub. 21^{a}. B. Mets. 73^{b}.

***ברס,** Af. אַבְרִיס *to bray* (used of the wild ass when hungry). Targ. Job VI, 5 (Ms. מַבְרִיס, perh. a denom. of כֶּרֶס *stomach, appetite*).

בִּרְסָן (בִּרְסִים) m. pl. (birrus, βίῤῥος, v. בִּירוֹס; formed with a geographical termination, cmp. בִּרְוִיסִין) *birrus,* a cloak of thick woolen material. Kil. IX, 7 (Ms. M. a. Ar. בד׳); Y. ib. 32^{d} top בּוּרְסִין; expl. בריה, v. בִּירְיָא II. Sifré Deut. 234 סדסים read as Yalk. ib. 933 בורס׳.

***בַּרְסָם** m. (Parel of בסם, cmp. בַּלְסָם) *a dripping like balsam,* whence *catarrh of the head.* Ḥull. 105^{b} קשי לב׳ Ar. (ed. לכ׳, Mus. כרסום) is liable to produce catarrh; לב׳ דחמרא וכ׳ a remedy for a catarrh contracted from drinking the foam of wine, is beer; for thet from beer &c.—Gitt. 69^{a} לב׳ a remedy for &c. [Ar.: *pleurisy.* Pers. برسام, v. Fl. to Levy Talm. Dict. I, p. 228^{b}.]

ברסנה, v. כַּרְסָנָא.

בָּרַץ (ר״ע; cmp. ברז, v. P. Sm. 618) *to break through.*

and thy sign (by which to remember which of the two affections of the eye is considered a blemish) take *barka* (meaning *white* and *cataract*, and like the cataract is the floating white spot in the eye a disqualifying blemish). V. next w.

בַּרְקָא II m. (ברק) 1) (adj.) *shining, white.* Snh. 98ᵃ סוסיא ב׳ a white horse, v. בְּאַרְגָּ׳.—*Pl.* בַּרְקֵי. Y. B. Bath. VIII, 16ᵇ top; Y. Kidd. I, 60ᶜ bot. he let him ride אתרי ריכשי ב׳ on two white steeds (i. e. the donator gave him a doubly fortified document; another opin.: he made him ride on two . ., which run in different directions, i. e. the document is invalid; v. explan. ibid., cmp. B. Bath. 152ᵃ, Keth. 55ᵃ. Gitt. 69ᵃ שזורא ב׳ a string of white hair. Sabb. 67ᵃ; Ab. Zar. 28ᵇ נירא ב׳ a white thread (of hair).—2) (as a noun) *something white, white thread.* Ib. ולירתוב ב׳ וכ׳ and let him put a white thread around one end. Ib. פתילי ב׳ Ms. M. (ed. פתילתא ביקרא, corr. acc.) strings of white stuff.

***בַּרְקָא** III m. (v. בָּרַק Hif.) *a compartment near the house with windows on all sides, a kind of pidzza.* Erub. 15ᵃ (Rashi Ms. M. בדקא). B. Bath. 61ᵃ חלילא ב׳ Ms. M. a. oth. (ed. בדקא; expl. ריצ״ע) a piazza open all around.

בַּרְקָאי I m. *morning star.* Yoma III, 1; 28ᵇ; v. בָּרַק. [Y. ed. בּוּרְקַי q. v.]

בַּרְקָאי II pr. n. m., v. בּוּרְקַי II.—2) כְּפַר ב׳ *K'far Barkai,* in Palestine; cmp. בורגתא. Pes. 57ᵃ, ᵇ.

ברקום, Gen. R. s. 98, read לִירְבְּדְקוֹס.—Targ. Cant. II, 1, read נַרְקוּס.

בַּרְקוּרְיָאנֵי m. pl. (disguise of Herculiani, cmp. הוּרְמוֹס) *Herculiani,* a cohort of pretorians named after Diocletian (Heraclius). Esth. R. to I, 3 יכולני וכ׳ (read לוּבָרְיָנֵי); some ed. בר קוריאני (in two words) Joviani and Herculiani. V. Sachs Beitr. I, 113 sq., ref. to Amm. Marc. XXII, 3, 2.

בַּרְקוֹת, v. בַּרְקוּת.

בָּרַקּוֹן, v. אַבְּרִקּוֹן.

בַּרְקוּרְיָא p. n. m. *Barkirya,* an Amora. Y. Kil. IX, 32ᵈ top; Y. Keth. XII, 35ᵇ bot. בר קריא.

בַּרְקוּת f. (ברק, v. בַּרְקָא I) *cataract of the eye.* Sabb. 78ᵃ שכן כוחלין לב׳ for they paint the eye with blood as a remedy for a cataract. Tosef. ib. VI (VII), 7 ברקות (Var. ברקר׳). V. בְּרַקְחִי.

בַּרְקָן m., v. בִּרְקָתָא.

בַּרְקָנְיָא ch.=next w. Targ. Jud. VIII, 7; 16.

בַּרְקָנִים m. pl. (b. h.) *thistles.* Yoma 69ᵃ (quot. fr. Meg. Taan. ch. IX) they dragged them על הקוצים ועל הנ׳ over thorns and thistles.

בָּרֶקֶת f. (ברק) *morning star* (in b. h. *a jewel,* v. next w.). Y. Yoma III, beg. 40ᵃ; Y. R. Hash. II, beg. 57ᵈ, expl. בּוּרְקַי; v. בָּרַק I.

בִּרְקָתָא, בַּרְקָן, בַּרְקָא f., m.=b.h. בָּרֶקֶת, *a jewel,* prob. *smaragd.* Targ. Ex. XXVIII, 17; a. e. Targ. Ezek. XXVIII, 13. Targ. Cant. V, 14 (ed. Vien. בִּרְקָן, corr. acc.); a. e.—Targ. Y. Num. II, 3 ברוקא.

בַּרְקָתָא, v. בּוּרְגְּתָא.

בְּרַקְחִי f. ch.=h. בַּרְקֹרֶת. Pes. 111ᵇ קשה לב׳ Ar. (ed. לְבָרוּקְחִי) is liable to produce a cataract. Gitt. 69ᵃ top לברוק׳ a remedy for &c.

בָּרַר (b. h.; √בר, contr. of באר, בור) [*to clear, clean; to place outside,* whence] 1) *to make clear, prove, ascertain.* Keth. 46ᵃ (interpret. Deut. XXII, 17) ובוֹרְרִין את החדבר וכ׳ and they make the fact as clear (bright) as a new garment.—Part. pass. בָּרוּר q. v.—2) *to single out, select, sift, assort.* Maasr. II, 6 שאָבוֹר לי which I may select for me. Ib. בּוֹרֵר ואוכל he has a right to pick out and eat (one after the other). Kil. II, 1 יָבוֹר he must take it out entirely. Sabb. VII, 2 המבוֹרֵר he who sifts (a labor forbidden on the Sabbath). Y. ib. VII, 10ᵃ, a. fr. משום בורר (is guilty) because it comes under the class of sifting. Bab. ib. 74ᵃ בורר ואוכל וכ׳ he may take out singly and eat, take out singly and put it down (rejecting it) ולא יִבְרוֹר but he must not assort (v. discussion ibid.). Gitt. V, 9 לא תָּבוֹר she must not help her to sift the grain. Snh. 45ᵃ בָּרוֹר לו וכ׳ choose for the convict the most gentle method of execution; Sot. 8ᵇ, a. fr.—Snh. III, 1 זה בורר וכ׳ each party chooses one judge, and the two judges בּוֹרְרִין וכ׳ elect a third.

Pi. בֵּירַר, בִּירֵר 1) *to prove, ascertain.* Snh. 23ᵇ צריך לְבָרֵר the claimant must offer clear evidence. Kerith. 24ᵃ לב׳ עוון to ascertain whether or not the woman was guilty; Num. R. s. 9, v. בָּעַר. Y. Kidd. III, 63ᵈ, v. סִרְמְפוֹן. Lev. R. s. 11; v. *Nithpa.*—2) *to sift, select.* Y. Ber. IX, 13ᶜ top דש זרה ובי׳ he threshed, winnowed and sifted. Y. Ned. I, beg. 51ᵃ לשונות שביררו לחן וכ׳ the terms (for oaths, vows &c.) which the Mishnahs have selected (as substitutes for the real expressions of oaths &c.); Bab. ib. 10ᵇ ברר להם בלשון שבדו, v. בָּדָא. [Esth. R. to I, 22 [read:] ברר להם רומי מלשון יונ׳ . . . . . interpreted for them (the Bible) in Latin &c., v. בָּדָא. The passage is defective; cmp. Y. Meg. I, 71ᶜ top.] [Y. Snh. X, 28ᵃ בחרו להם בירורו חברזל וכ׳, read בְּרִיּוּת, they selected (as similes for the Law) the soundness of the iron and the fixedness of the tree; cmp. Num. R. s. 14; Koh. R. to XII, 11.]

Hof. הוּבְרַר *to be cleared up, to be decided* (between two alternatives); v. בְּרִירָה. Bets. 4ᵃ (a hen is bought either for consumption or for breeding) נשחטה הוּבְרְרָה וכ׳ by its being killed, it appears that it was originally intended for slaughtering; Hull. 14ᵃ.

Nif. נִבְרַר *to be selected.* Tanḥ. Sh'laḥ. 4 נִבְרְרוּ צדיקים they were righteous at the time they were selected.

Nithpa. נִתְבָּרֵר 1) *to desire clearness, to seek evidence, search for truth.* Lev. R. s. 11 (ref. to II Sam. XXII, 26 sq.) בשעה שנ׳ על עסקיו הק״בה ברר לו וכ׳ when he desired to be enlightened about his affairs (asking, 'Whereby shall I know, Gen. XV, 8), the Lord enlightened him &c. (ib. 13). Ib. בשעה שנ׳ וכ׳ (with ref. to Moses); Midr. Till. to Ps. XVIII, 26 sq.—2) *to be confirmed, established.* Tanḥ.

בְּרָתֵי, v. בְּרָתֵא.—בְּרָתִים, בְּרָתִין, v. בְּרָתֵי.

ברתצין, v. בְּרָדְסִין.

*בשא, Ithp. אתבשו, Targ. Lam. I, 14 Var.=אשתבשו, v. שבש (ed. Lag. אִתְרַבָּשׁוּ, corr. acc.).

בִּישׁוּל, בְּשׁוּל m. (בשל) *ripening, cooking; dish.* Snh. 95b זמן בי׳ פירות the season of the ripening of fruits. —Ḥull. 115b sq. אישור ב׳, v. אִישׁוּר. Y. Sabb. VII, 10a; Y. Bets. I, 60b top חותר מכלל בי׳ permitted as coming under the category of cooking (on Holy Days); a. fr.—*Pl.* בִּי׳, בְּשׁוּלִים. Ab. Zar. 38a בִּישׁוּלֵי נכרים dishes prepared by gentiles. Ib. בישולי של עכ״ום (strike out של, v. Ms. M.); a. fr. [Gen. R. s. 49 אמר בישולה, v. בְּשֵׁל.]

בִּישׁ׳, בְּשׁוּלָא ch. same. Pes. 27a דחא קא מקבלא ב׳ Ms. M. (ed. דניתן . . . דחא קבלה) מקמיה דניתו וכ׳ for it receives the dish (to be prepared), before yet they put the wood &c. Ab. Zar. 38a קרובי ב׳ וכ׳ to accelerate boiling (make it quicker done) is something essential. Ḥull. 111b.

בְּשׂוּם m. (בשם) *delicate food, dainty.* *Pl.* בְּשׂוּמִין, constr. בְּשׂוּמֵי. Cant. R. to I, 12 ריח טוב מב׳ ג״ע the smell of the dainties of Paradise (stimulating their appetites), v. קָנָא.

בשומין, Y. Sabb. VII, 10a טריקסימון ב׳, read שׂוּמִין.

בְּשׂוֹרָא, v. בְּשׂוֹרְתָא.

בְּשׂוֹרְתָא f. (b.h. בְּשׂוֹרָה; בָּשַׂר) *joy, glad tiding;* in gen. *tidings.* Keth. 16b כוס של ב׳ cup of joy (wine carried in the bridal procession of a virgin), v. explan. ib.—Mekh. Bo. s. 12 ב׳ רעה evil prediction. Tanḥ. Ki. Thetse 4; Pesik. Zakh. p. 24a בְּשׂוֹרַת אמו the news of his mother's death; a. e.—*Pl.* בְּשׂוֹרוֹת. Y. Keth. II, 26b top חבית של ב׳ the keg of wine carried in the bridal procession, v. supra. Num. R. s. 14 (play on בשר Koh. XII, 12; Ezek. XXXVI, 26) the Lord sends thee ב׳ טובות good tidings. Ber. IX, 2 Mish. ed. (Talm. ed. 54a ב׳ רעות, v. Rabb. D. S. a. l. note 4) שמועות רעות . . . . ב׳ טובות good tidings . . . bad news. Sabb. 63a אין . . . . ב׳ רעות no bad tidings will reach him.

בְּסוֹרָא, בְּשׂוֹרָא, בְּסוֹרְתָא, בְּשׂוֹרְתָא ch. same. Targ. Job III, 26 (in an evil sense). Targ. II Sam. XVIII, 22; a. e.—R. Hash. 19a; Taan. 18a (quot. fr. Meg. Taan. ch. XII) ב׳ טבתא אתת good news came. Lam. R. to I, 5 ב׳ אתבשרת thou hast received good tidings. Gen. R. s. 81 (in Hebr. phraseol.) ב׳ שמתה אמו the news that his mother died; v. preced.—*Pl.* בְּסוֹ׳, בְּשׂוֹרָן. Targ. Y. II Gen. XLIX, 21.

*בְּשַׁשׁ (cmp. ישׁשׁ, ושׁשׁ a. Arab. *basaṭa*) *to send forth in all directions, to shoot wildly.* Targ. Prov. XXVI, 18 ed. Vien.; oth. ed. פשׁט).

*בְּשַׁשְׁתָּא f. (v. preced.) *running around in sexual lust.* Targ. Jer. XIII, 27 some ed. (oth. שְׁטוּתָא; ed. Lag. שׁרט).

בְּשַׁל, v. בְּשֵׁל.

בְּשִׂירוּתָא, בְּשִׂירוּתָה, v. בְּשׂוֹרְתָא.

T'tsavveh 9, end [read:] נִתְבָּרְרָה כהונה בירם through them the priesthood became established. Pesik. Dibré p. 115b [read as:] Yalk. Jer. 258 עד שעמד וכ׳ . . . . לא נ׳ their prophecies were not fulfilled until Jer. arose.

בְּרַר ch.; *Pa.* בְּרֵיר same. Targ. I Chr. XXI, 13. Targ. Is. I, 25; a. e.—Bekh. 57a לִיבְרוֹר חד וכ׳ let him take out (for destruction) one lamb as an equivalent of the dog; v. בְּרֵירָה; Y. Shek. VI, 50b נברור וכ׳ let him &c.

Ithpe. אִתְבְּרִיר *to be clear, pure.* Targ. Job XXV, 5.

בְּרָרָא m. (ברר) 1) *pureness, unalloyed metal.* Y. Shek. VI, 50b; Y. Yoma IV, 41d top עד דלא יקום על בְּרָרֵיהּ וכ׳ as long as the gold ore is not reduced to its pure state, it looses much in the smelting process; but when once brought to its pure state, nothing is lost.—2) *clearness, truth.* Y. Yeb. VIII, 9b top; XV, 15a . . . על ב׳ דו משרים (מקים) because he based the matter on truth (gave a clear decision).

*בְּרְשָׁן, ברשאן, Ar. (s. v. בר שאן בר, *in ecstacy* (?); *naked* (?). Targ. I Sam. XIX, 25 (v. Rashi a. l.; h. text עֵרום; Var. lect. ביישן).

בְּרַת I, בְּרָתָא f. (v. בַּר II) *daughter, child, issue; young tree.* Targ. Gen. XXX, 21; a. fr.—B. Bath. 141a ב׳ נמי וכ׳ the Lord did not suffer Abraham to be even without a daughter. M. Kat. 9b ב׳ אוכמתא Ms. M., v. אוּפָּם. Y. B. Mets. III, 8c bot. ב׳ נוקבה female issue. Lev. R. s. 25 ב׳ פחרן a mean woman.—בַּת קוֹל=ב׳ קלא. ב׳ שבע—a species of *figs.* Gen. R. s. 15, end (h. בנות שבע). Y. B. Bath. II, end, 13c ב׳ שובעין חיורין white figs; a. fr. [For other compounds, v. respective determinants.]—*Pl.* בְּנָן, בְּנָתָן, בְּנָתָן. [Targ. Y. Ex. X, 9 בְּרַתָּנָא our daughters.] Targ. Gen. V, 4; a. fr.—Keth. IV, 11 ב׳ נוקבין, v. בַּר II. Kidd. 71b לדידי בנתין בְּנָתִין our daughters. B. Bath. 141a I prefer daughters &c.; a. fr.—[Y. Peah VII, 20a bot. ב׳ דחרובתא; Y. Sot. I, 17b top אורתא, v. בְּוֹרְתָא.]

ב׳ חורן, בְּרַת II pr. n. pl. *B'rath Ḥavran* (or *Horan*) prob. ident. with Beth-Horon, v. חוֹרוֹן. Y. M. Kat. I, 80b bot.; Y. Shek. I, 46a; Y. Ab. Zar. III, 42c top; Y. Sot. IX, 23c top.

בְּרַתָּא, v. בְּרַת I.

בְּרָאתָא, בְּרוֹתָא, בְּרָתָא c. (=h. בְּרוֹשׁ; ברת or ברי, v. pl. בְּרָנָן; √ בר, v. ברר) [*the chosen* or *strong,*] *cypress,* or *pine-tree.* Targ. II Esth. II, 7 (transl. of Is. LV, 13). Y. Keth. VII, end, 31d; Gen. R. s. 15; B. Bath. 80b בראתא Ms. M. (ed. בְּרָתֵי pl.; for oth. var. v. Rabb. D. S. a. l.); R. Hash. 23a (transl. ברוש). [Y. Peah VIII, 20d bot. לָהֵן אַהֲנָן צרירא סמך חדא ב׳ what has this pebble to do near this cypress?—an evasive answer or a rebuke; prob. to be read בִּירְתָא.]—*Pl.* בְּרָתִין, בְּרָתֵי, בְּרָא׳. Targ. Cant. I, 17. Targ. Ps. CIV, 17; a. e.—(Fem.) בִּרְנָן, בִּרְנַן, בִּרְנָן. Targ. Is. XLI, 19; a. fr. [Ar. ed. Koh. בִּרְתִין, Targ. II Sam. VI, 5.—Targ. Y. II Num. XXIV, 6 בכריותיה ed., כבריתא Ar., read כִּבְרָתָא.]

בַּרְתּוֹתָא pr. n. pl. *Bartotha,* in Upper Galilee. Ab. III, 7; Orl. I, 4; a. fr.

***בַּשְׁכַּר**, v. כַּשְׁכַּר.

בָּשַׁל (b. h.; √בש, sec. r. of באש, cmp. בשם, בשש) *to ripen, boil, be done* (through natural or artificial heat). Y. Snh. VIII, beg. 26[a] ב׳ חזרע וכ׳ when the seed boils inside (maturity of genital organs), the pot outside becomes dark (genitals are covered with hair).

Pi. בִּישֵּׁל, בְּיַשֵּׁל *to mature, cook, roast.* Snh. 95[b] לבַשֵּׁל פירות to make the fruits ripen. Ḥull. 98[b]; a. fr.—Pes. 112[a] לא תְבַשֵּׁל וכ׳ cook not in a pot which thy neighbor has used before thee (i. e. marry not a divorced woman).—Part. Pu. מְבוּשָׁל. Ned. VI, 1 הנודר מן המב׳ וכ׳ he who vows abstinence from anything boiled, is permitted to partake of roasts &c. Ib. 49[a] קרו מב׳ . . . . . באחרא in R. J.'s place they call roast likewise *m'bushshal* (cmp. II Chr. XXXV, 13); a. fr.

Hithpa. הִתְבַּשֵּׁל, *Nithpa.* נִתְבַּשֵּׁל *to be boiled, done, ripe.* Ter. X, 11. Ḥull. VII, 4; a. fr.—Ib. 98[b] top, v. בָּשֵׁל.—Sot. 11[a]; Ex. R. s. 1 בקדרה שבשלו וכ׳ in the pot they boiled in, they were boiled, (they were done by as they did by others).

בְּשִׁיל, בַּשַׁל ch. same; as preced. Kal. Targ. O. Gen. XL, 10 ed. Berl. בְּשִׁירְלוּ (ed. בַּשִׁירְלוּ, Pa.); Y. בָּשְׁלוּ; ib. IX, 20. —Part. pass. בְּשִׁירָא, בָּשִׁיל. Targ. O. Num. VI, 19; a. e.—Ab. Zar. 38[a] אי לא הוה חפיך בה הוה ב׳ וכ׳ Ms. M. (ed. less corr.) if he (the gentile) had not turned it, it would have been done in two hours.

Pa. בַּשֵּׁל בַּשֵּׁל as preced. Pi. Targ. I Kings XIX, 21; a. fr.; v. supra.—Ab. Zar. 38[a] לבַשּׁוּלֵי מנא to bake (in the furnace) the earthen vessel, contrad. to לשרורי to glaze, finish. Ḥull. 110[a] בעי לב׳ . . . ריבעא how much milk is required to boil a quarter of a litra of meat?

Ithpa. אִיתְבַּשַּׁל, אִירְבַּשַּׁל as preced. *Hithpa.* Targ. Y. Deut. XXVI, 2; a. e.—Targ. I Sam. II, 13 כְּמִיתְבַּשַּׁל (Var. כְּמִבַּשֵּׁל). —Ab. Zar. 29[b] אִירְבַּשִּׁיל.

בְּשַׁר m., **בְּשַׁלְתָּ**, **בְּשָׁרָ׳** f. (b. h.; preced.) *ripe, boiled, done.* זרוע בשלה the boiled shoulder due to the priest (Num. VI, 19). Ḥull. 98[a] bot. both derive it מד׳ ב׳ from the process prescribed for the priest's gift &c. Ib.[b] top אין ב׳ אלא שלמה when it says, 'the shoulder boiled' it means entire (not carved). Ib. אין ב׳ אלא שנתבשל וכ׳ when it says, 'He shall take &c. from the ram' it means that it must be boiled joined to (or jointly with) the body of the ram. Tanḥ. Vayera 5 Abraham בלעה בשילה swallowed the fig ripe, i. e. spoke deliberately, opp. פגה; Gen. R. s. 49 אמר בישולה (corr. acc.).

בַּשְׁלָא ch. same. Targ. Y. Ex. XII, 9.

בַּשָּׁלָא m. (preced.) *cook.*—*Pl.* בַּשָּׁלַיָּא. Targ. Ezek. XLVI, 24 (some ed. בַּשְׁלַיָּא).

בִּשְׁלָמָא (v. שְׁלָמָא) *in peace, well,* whence (as a dialectic term) *granted, it is right, it would be right.* Pes. 7[a] ב׳ שבת . . . . אלא וכ׳ it is right as far as 'a Sabbath' is concerned, for it may happen on an eve of Passover concurring with a Sabbath, but (when it says) 'on a Holy Day', how can &c.? Ib. 24[b] ב׳ אי . . . שפיר וכ׳ I grant, if . . ., it would be right (to infer that &c.), but now &c. Ib. 50[a] הירינו . . . . ב׳ למאן דאמר it is right according to him who says . . . . ., but according to &c.; a. v. fr. II. אִי, v. ב׳ אי אמרת=אי אמרת ב׳.

בָּשָׂם, בֶּסֶם &c., v. בָּסַם &c.

בֹּשֶׂם m., pl. בְּשָׂמִים (b. h., preced.) *spices, perfumes,* esp. those used for blessings at the exit of the Sabbath. Ber. VIII, 5 sq.; a. fr.

***בַּשְׁקַר** (Pashel of בקר) *to search, discover.* Targ. Ps. XLIV, 22 (h. text חקר). Ib. XXVII, 4 ולבשקרה ed. Lag. *to find the truth, speculate* (ed. ולבקרא, h. text ולבַקֵּר).—Yeb. 120[a] he passed before them with a plaster on his face ולא בשקרוה and they (the officers) did not discover it (the disguise; for Var. v. Ar. ed. Koh. s. vv. בלירתא a. בשקר). Erub. 19[a] ולא מְבַשְׁקַר ליה and he (Abraham) does not discover the disguise; Ar. (taking מב׳ as part. pass.) and he (in his disguise) is not discovered (as a Jew). *Bekh. 36[b] חזריה בשקריה he saw him, and discovered his fraud, v. Tosaf.; (ed. a. Rashi חזריה בשיקריה looked at his fraud). [Targ. Y. II Deut. IV, 34 לְמִבַּשַּׁר, Var. למבשר, read: לְמִבְשַׁקְרָנָא. V. מְבַשְׁקְרָנָא.

בָּשַׂר (v. בָּסַר II a. בָּסַם) *to be sweet, pleasant.*

Pi. בִּישֵּׂר, בְּשֵּׂר *to gladden, to bring good tidings to;* in gen. *to announce.* Ḥull. 87[a] מְבַשֵּׂר טובות וכ׳ I am bringing good news. Sabb. 63[a], v. בְּשׂוֹרָה; a. fr.—Part. pass. מְבוּשָׂר *informed of good news, assured.* Y. Kil. IX, 32[b] top ירא מב׳ מחיי העו״הב he shall receive a message from the life in the world to come, i. e. he may be assured of salvation; Y. Keth. XII, 35[a] מכושר לחיי וכ׳ . . . (corr. acc.); Y. Shek. III, end, 47[c] ירא מב׳ שבן עו״הב הוא. Ex. R. s. 46 אתה מב׳ שמחלתי וכ׳ thou art informed that I have forgiven thee &c. Y. Ber. V, end, 9[d]; a. e.

Nithpa. נִתְבַּשַּׂר *to be gladdened, to receive good tidings.* Pesik. R. s. 42 נ׳ בבנים he was assured that he would have children. Gen. R. s. 47; s. 53 נתבשרה בחלב she was assured that she would nurse her child. [V. בָּסַר II.]

בְּשַׂר, בְּסַר I ch. same, 1) *to be glad;*—*2)=*Pa.* Targ. Y. Gen. XXI, 7. Targ. Y. II ib. XLIX, 21 לְמִיבְשַׂר.

Pa. בַּשֵּׂר, בַּסַּר as preced. *Pi.* Targ. Y. I Gen. XLIX, 21. Targ. Jer. XX, 15; a. fr. [Targ. Y. II Deut. IV, 34, v. בַּשְׁקַר.]

Ithpa. אִתְבַּשַּׂר as preced. *Nithpa.* Targ. Ruth I, 6; a. e.

בְּשַׂר, בְּסַר II, v. בִּשְׂרָא.

בָּשָׂר m. (b. h.; v. preced.) [*ripe, warm, sweet, well-looking;* v. Freitag Arab. Dict. s. v. bšr, a. cmp. לָחֵם] *body* (b. h.); *flesh, meat.* Ḥull. VIII, 1 כל חב׳ any kind of meat. Ib. 16[b] בָּשָׂר תאוה meat eaten for satisfying the appetite, i. e. secular meal of meat, opp. to sacrificial meals (v. Deut. XII, 20). Ib. 17[a], v. נְתִירָה; a. fr.—ב׳ ודם (abbr. ב״ד) flesh and blood, i. e. *mortal man.* Ber. 33[a]; a. v. fr.

בְּסַר, בְּשַׂר, בְּסָרָא, בִּישְׂרָא I ch. same; 1) *body, flesh, meat.* Targ. Gen. II, 21. Targ. Lev. XIII, 2; a. v. fr.—Ḥull. 109[b] בי׳ וכ׳ . . . בעינא I desire to eat something tasting like meat with milk. Sabb. 140[b]; a. v. fr.—2) *mortal.* Targ. Y. Gen. XL, 23. Targ. Jer. XVII, 5; a. e.

enough for a goat to leap through with one headlong rush. Erub. 16a כדי שלא יזד הגדי בב׳ ר׳ (Ms. M. שלא . . . ירקד הגדי בב׳ א׳; Tosef. Kil. IV, 6 כדי שלא ינכס הגדי . . .; Erub. l. c. bot. (בב׳ א׳) less space than a goat would require &c.—Yoma 38b היה כותבה בב׳ א׳ would write a word of four letters (with four pens between his fingers) at a time. Pes. 86b who empties his goblet בב׳ א׳ in one draught. Num. R. s. 4 they did not drop the curtain בב׳ א׳ at once, opp. קימעא קימעא; a. fr.

בַּת III c. (b. h.) *bath*, a measure; v. בִּיתָא II.

***בָּתָה** f. (b. h.; =בחה, v. בחי) *desolation.* Gen. R. s. 31; Yalk. ib. 51 (ref. to קץ . . . בא וכ׳ Gen. VI, 13) their term has come לעשות ב׳ to make (the earth) a waste.

***בַּתְוָא**, pl. **בַּתְוָתָא** f. same, esp. *the untillable cuts* in the valley or field (cmp. בְּתוֹת Is. VII, 19). Sabb. 110b let him cut porret מב׳ דמישרא Ar. (Var. גובתא ed. Koh.; oth. ed. בווהא; Ms. M. ממכתווהא, ed. מכבתותא דמישרי) from the waste parts of the valley; v. פָּתָא.

בְּתוּלָא, v. בְּתוּלְתָּא.

בְּתוּלְתָּא f. (b. h.; בתל, √בת, to separate; cmp. בתר; v. Ges. H. Dict. s. v.) [*retired, untouched,*] 1) *virgin.*—*Pl.* בְּתוּלוֹת. Tosef. Shebi. III, 14 sq. שלש ב׳ הן b'thulah is used in three ways, בְּתוּלַת אדם וכ׳ of a human being (virgin), of soil (unbroken), and of sycamores (untrimmed); Nidd. 8b; Y. ib. I, 49a. Yeb. 61b אין ב׳ אלא נערה under b'thulah (in a legal sense) a girl between twelve and twelve and a half years is meant, v. בַּגְרוּת. Ohol. XVI, 4 עד שמגיע . . . לב׳ until he reaches a rock or unbroken ground. Sabb. 90a בתולת הוורד a closed rose (Var. quot. in Ar., a. Ms. O. פְּתִירַת). Y. Sot. III, 19a ב׳ ציימנית an ascetic maid (retired from social pleasures); Sot. 22a ב׳ צוילנית (צלירנית) a prayerful (bigoted) maid; a. fr.—2) (only in pl.) *the two posts supporting the beam in the wine-press* (Lat. gemelli, sorores). B. Bath. IV, 5 (67b), expl. כלונסות.—3) *Virgo*, sign of the Zodiac. Yalk. Ex. 418. Ib. I Kings 185. Pesik. R. s. 20.

בְּתוּלִין, בְּתוּלִים m. pl. (b. h.; preced.) *virginity, token* or *symptom of virginity.* טענת ב׳ suit of a husband against his young married wife concerning her virginity (Deut. XXII, 13 sq.). Keth. I, 1; a. fr.—Y. Yeb. VI, 7c top, a. e. כלו בְּתוּלֶיהָ the symptoms of virginity may have disappeared by absorption. Y. Nidd. 49a bot. בתולה לב׳ a b'thulah (virgin) as to virginity, opp. לדמים as to menstruation.

בְּתוּלִין ch. same. Targ. O. Deut. XXII, 14; a. e.—Y. Keth. I, 25b bot.; a. e.

בְּתוּלָא I, **בְּתוּלְתָּא** ch.=h. בְּתוּלָה. Targ. Gen. XXIV, 16; a. fr.—*Pl.* בְּתוּלָן, בְּתוּלָתָן, בְּתוּלָתָא. Targ. Ps. CXLVIII, 12. Targ. Esth. II, 2. Targ. Lam. I, 15 (read:) וסאיב בְּתוּלָתָא.

בְּתוּלְתָּא II f.=h. בְּתוּלִין. Targ. Lam. I, 15.

בִּישְׂרָא, בִּשְׂרָא II f. (בשר)=בְּשׂוֹרְתָא. Targ. Y. II Gen. XXI, 7.

***בְּשׂוֹרְתָא** same. Y. Maas. Sh. V, 56c top וכ׳ ב׳ (=כסא דב׳) a cup for good news must be full; Y. Ḥag. II, 78a bot. בְּשׂוֹרוֹתָא; Y. Bets. II, 61c top בשורותא.

בְּשַׁשׁ m. (√בש, v. preced. ws.) *seasoning, relishes.* Targ. Job VI, 6 (h. text בָּטֶפֶל.—Ber. 40a לית דין צריך ב׳ this (bread, being well seasoned) requires no seasoning relishes to go with it; v. לִיפְתָן.

בְּשָׁת, v. בּוּשָׁה.

בַּת I f. (b. h., contr. of בנת) *daughter; maiden, girl; servant-girl* (opp. שפחה slave). Gitt. 89a בת לא״א a daughter of Abraham our father, a Jewess. B. Bath. 109a בן וב׳ כי הדדי נינהו son and daughter are legally the same. Kidd. II, 3 בת או שפחה גדלה (Bab. ed. מגוד׳) a maid or a slave as hair-dresser; a. fr.—*Pl.* בָּנוֹת, constr. בְּנוֹת. Sabb. VI, 6 חבָּ׳ *girls.* Kidd. 64a ב׳ ישראל מקוה וכ׳ Israelitish daughters (married to a degraded priest, v. חָלָל) are a well of purification (means of restoration to priestly ranks); a. fr.—Also Ch. בַּת (v. בְּרַת). Targ. Deut. XV, 12.—Mostly in compounds. Targ. I Sam. I, 16 ב׳ רשעא (h. text בת בליעל); v. infra.—[Y. Keth. II, 26d bot., read: בתר אירתיה. Y. Gitt. IX, 50d top יובל׳ כבת, read: כחב.]

Compounds of בַּת a. בְּנוֹת (v. בֵּן, בַּר): ב׳ אור *fuel, fit for fuel.* Sabb. 25b. בנות אזנים, v. אֹזֶן.—בת ארעא a sore on the foot, v. אַרְעָא. Sabb. 65a (Mish. צנים).—ב׳ מזגא חמרא Little Wine-Mixer, name of a clean bird. Hull. 63a top.—ב׳ מינא of the same class or size. Ab. Zar. 28a.—ב׳ חורין, ב׳ מלך King's, Noblemen's Daughter, name of a demon. Sabb. 109a. [ב׳ עין, Ex. R. s. 30, some ed., v. בָּבָה.]—בת עינא *the hole in the millstone through which the grain passes.* M. Kat. 10a (Ms. M. בית טינא).—בת קבריא a species of raven. Esth. R. to I, 4, v. בַּלְבֵּל.—ב׳ קול 1) *echo, reverberating sound.* Ex. R. s. 29, end. Cant. R. to I, 3 as the oil (when poured out) אין לו ב׳ קול gives forth no reverberating sound, so does Israel (suffer silently).—2) *Bath-Kol, divine voice*, a sort of substitute for prophecy. Yoma 9b; a. fr.—בְּנוֹת שֶׁבַע a species of figs, v. בְּרַת. Maasr. II, 8; a. fr.—ב׳ שׁוּחָא a species of white figs. Dem. I, 1; a. e.—ב׳ שקמה young sycamore-figs. Ib.; Ber. 40b, v. דוּבְלָא.—בת תירהא the small bung-hole in the spicket, to be opened for examining the flavor of the wine. Ab. Zar. 66b.—[For other compounds, v. respective determinants.]—Chald. pl., v. בְּרַת.

בַּת II f., adv. בְּבַת [*daughter, product of*], בב׳ ראש (בב׳ זקירת ראש=) *headlong;* בב׳ אחת (=בב׳ עשירה אחת, בב׳ כתיבה &c.), *at once, simultaneously, suddenly.* Yoma 38b נזקרים בב׳ ר׳ לאחוריהם (Ms. M. בב׳ אחת) staggered backward with a sudden movement (enchanted with the beauty of the music); Cant. R. to III, 6 נסקרין וכ׳; Y. Shek. V, 48d bot. נזקרו לו בת ראש (read בב׳) rushed forward to him headlong (to congratulate him). Yoma 67b זוקרו בב׳ ר׳ Ar. a. Ms. Oxf. (ed. זורקו) he pushes the scapegoat down the precipice headlong. Succ. 14b כדי שיזדקר בה גדי בב׳ ר׳ (Ms. M. גדי ראשו בב׳ אחת . . ., read בב׳ ראשו) wide

בִּתְיָה (b. h., I Chr. IV, 18) pr. n. f. *Bithiah*, daughter of Pharaoh; in legend, name of Moses' foster-mother. Lev. R. s. 1, a. e (as if בַּת יָהּ daughter of the Lord, pious). Snh. 31[b] לדודו ליה כבר ב׳ שלם salutation to him whose splendor is like that of the son of B. (Moses).

בְּתֶרֶד, בְּתֵרֶד, בְּתֵרָה pr. n. m. *B'therah;* 1) father of R. Judah of Netsibin. Yeb. 102[a]; Pes. 3[b]; a. fr.—2) בני ב׳ B'ne B., a scholarly family of Babylonian descent, much favored by Hérod. Pes. 66[a]. B. Mets. 85[a] top.

בְּתַנְיָא, v. בּוּתַנְיֵי.

בֶּתֶר m. h., or בְּתַר ch. (b. h.; בתר, √בת *to cut*, v. בְּתוּלָה) *piece, decree, allotment* (=גְּזֵירָה). Cant. R. to II, 17, v. אריחון a. סולא.—*Pl.* v. בְּתָרִים a. בְּתַרְיָא.

בָּאתַר, בָּתַר (= בַּאֲתַר, v. אַתַר) *after, behind.* Dan. VII, 6; 7.—Targ. Gen. X, 32; a. fr.—With suff. (pl.) בָּתְרֵי, בָּתְרַאי, בָּתְרָךְ &c. Targ. O. Ex. XXXIII, 23; a. fr.—Ber. 19[a] ב׳ ערסי׳ דשמואל Ms. M. (ed. בְּתַרְיֵיהּ דמר שמואל spoke (evil), v. Rabb. D. S. a. l. note) of Mar Samuel's private life. Kidd. 71[b] זיל ב׳ שתיקותא follow the rule of silence; i. e. those of a peaceful nature are of pure descent. Pes. 84[a] ב׳ השתא אזלינן we are guided by the present status. Ab. Zar. 10[b] ליהוו למאן דבתרך וכ׳ let them (the presents) pass on to thy successors to be given to my successors that may come after thy death (as bribes to protect them). Y. Dem. II, 23[a] which (opinion of) R. Meïr? הההיא דתנינן לבתרה that opinion of R. M. which is taught below; a. fr.

בָּתְרַאי, בָּתְרָאָה, בָּתְרָא m. (preced.) *the last, latest.* Targ. Ex. IV, 8; a. fr.—Targ. Ps. LXXVIII, 4 Ms. (ed. Vien. בתרי, oth. ed. בַּתְרָאֵי).—Gitt. 47[a] יומא ב׳ the gladiator's last day; a. fr.—בבא ב׳, v. בָּבָא.—*Pl.* בָּתְרָאֵי, בָּתְרָאִין. Targ. Gen. XXXIII, 2; a. e.—Naz. 56[b] קמאי וב׳ the first and the last of the quoted authorities, opp. מיצעי.—Hull. 105[b] ב׳ מינא=h. מִין אחרונים, v. אַחֲרוֹן.—Fem. בָּתְרַיְיתָא, בָּתְרַיְיתָא, בָּתְרַיְיתָא. Ab. Zar. 51[a]; a. fr.—בְּבָתְרַיְיתָא *in the last place, last.* Targ. O. Deut. XIII, 10; a. e.

בְּתֶרֶד, v. בְּתֵירָא.

בְּתָרְיוּא m. pl. ch.=next w. Targ. Y. II Lev. XXVI, 42.

בְּתָרִים m. pl. (v. בֶּתֶר) *pieces of the covenant-offerings.*—ב׳ בין חב׳ בְּרִית the covenant with Abraham (Gen. XV, 17—18). Cant. R. to II, 17; a. fr.

***בְּתַשׁ** (בת, v. בְּתַר) *to make incisions. Pa.* בַּתֵּשׁ with ב *to urge, beg persistently.* Hull. 7[b] חוה מְבַתֵּשׁ ביה טובא he begged him very persistently (to accept the invitation). Shebu. 30[b] בצורבא מרבנן מבתשינן בע״ה לא מבתשינן (Ms. M. מכ׳, with כ, Rashi with ב, v. to Hull. l. c.; ed. diff. vers.) a scholar is urged to sit down (in court), an ignorant man is not urged. [Ib. בטש ביה ואוקמיה לע״ה (read בת׳) he urged him (the scholar, to sit down) and made the ignorant man stand up; v. בְּטַשׁ as to vers.]

***בְּתַת**, Targ. Job XXX, 7 בָּתְתִין Ms. Var. (ed. מִתְחַבְּרִין), read בְּתַתִּין, v. כְּתַת.

ג

ג *Gimmel*, the third letter of the Alphabet. It interchanges with כ and ק; cmp. גשורא a. כשורא; גזז a. קצץ &c.; is related to ח, as גבב, חבב; v. letter ח.

ג prosthetic in foreign words before l, v. גלגטרקא, גלוסקא.

ג׳, as a numeral letter, *three*, v. א׳.

גַּאֲא, v. גַּאֲר.

גַּאֲה, v. גאר.

גַּאֶה, גַּיְיאֶה m. (b. h.; preced.) *lofty; ruler, lord; proud, haughty.* Pes. 113[b] ג׳ דל a proud pauper.—*Pl.* גַּאִים, גַּיְיאִים. Gen. R. s. 63 (ref. to גירים, Gen. XXV, 23) שני גַּיְיאֵי גוים two rulers of nations (Rome and Israel); Ber. 57[b]; Ab. Zar. 11[a] אל תקרי גוים אלא גַּיִים read the word גיים not *goyim* (as the Masorah intimates) but *geyim* (lords); (Ms. M. a. Yalk. Gen. 110 גַּאִים). Sifra B'ḥuck. Par. 2, ch. V (ref. to Lev. XXVI, 19) אלו הג׳ וכ׳ the 'pride of your power', those are the lordly (patrons) of whom Israel is proud. Cant. R. to III, 10 ארבע ג׳ הם גאה וכ׳ there are four majestic rulers (in the animal kingdom) the ruler among birds &c.; Ex. R. s. 23. Ḥag. 13[b] שמתגאה על הג׳ who is exalted (rules) over the rulers.—Y. Kidd. IV, end, 66[c]. רובן של עבדים ג׳ most slaves (when raised to power) are overbearing; Treat. Sof'rim XV, 10 נאים (corr. acc.); a. fr.—V. גַּאִים.

גַּאר, v. גַּו ch.

גַּאֲוָה, גַּאֲוָה f. (b. h.; גאר) 1) *haughtiness, pride.* Y. Yoma VII, 44[b] מפני הג׳ to avoid the appearance of pride (on the Day of Atonement).—2) *glory.* Ḥag. 5[b] (ref. to גוה, Jer. XIII, 17) מפני גַּאֲוָתָן של וכ׳ over the glory of Israel that has been taken from him &c. Ib. מפני גַּאֲוָתָהּ של מלכות שמים over the (lost) glory of the heavenly kingdom (the destruction of the Temple).

גַּאזָא, v. גַּוְזָא I.

גְּאוּלָה f. (b. h. גְּאֻלָּה; גאל) 1) *redemption, delivery.* Meg. 15[a], a. fr. מביא ג׳ לעולם causes redemption to

come (through his good deeds). Cant. R. to II, 2 בגאולתא מחר of to-morrow's redemption, i. e. Messianic days.—Kidd. 15b גאולת עצמו redemption from service by himself, ג׳ קרובים by relatives, ג׳ אחרים by strangers (Lev. XXV, 47 sq.). Pes. 118a מן חג׳ than delivery (from evil); a. fr. [Lev. R. s. 32, end; Koh. R. to IV, 1, read גּוֹאֲלָה, v. גּוֹאֵל.]—*Pl.* גְּאוּלוֹת. Y. Peah VII, 20b bot. ג׳ שתי two redemptions (of fruits).—2) *G'ullah*, a) that section of the prayers between the Sh'ma (שְׁמַע) and the T'fillah (תְּפִלָּה), so called from its contents. Ber. 9b סמך ג׳ לתפלה he recited the T'fillah immediately after closing the G'ullah (with the benediction גאל ישראל). Ib. 4b; a. fr.—b) *the seventh benediction of the T'fillah, prayer for redemption.* Meg. 17b.

גְּאוּלְתָּא ch. same, *redemption.* Targ. Y. Num. XXV, 12.

גְּאוֹן m. (b. h.; גאי) *majesty, pride.* Sifra B'huck. Par. 2, ch. V; v. גֵּאֶה. [In the post-Talmudic period *Gaon* (excellency) was the title of the chiefs of the Babylonian academies.—*Pl.* גְּאוֹנִים.—גְּאוֹנוּת *Gaonate.*]

גאוסמיני, Gen. R. s. 94, v. אֲגוּסְטָרָאנִי.

גֵּיאוּתָא, גַּאוּתָא f. (גאי) 1) *haughtiness.* Targ. Prov. VIII, 13 (Ms. גֵּיאֲרוּתָא).—2) *loftiness.* Targ. O. Ex. XV, 1; 21 Var., v. גֵּרוּתָא.

גַּאוּתָנָא, גֵּאוּתָן, v. גֵּרוּתָן.

גְּאָה, גאי (b. h.; √גא, גו, גה *to rise; to be arched, caved) to rise, swell;* trnsf. *to be elated, proud; to be exalted, majestic.* Mekh. B'shall., Shirah 2, v. infra. [Tosef. M. Kat. I, 7 גּוֹאֶה, v. גָּאֳהָה.]

Pi. גֵּאָה, גֵּיאָה *to exalt.* Mekh. l. c. גַּאֲנִי וגֵאָתְיו He (the Lord) exalted me, and I exalt him; Tanḥ. ib. 12 גַּאֲוָנִי וגֵאֲיָתִיו; Yalk. Ex. 242 וגואותיו (corr. acc.). Y. Taan. III, 67a top (ref. to Job XXIII, 29) ....אני אמרתי להשפילן לגָאוֹתָן I (the Lord) decreed to humble them (by dearth), and thou—to raise them (Bab. ib. 23a הגבהתו).

Hithpa. הִתְגָּאֶה, *Nithpa.* נִתְגָּאֶה *to show one's self glorious, exalt one's self, be exalted;* (in an evil sense) *to be proud, boast, to lord it.* Mekh. l. c. (ref. to Ex. XV, 1) גָּאֹה ועתיד להתגָּאוֹת He was glorious and will be &c. Ib. מִתְגָּאֶה הוא על כל המִתְגָּאִים He exalts himself above all those who are boastful, שֶׁבְּמָה שאו״ה מתג׳ לפניו וכ׳ for that with which the nations boast themselves, becomes the means of their punishment; Tanḥ. l. c.—Ḥag. 13b, v. גֵּאֶה. Ib. 5b פרנס המתג׳ וכ׳ an officer who lords it over the community. B. Bath. 98a המתג׳ בטלית וכ׳ who parades the scholar's cloak. Tosef. Sot. III, 10 sq. לא נִתְגָּאוּ אלא וכ׳ became haughty only in consequence of the bounties &c.; Snh. 109a. Ber. 10b לאחר שאכל ושתה ונתג׳ זה Ms. M. (ed. לאחר שנתג׳; Yalk. Kings זה ונתג׳ .....; Lev. 616 (לאחר שגאה) after this man has eaten and drunk and become haughty, v. גֵּאִים. Lev. R. s. 10 נתג׳ לבו עליו (Ex. R. s. 37 זחה דעתו) became overbearing.

גְּאָא, גַּאי ch. same; *to rise, grow* &c. Targ. I Sam. II, 5 גָּאֲן (some ed. גָּעֲנָן).

Ithpa. אִיתְגַּאִי, אִיתְגָּאִי 1) *to grow high.* Targ. Job VIII, 11 (h. text רִגְאָה).—2) *to be exalted; to be proud.* Targ. Ex. XV, 1; 21. Targ. Y. II Gen. XXXIV, 31 (I מְתַלְגְּלָא); a. e.

גַּאֲוֹת pl. of. גַּיְא.

גָּאֹז, v. גזז.

גַּאִים, v. גּוּם a. גָּמַם.

גֵּאִים m. pl. (abstract noun, v. גֵּאֶה; cmp. תֵּרִים) *loftiness, excellence;* (in a bad sense) *haughtiness.* Ḥull. 92a (play on שְׁלִישָׁה שָׂרֵי גְּאִים, Gen. XL, 10) שלשה שרי ג׳ בכל וכ׳ the three princes of excellence (influential patrons of Israel) in every generation (in Palestine under the Roman, in Babylon under the Parthian government).—Ber. 10b; Yalk. Lev. 616 (ref. to I Kings XIV, 9) א״ת גַּוְּךָ אלא גַּאֲיךָ read not *gavvekha* (thy body), but *geekha*, thy swelling or pride (applied to taking a meal before prayer), v. גֵּאֶה.

גָּאַל (b. h.) [*to cover*, cmp. Job III, 4;] *to ransom, redeem, protect.* Pes. X, 6 גְּאָלָנוּ וג׳ וכ׳ has protected us and redeemed our ancestors. Gen. R. s. 78, beg.; Midr. Till. to Ps. XXV, beg.; Lam. R. to III, 23 אמונתך רבה לְגָאֳלֵנוּ thy faith is great enough to redeem us. Gen. R. s. 44.—Kidd. 20b לוה וגוֹאֵל לחצארן he may borrow money and redeem his property (from the sanctuary), and may redeem in instalments. Midr. Till. to Ps. XXXI, beg. גְּאַל אותנו redeem us; a. fr.—V. גּוֹאֵל.

Nif. נִגְאַל *to be redeemed.* Ber. 9a כְּשֶׁנִּגְאֲלוּ ישראל וכ׳ when the Israelites were redeemed from Egypt. Kidd. 15b (ref. to Lev. XXV, 54) באלה הוא נ׳ וכ׳ through those (his relations) he may be redeemed, but he is not freed after six years of service (Ex. XXI, 2). Ib. 20b when the jubilee year arrives ולא נִגְאֲלָה and it (the field) has not been redeemed. Ib. יפה כחו לִרְגָאֵל מיד it has the privilege of immediate redemption. Sabb. 118b מיד נִגְאָלִין they would be released (from captivity) at once. Y. Taan. II, 65d top וסופן לִהְרָגֵאל וכ׳ and they will be released &c.; Gen. R. s. 56 לִירָגֵאל; a. fr.—[In b. h. ג׳ also: *to cover* (with blood), *stain, make repulsive.*]. V. געל.

גָּאַל ch. same.—Part. גָּאֵיל, גָּאֵל. Targ. O. Num. XXXV, 12; 19; 21, a. e. ג׳ דמא, v. גּוֹאֵל.

גאלה, Y. Ḥall. I, 57d מלי ג׳, v. מְלִירָגְאָלָה.

גָּאֲלֵי, v. גְּלֵי.

גאלקי, v. גּוּאַלְקָא.

גַּאֲם, v. גַּם II.

גָּאַם* = גָּמָא *to swallow.* *Pa.* גַּאֵם *to make swallow.* Ḥull. 111a גַּאֲמוֹ לשבא make (the son of) Sh'ba swallow it (Rashi). [Ar. reads גַּמּוֹ (contr. Pa. of געם or גאם, cmp. Syriac געם P. Sm. 761 sq.) it made (the son of) Sh. feel nauseous (which was his reason for not eating it.]

גָּאֲנִי, v. גְּנִי.

גָּב, v. גֵּבָא.

גַּב, v. גּוּבָא.

גַּב m. (b. h.; גבב) *convex, arched,* whence 1) *the exterior* or *upper part* of a thing, a) *body,* esp. *back* (of an animal's body, usu. אָחוֹר). Gen. R. s. 8, beg. he split the double-faced body (v. פַּרְצוּף) וּעְשָׂאוּ גַּבֵּיהֶם ג׳ לכאן וכ׳ and gave it two backs, one back on this side &c. —גַּב יָד, גַּב רֶגֶל *a swelling* on the hand, on the foot. Ab. Zar. 28ª; Sabb. 109ª.—b) *eye-brow* (b. h.), *the elevation around genitals* &c. Nidd. 52ᵇ בנְּבָהּ א׳ one hair on the lower surrounding of her genitals, opp. בכרֵיסָהּ, v. כְּרֵס; B. Bath. 56ᵇ; Snh. 30ᵇ; B. Kam. 70ᵇ, [Rashi: on her finger joints].—c) (also גַּבַּת חַנָּתֵן (גַּבָּהּ, pl. גַּבּוֹת, *chin.* Nidd. 23ᵇ; Y. ib. III, 50ᶜ bot. גומות חזקן (dimples).—*d) *a low fence.* Tosef. B. Mets. XI, 22 (ed. Zuck. גֵּג).—*Du.* גַּבַּיִם, גַּבַּיִן. Kel. XXV, 5 outsides of vessels (usu. אֲחוֹרַיִם). Gen. R. s. 8, v. supra.—*Pl.* גַּבִּים, גַּבִּין, גַּבּוֹת. Bekh. VII, 2 שני ג׳ וכ׳ double back and double spine (explain. גֵּבֶן, Lev. XXI, 20); Nidd. 24ª sq.; Ḥull. 60ᵇ.—Nidd. 23ᵇ ג׳ חזקן, v. supra.—עַל גַּבֵּי, עַל גַּב (abbr. ע״ג) *on, upon, by the side of* (cmp. עַל in b. h.). Ḥull. 3ª, a. fr. עומד על גַּבָּיו standing by him, superintending. Nidd. 66ª על גב הנהר by the river-side; Makhsh. I, 4 (v. גֵּירָם). Succ. IV, 4 על גב אריצטבא (Talm. ed. 42ᵇ גבי), v. אִרְיסְטָבָא.—Trnsf. *on the basis, on the principle.* אַתְּ עַל גַּב, v. אַתְּ I.—Y. Ḥag. II, 78ᵇ bot. חולין שנעשו על גב הקודש (usu. על טהרת הקודש) layman's food prepared on the principles of sacred food (as though it were sacred food). Bets. II, 3 (17ᵇ); Tosef. ib. II, 7 מטבילין מגב לגב you may (on a Holy Day) immerse vessels for the purpose of changing their use (literally: from principle to principle, from one גב to another); expl. ibid. רצה לעשות גיתו ע״ג בדו ובדו ע״ג עיסתו הרי זה וכ׳ if one desires to work his wine press on the basis of his olive press, i. e. with vessels originally immersed for the use of the olive press, or his olive press on the basis of his dough, i. e. with vessels originally immersed to be used for kneading, he may immerse his vessels on the same day; Bets. 19ª ע״ג בדו ובדו ע״ג גיתו עושה . . . . Ms. M. a. Ar. (ed. incorr. כדו) if one wishes to change &c., he might have done so (even without another immersion and, therefore, may re-immerse his vessels on the Holy Day because he does not thereby create a new status).—Cmp. אַגַּב.—Tosef. Sabb. XII (XIII), 1; Y. ib. XIII, 14ª top ע״ג חגס וכ׳ around, or adding to the border of a web &c.; Bab. ib. 105ª על הגס. Hor. III, 3 אין על גַּבָּיו אלא וכ׳ none over him save the Lord his God.—בְּגַב *in the back, behind.* Y. Keth. XII, 35ᵇ top דברים בגב (Bab. 111ª בגו) there is something behind, i. e. there is a reason for it.—Cmp. בַּגַּב.

גַּב, גַּבָּא ch. same; 1) *back, body* &c. Targ. Y. II Ex. II, 3 ג׳ נהרא river-side (Y. I גֵּירָם). Targ. Job XIII, 12 גב טינא a body (lump) of clay.—Ḥull. 47ᵇ אגבא on top, opp. מגואי inside, below. Sabb. 109ª אג׳ דכרעיה on his foot. Yoma 78ª ג׳ דכרעא הוה it was the back (dorsum) of the foot, cmp. preced. גב רגל; a. fr.—*Pl.* גַּבֵּי, גַּבְרֵי. Targ. Y. Gen. XXXI, 10; a. e.—[גבירה. Gen. R. s. 8, some ed., read גבירים, v. preced.].—גַּב, עַל גַּבֵּי, עַל גַּב as preced. Targ. II Chr. XXI, 3 ע״ג קרקע, v. אַגַּב. Targ. Y. II Lev. I, 17; a. e.—ע״ג ידא upon one's hand; כע״ג (כד, כִּיד) as upon one's hand, i. e. exposed to danger. Targ. Job. XIII, 14; a. fr.—Also ellipt. כעל גב. Targ. Jud. IX, 17; a. e.—2) (prep.) גַּב, גַּבֵּי *towards, with* &c. Targ. Y. II Num. XXI, 9.—With suffix of pers. pron. Targ. Job XIX, 4; a. fr.—Gen. R. s. 33 יתיב גַּבֵּיהּ he sat with him. Ib. גַּבְכוֹן in your country. Y. Ned. VI, 40ª sent letters גבי ר׳ יצחק through R. &c. Ib. גַּבָּן (thus we read) in our country. Ber. 10ª ליתי . . . גַּבָּאי let Ezekiel come to me. Gen. R. s. 35 מן גַּבֵּיהּ ועד גַּבֵּי from those with him &c., from his generation to mine.—Bets. 25ᵇ זיל לגבי דר׳ וכ׳ go to see R. &c.; a. v. fr.

גֵּב, גֵּבָא (**גֵּבִי**) m. (b. h.; גבי, גבב) *cavity for collecting water, pond, cistern.* Tosef. Mikv. I, 1 חמים שבגבא R. S. to Mikv. I, 1 (ed. Zuck. שבגבי, read שבגֵּבֵי) the water in the pond. Ib. 3 גבי.—*Pl.* גֵּבִים, גֵּבִין, גֵּבָאִים, גֵּבָאִין, גֵּבָיִים. Cant. R. to I, 2 (ref. to ישקני ib.) רטהרני כאדם שהוא מישק שני ג׳ וכ׳ may He make me pure, as a man levels the surface of two ponds (by which the unclean one is purified). Snh. 94ᵇ. M. Kat. 25ᵇ מי ג׳ stagnant waters, opp. נחל שוטף. Mikv. I, 1. Y. M. Kat. I, 80ª bot.; Tosef. Mikv. I, 13 כמין גבאין ed. Zuck. (read כְּמֵי).

גֵּבָא, v. גּוּבָא.

גְּבָא *to collect,* v. גְּבִי.

גַּבָּאָה, v. גַּבְּרוּת.

גַּבָּאוּת, v. גַּבְּרוּת.

גַּבָּאי, v. גַּבַּי.

גָּבַב (√ גב *to arch, cave, curve;* cmp. √ כף, גם &c.) *to curve.* *Pes. 42ª bot. three things . . . גּוֹבְרִין אֶת הַקּוֹמָה Ar. (ed. כּוֹפְפִין; Erub. 55ᵇ bot. ed. Sonc. גּוֹפְפִין) curve the erect stature (make man's back high).

Pi. גִּבֵּב *to heap up, pile,* esp. *to gather twigs, straw* &c.; *to rake.* Shebi. IX, 6 הַמְגַבֵּב בִּירֹק he who gathers dry plants, leaves &c., (opp. מְלַקֵּט, of green plants). Bets. IV, 6. B. Kam. 101ᵇ; Succ. 40ª גִּיבְּבָן, v. חָבָה II. Y. Yeb. VIII, 8ᵈ bot.; a. fr.—Trnsf. (with or sub. דברים) *to pick up frivolous arguments.* Yoma 76ª עד מתי אתה מְגַבֵּב דברים ומביא עלינו (Ms. a. Ar. omit דברים) how long wilt thou rake words together and bring them up against us (i. e. what authority have you for your assertion)?; Sifra Vayikra, N'dab. ch. IV, Par. 4 מגבב ומביא . . . (Mekh. B'shall., Vayas. 3 מחמה).

גְּבַב ch., *Pa.* גַּבֵּב same, *to rake, collect.* Targ. Ex. V, 7 וְיִרְגְּבוּן ed. Berl. (ed. וירגבון, Regia וירגבון; h. text ששקו); ib. 12 לְגַבְּבָא ed. Berl. Targ. Ps. CIX, 11 (h. text ינקשו); a. fr.—Targ. Prov. VIII, 10 גְּבוּ לכון וכ׳ hoard ye unto yourselves knowledge. Ib. XXV, 4 גַּבּוּ rake ye out (remove; h. text חגו). Targ. Is. XLVI, 6 גָּבְרָן וכ׳ they rake together gold (h. text זלים).—Lam. R. to I, 1 רבתי (1 חד כותי) ההוא גברא מְגַבֵּב כובין וכ׳ this man (thou) will be a gatherer

of thorns and when he brings them, all people will run away from him; [Y. Maas. Sh. IV, 55[b] bot., v. אִיזָּא].

גְּבָבָא m. (preced.) *rakings,* v. next w. ג׳ דעמרא *a ball of clipped wool.* B. Bath. 74[a]; Snh. 110[a]; Num. R. s. 18. Ber. 9[b] בין ג׳ דע׳ חיורא between a lump of white wool &c. Ib. 8[a], v. תִּירְזָא I.—*Pl.* גְּבָבֵי. Gitt. 68[a].

גְּבָבָא, v. גִּרְבָּא.

גְּבָבַאי, v. גּוֹבַיָּא.

גְּבָבָה f. (גבב) *rakings, small stubble, straw* &c., used as fuel. Sabb. III, 1 sq., Y. ed. (Mish. a. Bab. ed. גְּבָבָא Chald.). Y. ib. III, 5[c] bot., Bab. ib. 36[b]. Kel. XVII, 1 של בלנין בג׳ the vessels of the bathers cease to be susceptible of levitical uncleanness, when they are so defective as to let small fuel drop out. Par. IV, 3; a. fr.

גְּבָבִי, גַּבָּבֵי, גַּבָּבַאי, גַּבְּבַיָּא, v. גּוֹבַיָּא.

גַּבָּה f., v. גַּב.

גָּבָה, v. גבי.

גָּבַהּ, גָּבַהּ, גָּבַהּ, v. גָּבוֹהַּ, גָּבוּהַּ.

גָּבַהּ (b. h.; v. גבב; cmp. גאה) *to be high; to be elated.* Meg. 15[a] ג׳ המן וכ׳ (Var. ג׳ לבו של המן) Haman is haughtier than Ahasver (he dared what Ah. did not venture); Yalk. Esth. 1056.—Sot. 5[a] ולא ג׳ הר סיני למעלה and Mount Sinai did not rise higher (grow proud).

Hif. הִגְבִּיהַּ 1) *to raise, elevate; to make elated.* Taan. 23[a] a generation which was to be humbled הִגְבַּהְתָּהוּ בתפלתך hast thou lifted up through thy prayer, v. גָּאָה.—Erub. 55[a] מי שמַּגְבִּיהַּ דעתו עליו כשמים Ms. M. (ed. עלית, ed. Sonc. מגב׳ עצמו כשמ׳; v. Rabb. D. S. a. l.; Yalk. Deut. 940 שמגרס דעתו) who exalts his mind in himself as high as the heavens (who considers himself very wise, ed. who considers himself on account of his knowledge of it as high &c.). Ib. 13[b] him who lowers himself חק״בה מַגְבִּיהוֹ the Lord will raise, וכל המגביה עצמו וכ׳ and whomsoever exalts himself, the Lord will lower; ib. 54[a]; Ned. 55[a]. Tanḥ. Ki Thissa 14 מַגְבִּיהִים פניהם lifted their faces up; a. fr.—Ḥall. III, 1 מַגְבַּהַּת חלתה she lifts up (dedicates) the priest's share; v., however, גָּבָה.—2) *to take up* a lost object in order to take possession of it. B. Mets. 8[a] חמגביה מציאה לחבירו וכ׳ if one takes up an object in behalf of his neighbor; ib. 10[a]; Bets. 39[b]; a. fr.

Hof. הוּגְבַּהּ *to be raised.* Sot. 47[b] שפלים הוּגְבָּהוּ the low have been raised. Tanḥ. Ki Thissa 5; Lev. R. s. 8 בלשון זה ח׳ with the word *zeh* (Lev. VI, 13) has he (Aaron) been raised.—*Part.* מוּגְבָּהַּ, f. מוּגְבַּהַת. Y. Shebu. I, 32[d] bot. what means שְׂאֵת (Lev. XIII, 2) מוגבהת a raised spot (Sifra Thazr., Neg. ch. I מובחקת, corr. acc.).

Hithpa. הִתְגַּבֵּהַּ, *Nithpa.* נִתְגַּבֵּהַּ *to be elated, boastful.* Tanḥ. Ḥuck. 1 התחיל מִתְגַּבֵּהַּ והולך he beame more and more overbearing (Tanḥ. ed. Bub. ib.; Num. R. s. 18 מתגבר). Num. R. s. 6, beg. נִתְגַּבְּהוּ בעצמם they were proud of their own selves.

גְּבִיהַּ, גְּבַהּ ch. same, *to be high, elated.* Targ. Ps. CXXXI, 1.—Sabb. 67[a] גְּבִיהַתְּ מכל וכ׳ thou art higher than all other trees. Meg. 15[a] ג׳ מלכא וכ׳ Ms. M. (ed. גבר) the King on high is higher than the king below. Ḥull. 7[b] ג׳ טורא וכ׳ a mountain rose between them (separating them). [Y. Ter. X, 47[b] bot. גבית מן דאבהתיה, Tosaf. to Ḥull. 64[b] גמיר.]

Af. אַגְבַּהּ 1) *to raise.* Targ. II Chr. XXXIII, 14.—2) *to take up.* Succ. 44[b] אַגְבְּהֵיהּ וכ׳ he took it (the festive wreath) up once as such and a second time for the willow branches thereon. B. Mets. 2[b] בחדי הדדי אַגְבְּהוּהָ they took the lost object up at the same time. Ib. 8[a]; a. fr.

Ithpa. אִתְגַּבַּהּ, *Ithpe.* אִתְגְּבַהּ 1) *to be high; to grow proud.* Targ. Job XXXV, 5. Targ. Koh. I, 12.—2) *to rise.* Targ. Job XXXIX, 27; a. e.—Ḥull. 141[b] sq. דלירתגְּבַהּ that the young birds may rise (when frightened).

גַּבְהוּת f. (b. h.; preced.) *height, excellence; pride, haughtiness.* Ber. 10[b] (ref. to Ps. CXXX, 1) אין ג׳ לפני וכ׳ there must be no hight (elevated stand during prayer) before the Lord. Esth. R. to IV, 15 מִגַּ׳ לב from haughtiness.—Tanḥ. Ki Thissa 27 גַּבְהוּתוֹ של עולם the hight of the world, i. e. the Most High.

גַּבְהוּתָא ch. same. Targ. II Chr. XXXII, 26.

גָּבוֹהַּ m. (b. h.; preced. ws.), constr. גְּבַהּ 1) *high, exalted, elevated* &c. Sot. 5[a] among men ג׳ רואה את הַגָּ׳ וכ׳ a high person looks up to a higher one, but ignores the lower one. Gen. R. s. 22 (ref. to Ps. XXXII, 1) happy is he שחוא ג׳ מפשעו וכ׳ who is higher than (who controls) his sin, and whose sin is not higher than himself; a. fr.—Snh. 5[b] (in Chald. diction) גְּבַהּ עינים הוה . . . אבוה this man's (my) father was ambitious.—Fem. גְּבוֹהָה. Ab. V, 19 ג׳ רוח *haughtiness,* opp. גמוכה.—*Pl.* גְּבוֹהִים, f. גְּבוֹהוֹת. Esth. R. to IV, 7 הג׳ הושפלו the high were lowered.—Y. Shebi. VI, 36[c] top עיניו ג׳ חיו . . . my father was ambitious, v. supra.—Esp. חַגְּבוֹהַּ *the Most High.* Y. Snh. VII, 25[b] top; ib.[c] top בעבודתה בעבודת(ז)ג׳ with a service peculiar to it (that idol), or with a service prescribed for the worship of the Lord; Y. Naz. VI, beg. 54[c] למלאכת חג׳ referring to a service prescribed for the worship of the Lord (but applied to an idol).—Y. Ned. I, 37[a] top; Y. Naz. I, beg. 51[a] לשון ג׳ הוא it is an expression alluding to Divinity, v. חֵרֶס.—לַגָּ׳ *for the Lord, on the altar.* Pes. 3[b] אלידה לג׳ סלקא the fat-tail is offered on the altar; a. fr.—2) *an abnormally tall and slim person with shaking gait.* Bekh. 45[b] (explain. קפח, כיפח Mish.) גבוה ed. (Ar. גְּבַחַ).—Fem. גְּבוֹהִית. Ib. (Ar. גְּבַחַת).

גַּבּוֹרִין, v. גַּבָּרִי.

גְּבוּל I (b. h.; גבל) [*heap, mound,*] 1) *landmark, boundary; limit; qualification.* B. Bath. 69[b] (ref. to Gen. XXIII, 17) מי שצריך לג׳ סביב such trees as require boundaries (small trees, are included in the sale). Ab. Zar. 24[b] ג׳ יש לה this assertion (לוקחין מהן בהמה לקרבן, ib. 23[b]) must be qualified. Y. Ḥall. I, 57[b] top (ref. to Is. XXVIII, 25) ע״כ גְּבוּלוֹ של לחם so far goes the definition of bread, i. e. only these species can be called *leḥem.*—

2) (in gen.) *country*, contrad. to the sanctuary (מקדש) and Jerusalem. Keth. 24ᵇ, a. fr. קדשי חוצ׳ the sacred gifts (T'rumah &c.) set apart and consumed outside of the Temple and Jerusalem.—*Pl.* גְּבוּלִין, גְּבוּלִים. B. Bath. 56ᵃ ערי׳ התומדות על חוצ׳ border-towns.—Shek. VII, 3 נמצא בוצ׳ if found outside of Jerusalem. R. Hash. 30ᵃ; a. fr.—V. גּוֹבֵל.

*גְּבוּל II pr. n. *G'bul* (High-land), cmp. גַּבְלָא. Sot. IX, 15; Snh. 97ᵃ ג׳ אנשי (ה)ג׳ (Ms. M. Snh., a. Cant. R. to II, 13 גְּלִיל).

גְּבוּלָיָא, גְּבוּלָאָה m. (v. preced.) *of G'bul.* Koh. R. to I, 4 ר׳ יעקב ג׳ (ed. Wil. גְּבוּלָאִי h. form); Y. Ḥall. III, 59ᵃ ר׳ ר׳ גבולייא; Y. Kidd. IV, 66ᵃ top; Y. Yeb. VIII, 9ᵇ גַּבְלָא of Gabla.

גבונתא, Y. Ter. X, 47ᵇ, read זְבִינְתָּא.

גְּבוֹר m. (b. h.; גבר) *strong, brave, mighty; hero.* Ned. 38ᵃ על ג׳ on a strong man; Sabb. 92ᵃ. Ab. IV, 1 ארזהו ג׳ who is a hero?; Tam. 32ᵃ; a. fr.—*Pl.* גְּבוֹרִים. Gen. R. s. 37 פלשתים ג׳ *Philisteans* which means giants, opp. ננסים. Sot. 42ᵇ ד׳ ג׳ four (Philistean) heroes; a. e.

כפר ג׳ חיל, גבור, Meg. 18ᵃ, v. גְּבוּר.

גְּבוּרָא, v. גְּבוּרְתָּא.

גְּבוּרָה f. (b. h.; גבר) 1) *superiority, strength, might.* Yoma 69ᵇ זו היא גְּבוּרָתוֹ Ms. M. (ed. גְּבוּרַת גבורתו) in this His strength consists (in His long-suffering). Kidd. 49ᵇ ר׳ קברים ג׳ וכ׳ ten measures of bravery have come down into the world, nine of which the Persians have taken; Esth. R. to I, 3. Num. R. s. 10 (allud. to Koh. X, 17 a. Is. V, 22) ג׳ של תורה וכ׳ the strength (acquired by the study) of the Law consists in 'happy', the strength of wine in 'woe'; a. fr.—2) הַגְּ׳ *Divine Majesty, the Lord.* Sabb. 87ᵃ. Ib. 88ᵇ, a. fr. מפי הג׳ from the mouth of the Lord.—3) *high age*, v. infra.—*Pl.* גְּבוּרוֹת 1) *manifestations of Divine power, wonders.* Yoma l. c. איה גְּבוּרוֹתָיו where are the evidences of His power (that we should call Him גבור)?—2) *G'buroth*, the second section of the T'fillah (v. אָבוֹת), praising the powers of the Lord, also called תְּחִיַּית הַמֵּתִים. Y. Ber. IV, end, 8ᶜ this is the order &c. אבות וג׳ וכ׳ Aboth, G'buroth, and Kiddush hash-Shem (K'dushah).—ג׳ גְּשָׁמִים *the power of rain*, a clause praising the Lord for giving rains, inserted in *G'buroth*. Ber. V, 2 מזכירין ג׳ גש׳ we mention 'the power of rain', i. e. insert the clause, in *'the Resurrection'*, contrad. to the prayer for rain (שַׁאֲלָה). Taan. 2ᵃ מאי ג׳ גש׳ וכ׳ why is it named *G'buroth G'shamim?* Ans. מפני שיורדין בגבורה because the rains come down through (God's) wonderful power (ref. to Job. V, 9—10).—3) (allusion to Ps. XC, 10) *the age of eighty.* M. Kat. 28ᵃ שמונים ג׳ (Ms. M. גבורה) 'eighty years' is called g'buroth (g'burah). Treat. S'maḥoth III, 8 מיתה של גבורה (Y. Bicc. II, 64ᶜ bot. של זקנה) a death of g'burah (at a high age); Ab. V, 21 בן שמנים לגבורה. M. Kat l. c. הגיע לג׳ if one has reached the age of eighty.

כפר ג׳, גבוריא, Meg. 18ᵃ, v. גְּבוּרְיָא.

גְּבִיב׳, גְּבָרוּתָא, גְּבוּרָא, גְּבוּרְתָּא ch.=h. גְּבוּרָה.

Targ. II Chron. X, 10. Targ. Jud. XI, 29 גבורא (ed. Vien. ה . . . .). Targ. Jer. X, 6; a. fr.—*Pl.* גְּבוּרָן, גְּבוּרָתָא, גְּבָרָוָתָא, גְּבִיב׳. Targ. Ps. XX, 7.—Targ. I Chr. XI, 19 (Var. גְּבוּרָאתָא). Targ. Deut. III, 24 (Var. O. גְּבוּרָוָתָךְ, v. Berl. Targ. O. II, 50; ed. Amst. גְּבָרָתָךְ); a. fr.—Targ. O. ib. XXXIII, 29 גְּבָרָוָתָךְ thy mighty deeds (h. text גאותך).

גְּבוּשׁ m. (גבש) *pile of stones.* *Pl.* גְּבוּשִׁים. Tosef. Ohol. XVII, 9, v. גָּבַשׁ.

גַּבּוֹת pr. n. pl., v. גַּבַּת.

גִּיבַּ׳, גִּבַּחַת, גִּבַּח m., גִּבַּחַת, גִּבַּח f. (גבה=גבח) *high, tall and slim.* Bekh. 45ᵇ Ar., v. גָּבוֹהַּ 2. [In b. h.: *with high forehead, bald in front.*]

גָּבַח; *Pi.* גִּבַּח (v. preced. end) *to shave a bald-pate.* Tosef. Sabb. VI (VII), 1 חמגבח, v. גּוּרְגְּדִירִין.

גַּבַּחַת, v. גִּבַּח.

גַּבַּחַת f. (b. h. גבח) 1) *high forehead; baldness in front.* Ḥull. 65ᵇ חַבָּא ואין לו ג׳ a species of locusts which occasionally appear, having no long-stretched heads (=ראשו ארוך ib.); [Ar.: *a protuberance on the back, hump*]. Neg. X, 10 הג׳ a leprous affection on the front of the head (making it bald). Ib. איזו היא ג׳ מן הקדקד וכ׳ which portion of the head is called *gabbaḥath?* From the crown sliding down forward to where the hair begins on the forehead; Sifra Thazr. Par. 5. ch. X. Tosef. Neg. IV, 11; a. fr.—2) *the front* or *outside of cloth; the nap of new cloth*, opp. קרחת. Sifra l. c. ch. XV בְּגִבַּחְתּוֹ b'gabbaḥto (Lev. XIII, 55) means new cloths (v. Targ. O. a. l.).

גבמלא, v. אַנְטְבִילָא.

גֶּבֵי, v. גֶּבָא.

גְּבָה, גבי (√גב, v. גבב) *to collect* a bill, taxes &c.; *to make one's self paid, to seize.* Keth. 90ᵃ, a. fr. if a later creditor (second mortgagee) שקדם וג׳ מה שג׳ ג׳ collected first, what he has collected is his own. B. Mets. 13ᵇ גּוֹבֶה מנכסים ב״ח he may make himself paid of unmortgaged property. Keth. V, 1 גּוֹבָה את הכל she is entitled to the whole amount; a. v. fr.—Lev. R. s. 11 the king sent a treasury officer לִגְבּוֹת to collect (the delinquent taxes); Gen. R. s. 42 לִגְבּוֹתָהּ; Tanḥ. Sh'mini 9. [Lev. R. l. c. וגבו אותו, read וידכו, cmp. Gen. R. l. c.] Ex. R. s. 30 מי ג׳ חימנו חדם וכ׳ who collected from him (punished him for) the blood on his hand? לא ישראל גָּבוּ אותו וכ׳ not the Israelites collected it, but the Gibeonites did.—Gen. R. s. 85; s. 92 end מצא ב״ח מקום לגבות וכ׳ the creditor met with a chance to collect his bill, i. e. the Lord takes this occasion to visit our sins; a. fr.—Part. pass. גָּבוּי *collected, seized.* B. Mets. 58ᵃ על הגְּ׳ counting on the Shekel contributions collected (though not yet delivered in the Temple treasury); Keth. 108ᵃ; Y. Shek. II, beg. 46ᶜ. Shebu. 48ᵇ, a. fr. כג׳ דמי is considered as if collected (in the possession of the creditor); a. fr.

Nif. נִגְבֶּה 1) *to be collected, to be collectible.* B. Mets. l. c. על התדיד לִגָּבוֹת; Y. Shek. l. c. להיגָּבוֹת on what is

XXI, 20 (second vers. for h. text גִּבֵּן; Var. in Ar. גְּבִיץ (not גברני), v. Koh. Ar. Compl. s.v. גבן II, p. 227[a]); v. גַּבְרָא II.

גַּבַּאי, גַּבָּרִי m. (גבי) *collector* of taxes or charities, *treasurer, manager*. Ned. 65[b] when one is reduced to poverty, אינו נופל לידי ג׳ תחלה he does not at once fall into the hands of the public almoner (but is taken care of by his friends). Y. Dem. II, 23[a] top; Tosef. ib. III, 4 חבר שנעשה ג׳ if a *ḥaber* (socius, v. חָבֵר 3) becomes a collector (publican), he is expelled from the order; a. fr.—Y. Sabb. XVI, end, 15[d]; Y. Yoma VIII, 45[b]; Y. Ned. IV, 38[c] הניחו לג׳ שיגבה וכ׳ let the collector collect his debt, i. e. let the divine agency do its mission.—*Pl.* גַּבָּאִין, גַּבָּאֵי. Tosef. B. Mets. VIII, 26 הג׳ וחמוכסים וכ׳ for tax and custom collectors it is difficult to make reparation; B. Kam. 94[b]. Tosef. Dem. III, 17 גַּבָּאֵי צדקה collectors or managers of charity.—Ab. III, 16 הג׳ מחזיררים וכ׳ the collectors (divine agencies of justice) go around every day; a. fr.—Chald. גַּבּוּרְיָא, pl. גַּבּוּרִין. Targ. Esth. IV, 7 (Bxt. a. oth. גַּבָּאִין). [גַּבְרָיָא, v. גַּבְרָא I.]

***גָּבְרִין, גָּבְרָן** m. (גבר, cmp. גבב) *saving, thrifty*. Targ. Prov. XXI, 5 (h. text חרוץ).—[גַּבְרָיָא, v. גַּבְרָא I.]

גבריות־, read גַּבָּרִיוּת־.

גְּבִיל m. (גבל) *a mush of flour and water*. Ber. 37[b] (defin. גְּרִירְתָּא) ג׳ מרחת a scalded mush (Ms. M. מרחת ג׳), a sort of puff-pastry or trifle.

גְּבִילוּת, v. גַּבְלוּת.

גָּבְרָן, v. גַּבְרִין.

גְּבִין I, גְּבִינָא m. ch.=(b. h. גַּבֵּן) *hump-backed*. Targ. O. Lev. XXI, 20. Targ. Koh. VII, 13.

גְּבִין II m. h. (v. גַּב) *eye-brow*. Nidd. 23[b] הגבין Ar. (ed. הגבן corr. acc.). Bekh. VII, 2 (43[b]) . . . אין לו גבינין אלא ג׳ אחד וכ׳ if one has no eye-brows or only one eye-brow,—this is the *gibben* of the Bible (Lev. XXI, 20); expl. Gem. ib. זהו מדרש או גבן this is what is deducted by interpretation from *ô gibben* (ib.).—*Pl.* גְּבִינִין, גְּבִינִים. Nidd. l. c.; Y. ib. III, 50[c] bot.—Bekh. l. c., v. supra. Ib. (explain. גְּבֵן, Lev. l. c.) שגבריניו שוכבין (not שגבינין) whose eye-brows are lying (overshadowing the eyes).

גְּבִינָא I ch. same; also *eye-lash*. *Pl.* גְּבִינִין, גְּבִינֵי; גְּבִינָתָא. Targ. Lev. XIV, 9. Targ. Y. I, II Lev. XXI, 20 דגבינוי שככן וכ׳, v. preced. (h. text גַּבֵּן).—Targ. Prov. VI, 4; ib. 25 גְּבִינָתָא Ar. (ed. גְּבִינָתָא); ib. XXX, 13 (h. text עפעפי).—B. Kam. 117[a] ומסרחי גבינית and his eye-lashes were over-hanging (he could not move his eye-lids). Ib. Mss. (v. Rabb. D. S. a. l. note 3, ed. עיני) דלו לי גבינַי lift my eye-lashes for me.

גְּבִינָא II *hump-backed*, v. גְּבִין I.

גְּבִינָה f. (b. h.; גבן) *curdled milk, cheese*. Ab. Zar. 34[b] גְּבִינַת בית אונייקי Bithynian cheese (prepared by gentiles), v. אוּנְיָקִי; a. fr.—*Pl.* גְּבִינוֹת. Ib. II, 4; a. fr.—Tosef. Zab. II, 5 הגְּבִינִין. Treat. Kuthim ch. II הגְּבִינִים.—Ch. גּוּבְנָא.

yet to be collected. Peah VIII, 7 חקופת גְּבִית בשנים the charity fund must be collected by two persons; B. Bath. 8[b]; Snh. 17[b]; a. fr.—2) *to be collected from, be taxed*. Pesik. R. s. 10 לא הרו נִיגְבִּים וכ׳ they were not highly taxed; a. fr.

Hif. הַגְבָּה *to cause to be collected*. Ḥall. III, 1 מַגְבָּהַת חלתה she orders the priest's gift to be collected; v., however, גָּבַה. Gitt. 35[b] הַגְבּוּהָ את השאר help her to collect the balance. [Tosef. Sabb. VI (VII), 1 מגבה, v. גָּבַח.]—*Part. pass. fem.* מוּגְבָּה *collected fund*. Tanḥ. Emor 18.

גְּבָא, גְּבִי ch. same; [1) *to rake*, v. גְּבַב.]—2) *to collect, tax*. Targ. O. Deut. XXII, 19 (h. text ענש). Targ. Koh. VIII, 14; a. e.—Part. act. a. pass. גָּבֵי. Targ. Hos. VIII, 6 (some ed. incorr. גַּבֵּי, v. Rashi a. l.).—B. Mets. 12[b] ניחו מִגְבָא גָּבֵי . . . . דלא גָּבֵי though it cannot be collected from mortgaged, it may be collected from unencumbered property. Y. Gitt. I, end, 43[d] נחתון מִיגְבֵי וכ׳ they went down (to Babylonia) to collect debts there for friends; Y. Kidd. III, 64[a] לגבירה (read לְמִיגְבֵי); cmp. Gitt. 14[b].—B. Mets. 17[b] גָּבְיָא she has a right to collect (seize); a. fr.

Af. אַגְבֵי as preced. Hif., *to confiscate, fine*. Targ. Am. IV, 5. Targ. Hos. VIII, 13 (some ed. מְגַבֵּן Part. pass. Pa.).—Targ. Koh. XI, 4 לא מגבי אגר makes not (people) derive any gain.—B. Kam. 98[b]; Keth. 86[a] מַגְבֵי ביה makes him pay. Ib. א׳ ביה כר וכ׳ made him pay the full amount, v. כָּשׁוֹרָא. Shebu. 48[b] אַגְבּוּיֵי מַגְבִּינָן ביה we do not order collection on such a bill. [Nidd. 65[b] מגבי בה, v. גִּיב a. גִּיחַ.]

Ithpe. אִתְגְּבִי *to be taxed, fined*. Targ. O. Ex. XXI, 22.

גבי, Y. Succ. V, 55[b] bot., v. גְּבִינִי II.

גַּבְיָא I m. (גבי) *collected, hoarded*. Targ. Prov. VIII, 19 סרמא סגיא ג׳ ed. Lag., (h. text כסף נבחר) hoarded treasure; XVI, 16.—V. גְּבִי.

***גַּבְיָא II** m. (v. גְּבוּהָ a. גִּבֵּחַ) *tall and slim*. Targ. Y. Lev. XXII, 22 דג׳ או דנסיס Ar. (ed. differ. vers., h. text חרוץ או יבלת) extremely tall or of stinted growth; v. גִּבְרַח. [The vers. of Ar. obviously belonged to Lev. XXI, 20.]

גַּבְיָא III, ג׳ גילא, v. מַגְבְּרָא.

גְּבִיהָה m. ch.=h. גְּבוּהָה (v. גְּבֵהַּ). Targ. Ps. CXIII, 5 (Var. גְּבִיהָה).—*Pl.* גְּבִיהִין. Ib. CIII, 11. [Y. Ter. X, 47[b] bot., v. גְּבֵהַּ.]

גְּבִידָה, גְּבִידָא pr. n. m. *G'biha*. Snh. 91[a] ed. (Ar. גְּבִיעָא).—Ab. Zar. 22[a].

גַּבָּאוּת, גַּבָּרוּת f. (גבי) *collectorship, office of* גַּבַּאי. Y. Dem. II, 23[a] top יצא מגבּירותו (not מגביריתו); Tosef. ib. III, 4 פירש מגבּירותו (ed. Zuck. ירותו . . ., some ed. מגַּבַּאוּתו) as soon as he has resigned his office as (Roman) tax-collector.

גַּבָּרוּתָא ch. same. Snh. 25[b] עבד ג׳ occupied the collector's office.

גִּבְרַח m. ch.=h. גִּבֵּחַ, *extremely tall*. Targ. Y. II Lev.

גְּבִינִי pr. n. m. *G'bini*, name of a Temple crier. Tam. III, 8; Yoma 20[b]; Y. Succ. V, 55[b] bot. גבי (corr. acc.).—2) G. ben Ḥarson. Koh. R. to IV, 8.

גְּבִינְתָּה, גְּבִינְתָּא* f. (גבן, v. גְּבִין I) (the camel's) *hump*. *Pl.* גְּבִינָתָה. Y. Sabb. V, 7[b] bot. (expl. משולטלת) כהדא כַּרְפָּה דחיא משויא ג׳ like a ball (a cushion) to level the humps; cmp. גְּבִירְתָּה II.

גְּבִינָתָא, pl. of גְּבִינְתָּא I.

גְּבִיעַ m. (b. h.; גבע) *cup*. Gen. R. s. 91; Tanḥ. Mikkets 8; a. e.

גְּבִיעָה, גְּבִיעָא I pr. n. m. *G'biah* (*hump-backed*). Gen. R. s. 61 ג׳ בן קוסם; Snh. 91[a] ג׳ בן פסיסא Ar. (ed. גְּבִירָא).

גְּבִיעָה II f. (גבע) *hump*. Gen. R. s. 61 (Alexander the Great to G'biah, v. preced.) אני משוה לך גְּבִיעָתָךְ Var. (ed. פרחתך) I will level thy hump.

גְּבִירָה f. (b. h.; גבר) *mistress, lady*. Sot. 12[b]; Ex. R. s. 1 גְּבִירְתַּנוּ O our mistress! Taan. 21[b] (of Palestine, opp. שפחת Babylonia). Y. Ber. III, 6[c]; a. e.—*Pl.* גְּבִירוֹת. Ex. R. l. c.; Tanḥ. Sh'moth 3 בני ג׳ the sons of the ladies (Leah and Rachel). V. גְּבֶרֶת.

גְּבִישָׁתָא f. pl. (גבש) *hills*. Targ. Zeph. I, 10, v. גַּבְעָתָא.

גָּבַל (b. h. r.; v. גבב) [*to give a rounded shape,*] *to to knead, stamp*. Sabb. XXIV, 3 you may put water into the bran (on the Sabbath) אבל לא גוֹבְלִין but must not mix it to a mass. Tosef. Maasr. III, 13 גובל עיסתו he kneads his dough. Lev. R. s. 29 בר׳ גָּבְלוֹ (Pesik. Baḥod. p. 150[b] גִּירְבְּלוֹ) on the fourth day He formed the dust into a mass.

Pi. גִּיבֵּל same. Y. Ter. V, 43[c] bot. חפריש ואח״כ גי׳ he set apart (the T'rumah) and then made the dough. Ib. מיגבול חמש (read מְגַבֵּל). Taan. 10[a] שמְגַ׳ את הגבינה that forms a cheese. Ib. 19[b] שמג׳ את חטרט that stamps clay; a. fr.—Part. pass. מְגוּבָּל. Ib. מ׳ יפה a thoroughly kneaded mass.

Hithpa. הִתְגַּבֵּל *to be kneaded*. Ib. אינו מִתְגַּבֵּל יפה is not thoroughly kneaded.

גָּבַל ch. 1) same. Y. Sabb. VII, 10[b] bot. חהן דגבל כ׳ (or הִגְבַּל) he who kneads lime dust. Gitt. 69[a] וניגְבּוֹל בדובשא let him knead it with honey. Ib. וניגבול .... וניגדול בהדין קרטמא Ar. (Var. v. פְּרֵבֵּל; ed. וניגרבל) let him twist .... and mix (the wick) thoroughly with ashes. Gen. R. s. 34, end גַּבְּלִין ליה וכ׳, v. אַדַּמְּדָמָנֵי.—2) (of parasite worms) *to grow*. Hull. 67[b] מינירה קא גָּבְלֵי they grow out of it (originate in the body). Ib. bot. כי קא גַּבְלָן וכ׳ when they grew, they grew as permitted food.

Pa. גַּבֵּל as Pe. 1).—Y. Maas. Sh. V, 56[d] top ומְגַבְּלָא אדמיה וכ׳ and to mix its blood with flax-seed. B. Mets. 69[a] (prov.) גַּבֵּיל לתורא גביל לתורי mix (fodder) for an ox, mix for oxen, i. e. it is the same trouble. Ber. 40[a] גבילי לתורי (if he interrupted himself by saying,) 'Mix fodder for the oxen'. Sabb. 156[a].

Ithpa. אִיתְגַּבֵּל, אִיתְגַּבַּל *to be kneaded*. Lev. R. s. 6 אִיתְגַּבְּלוּן בלישה the coins were kneaded with the dough.

גְּבַל, גְּבָל pr. n., v. גַּבְלָא.

גַּבָּל m. (גבל) *kneader, baker*. Pes. 34[a] ג׳ של בית וכ׳ was the baker for the house of Rabbi. Ib. 46[a] לג׳ ולחפלה וכ׳ in order to get a kneader (that observes levitical purity), for prayer (in a synagogue) and for washing hands (for a meal) one is bound to walk four *mils* (no more). Keth. 72[a] פלוני ג׳ תקן וכ׳ a certain kneader prepared for me the dough according to the law of Ḥallah.

גַּבָּלָא ch. same, esp. *one that mixes fodder*. Sabb. 156[a] ג׳ דרבי וכ׳ the *gabbal* of the house of the Nasi, v. preced.

גַּבַל, גְּבַל, גְּבָלָא (cmp. b. h. גְּבָל) [*Highland,*] *Gabla, Gabalena*, a district (and town) South or South West of Jerusalem, occupied by Edomites (v. Graetz Monatsschrift 1875, p. 61 sq.; 1880, p. 481 sq.). Targ. Y. Gen. XXXVI, 20; I Chr. I, 38 (h. text שֵׂעִיר). Targ. Y. I Deut. XXXIII, 2.—Ab. Zar. 59[a]; Keth. 112[a] איקלע לג׳ came to Gabla. Cmp. גַּבְלָן.

גַּבְלוּל m. (גבל) *a lump of dough* taken out for forming cakes &c., *a roll of dough*. Y. Ḥall. II, beg. 59[a] חלה כמין ג׳ the priest's gift must be, in shape and substance, like a roll.—*Pl.* גַּבְלוּלִין. Ib. משהרישה ג׳ ג׳ from the time that the dough is divided into lumps.

גִּבְלוֹת, v. גִּבְלִית.

גַּבְלָאָה m. *of Gabla*. v. גְּבוּלָאָה a. גַּבְלָא.

גִּבְלִית f. (a geogr. term) *Giblean*, sub. גְּזוּרָה, *a Giblean balcony*. Ohol. XIV, 1 הגיזרה וחג׳; Y. Shebi. III, 34[c] bot. גיזרה הגִּבְלִית. Tosef. Oh. XIV, 9 אזוה ג׳ what balcony is called Giblith? כל שמניקה מכאן ומכאן ומשויירן מן האמצע (ed. Zuck. a. oth.) a balcony which sucks from (is girded to the wall on) both sides and left alone (without support) in the middle. [Ar. reads כל שמשוקם מכאן וכ׳ curved on both sides and straight-lined in the middle, and explains our w. to mean אוצר *storeroom*.] [Var. lect. גבילית, גבלות, גבלת.]

גַּבְלָן חַגַּ׳, pr. n. [*Highland,*] *District of Gablan, Gabalena* (cmp. גַּבְלָא a. גְּבוּל II). Sot. IX, 15 (49[b]); Cant. R. to II, 13 וחג׳ ישום; Snh. 97[a] וחג׳ יאשם (Ms. F. והגבל) the Gablan will lie desolate; (cmp. Keth. 112[a] איקלע לגבלא as to the envied fertility of Gabalena). V. גּוּבְלָנָא.

גַּבָּן, v. גַּבְעוֹנִי. [גַּבָּן *with us*, v. גַּב ch.]

גִּבֵּן m. (b. h., denom. of גַּב) *hump-backed*, or one *having defective eye-brows*. Bekh. VII, 2 R. Ḥanina .... says, the *gibben* of the Bible (Lev. XXI, 20) is מי שיש לו שני גבנים וכ׳, v. גַּב h.; oth. opin., v. s. v. גְּבִין. [Targ. Y. II *extremely tall*, v. גְּבִיחַ.]

גְּבַן, *Pi.* גִּבֵּן (v. גְּבִינָה) *to form cheese*. Sabb. 95[a]; Tosef. ib. IX (X), 13 המגבין, ed. Zuck. (Var. המגבן); Y. ib. VII, 10[c] bot. והמְגַבֵּן, v. חָבִיץ.

גִּבְנָא, v. גִּירְנָא.

גְּבוּן m. (b. h. גְּבֶן; גבן) *humpy, humpbacked. Pl.* גְּבוּנִים. Mekh. Yithro, Baḥod. 4 (ref. to Ps. LXVIII, 17) כלכם ג׳ אתם וכ׳ ye are all humpbacked (blemished) as we read (Lev. XXI, 20) &c., v. גְּבֶן; (Meg. 29ᵃ בעלי מומין); Yalk. Ex. 284; v. Tanḥ. B'midbar 7; Yalk. Ps. 796.

גְּבוּנֵי, v. גְּבָעוֹנִי.

גְּבוּסִים, v. גִּיפְּסוֹס a. גְּפָסִים.

גְּבַע (cmp. גבח) *to be arched.*—Part. גְּבִיעַ, v. גְּבִיחַ. **Af.* אַגְבַּע *to waddle.* Y. Dem. I, 22ᵃ top saw one mouse (which had swallowed a jewel) מַגְבַּע ואתי come in waddling.

גֶּבַע (b. h.) pr. n. pl. *Geba*, a Samaritan town. Kel. XVII, 5 חֲצִירֵי ג׳ leeks of G.; Y. Orl. III, 63ᵃ bot. חזירצי ג׳ (corr. acc.); Tosef. Kel. B. Mets. VI, 10 חצר ג׳ של בית חכותים.—[Tosef. Sot. XI, 14 (ref. to Zech. XIV, 10) גבע רמון, Yalk. Zech. 585 ג׳ ורמון.]

גִּבְעָה f. (b. h.; גבע) 1) *hill.* Lev. R. s. 10 כמין ג׳ like a hill (the bullock between the two *rams*). Cant. R. to IV, 6 עשה ערלותיהן ג׳ he piled up their preputia; Gen. R. s. 47 חצמידן גִּבְעַת ערלות; a. e.—*Pl.* גְּבָעוֹת. Ḥag. 15ᵃ ברא הרים ברא ג׳ He created mountains, and (corresponding to them) hills. Taan. 8ᵇ (ref. to Job XXXVII, 13) אם לשבט בהרים וג׳ if He sends rain as a scourge, He sends it on mountains and hills. Ab. Zar. 17ᵃ הרים וג׳ ye mountains and hills! Sot. 5ᵃ; a. fr.—2) pr. n. pl. *Gibeah.* Gitt. 6ᵇ עסיק בפלגש ג׳ studying the case of the woman murdered in Gibeah (Jud. XIX sq.). Pesik. R. s. 11 בפלגש בג׳ in the war about the woman of G.; a. e.—Shebu. 35ᵇ שמות האמורין בג׳ Rashi (ed. בגִבְעַת בִּנְיָמִין) the names (*Adonai, El* &c.) used in the chapter about Gibeah (Jud. XX).

גְּבִעוֹל m. (b. h.; גבע, ל dimin.; cmp. גְּבִיעַ) *calyx* or *capsule* of plants. Par. XII, 2 (of hyssop).—*Pl.* גְּבִעוֹלִין. Ib. 2; 5; Yoma 14ᵇ.—Ib. 75ᵃ זרע פשתן בגבעולין (Ms. M. 2 בגִבְעוֹלָיו) the seed of flax in (its) capsules; v. גַּד II. Num. R. s. 7 נעשה ג׳ the flax had formed capsules; Lev. R. s. 18 ומצאה ג׳ (when no longer good for linen). Par. XI, 7, v. גָּמַל; a. fr.

גִּבְעוֹנָאי, v. next w.

גִּבְעוֹנִי m. (b. h.) *Gibeonite, one not admissible as a member of the congregation of Israel,* v. נָתִין. Pesik. R. s. 26 (ref. to Jer. XXVIII, 1). Yeb. 71ᵃ ג׳ מהול (Ar. ed. Koh. גבנוני, oth. ed. גבן) a circumcised G.; Ab. Zar. 27ᵃ גִּבְעוֹנִי; Yalk. Gen. 81 Ms. גבעוני (v. Rabb. D. S. to Ab. Zar. l. c. note 40).—*Pl.* גִּבְעוֹנִים. Num. R. s. 8; Ex. R. s. 30; Yeb. 78ᵇ; a. fr.—Ch. גִּבְעוֹנָאָי. Targ. II Sam. XXI, 1; a. e.—Kidd. 70ᵇ, v. גּוֹבַיָּא; a. e.

גִּבְעָתָא f. ch.=h. גִּבְעָה. Targ. Jud. VII, 1; a. e.—*Pl.* גִּבְעָתָא. Targ. Zeph. I, 10 (ed. Lag. גבישתא).

גָּבַר (b. h.; v. גבב) *to be uppermost, prevail; to be strong.* Num. R. s. 7 לשון גָּבַר, v. אֱנוֹשׁ. Sot. IX, 15 גָּבְרוּ בעלי זרוע the violent prevailed. Y. Bets. II, 61ᶜ top; Tosef. Ḥag. II, 11; Bets. 20ᵃ גָּבְרָה יָדָן וכ׳ the Shammaites prevailed over (outnumbered) the Hillelites; a. fr.

Pi. גִּבֵּר, גִּיבֵּר *to make strong, strengthen, sustain.* Lam. R. to III, 1 גִּבְּרַנִי לעמוד בכולן he made me strong enough to survive all these calamities; ib. 12. Cant. R. to II, 14 מְגַבְּרָן לישראל (ed. Wil. מַגְבִּירָן Hif.) sustains Israel. Ib. III, 7 שהן מְגַבְּרִין את וכ׳ they (the sixty words of the priestly benediction) strengthen Israel. Mekh. B'shall., Amalek, s. 1 מְגַבְּרוֹת ישראל . . . וכי can Moses' (uplifted) hands make Israel victorious?; a. fr.—Part. pass. מְגוּבָּר, v. infra.

Hif. הִגְבִּיר 1) same; v. supra.—2) *to grow strong.* Ib. עתידין . . לְהַגְבִּיר בד״ת וכ׳ (Moses' uplifted hands indicated that the Lord remembered that) Israel would in the future be strong in the Law which was to be given through his (Moses') hands, opp. לחמיך; Yalk. Ex. 264.

Hithpa. הִתְגַּבֵּר, *Nithpa.* נִתְגַּבֵּר *to rise, swell; to grow strong, gather courage; to make one's self master.* Tanḥ. B'resh. 7 המים מִתְגַּבְּרִין the waters of the Nile rose. Num. R. s. 19 מלא מים מִגּוּבָּרִין ומִתְגַּבֶּרֶת שם and rose there. Ib. full of high waters. Snh. 96ᵃ לא נ׳ עד וכ׳ had no courage until he came to Dan. R. Hash. III, 8 חרו מִתְגַּבְּרִין they were victorious. Ḥag. 16ᵃ, a. e. if one feels שיצרו מתג׳ עליו that his passion threatens to make itself master over him; Kidd. 80ᵇ. Ned. 81ᵃ מפני שהן מתגברין על הצבור because they lord it over the people (Ar. מתגדרין, v. גָּדַר). Num. R. s. 18, v. גָּבָה. Yalk. Is. 287 (ref. to Is. XVII, 11) מכה מִתְגַּבֶּרֶת (Lev. R. s. 18 מגרת, corr. acc. or מגברת) an affliction which makes itself the master, v. אֱנוֹשׁ. Gen. R. s. 76; a. fr.

גְּבַר I ch. same. Targ. Ps. CIII, 11.—Gitt. 60ᵇ, v. אַפִּים. Pes. 76ᵃ, a. fr. עילאה ג׳ in the case of a contact between warm and cold substances, the upper one prevails (heating or cooling the substance into which it is poured); תחתאה ג׳ the lower prevails.

Pa. גַּבַּר as preced. *Pi.* Targ. Am. V, 9. Targ. Zech. X, 6; a. e.—Part. pass. מְגַבַּר *growing, swelling.* Targ. Is. VIII, 8.

Af. אַגְבַּר *to make strong, to cause to overpower.* Targ. Is. XLI, 25.—Snh. 38ᵃ אַגְבְּרוּ חמרא וכ׳ let the wine get the better of the young men, i. e. give them plenty to drink, that they may become mirthful.

גֶּבֶר m. (b. h.; גבר) 1) *man, master.* Lam. R. to III, 1. Kidd. 80ᵇ (ref. to Lam. III, 39) וכי ג׳ על חטאיו הוא (Rashi) is man master over his sins (sinless)?—2) *cock.* Yoma I, 8 בקריאת הג׳ at the time of the crowing of the cock; ib. 20ᵇ; Y. Shek. V, 48ᵈ bot.; Y. Succ. V, 55ᶜ disputed meaning: *man's* (*the cryer's*) *crying*, or *the cock's crowing*, v. כְּרוֹזָא.—3) (euphem.) *membrum virile.* Bekh. VII, 5 (44ᵇ) בעל ג׳ a man with an abnormally large membrum.

גְּבַר II, **גַּבְרָא** ch. same; *man.* Targ. Gen. II, 24; a. v. fr.—Ber. 63ᵃ באתר דלית ג׳ כ׳ where there is no man, (leader). B. Mets. 97ᵃ (prov.) ג׳ דנשי וכ׳ for a man whom women killed there is no law or judge. Erub. 53ᵇ, v. אוּשְׁפָּרְזָא.—Men. 42ᵇ, a. e. חובת ג׳ personal duty, opp. ח׳

טלית the duty resting on the garment (whether or not you wear it).—דהוא גברא a certain man. B. Mets. I. c.; a. v. fr. [Frequ. האי גברא, or ההוא, euphem. for *I*, or *thou;* v. ההוא.]—Bekh. 36ᵃ בלא גברא (Rashi גברי) without naming an authority.—*Pl.* גַּבְרַיָּא, גַּבְרַיָּה, גַּבְרֵי. Targ. O. Deut. I, 13; a. v. fr.—Lev. R. s. 23 ירחון גַּבֵּי בכל מילריא (Cant. R. to II, 2 גּוּבְרִין) they shall be strong (trained) in all things. B. Kam. 92ᵇ (prov.) כד הוינן זוטרי לג׳ וכ׳ when we were young, we were esteemed as men, now that we are old &c.; a. v. fr.—Keth. 6ᵃ בלא ג׳, v. supra. Ib. 53ᵇ סימן דגברי שֵׁ״ן זַ״יִן the mnemonical sign for the authorities quoted is &c. (שֵׁשֶׁת, לְקִישׁ, אלעזר, רָבָא, פַּפָּא).—Fem. גְּבַרְתָּא, only assumed for argument, v. אַנְתְּרוֹפִי. V. also גּוּבְרָא.

גְּבָרָא, v. גִּירְגְּרָא.

גְּבָרְוָתָא, v. גִּיבַּר.

גְּבָרוּתָא, v. גִּבּוּרְתָּא.

גַּבְרִיאֵל pr. n. (b. h.) *Gabriel*, name of an angel (*Divine Strength*). Dan. VIII, 16; a. e. Gen. R. s. 1, beg. Ex. R. s. 1. Y. Ber. I, 13ᵃ bot. לא ריצוה לא לג׳ וכ׳ man in distress must not invoke Gabriel &c.; a. v. fr.

גַּבְרִית f. (denom. of גֶּבֶר) *cock-like.* Sabb. 67ᵇ kill this hen שקרתה ג׳ for she crowed like a cock (a superstitious practice); (Tosef. ib. VI (VII), 5 שקראה כזכר).

גְּבֶרֶת f. (b. h.)=גְּבִירָה. Gen. R. s. 51 בן גְּבִרְתָּהּ her mistress' son. Ib. s. 45 גְּבִרְתִּי (גְּבִירִי) my mistress; a. e.

גְּבַרְתָּא, v. גְּבַר II.

גְּבַרְתָּן m. (denom. of גְּבוּרָה) *brave, hero.* Sifré Deut. 305; Yalk. ib. 941 כמותך(ש) ג׳ a hero (who is) like thyself.

גְּבַרְתָּנִית f. (v. preced.) *powerful, overwhelming.* Num. R. s. 7 (ref. to אָנוּשׁ Is. XVII, 11, v. גָּבַר) leprosy is called a strong disease מפני שהיא מכה ג׳ (not הג׳) because it is an overpowering affliction; Lev. R. s. 18 מכה ג׳ ומתשת an overpowering and weakening &c.

גָּבַשׁ *to be high, piled up;* denom. גְּבוּשׁ.

Pi. גִּבֵּשׁ *to fill with piles of stones.* Tosef. Oh. XVII, 9 שגִּבְּשׁוֹ בגבושים which he filled up &c.; (Oh. XVIII, 5 רצף באבנים).

גְּבַשׁ ch. same; *to heap up.* Targ. Prov. VI, 8 ed. (Ms. גדש׳).

גַּבְשׁוּשְׁתָּא, v. גִּבְשׁוּשְׁתָּא.

גִּבְשׁוּשִׁית f. (גבש) *heap of stones, pile, mound.* Sabb. 73ᵇ. Ib. 152ᵃ (ref. to Koh. XII, 5 שאפי׳ (מגבוה ייראו ג׳ קטנה וכ׳ even a small mound appears to him (the aged man) like the highest mountains. Y. Erub. II, 20ᵃ, opp. תְּרִיץ.—*Pl.* גִּבְשׁוּשִׁיּוֹת. Y. Sot. VII, 21ᶜ שתי ג׳ וכ׳ (not שית . . .) they put up two mounds and named them Mount Gerizim &c.

גַּבְשׁוּשְׁתָּא ch. same. Targ. Koh. XII, 5.—Targ. Cant. IV, 1, v. גַּלְשׁוּשְׁתָּא.—*Pl.* גַּבְשׁוּשָׁתָא m. (fr. גַּבְשׁוּשָׁא). Y. Snh. VII, 25ᵈ מינוקיא עבדין ג׳ (Jewish) children (in Rome) made little piles &c.

גַּבַּת pr. n. pl. *Gabbath*, later name for Biblical *Gibbethon*, in the territory of Dan. [Cmp. as to change of Biblical names Y. Meg. I, 70ᵃ bot.] Y. Taan. IV, 69ᵇ; Ruth R. introd.; Cant. R. to I, 16 מג׳ ועד אנטרפרס וכ׳ between G. and Antipatris there were sixty myriads of townships; Y. Meg. l. c. מגבות; Lam. R. to II, 2 מגרבתון.

גַּבְתָּא, v. גּוּבְתָּא I.

גַּג m. (b. h.) 1) *roof.* Midd. V. 3. Pes. 13ᵇ, v. אִרְסְטָבָא; a. v. fr.—Yoma 47ᵃ עלה לגג excelled all, v. זֵרֵד.—2) in gen. *upper portion, top, apex.* Y. Yeb. VIII, 9ᵃ רוב גַּגָּהּ של עטרה the largest portion of the top of the membral corona, contrad. to רוב גּוּבְתָּהּ, v. גּוּבְתָּא; Y. Sabb. XIX, end, 17ᵇ רוב גוב׳ עטרה (corr. acc.).—Hull. 67ᵇ ג׳ תמרה the outer covering of a date.—*Pl.* גַּגּוֹת. Erub. IX, 1; a. fr.—Men. X, 2 (64ᵇ), v. צְרִיפִין.

גִּגִּית, v. גִּירְגִּית.

***גַּגְמִי** or **גּוּגְמִי** m. pl. (=גמגמי, r. גמא ?) *stone-like peas.* Hor. 13ᵃ Ar. (Var. Ar. a. ed. גְּלִילֵי).

גַּד, v. גדד a. גגד.

גָּד pr. n. m. *Gad* 1) son of Jacob. Gen. R. s. 71; a. fr.—תנאי בני גד, v. תַּנָּאי.—2) the prophet in the days of David. B. Bath. 15ᵃ דאסקיה ג׳ דחזוזה וכ׳ Gad, the seer, and Nathan, the prophet, continued the Book of Samuel (from XXVIII, 3; Ms. O. וסיימוה . . . . ג׳ דאתא).

גַּד I, גָּדָד m. (גדד, cmp. חד) [*cutting,*] *bitter, acrid.* Ex. R. s. 5 (ref. to Num. XI, 7) מר וגד bitter and acrid. Targ. B'shall., ed. Bub. 21 גד ולענה (read כלענה; Yalk. Ex. 258 מר כלע׳).—*Pl.* גְּדִים, גְּדִין, גָּדָדִין. Gen. R. s. 71 (play on *Gaddi*, Num. XIII, 11) [read:] גָּדָדִין ומרירין acrid and bitter (people); Yalk. Gen. 126 כגדדין מרדין, v. גִּירְדָּא II; Yalk. Ezra 1067 בר גדי (corr. acc.). [גדין, Targ. Y. Num. XXII, 7 Ar. s. v. גדין, read אַגְּדִין.]

גַּד II m. (b. h.; cmp. כַּד II) *a rounded-off seed grain, coriander,* (in Talm. a. Midr.) *linseed.* Yoma 75ᵃ (ref. to Ex. XVI, 7) עגול כגידא וכ׳ the manna resembled a grain by its rounded shape, and a pearl by its white color; even so it has been taught גד שדומה לזרע וכ׳ the word *gad* (grain) is used, because the manna resembled linseed; Yalk. Ex. 261; Num. 734. Mekh. B'shall., Vayassa, 5 (ref. to Ex. l. c.) אינו יודע של מי דומה I do not know to which the comparison refers (to shape or to color); דומה . . . לזרע וכ׳ it resembles (in form) linseed: but you might think &c., ת״ל לבן therefore 'white' is added.

גַּד, גָּד III m. (b. h.; גדר, cmp. גזר) 1) *decree, fate,* esp. *Gad* (*Fortune*), a god worshipped by the Babylonians and the Jewish exiles. Snh. 63ᵇ נמי מיכתב כתיב ג׳ Gad is also one of the names of idols mentioned in the Bible.

Sabb. 67b ג׳ אינו אלא לשון ע״א Gad is nothing else than a designation of an idol, v. next w.—2) גַּד יָוָן pr. n. *Gad Yavan* (*Greek Fortune*) near Jerusalem. Zab. I, 5 כְּמִן ג׳ ר׳ לשילוח as long as it takes from G. Y. to Siloah; Tosef. ib. I, 10 כְּמִגַּדְיָוָן לשילה; Snh. 63b כְּמִרְגַּדְיָוָן לשילה (corr. acc.)—[*Gad Yavan* is prob. the name of a pool connected with the Siloah, perh. *Fount of the Virgin*, v. Sm. Bible Dict. s. v. Siloam.] [Toh. VI, 6; Erub. 22b בית גד גד, v. גְּלְגּוּל.]

גַּדָּא, גָּדָא ch. same, *luck; genius, godhead.* Targ. O. Gen. XXX, 11 גָּד; Y. II גַּדָּא (not גָּרָא). Targ. Esth. VIII, 15 גַּדָּא (not גָּדָא).—Gen. R. s. 71 ג׳ דבירתא the good genius of the house. Sabb. 67b גד גַּדִּי וסירוק לא (Ms. M. צירנוק), a charm formula supposed to mean, *Be lucky, my luck, and tire not* (prob. *Grow, my luck* &c., v. נָגַד). Ḥull. 40a לג׳ דהר to the godhead of the mountain. Ned. 56a (explain. ערסא דג׳ (דרגש) the bed reserved for the domestic genius (bed of state). Y. Ab. Zar. I, 39d top לַגַּדְיָה וכ׳, v. ארקלס. Gen. R. s. 65 [בירת] ג׳ דע״ז דאת קאים by the idolatrous godhead by whom thou standest, i. e. to whom thou referrest in saying, 'Let my father rise' (Gen. XXVII, 31). Y. Sabb. XVI, end, 15d; Y. Yoma VIII, 45b; Y. Ned. IV, 38d בגדך מדלי (not בגרך) doest thou rely upon thy good luck? Koh. R. to VII, 26 מה בריש ג׳ וכ׳ how bad is this woman's (my) luck!; a. fr.—*Pl.* גַּדְיָיא, גַּדָּיָא. Y. Ab. Zar. III, 43a bot. ג׳ קורין אותה גליא a place called *Gaddaya* is cacophemistically named *Gallaya* (dung-hills); Tosef. ib. VI (VII), 4 גדגיא ed. Zuck. (ed. גריא, corr. acc.).

גַּדַּאי pr. n. m. *Gaddai* (b. h. גַּדִּי). Keth. 105a.

גדבל, v. גַּרְבֶּל.

גַּדְבָּרָא m.=גִּזְבַּר. *Pl.* גַּדְבָּרִין, גַּדְבָּרַיָּא. Dan. III, 2; 3.—Targ. Koh. II, 7.

גדגד, v. גַּלְגּוּל.

גדגדות, Y. Shek. to IV, 4 in Bab. ed. (Var. גדגניות), v. גַּרְגְּרוֹת.

גִּדְגַּדְנִיּוֹת, גַּדְגַּדְנִיּוֹת f. pl. (cmp. גַּד II) *melilot*, a kind of clover, v. חִנְּהִקּוֹקָא. Y. Erub. III, 20d top; Y. Peah VIII, 21a top; Erub. 28a. Ber. 57b.—[In later ritualistic literature our w. designates *cherries*, v. Löw Pfl. p. 94.]

גדגיא, Tosef. Ab. Zar. VI (VII), 4 ed. Zuck., v. גַּדָּא.

גדגלידא, v. גַּרְגְּלִידָא.

גדגניות, v. גדגדות.

גָּדַד I (b. h.; cmp. גזז, קצץ) *to cut, cut off.* Par. II, 2; Bekh. 44a יְגוֹד let him lop off (the black tops of the horns or hoofs).—[V. גָּדַר.]—Trnsf. (cmp. קצץ) *to fix the price.* B. Bath. 13a גּוֹד אוֹ אָגוֹד either fix you a price for my share, or I shall do so (and buy your share); דינא דגוד או אגוד the right of settling by *god o agod.* Ib. אגוד איכא גוד ליכא the offer to buy is applicable in this case (the half-freed slave can offer to buy his other half), but the offer to sell cannot be made (since there is no price for a free man).—*Part. pass.* גָּדוּד *stripped* (of branches); trnsf. *empty-handed.* Gen. R. s. 68, beg. ג׳ שלחו (Yalk. ib. 117 גדודי) Isaac sent Jacob away without anything valuable.

Pi. גִּדֵּד *to cut off, level.* Gen. R. s. 71 (play on בא גד, Gen. XXX, 11) בא מי שעתיד לגַדֵּד וכ׳ he has come who is destined to level the fastnesses of the nations (idolatry). Tanḥ. Ki Thissa 13 (play on מגדל גד, Josh. XV, 37) from there the Lord יוצא ומגַדֵּד וכ׳ will proceed and level &c.; Ex. R. s. 40 ומגיד (corr. acc.).

Nif. נִגְדַּד *to be cut off.* Keth. 51a כל העומד ליגָּדֵד כְּגָדוּד דמי Ar. (ed. לגיגזז, v. גָּזַז).

Hithpol. הִתְגּוֹדֵד *to make incisions in one's own body.* Yeb. 13b, v. גּוּד. Tanḥ. Sh'laḥ. 15; Num. R. s. 17 קבר מת לא תתגודדו when one buried a dead, the law says, Ye shall not &c. (Deut. XIV, 1). V. גְּדִידָה.

**Pol.* גִּדֵּד same. Yeb. l. c. תְּגוֹדְדוּ א״כ לימא קרא לא if it were so (that Deut. XIV, 1 meant only to forbid incisions in the body) it ought to read *lo t'god'du*, ye shall make no incisions.

גְּדַד ch. same. [Dan. IV, 11; 20.] Targ. Deut. XIV, 1 תִּגּוֹדוּן, v. preced. Hithpol.—Bets. 6a אפי׳ לגַדְּנֵיה ליה וכ׳ Ar. a. Ms. M. (ed. לגַדְּנֵיז) even to cut a shroud for him (the dead, on the second Holy Day); Sabb. 150b, v. גְּזַז.

גָּדָד II, v. גּוּד.

גָּדָד m. *acrid*, v. גַּד I.

גְּדוּד I m. (b. h.; v. גּוּד) *troop, band.* Pesik. R. s. 20, end ג׳ מלאכים a troop of angels. Ber. 3b; Snh. 16a לכו ופשטו ידיכם בג׳ go ye and stretch your hands out (for booty) as a band (of marauders). Pesik. R. l. c. ג׳ של מלאכי חבלה a troop of angels of destruction.—*Pl.* גְּדוּדִים, גְּדוּדִין. Ib. Deut. R. s. 11, end. Ber. 29b במקום גְּדוּדֵי חיה ובג׳ וכ׳ in a place where there are hords of wild beasts or robbers; Tosef. ib. III, 11 Var. ed. Zuck.

גְּדוּד II pr. n. pl. *G'dud.* Arakh. IX, 6 (32ab); Y. Meg. I, 70a bot. גְּדוֹר q. v.

גְּהוּד, v. גְּרוּד.

גְּדוּדָא, גְּדוּדָה, v. גְּרוּדָא.

גְּדוּדָא f. (גדד, v. גָּדַד part. pass.) *a tree stripped of all branches.* Erub. 100b (Ar. גרדא, Var. גרודא; Ms. M. גרידא, ed. Sonc. גדור, גרויא; v. Rabb. D. S. a. l. note). [גדודאין, Targ. Is. XXXVIII, 12, v. גְּרוּדָא.]

גְּדוּדִי m. *stripped, empty-handed*, v. גָּדַד.

גְּדוּדִית f. (dimin. of גְּדוּד) *small troop.* *Pl.* גְּדוּדִיּוֹת. Sifra B'ḥuck. beg. (ref. to Lev. XXVI, 31) I shall lay waste your sanctuaries מן הג׳ even of the troops (of travellers; Rashi: of pilgrims).

גְּדוּדִית II f. (גָּדָד I; cmp. Ps. LXV, 11) *ruins.* *Pl.* גְּדוּדִיּוֹת. Erub. V, I (52b) ג׳ גבוהות וכ׳ (Ms. M. omits גבוה׳) debris ten palms high. Cmp. גּוּדָא I.

גדודקי, v. גורזקי.

גדודתה, Y. Dem. I, 21[d] במקום שהיתה ג׳ R. S. to Dem. I, 2 (ed. גרדתה), prob. במקום גדודי ותידה, v. גְּדוּד.

גָּדוֹל m., **גְּדוֹלָה** f. (b. h.; גדל) 1) *great, distinguished;* (noun) *a great man, leader.* Sabb. 94[b], a. fr. ג׳ כבוד הבריות וכ׳ human dignity is something great, for it overrules a prohibitive law &c. Ned. 49[b] ג׳ מלאכה וכ׳ labor is something great, for it honors him who pursues it.—Sot. I, 9 ג׳ ממנו his superior. Gen. R. s. 100 גְּדוֹל השולמים the Great One of the worlds, the Lord.—Snh. 21[b] ג׳ חשולם a world-renowned man (Solomon). M. Kat. 22[a] ג׳ הדור a prominent man of his days. Y. ib. III, 82[c] top ג׳ המשפחה the chief of the family; a. v. fr.—2) *adult, of age, older.* Yeb. II, 8 בג׳ on the eldest brother. Ib. XIII, 11 ג׳ וקטנה if one of the brother's widows is of age, and the other a minor; a. fr.—כהן גדול (abbr. כ״ג) *Highpriest.* Ib. IX, 1; a. fr.—*Pl.* גְּדוֹלִים, גְּדוֹלִין; גְּדוֹלוֹת. Koh. R. to VII, 8 גְּדוֹלֵי הדור scholars, v. supra; ג׳ ירושלים prominent citizens of Jerusalem.—Ab. Zar. 18[a] ג׳ רומי Roman dignitaries; a. fr.—Ber. 23[b], a. e. גדולים (sub. נקבים) the larger functions of the body, movement of the bowels; v. הֵק.

גָּדוּל, v. גְּדִיהוּל.

גְּדוּלָה f. (b. h.; גדל) *greatness, distinction, dignity, wealth, high position, office.* Gitt. 59[a] במקום א׳ תורה וג׳ learning and high office combined in one person. Ber. 61[a] בג׳ מתחילין מן הגדול וכ׳ for distinction the superior is first mentioned, for degradation the inferior. Erub. 13[b] מחזר על חג׳ hunting for office. Ib. 54[a] עולה לג׳ will rise to distinction. Y. Ter. V, 43[c] top למשחה לג׳ וכ׳ *'for ointment'* (Num. XVIII, 11) means for installation in office, for unguent, and for lighting. Meg. 31[a] גְּדוּלָּתוֹ של הקב״ה Ms. M. (ed. גבורתו) a description of the greatness of the Lord. Ex. R. s. 3 end חלב ששמח בגדוּלַּת אחיו וכ׳ the heart (of Aaron) which rejoiced over a brother's distinction shall wear the Urim &c.; a. fr.

גְּדוּפָא, **גְּדוֹף**, v. גִּידּוּף.

גַּדּוּפָא f. (גדף) *blasphemy.* Sabb. 75[a], v. אַמְגּוּפְשָׁתָא.

גְּדוּר, v. גִּידּוּר.

גְּדוֹר pr. n. pl. *G'dor,* in Peraea. Y. Meg. I, 70[a] bot.; Arakh. 32[ab] (repeatedly גדוד). Ib. גמלא בגלריל וג׳ בעבר הירדן Gamla in Galilee, G. in Peraea. Y. R. Hash. II, 58[a] top הרי מכוור וג׳ (as stations for signalizing the New Moon) the mountains of Mikhvar and G'dor (Bab. ib. 23[b] חרים וכריר וגֶּדֶר, corr. acc., v. גֶּדֶר); Y. Shebi. IX, 38[d] bot.

גְּדוֹרָא, **גָּדוֹר** *a stripped tree,* v. גְּדוּדָא.

גְּדוֹרָה, **גְּדוֹרָא** pr. n. pl. *G'durah* (Gadara) near Tiberias, giving the name to a species of carob. Y. Maasr. I, beg. 48[c] ג׳ חרובי; Y. Orl. I, 61[a] top גידודה; Gen. R. s. 79 חרובין של גרודא; Yalk. ib. 133 גידורא.

גְּדוֹרְקָרִי, v. גורזקי.

גְּדוּשׁ (גָּדִישׁ, גָּדִישׁ) pr. n. m. *Gadush.* Tosef. Maas. Sh. I, 14; Erub. 27[a] (v. Rabb. D. s. a. l.).

***גָּדַד** (v. גדד I) *to cut, divide, assign.*

Pa. גַּדֵּד *to cut off, excommunicate.* Nidd. 36[b] ואי לא צאית גַּדְּדִית הוא סבר גַּדְּדֵיה א״ל and if he does not obey, drag him over (v. גרר, i. e. force him with arguments), but he (R. Assé) understood that he told him *gadd'yeh* (excommunicate him). Ib. לא צייתי גדדיה he (Shila bar Abina) did not obey, and he (R. Assé) excommunicated him (Rashi). [Tosaf. read for גרדיה: גַּדְּדֵיה, fr. גדר, a sec. form of נגד, *draw him over.*—Ar. s. v. צנע 2 reads גַּדְּדֵיה *lash him* (ref. to Deut. XIV, 1), without referring to any misapprehension, while s. v. גר 10 הוא סבר גדדיה א״ל is quoted—obviously a later insertion of a copyist.]

גְּדִי m. (b. h.) 1) *kid,* in gen. *young animal.* Ḥull. 113[ab] (ref. to Gen. XXXVIII, 17) כאן ג׳ ע״ז וכ׳ here it reads *g'di izzim* from which we learn that wherever *g'di* without any qualification is used, it includes cow and sheep. Men. XIII, 7; a. fr.—*Pl.* גְּדָיִים, גְּדָיִין. Snh. 11[a]; Tosef. ib. II, 4 מפני הג׳ וכ׳ on account of the kids or lambs (being too young for offerings on Passover).—Y. ib. X, 28[b] bot.; Gen. R. s. 42, a. e. אם אין ג׳ אין תישים when there will be no kids (young students), there will be no wethers (leaders, scholars). Y. ib. I, 19[a] top ג׳ שהנחת יוכ׳ the kids (young scholars) thou hast left behind (in Palestine) have grown to be wethers; a. e.—Trnsf. *the tender grain in its husks.* Pesik. Asser p. 99[b]; Tanḥ. R'eh 17; Yalk. Deut. 892 (homiletic interpret. of Deut. XV, 21) אל תגרמו לי לבשל ג׳ וכ׳ do not cause me to ripen the grains in their mothers' womb (husks, so as to be blown out by the East wind).—2) *the Capricorn,* a sign in the Zodiac. Pesik. R. s. 20. Yalk. Ex. 418; Kings 185. [Yalk. Num. 785 חרי נכנס הזאב לגדי, v. גדרגוד.]

גְּדֵי, **גְּדֵיָא** I ch. same. Targ. O. Gen. XXXVIII, 17; 20 (Y. גירי, גידי (?)); 23 O. a. Y. גְּדָיָא.—Pes. 3[b] גדי מסנקן, v. סְנַךְ. Sabb. 18[b] דג׳ (בשרא) meat of a kid. Ib. 20[a]. Ḥull. 51[a]—*Pl.* גְּדָיִין, גְּדָאִין, constr. גְּדֵי. Targ. Deut XIV, 4. Targ. Gen. XXVII, 16 ed. Berl. גְּדָרֵי; 9 גְּדָרֵי; a. e. Midr. Sam. ch. XX (expl. חרריצי חחלב I Sam. XVII, 18) גדיין מניעין וכ׳ kids taken away from their mothers.—גְּדָיְרָתָא. Targ. Y. Num. XV, 27 (h. text עֵז).

גַּדְיָא II pr. n. m. *Gadya.* Y. Sot. IX, 24[b] אצל בית ג׳ (Snh. 11[a] בעליית בית גּוּרְיָא). Tanḥ. Ki Thetsé 9; Pesik. Zakhor p. 25[ab] יהודן בן ג׳; Lam. R. to III, 64 גדייא; Yalk. Ps. 827 (Yalk. Sam. 123 Ms. O. גּוּרְיָא, v. Bub. Pesik. l. c. note 76).

גַּדַּיָּא, v. גַּדָּא.

גדיאן, Ḥull. 65[a] ed., read נְדָיָאן, v. נְדוֹנָא a.

גדיגור, **גדיגוד**, Y'lamd. Mattoth quot. in Ar., read with Yalk. Num. 785: חרר . . . . . לגְּדִי נכנס הזאב לגו׳, v. גדרגוד.

(or לִגְדֵּרוֹ) the wolf is coming to get his kid; cmp. Tanḥ. Matt. 4 עד שהזאב בא לצאן פרשו לו המצודה while the wolf goes for the sheep, spread ye the snare for him.

גְּדִידָה f. (גָּדַד I Hithpa.) 1) *incision in the flesh, wounding.* Kidd. 35[b] לב׳ או אינו אלא (אף) perhaps the exemption of females (intimated by בנים Deut. XIV, 1) refers (also) to the law forbidding incisions? Ib. שריטה וג׳ אחת היא *s'ritah* and *g'didah* are legally the same. Macc. 21[a] שריטה ביד וג׳ בכלי *s'ritah* is done with the hand (nails), *g'didah* with an instrument.—2) *cutting dates,* v. גְּדִירָה.

גְּדִידִים pr. n. m. *G'didim.* Kidd. 66[a] Judah b. G.

גְּדִידִית, גְּדִידָה f. *she-kid* (v. גְּדִי). Men. XIII, 7 (107[b]). —Trnsf. *the tender grain in the husks. Pl.* גְּדִידוֹת. Pesik. R. s. 25 חריני מבשל את חג׳ וכ׳ I shall make ripe &c., v. גְּדִי.

גַּדְיוֹא, v. גַּדְיָא II.

גַּדְיוֹתָא, v. גַּדְיָא I.

גְּדִיל m. (גדל) *growing,* esp. *one entering on puberty.* Tosef. Mikv. VI, 10, v. פְּשׁוּחַ.—*Pl.* גְּדִילִים, v. גָּדַל I.

גְּדִיל m. (b. h.; גדל II) 1) pl. גְּדִילִים, גְּדִילִין *twisted threads, fringes,* v. צִיצִית. Men. 39[b]; Yeb. 5[b] גדיל שנים ג׳ ארבעה *gadil* (a twist) means at least two threads, *g'dilim* means four threads (which doubled make eight). Sifré Num. 115; a. e.—2) *twist, table-cloth.* B. Bath. 57[b] שני שלישי ג׳ . . גלוי וכ׳ Ar. a. Ms. O. (ed. גלאי) two thirds of the width of the table covered and one third uncovered for putting on dishes and vegetables.

***גְּדִיל** m. ch. (גדל) *liberal, heaped measure,* opp. מחיק. Y. Pes. IV, end, 31[c] (Esth. R. to I, 4 גדיש).

גְּדִילָא ch.=h. גְּדִיל. Men. 39[b] top וג׳ מיגדיל and the fringe is twisted (without leaving loose threads). *Pl.* fem. גְּדִילָן, v. גְּדִילְתָּא.

גְּדִילָה I f. (גָּדַל I) *growth.* ג׳ דרך *the way a thing grows, in natural position.* Nidd. 67[a] דרך גְּדִילָתָהּ in her natural position (not pressing limbs together). Succ. 45[b] דרך גְּדִילָתָן as the plants grow (not upside down); a. e.

גְּדִילָה II f.=גְּדִיל 1). Sifré Num. 115 שתהא ג׳ יוצא וכ׳ the twisted fringe must start from the border, and the loose fringes out of the twist; Yalk. ib. 750.

גְּדִילוֹ f. (גדל) *plaiting, wreathing.* Targ. O. Ex. XXVIII, 14; a. e. (h. text צבת).

גְּדִילְתָּא f. (preced.) *rope, chain, plat of hair, fringe.* Targ. Is. V, 18.—*Pl.* גְּדִילָתָא, גְּדִילָן. Targ. Jud. XV, 13 sq. Targ. Y. II Deut. XXII, 12. Targ. O. Ex. XXVIII, 4; 24; a. e.

גְּדִין, v. גְּדִי ch.—[Targ. Y. Num. XXII, 7 Ar., read אַגְּדִין.]

גַּדְיוֹפִין, v. גִּרְהוּפָא.

גְּדִיר m. (b. h. גָּדֵר; גדר) *fence, guard, precaution against trespassing the law.* Y. Dem. I, 21[d] מפני גְּדֵירָהּ, מפני גְּדֵירוֹ in order to guard it against transgressing. Gen. R. s. 79 וכ׳ פרצת גְּדֵרָן של (גְּדֵרָן) thou hast broken down the guard (enactment) which the scholars have erected; a. fr.

גְּדִירָא, גְּדִירָא c. ch. same, *fence, partition.* Targ. O. Num. XXII, 24; a. e.—ג׳ מיצעא דאודנא the central fence of the ear, *anti-helix.* Targ. Y. Lev. VIII, 23, a. e. (h. text תְּנוּךְ).—B. Kam. 23[b] לגדור מר ג׳ וכ׳ erect you a fence in your field.

גְּדֵירָה f. (preced.) *fence, fortification;* trnsf. *guard, self-restraint.* Cant. R. to IV, 12 גְּדֵירַת ערוה moral restraint, v. גְּדֵר.—*Pl.* גְּדֵירוֹת. Pesik. R. s. 26 saw the Temple (which the angels had set on fire) עשוי לו ג׳ ג׳ של אבנים (Yalk. Jer. 300 גזרות של אבנים) surrounded with stone fences (fortified).

גְּדִירָה f. (גדר) *cutting dates, date harvest.*—*Pl.* גְּדִירוֹת. B. Bath. 36[b] (Ar. a. ed. Pes. גדיד), v. גָּדַר.

גְּדִישׁ m. (גדש) *heaped, liberal measure.* Esth. R. to I, 4; v. גְּדִיל.

גָּדִישׁ I m. (b. h.; גדש) *a heap,* esp. of sheaves, *shock* or *stack of grain;* [in b. h. also *mound*]. B. Mets. V, 7 פוסק עמו על ג׳ he may conclude a bargain with him (the early harvester) for the grain in the stack (though no price has been published as yet). Peah VI, 2. Yad. IV, 7.—*Pl.* גְּדִישִׁים, גְּדִישִׁין. Gen. R. s. 51 end. B. Kam. 60[b]. Pesik. Shubah p. 164[a] ג׳ ג׳ של עבירות heaps of sins; a. e. [V. גְּדוּשׁ.]

גְּדִישָׁא, גְּדִישׁ ch. same, *pile; mound,* Targ. Y. Ex. XXII, 5. Targ. Job V, 26.—Y. Sabb. XVI, 15[d], end, spread his cloak על ג׳ over a burning stalk.—*Pl.* גְּדִישִׁין. Targ. O. Ex. XXII, 5. Targ. Job XXI, 32.

גַּדִּישׁ m. ch. (גְּדַשׁ II) *staff, leader of a blind man.* Lev. R. s. 22; Yalk. Koh. 972 וכ׳ ג׳ ליח . . והוה הדיא and the seeing man was a leader to the blind man.

גְּדִישׁוֹתָא f. (גְּדַשׁ I) *heaped measure.* Targ. Y. Lev. XIX, 35.

גַּדְיָא, גַּדְיוֹתָא, v. גַּדְיָא I.

גָּדַל I, גָּדֵל (b. h.; v. גדל II) *to be high, to grow, be large, tall.* Ex. R. s. 1 שהיה גָּדֵל שלא וכ׳ he was extraordinarily tall for his age. Ib. וכי אין הכל גְּדִילִים do not all children grow?—Y. Maasr. I, 49[a], v. טָפַח; a. fr. Fem. גְּדֵלָה, pl. גְּדֵילוֹת. Succ. 34[a]; a. fr.

Pi. גִּידֵּל, גִּדֵּל 1) *to raise* (of live stock and of plants); *to rear, train.* Kil. VIII, 1 מותרים לגַדֵּל you are permitted to raise. Snh. 19[b] מיכל גִּידְּלָה Michal reared (Mirab's children). Ib.; Meg. 13[a] המְגַדֵּל יתום וכ׳ he who educates an orphan in his house. Gen. R. s. 98 מְגַדְּלִים שער היו . .

they let their hair grow (in mourning). Erub. 100b מְגַדֶּלֶת שער she lets her hair grow (does not cut it); a. fr.—2) *to raise to dignity, make famous; to praise.* Hor. 9a (ref. to Lev. XXI, 10) whence do we know אם אין לו שחייבין לגַדְּלוֹ when he (the Highpriest) is poor, that they (the brethren) are bound to raise him (make him independent)? Ib. גַּדְּלוּהוּ משל אחיו raise him by a collection from his brethren (v. Rabb. D. S. a. l.). Esth. R. to III, 1 למה גַּדְּלוֹ for what purpose did (the Lord) raise him? Yalk. Esth. 1053 עד היכן גִּידְּלוֹ וכ׳ how high did he raise him? Fifty cubits (to the gallows); a. fr.—Y. Meg. III, end, 74c (ref. to הגדול, Neh. VIII, 6) במה גִּידְּלוֹ wherewith did he magnify the Lord (describe His greatness)?; Yoma 69b ג׳ בשם וכ׳ he praised the Lord by pronouncing the tetragrammaton; Y. Ber. VII, 11c גודלו (corr. acc.)—Part. pass. מְגוּדָּל *well grown.* Ber. 11a; a. fr.—Kidd. 49a, b, v. גַּדֶּלֶת.

Hif. הִגְדִּיל *to grow up, to become of age.* Yeb. X, 9 וּמִשֶּׁהִגְדִּיל and after he is of age. Ib. XIII, 1 עד שתַּגְדִּיל until she becomes of age; a. fr.

Hithpa. הִתְגַּדֵּל, *Nithpa.* נִתְגַּדֵּל 1) *to be raised* to dignity. Esth. R. to III, 1 יִתְגַּדֵּל ואח״כ יתלה let him first become great and then be hanged. Gen. R. s. 99, end (play on פְּרָת,Gen.XLIX, 22) ע״י פָּרוֹת נ׳ by means of cows (Pharaoh's dream) was he raised to power; a. fr.—2) *to be magnified.* Y. Ber. IX, 14a top; Y. Taan. I, 64b top יִתְגַּדֵּל וכ׳ may Thy Name be glorified, sanctified &c.; a. e.—3) *to glorify one's self, to boast, parade.* Ned. 62a; Ab. IV, 5 אל תעשם עטרה להִתְגַּדֵּל בהם make them (the words of the Law) not a crown to parade therewith.—4) *to grow, prosper, be nursed.* Tanh. V'zoth 1; Pesik. ib. p. 199a מִתְגַּדֵּל עמו .... חרי the poison-bearing tree will be nursed along with it (the health-giving tree). Tanh. B'resh. 7 נִתְגַּדַּלְתָּ וחטאת thou didst grow older and didst sin, opp. תינוק הירית; a. fr.

גָּדַל I ch. same. Kidd. 71b ג׳ ולא נסרב was grown up and not yet married.

Pa. גִּדֵּל *to raise, rear.* Ḥag. 4b מרים מְגַדְּלָא דרדקי Miryam, the childrens' nurse.

Ithpa. אִתְגַּדַּל *to be exalted.* Targ. Ps. CIV, 1.

גָּדַל II (v. preced.; cmp. גדש) [*to heap up, round;*] *to plait, dress the hair.* Kel. XVI, 7 גּוֹדְלֵי מצנפות cap-weavers (on a model head, v. אִמּוּם). Ib. XV, 3 וגוֹדְלוֹת and dress their hair. Sabb. X, 6 הגּוֹדֶלֶת she who plaits her hair (on the Sabbath). Ib. 94b bot. גודלת משום אורגת plaiting the hair (is forbidden on the Sabbath) as an act of weaving; ib. 95a (another opin.) ג׳ . . . משום בונה as an act of building. Y. ib. VII, 10d הגודל כלי צורה he who forms raised figures on a vessel. M. Kat. 11a ג׳ תנור *to build* a stove.

גָּדַל II ch. same. Gitt. 69a ניגדול תרתי וכ׳ let him twine two threads. M. Kat. 11a לְמִגְדַּל אהורי to weave nets; למי׳ תנורא to build a stove, v. preced.

Pa. גִּדֵּל same. Ḥag. 4b מרים מְגַדְּלָא נשריא Ms. M. (ed. מג׳ שיער נ׳) Miriam the women's hair-dresser (v. Rabb. D. S. a. l. note); Snh. 67a; Sabb. 104b (missing in later editions). Succ. 37a הנהו מְגַדְּלֵי הושענא those twining the willow twigs (v. הוֹשַׁעְנָא).

גְּדַל, v. גִּרְהוֹל.

גִּדְלוֹן m. (גדל) *elevation to dignity, rise.* Yalk. Ps. 777, v. גִּרְהוֹל.

***גַּדְלַי** (גדל II) *weaver.* Y. Keth. XII, 35a bot. (Y. Kil. IX, 32b bot. גרדיי).

גּוֹדְלָת, גַּדֶּלֶת f. (גדל II) *hair-dresser.* Kel. XV, 3 the sieve-like receptacle של גד׳ (Mish. ed. גּוֹדְלוֹת pl.) of the hair-dresser. Kidd. II, 3 ע״מ שיש לי בת או שפחה גד׳ וכ׳ (Y. a. Talm. ed. 49b מגודלת, Ar. מגדלת) under the condition that I shall have a (free) girl or a hand-maid as a hair-dresser, and she has none, or 'that I shall have none', and she has. Ib. 49a מי סברת מאי מגודלת גדולה ממש מאי do you think *m'guddeleth* of the Mishnah means really *a well-trained* (girl or hand-maid)? It means *a hair-dresser*, when she may see, I want none to take up my words and carry them to my neighbors. Y. ib. II, 62c bot. כיני מתניתן בת לגוֹדַלְתֵּיךְ ושפחה לשמשותיך the Mishnah means this: a girl for thy hair-dresser (or thy governess), and a hand-maid for thy attendant. Lev. R. s. 19 נפרים לַגַּ׳ וְדַגַּ׳ וכ׳ let us win the favor of the (queen's) hair-dresser (or *governess*), and the hair-dresser will win the queen and the queen the king; Gen. R. s. 100.

גָּדַם (v. גדר I) *to lop off, stump.*—Part. pass. גָּדוּם, f. גְּדוּמָה. Zeb. 62b אמה ג׳ (Y. Yoma IV, 41c bot. גְּמוּדָה) a reduced cubit, v. אַמָּה. [Gen. R. s. 12 אמה ג׳, read גְּרוּמָה, v. גָּרַם.] Tosef. Bekh. V, 4 אצבעותיו גְּדוּמות ed. Zuck. (Var. גרומות) with stump-like fingers.

Hithpa. הִתְגַּדֵּם *to be cut off, lopped.* Taan. 21a . . . ידי יִתְגַּדְּמוּ may my hands .... be stumped (through sickness).

גְּדַם ch. same. *Parel* גִּרְהֵם.

גְּדֵם, v. גִּרְהֵם.

גַּדְפַּנָּא (גַּדְפָּנָא) **גְּדַנְפָּא** m. (גדף, with inserted נ) *rim, enclosure.* Targ. O. Ex. XXV, 25, a. e. (ed. Berl. גְּדָף, Y. גִּפּוֹף, h. text מסגרת). Targ. Ezek. XLIII, 13; 17 (h. text גבול).—Succ. 20b דאית ליה ג׳ (Ms. M. גדפנא, Ar. גדפא) when the matting has a rim (so as to be used as a receptacle for fruits). Ab. Zar. 76ab אהדר ליה ג׳ דלישא made a rim of dough around the kettle.—*Pl.* גְּדַנְפַּיִן, גְּדַנְפָּרָא. Targ. I Kings VII, 28 sq. Targ. II Kings XVI, 17. V. גַּדְפָּא.

גָּדַע (b. h.; v. גדר I) *to cut, chop, lop off.*—Y. Sabb. IV, end, 7a חריות שגְּדָעָן וכ׳ twigs which one cut off (trimming the date tree) with the intention of using them for &c. (Bab. ib. 50a גדר).—Part. pass. גָּדוּעַ, f. גְּדוּעָה; pl. גְּדוּעִים, גְּדוּעוֹת. Midr. Till. to Ps. LXXV, end קרני ישראל ג׳ the horns (power) of Israel are lopped off (checked).

Pi. גִּדַּע, גִּידַּע. Ib.; Midr. Sam. ch. V, end קרנות שג׳ צדיקו וכ׳ the horns which the Righteous One of the world (the Lord) has lopped.

Nif. נִגְדַּע *to be lopped, diminished.* Cant. R. to III, 7 גובהו וכ׳ (Var. נגרע, v. גרע) Adam's high stature was reduced. [V. גָּדַע.]

גְּדַע ch. same. *Targ. II Sam. X, 4 (ed. Lag. גרע).

Ithpa. אִתְגְּדַע *to be cut, mutilated.* Targ. Y. Ex. XII, 12; Num. XXXIII, 4.

גָּדַף (b. h.; cmp. preced.) *to cut, scrape.* Part. pass. גָּדוּף, pl. גְּדוּפִין. Pes. 42ᵃ מרים הוג׳ Ar., v. גָּרַף.—מירתה גְּדוּפָה, v. infra.

Pi. גִּידֵּף, גִּיהֵף 1) *to hollow out, scrape* or *chisel so as to form* an *enclosure* or *rim* (cmp. גדנפא, גדפא).—2) *to scrape, to empty to the dregs.* Kerith. 7ᵇ (explain. מגדף, Num. XV, 30, as a metaphor) as one says to his neighbor גִּדַּפְתָּ את הקערה וחיסרה Ar. (ed. גֵּירַ׳; Sifré Num. 112 גֵּרַרְתָּה מן וכ׳) thou hast scraped out the dish and lessened the thickness of the vessel (i. e. besides worshipping the forces of Nature to impair, so to speak, the supremacy of the Creator); he who thus explains, is of the opinion that מגדף means blaspheming the Divine Name; ג׳ הקערה ולא וכ׳ thou hast scraped the dish clean but not impaired it (i. e. to worship natural forces without denying the Divine supremacy); he who thus explains, is of the opinion that מגדף is a worshipper of idols; [Y. Snh. VII, 25ᵇ top גיר׳ את כל וכ׳ thou hast emptied the whole dish and left nothing in it, i. e. thou hast erased the entire Law; Sifré l. c. גררתה וכ׳].—Trnsf. (cmp. ארר, קלל, נקב) *to blaspheme* (God); *to revile, reproach.* Kerith. I, 2 אם המְגַדֵּף the blasphemer is also excluded from the rule (and has not to offer a sacrifice in the case of sinning through ignorance); expl. ib. 7ᵇ, v. supra. Snh. VII, 5; a. fr.—Num. R. s. 10 לפי שהיה מחרפם ומְגַדְּפָם בנחיצה לכן מת מיתה גְּדוּפָה וכ׳ because he (Sisera) disgraced and reviled them (the Israelites) with oppressive measures, therefore he died an ignominious death, for (the Lord) delivered him into the hands of a woman; a. fr.

גְּדַף ch., *Pa.* גַּדֵּיף 1) same, *to blaspheme.* Targ. I Kings XXI, 13; a. e.—Y. M. Kat. III, 83ᵇ; Y. Snh. VII, 25ᵇ top.—2) (with ב) *to sneer at.* Snh. 40ᵇ; Ab. Zar. 35ᵃ בה מְגַדֵּף . . . ר׳ R. . . . sneered at the opinion.

גַּדְפָּא m. (v. גָּדַף Pi. 1) *hollowed out,* whence 1) *rim, border.* Succ. 20ᵇ; Ab. Zar. 76ᵃᵇ Ar., v. גְּדִינְפָּא.—2) (cmp. כָּנָף) *wing.* Targ. Job XXXIX, 13. Targ. O. Deut. IV, 17 (ed. Berl. גַּפָּא, v. Berl. Targ. O. II, p. 50); a. e.—B. Bath. 73ᵇ דלי ג׳ (Rashbam דלירא לי גדנפא, Ms. O. גפא, v. Rabb. D. S. a. l. note 40) lifted (towards me) a wing.—Trnsf. *bird; feather, plumage.* Keth. 105ᵇ פרח ג׳ וכ׳ a bird flew on his head. Gitt. 86ᵃ בג׳ דאווזא with a goose feather; Ab. Zar. 28ᵃ. Ḥull. 46ᵇ we put on it ג׳ או רוקא a feather or some spittle.—*Pl.* גַּדְפֵּי, גַּדְפַּיִן (גֵּי׳). Targ. Job XXXVIII, 13 borders of the earth. Targ. Ex. XXXVII, 9. Targ. Y. Gen. I, 21; a. e.—B. Bath. l. c. דשמטי גַּדְפַּיהוּ וכ׳ whose feathers fell out on account of their fatness. Ḥull. 31ᵃ we see גידפי דמיפרמי that the rims of the cut throat stand apart (Rashi: that the plumage of the throat is cut through).

***גדפדז**, Y. B. Mets. IV, beg. 9ᵈ לג׳, read מבקרא, as Y. Gitt. IV, 48ᵇ top; cmp. Y. Peah III, 17ᵈ bot.

גַּדְפִּי, v. כַּדְפִּי.

גּוֹדְפָן, גַּדְפָן m. (גדף) *blasphemer.*—*Pl.* גּוֹדְפִי, גַּדְפָנִין. Y. M. Kat. III, 83ᵇ משרבו הגדפ׳ וכ׳ since the (gentile) blasphemers (of the Lord) became too numerous, they (the Israelites) ceased to rend their garments (on hearing blasphemy); Y. Snh. VII, 25ᵇ top הגו׳ (corr. acc.).—Y. Yoma VII, 44ᶜ top; Cant. R. to IV, 4 על הגו׳ (Lev. R. s. 10 על המְגַדְּפִים) atones for the blasphemers.

גָּדַר *to roll,* v. גִּנְדַּר I.

גָּדַר (b. h.; v. גדד I) 1) *to cut,* esp. *to harvest dates.* B. Mets. 89ᵇ (Ar. גדד, v. Rabb. D. S. a. l. note 300). B. Bath. 36ᵇ עד שיגדור ג׳ גדירות until he has reaped three date harvests.—Y. Sabb. VII, 9ᶜ top; Bab. ib. 73ᵇ (terms equivalent to קוצר); Y. ib. 10ᵃ ed. Krot. הגודר (corr. acc.).—Sabb. 50ᵃ; 125ᵇ שגָּדָרָן לעצים . . . . חרוות twigs of a date tree which one cut with the intention of using them for fuel; v. גָּדַע.—Tosef. Ber. IV, 21; a. fr.—*Part. pass.* גָּדוּר *cut down.* Tosef. Shebi. IV, 13 כרם ג׳ בציפורי (Var. גדול; R. S. to Shebi. VI, 4 גריד) a ruined vineyard in Zepphoris.—2) *to surround with a* גָּדֵר, *fence in; to limit, control, ward off.* B. Kam. 23ᵃ שהיה לו לגוֹדְרָהּ ולא גָּדָרָהּ he ought to have fenced it in and did not do so. Tosef. M. Kat. I, 7 חומת . . . גּוֹדְרִין אותה if a city wall is broken into, we may fence it in (repair it, during the festive week).—Gen. R. s. 49 (play on *haaf,* Gen. XVIII, 23) אתה גּוֹדֵר את האף והאף לא יִגָּדֵרְךָ Thou control'est the anger, but the anger does not control Thee.—Y. Ber. IX, end, 14ᶜ וגוֹדְרָהּ, v. זָקַן I.—Mikv. V, 6 גודר כלים one may form a dam with garments (Tosef. ib. IV, 10 גרר, corr. acc.). Y. Ber. III, 6ᶜ דבר שהוא גּוֹדֵר את ישראל מן וכ׳ a custom which guards Israel from sin. Lev. R. s. 24 מי שהוא גודר עצמו וכ׳ (Y. Yeb. II, 3ᵈ top פורש) he who guards himself against sin (restraining himself from anything unchaste) is called holy. Gen. R. s. 70 גָּדְרוּ עצמן וכ׳ trained themselves to chastity; a. fr.—*Part. pass.* גָּדוּר *abstinent, chaste.* Lev. R. s. 22 ג׳ ומיעצמו הוא and he will become abstinent of his own accord. Gen. R. l. c. אנשי מזרח גְּדוּרִים וכ׳ the people of the East are chaste; a. fr.—ג׳ פרצה (or sub. פרצה) to fence in a breach, *to remedy calamities,* also *to check lawlessness* by preventive measures (v. גְּזֵרָה). Ber. 19ᵃ שתְּגוֹדְרוּ וכ׳ that Thou repair our breaches (relieve us); B. Bath. 91ᵇ.—Lev. R. s. 1 (play on *Abigdor* I Chr. IV, 4) הרבה גוֹדְרִין וכ׳ Israel had many fence-makers (guardians against sin). Ruth. R. s. 2, a. fr.—Erub. 6ᵃ, a. e. ג׳ בה גדר, v. בְּקָעָה.—[Y. Erub. X, 26ᵇ bot. דלת גודרת וכ׳; Tosef. ib. XI (VII), 18 גודרת ed. Zuck., Var. גוד׳, v. גָּדַר.]—[Y. Sabb. XV, 15ᵇ top וגדרתא, read וּגְדַרְתָּהּ.]

Nif. נִגְדַּר *to be guarded; to guard one's self.* Y. Sabb. XVII, beg. 16ᵃ כיון שנִּגְדְּרוּ (ib. III, 6ᵃ top שנִּתְגַּדְּרוּ) when they had been trained (to guard against desecrating the Sabbath). Lev. R. s. 32 ג׳ כל הנשים וכ׳ all women were made chaste through her meritorious example; a. e.

Pi. גִּידֵּר *to cut into.* Gitt. 56ᵇ; Lev. R. s. 20; 22; Num. R. s. 18 וגידר׳ את הפרוכת and cut into the curtain (Koh.

R. to V, 8; Tanḥ. Ḥuck. 1 (וגד׳). [Tosef. Shebi. III, 20 מְגַדֵּר בחורשין Var. (ed. Zuck. מברך) to cut into, to clear thickets, v. בהה.]

Hithpa. הִתְגַּדֵּר 1) [*to cut one'sself off from others,*] *to distinguish one's self, to excel; to raise one's self above others, to arrogate power, be presumptuous.* Ber. 17a כשם שהוא אינו מִתְגַּדֵּר וכ׳ as he cannot excel in my work (study), so can I not in his (field labor). Ḥull. 7a my predecessors have left room for me לְהִתְגַּדֵּר בו to distinguish myself; Yoma 78a; (Y. Dem. II, 22c bot. עטרה להתעטר, Ar. להתגדר).—Ned. 81a כדי שלא יִתְגַּדְּרוּ על וכ׳ in order that they may not be presumptuous towards the people; v. גָּבַר Hithpa. [Mekh. B'shall., Vayassa 1 כבן שמתגדר וכ׳, v. גָּרַר II.]—2) *to be trained,* v. supra Nif.

גָּדַר ch. same; 1) *to fence in; to check.* B. Kam. 23b, v. גְּדֵרָא. Yeb. 90b מִדְּגָדַר מילתא שאני a measure to check something (an extraordinary measure for checking lawlessnes) is something different, allows of no analogies.—*2) *to cut off, deduct.* Esth. R. to I, 4 גַּדְרָאנֵיהּ מן פורני I will deduct it from my dowry. [Ib. to I, 9 אנא מגדיר, v. גְּרַר.]

גֶּדֶר I m. (v. גְּדֵרָה) *fence, partition.* Peah II, 3. Y. ib. 16d ג׳ מחובר a hedge, v. חָבַר. B. Kam. 23a [read:] ונפל הג׳ (v. Rabb. D. S. a. l.) and the partition wall fell in; a. v. fr.—Trnsf. *guard against trespassing the law, restraint, preventive measure* (v. גְּזֵרָה). Tosef. Shebi III, 13 לא גזרו אלא ג׳ שיכול לעמוד they (the scholars) erect only such a fence as can stand, i. e. enact only practicable measures (v. גָּזַר). Snh. 21a ג׳ גדול גְּדָרָהּ וכ׳ Tamar erected a great guard at the time (became a warning to girls). Lev. R. s. 26 the serpent פרץ גְּדֵרוֹ של עולם made a breach in the fence of the world (opened the way to lawlessness). Ib. s. 24, a. fr. ג׳ שרוה guard against immorality, *chastity,* v. גָּדַר; a. fr.—Y. Pes. I, 27c bot. ויש ג׳ לג׳ can a preventive rabbinical law (גְּזֵרָה) be enacted as a guard for another preventive law?—*Pl.* גְּדֵרוֹת. Lev. R. s. 24; a. e., v. גְּדֵרִי.

גֶּדֶר II, **הַגְּדֵרָה** pr. n. pl. *Geder* (*Gadara*), capital of Peraea, v. גְּדוֹר. Pesik. R. s. 21 (p. 107a ed. Fr.) מן הגודר (read גדור or גדר), v. גַּיְיוּס; ib. (p. 108a) מן הג׳.—R. Hash. 23b, v. גְּדוֹר. Esth. R. to I, 3, v. אַרְכְּיוֹן.—Y. Kidd. III, 64d top מי ג׳ חמתא דג׳ Ḥamtha (Hot Springs) near G.—Sabb. 109a ג׳ שירחו בני ג׳ springs of G.—Erub. 61a; Tosef ib. VI (V), 13 יומין וכ׳ that the inhabitants of G. were permitted to go down to Ḥamtha (on the Sabbath), but &c., v. טַטְרָג.

גַּדְרָאנֵיהּ אנא גַּדְרָא ליה=גַּדְרָנֵיהּ=גַּדְרָנֵיהּ, v. גְּרַר.

גדרסן, Targ. Jud. XVI, 14 some ed., read גַּרְדָּאן, v. גַּרְדִּי.

גדרפוס, v. גנדרופוס.

גָּדֵשׁ pr. n. pl. *Gadesh,* in Gilead. Midr. Sam. ch. XXX; XXXII (expl. הגלעדה II Sam. XXIV, 6).

גָּדַשׁ *to heap up, to put up stacks of grain.* Pes. 56a; Men. 71a גּוֹדְשִׁין לפני העומר they put the stacks of grain up before offering the Omer (v. עוֹמֶר); Tosef. Pes. II (III), 19 (corr. acc.). Tosef. B. Kam. VI, 24 חשאילו לְגָדְשׁוֹ . . וגָ׳ וכ׳ if he lent him a spot to pile wheat on it, and he piled barley; a. fr.—2) *to give heaped measure,* opp. מחק to strike. B. Bath. V, 11 where the usage is למחוק לא יִגְדּוֹשׁ וכ׳ to strike grain, one must not heap (even for special remuneration) &c.; a. fr.—Part. pass. גָּדוּשׁ, f. גְּדוּשָׁה, *brimful, overflowing, heaped.* Tam. V, 4. Yoma 48a גְּדוּשׁוֹת, v. טָפַח I. Gen. R. s. 22 חטאו . . . . ג׳ ומְגוּדָּשׁ the measure of thy sin is heaped to excess.—Sabb. 153b; Tosef. ib. I, 17; Y. ib. I, 3c בו ביום גְּדָשׁוּ (את ה)סאה on that day (of rabbinical enactments) they overfilled the measure (of laws).

Nif. נִגְדַּשׁ *to be heaped up, to tower up.* Men. IX, 5 חיו נִגְדָּשׁוֹת were heaped, v. גּוֹדֶשׁ. Sot. 34a the waters נִגְדָּשִׁין ועולין rose more and more.

Pi. גִּידֵּשׁ same. Part. pass. מְגוּדָּשׁ, v. supra.

Hif. הִגְדִּישׁ *to pile up stacks.* B. Kam. VI, 3.

גְּדַשׁ I ch. same. Targ. Prov. VI, 8 Ms. (ed. גבש׳).

גְּדַשׁ II, *Pa.* גִּדֵּשׁ (cmp. נְגַר III a. נָגִיד) *to lead a blind man.* Lev. R. s. 22; Koh. R. to V, 8; Yalk. ib. 972; v. גִּדְרֵשׁ.

גָּדַח, גָּדַח (for dialect. change of ח a. ח, cmp. גבח a. גבה) *to swell, bulge; to hang over* (cmp. בָּעַט I). M. Kat. 7a כותל הגוֹדֵחַ וכ׳ Ar. (ed. ח) a wall inclining towards the public road; Tosef. ib. I, 7 גּוֹאֵה ed. Zuck. (Var. וגוחה); Y. ib. I, 80c bot.; a. e.—Succ. 45a כדי שירחו גוֹדְחוֹת (ed. גוחות, Ms. M. גבוחות) על וכ׳ that the willows might overtop the altar one cubit. [Cmp. Ps. XXII, 7 גּוֹחֵי *bending over me, protecting.*]

גָּדַח, גָּדַח (cmp. גהץ) *to polish over, erase.* Part. Peïl גְּדוּחַ, גְּדוּחִים *erased.* Ber. 56a ר״ד דפטר חמור ג׳ וכ׳ (for right vers. v. Rabb. D. S. a. l.) the Vav in *Peter Ḥămor* (Ex. XIII, 13) of thy T'fillin is erased (had by mistake been written and its erasure could be noticed).

גַּדְחִינָם, v. גִּידְחִינָם.

גדחיקין, v. גַּמְדִּיקִין.

גָּהַץ (cmp. גהט) *to be bright, glad, willing.* Gen. R. s. 39 [combine text of ed. with vers. of Ar. and read:] וא״ת שלא ג׳ אברהם ושמח על דבור המקום שאילו ג׳ ושמח למה לא יצא and if you will say, Abraham was not glad and joyful over the command of the Lord (to leave his home), for if he were so, why did he not emigrate (until he was commanded)?

Pi. גִּיהֵץ, *Hif.* הִגְהִיץ *to polish* (*clothes*), *iron, gloss.* Cant. R. to IV, 11 the cloud rubbed their clothes ומְגַהֲצָן and polished them; Midr. Till. to Ps. XXIII ומְגַהֲצָן; Yalk. Deut. 850; Ps. 691 ענני כביד היו מְגַהֲצִין וכ׳; Pesik. B'shall. p. 92a מַגְהִיצִים וכ׳; (Deut. R. s. 7 ומלבנן). Ib. אין מג׳ אלא באור, (v. אַמְיֵרְנְטוֹן) is cleansed only by fire.—*Part. Pu.* מְגוּהָצִין, pl. מְגוּהָצִין. Pes. 109a. Y. M. Kat. III, 82a bot.

Hithpa. הִתְגַּהֵץ *to be polished.* Cant. R. l. c., a. parallel, passages, v. supra.

גָּחַק, *Pi.* גִּיחֵק (onomatop.) *to belch.* Ber. 24ª. Ib.ᵇ מְגַחֵק.

גַּחַר, v. גַּחַר.

גַּו, גַּוָּ m. (b. h.; cmp. גב) *belly, body;* prep. *within, among.* Keth. 15ª; B.Kam. 44ᵇ, a. e. אבן לגו זורק one who throws a stone into (a crowd); Yalk. Deut. 921 לגוי (corr. acc.). Keth. 111ª; Kidd. 44ᵇ דברים בגו there is something in it, v. גַּב end.

גַּו, גֵּיר, גֵּר, גַּוָּא, constr. גּוֹ, גּוֹא ch. same; 1) (=h. קֶרֶב) *belly; innermost.* Targ. Ex. XXIX, 13; a. e. Targ. Prov. XXVI, 24. Targ. O. Deut. III, 16 (h. text תּוֹךְ); a. fr.—Sabb. 152ᵇ לגַוֵּיהּ דבירתא (insert ולירוזל) and go home. Cant. R. to IV, 8 like the hen דמנטרא גפה מגווא קטמא (read מְגוֹא) that shakes her wings off (rising) from between the ashes (Gen. R. s. 75 beg. מן קיטמא). Cant. R. to I, 7 יומא דהוה קאים בגַוֵּיהּ the day on which he stood, i. e. that every day; a. fr.—*Pl.* גַּוָּוָא. Targ. Prov. XX, 27 (ed. Lag. גַּוַּיהּ).—2) (with or without ב) *among, amid; in, into.* Targ. Ex. XIV, 22; a. fr.—Y. Peah VIII, 20ᵈ bot. מן גּוֹא לפסא out of the pot. Ḥull. 41ª אית ליה שותפות בגַוָּהּ he owns a share in it. Ib. 48ᵇ קופא לגַיו if the head of the pin is towards the inside. Lev. R. s. 12 את מפני מלגאו מלבר . . . pour thou out from inside (the hole), and I shall drink from outside. B. Mets. 53ᵇ sq., v. בַּר I ch. a. חוּמְשָׁא.—Pes. 110ᵇ אתית לגו, אתית לגאו I have come among (you). Y. Keth. XII, 35ᵇ; Y. Kil. IX, 32ᶜ bot. גוא ארעא וכ׳ in a unclean land. Y. Keth. l. c.ª bot.; Y. Kil. l. c.ᵇ bot. גו בנר (גובנר) in the bath-house. Y. Ned. IX, 41ᵇ bot. גו שמשא in the sun (in sunlight); a. v. fr.—מן גו, מִגּוֹ, מִגּוֹ *because, in consequence of.* Y. Taan. II, 65ᵇ, v. בּוּךְ. Y. Ber. I, 3ᵇ top מן גו דאינון צירבתר because they are brief.—B. Mets. 39ᵇ מיגו דמוקמינן וכ׳ since we have to appoint a guardian for &c. Ib. 5ᵇ, a. fr. מ׳ דחשיד אממונא וכ׳ since he is suspected of wrong-doing in money matters, he is also suspected of swearing falsely; a. fr.—Hence מִגּוֹ, מִיגּוֹ *Miggo,* 1) (=h. מִתּוֹךְ, Shebu. 45ᵇ, and מֵאַחַר, v. אַחַר) *a legal rule according to which a deponent's statement is accepted as true on the ground that, if he had intended to tell a lie, he might have invented one more advantageous to his case* (cmp. B. Bath. 31ª מה לו לשקר אי בעי וכ׳ why should he lie? If he wanted to lie, he might have said &c.). Keth. 16ª היתם מאי מ׳ ארבא what *miggo* is there in that case, i. e. what choice did she have in inventing a statement, if she intended to tell a lie? Ib. מכדי תאי מ׳ והאי מ׳ וכ׳ since in this case there is the legal presumption of a *miggo,* and so is in the other, what is the difference between the one *miggo* and the other?; a. fr.—2) (cmp. אַגַּב) *an action declared valid because one part of it was indisputably legitimate,* or *because the legal status required for its legitimacy might easily have been obtained.* B. Mets. 9ᵇ מ׳ דאי בעי מפקר וכ׳ since, if he wanted, he might have declared his possession public property, in which case he would have obtained the legal status of poverty entitling him to the corner of the field (פְּאָה), and since (if he had resigned his property) he would have been entitled to take possession of the corner for himself, he has a right also to take possession of it in behalf of his neighbor. Ib. תרי מ׳ לא אמרינן two *miggos* cannot be accepted, i. e. two conditions required to make an action legitimate cannot be dispensed with. Ib. 8ª. Ned. 88ᵇ; a. e.

גַּוָּא (גַּוְרָא) גַּוְיָא, גַּוְרָ׳, גַּוְאָה m. (preced.) *inner, inside* (adj. a. adv.) Targ. I Kings VI, 27; a. e.—Zeb. 15ª דקאי ג׳ stands inside. Ib. לג׳, v. בַּרְאִי. Y. Sabb. VIII, 11ª top בהין גידיא בגַוָּא of the inside (reed), opp. בראה.—*Pl.* גַּוָּאִין, גַּוָּאֵי. Targ. Y. Num. VI, 4.—Ḥull. 47ª bot. מג׳ from the inner lungs (lower part), opp. אַגַּבָּא. B. Bath. 29ᵇ שכוני ג׳ the interior compartments. Ḥag. 5ᵇ בתי ג׳ the inner chambers of the heavens; a. fr.—Fem. גַּוְרָתָא. Targ. Ezek. XL, 27; a. e.—*Pl.* גַּוְרָאתָא. Erub. 25ᵇ גודא ג׳ (read גודי, Ms. M. גודי גואי) inner partitions.

גַּוָּאנָא, v. גַּוָּזָא.

גּוֹאֵל m. (b. h.; גָּאַל) *vindicator, redeemer, relative entitled to redemption* (Lev. XXV, 25 sq.); in general *relation.*—ג׳ הדם *avenger of blood, nearest relation* (Num. XXXV, 19 sq.). Macc. II, 7. Ib. 12ª [read:] אב שהרג בנו בנו when a father killed a son of his, his (surviving) son becomes the avenger of blood. Tanḥ. Masé 11 וירצא אותו הג׳ and the avenger may meet him; Num. R. s. 23 ג׳ הדם. Macc. 10ª (ref. to Deut. XIX, 6) בג׳ הדם הכתוב וכ׳ the text means the avenger (is not punished); a. fr.—*Pl.* גּוֹאֲלִין, גּוֹאֲלִים. B. Kam. 109ª; Kidd. 21ª (ref. to Num. V, 8) וכי יש אדם שאין לו ג׳ is there a person . . . without relations (heirs)?; Snh. 68ᵇ גואל. B. Kam. l. c.ᵇ; Snh. 69ª בידוע שאין לו ג׳ it is known that the minor has no heirs (offspring); a. fr.—Esp. *the redeemer from captivity,* also *the Lord.* Lev. R. s. 32 end; Cant. R. to IV, 7; Koh. R. to IV, 1 (ref. to וְגָלָה, Zech. IV, 2) one reads גּוֹלָה (He emigrates), and one reads גּוֹאֲלָה (not גאולה) her Redeemer (goes at the head of Israel). Ib. מאן דאמר גואלה פרוקא (not גאולה) he who reads גואלה means 'the Redeemer' as it says (Is. XLVII, 4), Our redeemer &c.—Pesik. S'liḥ. p. 166ᵇ אין אלא בג׳ מלא . . . they will be redeemed only through a *complete* redeemer (ref. to גואל Is. LIX, 20 written *plene*). Ex. R. s. 26 beg.; a. fr.—*Pl.* as above. Gen. R. s. 85; Yalk. ib. 145 מהיכן ג׳ עומדים (not גדולים) whence will the redeemers rise (if not from Judah)? Ib. אני מצוברת ג׳ I am going pregnant with redeemers (of Israel).

גַּוְלָקָא, גּוּלָקָא, גּוֹאֲלָקָא m. (Arab. ǧuwâlik, Pers. ǧawâlakh=hippopera, Freytag s. v.) *long pouch as a receptacle for grain,* thrown over the shoulders or across an animal's back, *haversack.* Taan. 23ᵇ חבו לי גוֹאֲלָקִי וכ׳ (Ar. קא . . .; Ms. M. 2 שקיל גולקא, v. Rabb. D. S. a. l. note 200) get me my haversack, and I shall go and buy &c.—*Pl.* גּוֹאֲלָקֵי, גּוֹאֲלָקָאן. Targ. Lam. V, 5.—Sabb. 154ᵇ, v. חֲבָר (where Var. lect. are quoted). Succ. 20ᵇ חזו לגואלקי Ms. M. (ed. לגולקי) are fit for haversacks.

גַּוָּאן, v. גַּוָּן.

גּוּב, *Pa.* גַּיֵּיב, v. גִּיב I. [Targ. Prov. IX, 3 Ms., v. גִּיב II.]

גּוֹב m. (גבב, cmp. גֻּבָּא) *pit;* ג׳ אריות *lions' den.* Ex. R. s. 18, end הצילו לדניאל מג׳ א׳ He rescued Daniel from the lions' den. Deut. R. s. 2; a. e.

גּוֹב, גּוּב, גּוּבָא, גַּב, גּוּבְתָּא, גַּבְתָּא ch. 1) same. Dan. VI, 8; 13; 17 sq.—Targ. Ex. XXI, 33 sq. (some ed. גּוּבָא); Targ. Ps. XLIV, 26 (ed. Vien. גּוּבְתָּא); a. e.—Y. Ab. Zar. IV, 44[a] bot. גּוֹב׳ נפל לג׳ fell into a wine pit, v. זְחַל. —*Pl.* גּוּבְרִין, גּוּבַיָּא, גּוּבֵי, גּוֹב׳. Targ. Jer. II, 13. Targ. Gen. XXXVII, 20 ed. Berl. גּוּבַּי (Y. גּוֹב׳).—2) (cmp. גַּבָּא) *body, trunk, untrimmed log.*—*Pl.* גּוּבֵי or גּוֹבֵי. B. Kam. 96[a] ג׳ דדיקלא logs of a date-tree. Ib. ג׳ ועבדינהו וכ׳, v. כָּשׁוֹרָא. Sabb. 109[b] the swallowed serpent came out of his body ג׳ ג׳ in single trunks (sections of the body). M. Kat. 24[a] ג׳ דדיקנא chin, v. גַּב (Rashi: *the dimples* of the chin).—3) *back, top.* Targ. Prov. IX, 3 Ms. על ג׳ (cmp. עַל גַּב; ed. גַּיְ, h. text בְּפִי).—4) *prep. (cmp. גַּבְרֵי s. v. גַּב) מן גובריי out of.* Y. Keth. II, 35[a] ומן גובריהן עבד וכ׳ and out of these (seventeen years) he spent thirteen years suffering with tooth-ache; Y. Kil. IX, 32[b] ומן גובצין (corr. acc.).

גּוֹבָא m. *locust*, v. גּוּבַאי. Targ. Ex. X, 4; a. fr.—*Pl.* גּוֹבַיָּא. Targ. Y. II Gen. XXIII, 2 ed. pr. a. ed. Ven. (later ed. גוברייא *giants*, Anak and his three sons, v. Gen. R. s. 58; h. text ארבע).

גובאה, v. גּוּבְתָּא.

גּוֹבַי, גּוּבַאי m. (b. h. גּוֹב, גּוֹבַי; גבה, cmp. גַּבְחֵי) [*the hump-backed,*] *gobay*, a species of edible locusts. Ber. VI, 3. Sabb. 32[b]. Y. Taan. I, end, 64[d] ג׳ וג׳... שני דברים two calamities, drought and locusts. Ib. III, 66[d] (homiletic etymology) why is it called גובריי? דו גבי דינא וכ׳ because it collects the (fines of) judgment of the Lord.

גּוֹבַי, גּוּבַאי ch. same. Targ. Y. I Deut. XXVIII, 38. Targ. Ps. CV, 34. Am. VII, 1; a. e. (mostly גּוּבָא; Var. גּוֹבַי, גּוּבַאי).

גּוּבָאֵי m. pl. *inhabitants of Gobaya,* v. גּוֹבַיָּא.

גּוֹבְבָתָא, גּוֹפְתָּא f. pl. (גבב) *hills*, esp. *Gob'batha*, near Sepphoris. Gen. R. s. 98 (ref. to גת החפר, I Kings XIV, 25) אילין ג׳ דצפורין that is G. near Sepph. Koh. R. to IX, 10 the lamentations over the death of Rabbi at Sepph. were heard עד גובבתה וכ׳ (some ed. גובתתה, גובת׳, corr. acc.) as far as Gob., a distance of three *mil;* ib. to VII, 11 גופתתא; Y. Kil. V, 32[b] top לגו פפתה (combine in one w.); Y. Keth. XII, 35[a] top לגו פתתה (corr. acc.). [Y. Snh. VII, end, 25[d] גופתא דצפורין; Y. Ber. III, 6[a] bot.; Y. Naz. VII, 56[a] top גופנא דצרפ׳ (corr. acc.). Y. Shek. VII, 50[c] bot.; Y. Succ. II, 53[a] top גופתא—prob. the same as גובב׳.] V. גּוּבְתָּא.

גּוֹבַהּ m. (b. h. גֹּבַהּ; גָּבַהּ) *height, elevation; thick, fleshy part* (cmp. גַּב). Midd. IV, 1 גָּבְהוֹ Ib. 6. גּוֹבְהוֹ; a. fr. —Men. 37[b] ג׳ שביד the thickest part of the upper arm (קִיבּוֹרֶת); ג׳ שבראש the highest point of the forehead. Y. Yeb. VIII, 9[a]; Y. Sabb. XIX, end, 17[b]; Bab. ib. 137[b] גּוֹבְהָהּ של עטרה the thickest part of the apex.

גּוֹבְהָא ch. same. Targ. Y. Ex. XIII, 9 (corresp. to Men. 37[b], v. preced.). Targ. Job V, 7 (some ed. גובאה, corr. acc.).

גּוֹבַיָּא pr. n. *Gobaya*, a Babylonian place or district, (v. Graetz, *Koenigr. Messene,* in programme of the Rabbin. Semin., Breslau 1879). Kidd. 72[a]; Y. Yeb. I, 3[b] top; גווכריא (corr. acc.); Y. Kidd. IV, 65[d] top גַּבְבָיָא.—Denom. pl. גּוֹבָאֵי. Kidd. 70[b] (phonetic play) ג׳ גבעונאי Gobeans are legally considered like Gibeonites (v. גִּבְעוֹנִי); Y. Yeb. l. c. גווכאי (corr. acc.); Y. Kidd. l. c. גַּבְבָאֵי, גַּבְבָיֵי. Ber. 17[b] ג׳ טפשאי foolish Gobeans.

גּוֹבִירְנָא m.=h. גְּרִבּוּר, *collection.* Yeb. 66[b], a. e. מחוסר ג׳ wanting collection (not yet collected). B. Mets. 110[b] כיון דלג׳ קיימא וכ׳ landed property because it is ready to be collected from, (is seizable for debts and cannot be hidden), is considered as if collected.

***גּוּבִיתָא** f. (v. h. גֵּב d) *a low fence.* Y. Orl. III, end, 63[b] עבר חנן ג׳ וכ׳ Ḥanan passed over the fence and tore the mixed seeds out.

גּוֹבֶל m. (גבל, v. גְּבוּל) *border of the field, balk, ridge.* Kil. III, 1 sq. Ms. M. (ed. גבול). Y. ib. 28[c] (R. S. to Kil. III, 1, reads: גבול).—*Pl.* גּוֹבְלִין. Ib.

גּוּבְלָא m. (גבל; v. גְּבִיל) *a thick dough-like mass.* Ber. 38[a] ג׳ בעלמא הוא it is a mere thick mass (no bread).

גּוּבְלָאֵי m. pl. (v. גַּבְלָא) *of Gabla, Idumeans.* Targ. Ps. LXXXIII, 8 ed. (Var. גּוּבְנָאֵי, Ms. גִּירְבְּלֵי).

גּוּבְלִית, v. גַּבְלִית.

גַּוְלָתָא, גּוּבְלָתָא ch.=h. גֻּלְגֹּלֶת. Y. Ab. Zar. II, 41[c] top לגוּבלתי; Y. Meg. III, 73[d] bot. לגוולנה.

גּוּבְנָא ch. m.=h. גְּבִינָה, *cheese.* Y. Shek. VII, 50[c] bot. עיגול דג׳ a loaf of cheese. Y. M. Kat. III, 83[b] bot.—*Pl.* גּוּבְנִין. Targ. I Sam. XVII, 18. Targ. Jud. V, 25 (*cream,* h. text חֶמְאָה). Targ. Ps. LV, 22 (h. text חֶמְאוֹת(מ)). Targ. Job XX, 17; XXIX, 6 Ms. (v. לְוָואֵי).

גּוֹבַנֵּי=גּוֹ בַּנֵּי, v. גַּוּ.

***גּוּבְנָאֵי,** v. גּוּבְלָאֵי.

גובעין, Y. Kil. IX, 32[b], v. גּוֹב ch., end.

גּוּבְרָא m. 1)=גַּבְרָא, *man, husband.* Targ. Koh. V, 11. —Y. Taan. I, 64[b] bot.; a. fr.—*Pl.* גּוּבְרִין, גּוּבְרַיָּא. Targ. Y. Deut. I, 13; a. e.—Snh. 65[b] מה גבר מגו׳ what is the difference between man and men (you and common people). Ber. 31[b] גברא בגו׳ a man among men (a distinguished man). Gitt. 45[a] עדי ג׳ וכ׳ these (our captors) are men and those (our husbands) in Nehardea are men (Rashi: *our* masters, husbands), a. fr.—2) *strength, skill.* Nidd. 25[b]; 64[b] דרב גוּבְרֵיהּ because his skill (physiological knowledge) was great.

גּוּבְשָׁא f. (גבש) *hill, mound.*—*Pl.* גּוּבְשָׁתָא. Targ. Zeph. I, 10 Kimḥi (ed. גִּבְעָתָא).

גּוּפְתָּא, גַּבְתָּא, גּוּבְתָּא f. (v. גּוּבְבָתָא) *hill* (or *pit*), esp. *Gubta, Gabta,* name of several places, as ג׳ דארירת, v. אֲרִירַת; גּוּבַת שמאי, v. סְרַמַּאי &c.

גּוּבְתָּא f. (cmp. גֻּבָּא) *little reservoir*, whence *tube, channel*. Targ. II Esth. I, 3 ג׳ דכוחלא the tube containing the eye-paint; Ber. 18ᵇ גּוּבְתָּאי דכ׳ my tube &c.—Sabb. 90ᵇ רמי לידה בג׳ דנחשא one puts it into a bronze tube. Ib. 146ᵇ ג׳ to insert a tube into the barrel. Ḥull. 58ᵇ הדיא ג׳ וכ׳ a channel was discovered forming the passage from the second stomach &c. Yeb. 75ᵇ ג׳ דשכבת זרע the channel for the effusion of semen.

גּוּגְיוֹתִית, v. גִּוּגְיָתָא.

גּוּדַלְתָּא=גּוּלַגְלְתָּא.

גּוּדְמֵי, v. גַּדְמֵי.

גּוּד 1) (sec. r. of אָגַד I) *to bind;* denom. גִּיד.—[Polel גּוֹדֵד, fr. which גְּדוּד.]—2) (denom. of גְּדוּד) *to form a faction;* (b. h. *to attack in small bands*). Yeb. 13ᵇ (ref. to Deut. XIV, 1, v. גָּדַד I) if *lo tithgod'du* were meant only in the one sense of 'ye shall form no factions', it would have read לֹא תָגוּדוּ.

Hithpol. הִתְגּוֹדֵד *to form bands, factions.* Ib. 14ᵃ כי אמרינן לא תתגודדו the law against factions applies only to &c.—Sifré Deut. 96; [Pesik. Zutr. R'eh (p. 43) מלשון גדוד].

גּוֹד or **גֹּד**, forms of גדד a. גגר.

***גּוֹד** m. (גגד) [*stretched,*] *leather bag* for wine, milk &c.; which travellers at night stretch like a tent in order to let the cool air strike it, *large leather bottle.* Sabb. 138ᵃ לא יעשה . . . דגו׳ (Ms. M. הנוד a. O., v. Rabb. D. S. a. l. note) one must not stretch the bag &c. on the Sabbath. Ib.ᵇ, v. כֶּסֶת.

***גּוֹדָא** ch. same. Succ. 48ᵇ out of this man's (thy) skin ג׳ משוינן לידה (Ms. M. 2 גודא) we shall make a bottle.

גּוּדָא I f. (גָּדַד) 1) *partition, wall.* Targ. Ps. LXII, 4 (ed. Vien. גּוּדָא; Ms. גודרא, h. text גדר). Targ. Koh. X, 8 ג׳ דשלמא the world's fence (morality).—B. Bath. 2ᵃ (explain. מחיצה, Mish. ib. I, 1) it means ג׳ *wall* (not פלוגתא division). Ib. 36ᵃ מג׳ דערודי ולבר the land outside the fence which is erected to protect the fields from beasts. Sabb. 110ᵇ בין תנורא לג׳ between the stove and the wall. Taan. 21ᵃ ג׳ רעיעא (Ms. M.; Yalk. Deut. 897 אשירתא) a ruinous wall. Koh. R. to X, 7 טריק רישיה אג׳ he knocked his head against the wall. B. Kam. 92ᵇ (prov.) קרית חברך ... רמי ג׳ רבה שדי דחי גידא רבא וכ׳, Ms. R. a. Yalk. Ez. 364 בידה (Ms. M. ג׳ רמי שדי עילויה) when thou hast called thy neighbor (cautioning him), and he would not answer, push down a big wall and throw it at him (he deserves to suffer).—*Pl.* with suff. גּוּדָּתָא. Targ. Ps. LXXX, 13 (ed. Vien. גּוּדְרָתָא, Ms. גדררא, h. text גְּדֵרֶיהָ).—2) (cmp. גְּרוּדָא) *banks.* Taan. 24ᵇ; Yoma 77ᵇ ג׳ דנהר וכ׳ the banks of &c. *Gitt. 73ᵃ אַגּוּדָּא דנהר וכ׳ Ar. (ed. אגודא, v. next w.) on the banks of &c.

גִּידָא, גּוּדָא m. (גּוּד) *junction, joined boards.* Ḥag. 15ᵃ כי גו׳ דגמלא (Ms. M. 2 כגידא) as the boards of a landing bridge are placed side by side (leaving small slits). Snh. 7ᵃ דמי לגו׳ דגמלא (Ms. M. לגו׳, v. Rabb. D. S. a. l.) like the junction of a landing bridge (which is at first shaky, but,) once put up, grows firmer.—*Gitt. 73ᵃ bought poppy seed, אגידא דנהר וכ׳ deliverable at the landing of &c.; v. preced.—Y. Meg. I, 71ᵈ top גו׳ דרצועתא the seam of the straps (of the phylacteries). V. גִּירָא.

גּוּדָא II pr. n. m. *Gudda.* Ab. Zar. 32ᵃ (Ms. M. גּוּרָא, v. Rabb. D. S. a. l. note).

גּוּדָאוּת, Yalk. Gen. 55, read גּוּרְיָה, v. גּוּרְיָה.

גּוּדְגֶּדָא, גּוּדְגָּדָא pr. n. m. *Gudgada,* father of R. Johanan. Ḥag. II, 7; Gitt. V, 5; Yeb. XIV, 2; Eduy. VII, 9. ר׳ נתונירה בן ג׳ ed. (Ms. M. ריוחנן).

***גּוּדְגַּדְרִין** m. pl. (v. גַּד h. a. ch.) *good luck, Fortune.* Tosef. Sabb. VI (VII), 1 המגבח לג׳ ed. Zuck. (Var. גורגדין; oth. ed. המגבה לגרגרן) he who shaves his head (makes a bald-pate) for good luck (a superstitious practice).

גּוּדְגַּדְנִיּוֹת, v. גַּדְגֵּד.

גּוּדִיזִין, v. גּוּזְזִין.

גּוֹדֶל m. (b. h. גֹּדֶל; v. גדל) 1) *greatness.* Erub. 21ᵇ כבודי וגוֹדְלִי, my glory and my greatness.—Ex. R. s. 29; Cant. R. to I, 2 גָּדְלוֹ His greatness.—Ib. to II, 4; Num. R. s. 2 (play on ודגלו, Cant. l. c.) וגוֹדְלוֹ עלי אהבה even his (the child's) elevating himself over Me (by putting his finger on the Divine Name) is (a token of) love; (Tanḥ. B'midb. 10 וגידולו; ed. Bub. ib. note וגידולו Ms. R.).—2) *pile.*—*Pl.* גּוֹדְלִין. Y. B. Mets. II, beg. 8ᵇ עשורין ג׳ (coins found) piled up (assorted according to their sizes, pyramid-like; Bab. ib. 25ᵃ כמגדלין).

גּוּדָּל m. (גדל, v. אֲגוּדָּל) *thumb, great toe.* [Cant. R. to II, 4 גודלו על ג׳ וכ׳ the child's pointing with his finger (comment.); v., however, preced. w.] Y. Ber. I, 2ᶜ top עקב בצד ג׳ heel touching toe (in walking); Sabb. 62ᵇ (expl. תלוך ושפוף, Is. III, 16).—*Pl.* גּוּדָּלִים, גּוּדָּלִין, constr. גּוּדְלֵי. Sabb. 151ᵇ ג׳ רגליו his great toes.

גּוּדָלְנָא m. (גדל, v. גָּדַל) *the heap, the difference between stricken and heaped measure.* Y. Pes. IV, end, 31ᶜ [read:] אנא מחשכנא ג׳ וכ׳ I will deduct the difference from my dowry, v. חֶשְׁבּוֹן.

גּוּדֶּלֶת f. *governess* or *hair-dresser*, v. גַּדֶּלֶת.

גּוּדָמָא, v. גִּירְמָא.

גּוּדַע pr. n. m. *Gudda.* Ab. Zar. 32ᵇ (Ms. M. גּוּרַע, v. גּוּדָא II).

גּוּדְפָן, v. גַּדְפָּן.

גּוֹדְרוֹת f. pl. (denom. of גדרה *fold,* Num. XXXII, 16) *animals living in folds* (which they leave in day-time), in gen. *moving live stock.* B. Bath. 36ᵃ; Gitt. 20ᵇ; Keth 84ᵇ הוג׳ אין להם חזקה the possession of fold-animals is no evidence of ownership (as they may have come over by accident). B. Mets. 69ᵃ בג׳ כ״ד חדש fold-animals (small cattle given out for raising on half-profit) must be attended to twenty four months (before a division of profits can be demanded by the keeper).

גִּדְרִיתָא f. (גדר) *partition;* ג׳ דקני (=h. חרצת קנים) a hedge of reeds spreading from a common stem. Erub. 19b (Ms. M. גִּדְרִיָּיתָא, pl.; Ar. גודרדיתא). Sabb. 50b בגודר׳ דקני ed. (corr. בגודר׳, Ms. M. בגריתא, corr. בגדיר׳; Ar. בי גזרתא) (to put a knife) between the branches of a hedge of reeds. [The vers. of Ar. proves גודר׳ to be the proper version and גורד׳ or גריר׳, corruptions.]

גּוּדָּשׁ m. (גדש) *the heap, the top over the level of a dry measure.* Zeb. 62b כמחק ג׳ סאה as thick as the instrument for striking off the top of a S'ah. Men. IX, 5 (90a) היה גּוּדָּשָׁהּ לתוכה (Var. גַּדָּשָׁהּ) its heap was added to the measure, i. e. the additional quantity forming the top of other measures, was contained in the Highpriest's measure which was so much larger.

גּוּדָּשָׁא ch. same. Erub. 14b לג׳ ההוא this refers to heaped measure (dry quantities). Ib. ג׳ תילתא הוו ההוא that top in dry measures amounts to one third of the entire quantity; Sabb. 35a.

גּוּדָּא (Ms. M. גִּירָּא) m. (גנח=גנח, or גוח=גוח, v. Nöld. Mand. Gr. p. 52) *an abrupt sound, a subterranean thunder, earthquake, rumbling.* Ber. 59a defining זְוָעוֹת (Mish. IX, 2). Ib. גנח ג׳ (Ms. M. גנא גו׳) a thunder roared (a rumbling was heard). Ib. ג׳ ג׳ עבריר it really comes in one rumbling sound after the other.

גּוּדַּר, v. גִּיהַר.

גּוּדַּרְקָא I f. (a corrupt. of גרהוקא, carruca, καροῦχα, καββοῦχα) *a carriage used by persons of distinction* (v. Sm. Ant. s. v.). Taan. 20b דדהבא ג׳ a gilt carruca (aurea carruca, v. Sm. Ant. l. c.); Gitt. 31b. B. Mets. 73b מעיריל להו בג׳ דרבא made them draw Raba's carriage. Ib. 85b ג׳ דר׳ חייא the carriage in which R. Ḥiya will rise to heaven.—*Pl.* גּוּדַּרְקֵי. Ib. בכולהו ג׳ Ms. H. (v. Rabb. D. S. a. l. note 90).

גּוּדַּרְקָא II m. (=גַּוּי חַרְקָא; cmp. Syr. חרוק acerbus P. Sm. 1384, a. h. חַרְצָן) *sour and hard berry.*—*Pl.* גּוּדַּרְקֵי. Naz. 34b גודו׳ ed. (Ar. גורקי) undeveloped grapes.—Pes. 25b גוהרקי Ms. M. (ed. גוהרקיה, Ar. גרקי) undeveloped olives (used for rubbing the skin in fever).

גֻּוָּר, v. גּוּר.

גַּוְהָא, גַּוְרָא, v. גַּוָּא, גַּוְרָא.

גַּוְזָא I m. (גוז)=h. גֵּזַע, 1) *trunk, stem.* Ber. 40ab איתיה לג׳ וכ׳ (Ms. F. גִּזְעָא, Ar. גִּזְעָא) there remains a stem which produces fruits again. Ab. Zar. 35b קטפא דגַּוְזָא ed. (Ms. M. גווזא, Ar. גזא, גנזא, v. Koh. Ar. Compl. s. v. גז II, p. 262); Nidd. 8b קטפא דגווזא the gum which oozes out of the stem, opp. דפרירי.—Ned. 50a (became rich) מן גַּוְזָא through a (hollowed out) trunk. Ib. לא אשכחו אלא גווזא וכ׳ they found on the sea shore nothing (of the wrecked ship) except a trunk. Ib. וכולי עיסקא מחית בהדהוא גווזא (Ar. גראזא, read גו׳) and the entire treasure of the ship was hidden in that trunk; [Rashi: *chest,* v. גּוּזָא].—2) [*that which is cut off,*] *branches;* [*that which is chopped,*] *wood.* Hull. 8b פסק ביה ג׳ לע״ז (Ar. גואזא) he cut wood with it for idolatrous purposes. B. Kam. 22b ג׳ סילתא וכ׳ (Ms. O. a. Ar. גואזא) chopped wood, kindling chips and light. Sabb. 154b גואזא פרסכנא ed. (Ms. M. גווזא ופ׳, v. Rabb. D. S. a. l. note) low and spreading ramifications (forming the fourth wall of a *Succah*). Gitt. 69b, v. מרמדין.—גַּוְזַר. Sabb. 155a let him rest the ladder Ms. M. (ed. אגַּוְזַר, Ms. O. גואזא) אגוד׳ וכ׳ on the branches spreading beyond the circumference of the tree (Rashi: *on pegs* reaching beyond &c.).—3) pl. גַּאזָרִין (cmp. אירסקווות) *lots, division by lots.* Lam. R. to I, 1 רבתי (1 חד מאת׳) נעברד ג׳ let us divide by lots (comment.: *pieces of wood* on which names are written for raffling).

גַּוְרָא, II m. (v. preced.) *castrate, eunuch;* in gen. *servant, guardsman.* Targ. I Kings XXII, 9; a. fr. (var. גַּוְרָא, גַּוָּאָא, גַּוְרָאָה &c.—Sabb. 152a דהרא גַּוְרָאָה ed. (ed. Sonc. גַּוָּאָא, v. Rabb. D. S. a. l. note 40; Ar. גאזא, v. Koh. Ar. Compl. s. v. גוז, p. 256 notes).—*Pl.* גַּוְזֵי &c., גַּוְזָאֵי. Targ. II Kings IX, 32.—Meg. 28a (Ms. M. גוזאי, Ar. גואזי). Kidd. 33a משדר גוזאי used to send guardsmen.

גְּוִירְתָא, v. גְּוִירְתָא.

גְּוִירְתָא, גְּוִירְתָא, v. גְּוִירְתָא.

גּוּכְיָא, v. גּוֹבְיָא.

גּוּלְכְתָּא, v. גּוּבְלָתָא.

גְּוַלְקָא, v. גְּוַאלְקָא.

גַּוָּן, גַּוְנָא (גּוֹן, constr. גּוֹן) m. (גון) *surface, color; resemblance.* Erub. 53b (as specimen of elegant language) מאי גַּוָּנֵיהּ דטלית׳ך of what color is thy cloak?—Midr. Till. to Ps. XC, end מפני מה [בחר] תכלת מכל ג׳ why has the blue been preferred to any other color?—*Pl.* גַּוָּנִים, גְּוָנִין... Ber. 6b. Nidd. 24b ג׳ תנן the Mishnah (III, 2 גנירים) speaks of variegated colors. Num. R. s. 12 מינין הרבה וג׳ הרבה many qualities and many colors; a. fr.—Trnsf. כְּגוֹן (cmp. כְּעֵין s. v. עַיִן) *like, similar to; for example.* כגון ש״ (Chald. כגון ד׳) *for instance if, when.* Ps. 119b כג׳ תמרים וכ׳ such things as dates, roasted ears &c. Ib. כג׳ אורדילאי לי e. g. mushrooms for me. B. Mets. 101a כג׳ דא צריכא רבה something like this was very necessary to be said. Ḥull. 84a כג׳אנו people like ourselves (in our condition). Y. Ber. I, 3b top כג׳ אנו שעוסקין וכ׳ people like ourselves who are engaged &c. Shebi. VIII, 1; 3. Tosef. ib. IV, 8. Orl. II, 7. B. Kam. 108a כ׳ שטען וכ׳ e. g. if he claims &c. B. Mets. 69a כ׳ דאית וכ׳ if he has &c.; a. v. fr.—Denom. גְּוֵין *to color.* Sabb. 140a top the egg is put in לגַוָּאן (Ar. לגַוָּאן, Ms. M. לגויאן, O. לגרון) only for coloring.

גַּוָּנָא, גַּוְנָא, גַּוָּן, גַּוְנָא ch. same. Targ. Esth. I, 6. Targ. Y. Lev. XV, 3 גּוֹנָן. Ib. 19 גַּוָּן ed. Amst.—Targ. Koh. I, 13 ג׳ ברש a sort of evil (h. text ענין); a. e.—Nidd. 24b בחד ג׳ חזי קאי it would constantly have only one color.—Trnsf. *way, manner.* Targ. Y. Lev. V, 4 לכל גַּוָּנָן די in what way soever. Targ. Is. L, 11 ובהדא גַּוְנָא (some

ed. גּוּנָא) and in this manner; a. e.—כי האי ג׳ (abbr. כה״ג) *like this, in this way, in a case like this.* Targ. Ruth IV, 6.—B. Mets. 30^{b} ומי חזי הפקר כי האי ג׳ is there a renunciation of property like this, i. e. is such a conditional renunciation valid? Ib. 69^{b} top כה״ג צריך וכ׳ in such a case he must give notice; a. v. fr.—*Pl.* גַּוְונִין, גַּוְונֵי. Targ. Y. Num. II, 3; 10; a. e.—Targ. Y. Ex. XIV, 2.—B. Mets. 8^{b} תרי גונני מנחיג there are two ways of driving. B. Kam. 108^{a} תרי ג׳ ממונא two sorts of indemnities or fines; a. fr.—Ib. 86^{a} בעי מחוי גונני (אירישיה) wants to show faces (pantomimes, by moving his head).—פְּגוֹן, v. preced. [Snh. 98^{a}, v. הֲזָר.]

גַּוְרְתָּנָא, גַּוְרְתָּן = גֵּירוּתָא׳.

גּוּז (b. h., v. גזז) *to cut* (the way, air), *pass, fly.*—*Hif.* הֲגִיז *to carry across, drive up.* Mekh. Yithro, Baḥod. s. 5; Tanḥ. Vayikra 3; Yalk. Lev. 427.

גּוּז ch. same, 1) *to cut, cut off.*—Part. גָּאֵיז, גָּיֵיז. Gitt. 67^{b} זימנין דג׳ ליה לדיבוריה sometimes one cuts his speech short (does not finish his sentence).—Ned. 68^{a} בעל מֵיגַז גָּיֵיז does the husband (betrothed) cut the vow apart, i. e. annul half the vow of his betrothed, leaving it to her father to annul the other half?, opp. מיקלש קליש he weakens the stringency of the entire vow.—2) *to cross, pass.* Targ. Is. LI, 10.—Koh. R. to VII, 8 גיזו וכ׳ passed the street riding on horse-back (Yalk. ib. 974 עבר). Lev. R. s. 37 [read:] מן דגיזוין בחד נהר when they were crossing a river.

Af. אַגִּיז *to carry across.* Gen. R. s. 10 מְגִיזָה יהידה וכ׳ carried it across the river; Koh. R. to V, 8; Yalk. ib. 972 מַגִּיזָא; Lev. R. s. 22 ומגזחידה (corr. ומַגִּיזָחִידה). Koh. R. l. c. אַגִּיזָחִידה she carried it over; Lev. R. l. c. אגיזותא (corr. acc.).

גָּוָא, v. גַּוְוָא.

***גּוּזָא** m. (גנז, cmp. גַּנָּא) *chest, money chest.* Nidd. 50^{a} Rashi, v. גַּוְוָא I.

***גּוֹזָא** pr. n. *Goza,* a river or channel in Babylon. Ab. Zar. 39^{a} נהר ג׳ (Ms. M. נתן; Succ. 18^{a} אירתן, Ms. M. נתן, v. Rabb. D. S. a. l. note).

גַּוְזָאדָה *castrate,* v. גַּוְוָא II.

גַּוְזָזִין m. pl. (גזז) 1) *cut wool.* Targ. Ezek. XXVII, 24 (Ar. גודידזן, h. text גלומי).—2) v. גָּוְוִין.

גַּוְזָל *robber,* v. גַּוְוַל.

גּוֹזָל m. (b. h., cmp. Syr. זוגלא, a. זַגְזָא) *brood, chick,* esp. *pidgeon.* Kinnim II, 1. Gen. R. s. 44 (expl. תור וג׳, Gen. XV, 9) תור ובן יונה.—*Pl.* גּוֹזָלוֹת, גּוֹזָלִים. Y. Ned. I, beg. 40^{b} לים . . .; Tosef. ib. IV, 1 לות . . . . Snh. 94^{b}; a. fr.—Trnsf. *young children.* Pes. 49^{a} ומיירתם גוזָלָיו ed. (Ms. M. a. Yalk. Am. 545 בניו) and causes his children to become orphans. Y. B. Mets. I, end, 8^{a} גזלי הדיינין (read גּוֹזְלֵי) אֲשֶׁל, v. אֲשֶׁל.

גּוֹזָלָא I ch. same.—*Pl.* גּוֹזָלַיָּא, גּוֹזָלִין. Targ. Cant. IV, 1. Targ. Y. II Deut. XXXII, 11. Targ. Ps. LXXXIV, 4; a. e.—Y. B. Mets. I, 8^{a} top. Pes. 119^{b}; a. e.

גּוֹזָלָא II m. (גזל) *robber.* *Pl.* גּוֹזָלִין. Targ. Y. II Gen. VI, 11.

גּוֹזָלָן, v. גַּוְזָלָן.

גּוּזְמָא m. (גזם) *a figure of speech, hyperbole.* B. Mets. 104^{b} ג׳ בעלמא הוא דקגזים he used only a hyperbolical expression ('a thousand Zuz'). Arakh. 11^{a} וסימנך מתניתא ג׳ and thy mnemotechnical sign (to remember who said a hundred and who a thousand) be: the Boraitha (or Mishnah) frequently uses hyperboles. Bets. 4^{a}; a. fr. —V. הַבָּאי.

גַּוְזָנְיָא pr. n. pl. (a. fictitious denom. of גַּוְוָא II) *Gavzania (Eunuchia),* a fictitious place. Sabb. 152^{a} a eunuch (*gavvaza*) asked R. Joshuah ben Karḥah (Baldhead) מהכא לקרתינא כמא how far is from here to Karḥina (Baldburgh), upon which R. Josh. replied כמהכא לג׳ (Ms. M. לגווזאה) as far as from here to Eunuchia (v. Sachs Beitr. II, p. 132).

גַּוְזָר m. (גזר) *circumciser, surgeon.* Y. Sab. XIX, beg., 16^{d}; Bab. ib. 130^{b} ר׳ יהודה הג׳ R. J. the surgeon. [Cmp. גְּזוֹרְרִי.]

גַּוְזָרְיָא, v. גְּזוֹרְרִי.

גַּוְזָרְתָּא, v. גְּזוֹרְתָּא.

גּוּחָא, גּוּחַ, v. גְּרִיחָא, גְּרִיחַ.

גּוּחְכָא m. (גחך) *laughter, sneer.* Targ. Prov. XIV, 13 (h. text שְׂחֹק). Targ. Ps. LXXIX, 4 (ed. Vien. גו׳, Ms. גי׳; h. text קלס).

גּוּטָא, גּוּטַי, גּוּטָס, גּוּמְטָא, read גּוּסְטָא, v. גָּסָא.

גּוֹי m. (b. h.; cmp. גֵּו) *crowd, people, nation;* pl. גּוֹיִם *gentiles,* fr. which גּוֹי = נָכְרִי or עכו״ם, *gentile, idolator.* Tosef. Ab. Zar. III, 4 sq.; Y. ib. IV, 41^{a} top contrad. to כותי (Bab. ib. 29^{a} נכרי); a. v. fr.—*Pl.* גּוֹיִים, גּוֹרִים. Ab. Zar. I, 1 sq. in Y. ed. ג׳ (Bab. ed. נכרים, עכו״ם, Mish. ז״עכומ, נכרים indiscriminately); a. v. fr.—Fem. גּוֹיָה *gentile woman.* Y. Yeb. II, 4^{a} top ואין בנך מן הג׳ וכ׳ thy son from a gentile is not called thy son but her son (Bab. ib. 23^{a} נכרית); a. fr.—*Pl.* גּוֹיוֹת. Y. ib. IV, 6^{a} bot. [Y. Gitt. I, 43^{b} top, a. e. גויים לוקחן, v. גַּיחוּס.]

גַּוְיָא, גַּוְיָה, v. גַּוְוָא.

גְּוִיָּא, v. גְּוִיתָא.

גּוּיְרִית, Targ. Prov. XVI, 30 some ed., read גְּזִירִים, v. גְּזַם.

גְּוִירְתָּא, גְּוִירְתָּה, גְּוִירְתָּא f. (b. h.; cmp. גֵּו) 1) *inner body, creature.* Y. Ber. IV, 8^{b} top לכל ג׳ וג׳ וכ׳ to each creature its needs. Mikv. X, 7 לפסול את הג׳ to make the inner body unfit (for receiving T'rumah); Toh. I, 3 הגְּוִירְתָּה; a. fr.—*Pl.* גְּוִירְיוֹת, גְּוִירִיוֹת. Yoma 80^{b} טומאת ג׳ some ed. (oth. sing.)

the uncleanness of the inner body.—2) *membrum.* Nidd. 25ª; Y. ib. III, 50ᵈ. Kidd. 25ª; a. fr.—*Pl.* גְּוִירוֹת. Midr. Sam. ch. XX גווירת some ed. (corr. acc.).

גְּוִירְתָּא, גְּוִירָא' ch. same, *body.* Targ. Y. Gen. VII, 23; a. fr.—*Pl.* גְּוִירָתָא. Targ. Is. VI, 2 גוירתהון Kimḥi in ed. Ven. I, read גְּוִירָיתְהוֹן (ed. תֵּירָה . . ., corr. acc.). Targ. Ezek. I, 11.

גְּוִיל m. (גּוֹל) 1) *a rolling stone, rough untrimmed stone, cobble.* B. Bath. I, 1; expl. ib. 3ª ג׳ אבני דלא וכ׳ untrimmed stones. B. Mets. 117ᵇ.—2) *a roll of parchment.* Y. M. Kat. III, 83ᵇ bot. must rend his garments הג׳ בפני עצמו וכ׳ once for the burnt parchment and a second times for the writing; Bab. ib. 26ª אחת על הג׳ Ms. M.—Ib. (ref. to Jer. XXXVI, 27) המגילה זה הג׳ Ms. M. (v. Rabb. D. S. a. l.) *m'gillah* refers to the writing paper, *hadd'barim* to the writing.—*Pl.* גְּוִילִין. Ab. Zar. 18ª I see ג׳ נשרפין וכ׳ En Yakob (v. Rabb. D. S. a. l. note 50, ed. incorr. גלירון) the parchment burned but the letters soar upward. —Esp. *g'vil,* a certain kind of parchment, v. הוּכְסוּסְטוֹס. Tosef. B. Bath. IV, 7 (if one sold) ספר של צבאים ... של ג׳ a book for deer-skin and it is found to be *g'vil.* Mass. Sof'rim I, 4. Sabb. 79ᵇ; a. e.

גְּוִילָא ch. same, *parchment, roll.* Targ. Y. Deut. XXXI, 24 (h. text ספר). [Y. Meg. IV, 75ᵇ bot., v. גּוֹל.]

גְּוִיעָה f. (גָּוַע) *exspiration, use of the verb* גָּוַע *with reference to death.* B. Bath. 16ᵇ, v. אֲסִירָפָּה.

***גּוֹל** (b. h.; √גו, cmp. גבל) *to form a ball, circle; to roll up* a scroll of the Law. Y. Yoma VII, 44ᵇ top שאין גְּלִילִין וכ׳; Y. Meg. IV, 75ᵇ bot. שאין גוֹלִים (read גְּלִילִים or גּוֹלְלִי, v. גָּלַל) the Book of the Law must not be rolled up (to prepare the place to be read from) in the presence of the congregation. Denom. גִּיל, גְּוִיל. [In b. h. גּוֹל or גִּיל *to dance, rejoice.*]

גּוֹל ch. same. Part. גָּיֵיל (גָּוֵיל). Y. Yoma VII, 44ᵇ top [read:] תהא גייל לה לאחורי פרוכתא thou must roll it (the scroll, v. preced.) behind the curtain; Y. Meg. IV, 75ᵇ bot. (corr. acc.).

Hitpol. אִתְגּוֹלַל, v. גָּלַל Ithpalp.

גּוֹל *clapper,* v. גִּיל.

***גַּוְלָא** m., constr. גַּוַל (גּוֹל) *ball, roll.* Targ. Is. XXXVIII, 12 some ed. כג׳ גרדאין like the weavers' roll (v., however, נַוְלָא *web;* oth. ed. כנחל גדודין, מנחל גידודין).

גּוֹלָא *cloak,* v. גּוּלְתָּא.

גּוֹלָאי, Zeb. 116ᵈ, v. גִּילָאֵי.

גּוּלְבָּא m. (גלב) *spelt.* Pes. 35ª, explain. כּוּסְמִין (ib. Mish.) ג׳ (Ms. M. גּוּלְבֵּי pl.); Men. 70ª·ᵇ.

גִּילְבּוֹנָה, גּוּלְבִּינָא m. *a species of peas,* (Vicia sativa, Lathuros cicera, v. Fl. to Levy Talm. Dict. I, 433ᵇ). Y. Kil. I, 27ª top, explain. פורקדן of Mish. I, 1 (v. quot. in R. S. a. l.).

גּוּלְגָּא, v. גַּלְגָּא.

גּוּלְגּוּלְתָּא, גּוּלְגּוֹלְתָּא, v. גּוּלְגַּלְתָּא, גּוּלְגֹּלֶת.

גּוּלְגּוֹקִין, read גַּלְגְּרוֹלִין m. pl. (calceoli) (*Roman*) *shoes* which leave the toes uncovered (v. Sm. Ant. s. v.). Y. Bets. V, 63ª bot. we saw his toes מן ג׳ דרדרה reaching out of his *calceoli.*

גּוּלְגִּית, v. גַּוְלָנִית.

גּוּלְגַּל, v. גִּלְגֵּל.

גּוּלְגָּלָא ch.=next w. Y. Snh. VII, end, 25ᵈ נסב חדא ג׳ וכ׳ took a skull and threw it upward.—*Pl.* גּוּלְגַּלָּיָא *capitation taxes.* Lev. R. s. 33 (Yalk. Dan. 1061 גַּלְגַּלְיוֹת).

גַּלְגַּל׳, גּוּלְגּוֹלְתָּא, גּוּלְגַּלְתָּא f. (b. h.; גלל) 1) *head, skull.* Ab. II, 6. Snh. 65ᵇ הנשאל בג׳ he who consults a skull (as a conjurer). Koh. R. to XII, 6 'the golden bowl' (גולת ib.) is the head (bowed down in old age); a. e.—*Pl.* גּוּלְגַּלְיוֹת. Num. R. s. 19; Tanḥ. Ḥuck. 20 ג׳ וזרועות וכ׳ innumerable skulls, arms &c.—2) *capitation tax.* Y. Keth. X, end, 34ª; ib. XIII, 35ᵈ, v. אַרְנוֹנָא. Tanḥ. Ki Thissa 1; a. fr.—*Pl.* as above. Y. Peah I, 15ᵇ bot.—Yalk. Dan. 1061, v. preced.; a. fr.

גּוּלְגּוּלִי, גּוּלְגַּלְתָּא ch. same, 1) *skull, head.* Targ. Ex. XVI, 16; a. fr. Targ. II Esth. III, 9 גּוּלְגַּלְתָּא.—Tam. 32ᵇ והבו ליה ג׳ חדא they gave him (Alexander the Great) a skull. Ib. ג׳ דעירנא, v. גַּלְגַּלְתָּא.—2) *capitation tax.* B. Bath. 8ª; Ned. 62ᵇ כסתּ ג׳, v. בְּלִי. Pesik. Shek. p. 11ª גּוּלְגַּלְתֵּיךְ thy capitation tax (for the Roman government); a. e.

גּוּלְגַּסְיִים, v. גַּלְגַּסְיָאס.

גּוּלְדָּנָא, v. גַּלְדָּנָא.

גּוּלָּה, גּוֹלָה, part. of גָּלָה.

גּוֹלָה f. (b. h.; גלי) *exile,* esp. (with or without בני) *the diaspora, Jews living abroad,* esp. *Babylonians.* Ab. Zar. 30ᵇ. R. Hash. 18ᵇ בא שמועה לג׳ the report came to the captivity (in Babylonia); a. fr.—ראש ג׳ (ch. ריש גלותא) chief of the Babylonian Jews, *Resh G'lutha.* Snh. 38ª; Ḥull. 92ª ר׳ ג׳ שבבבל; a. e.—עולי ג׳ those returning from Babylonian captivity. B. Bath. 15ª bot.—V. גָּלוּת.

גּוּלָּה f. (b. h. גֻּלָּה; גלל) *cup, bowl.* Lev. R. s. 32, a. e. (used for play on גּוּלָּה, a. גּוֹאֲלָה), v. גּוֹאֵל.

גּוּלְחִי, גּוּלְחָא, v. גִּילְחִי.

גּוּלְוָר, v. גּוּלְיָיר.

גּוֹלְיָא *cloak,* v. גּוּלְתָּא.

גַּלְיָיר, גּוּלְיָיר m. (galearius) *soldier's boy, common soldier.* Gen. R. s. 63 never despise a low Roman ולא בג׳ זעיר (Y. Ter. VIII, end, 46ᶜ בחבר) not even a low galearius. Num. R. s. 9; Tosef. Sot. III, 14, v. סָפַן. Esth. R. to III, 1. Ib. to VI, 12 practiced in four trades a bather, a barber,

גלידור וכ׳ (read גלדיר) a soldier's servant and a crier; a. e.—*Pl.* גּוּלְדָּרִין. Pesik. R. s. 15; Pesik. Haḥod. p. 45[b] גולדרירן (corr. acc.); Num. R. s. 11; a. e. the subordinate divine messengers.—Naz. 66[b] גּוּלְדָּרִים מתגדרין וכ׳ the common soldiers begin the battle and the heroes (veteran soldiers) wind up with victory; Ber. 53[b] גולדירין (Var. גלידורין, corr. acc.).

*גּוּלְגַּלָּא m. (גלל) *threshing roller*. Targ. I Kings XIV, 10 ed. Lag. (ed. גּוּלְגַּלִּין, Var. גַּרְגּוֹלַיָּא); v. גַּרְהַר I.

גּוּלְיָקוֹס, v. גַּלְיוֹס.

גּוֹלַיְתָא, v. גָּלְיָתָא.

גּוּלְיָתָא, v. גּוּלְתָּא.

גּוֹלֶל m. (גלל, cmp. גַּל) *the stone placed on top of a burial cave, top-stone*, contrad. to הוֹפֶךְ. Ohol. II, 4; a. fr.—סתימת הַגּ׳ the closing of the tomb with the *golel*. Snh. 47[b]; Sabb. 152[b] עד שיסתם הגּ׳.—Erub. 15[b]; Succ. 23[a] cannot be used לקבר גּ׳ for closing up a grave, i. e. if put on top, it is not considered a *golel* in levitical law, v. Ḥull. 72[a].

גּוּלְלָא ch. same. Targ. Job. XIV, 22; a. e.

גּוֹלֶם m. (b. h. גֶּלֶם, גלם) *a rolled up, shapeless mass*, whence 1) *lump, a shapeless or lifeless substance*. Y. Nidd. III, 50[d] and the other limbs of the embryo look כמין גּ׳ מצומתים like a lump, squeezed together. Gen. R. s. 14 הועמידו גּ׳ He made him stand, a large, lifeless mass. Ib. s. 24 גּ׳ בראו וכ׳ He formed him into a huge body, which extended from one end &c. Ib. (ref. to Ps. CXXXIX, 16) גּ׳ שראו עיניך (read גּוֹלָמִים) the embryos which Thy eyes have seen, have all been recorded (preordained) &c.; Pesik. R. s. 23; a. fr.—Ib. s. 33 גלומי הדו (read גְּלוּמִין or גולמין) they were (hard) lumps (blocks).—2) *unfinished matter, a vessel wanting finishing*, opp. פשוט plain surface, forming no receptacle. Snh. 22[b] אשה גּ׳ הרא ואינה וכ׳ woman (unmarried) is an unfinished vessel, and she makes a covenant with (cares for) none but him who made her a vessel.—*Pl.* גּוֹלָמִים, גְּלָלִ׳, constr. גּוֹלְמֵי. Kel. XII, 6 גּ׳ כלי מתכות unfinished metal vessels, v. defin. Ḥull. 25[a]; Tosef. Kel. B. Mets. II, 10.—Ib. VII, 12 גָּלְמִין (ed. Zuck. גלמי) pumpkins in their natural shape, opp. to חתוכין ומנוקבין.—Sifré Num. 158 כלים ולא גלומים (Yalk. ib. 786 גּוֹלְמִין) 'vessels' which means finished vessels but not half-finished.—Trnsf. *uneducated, unrefined*. Ab. V, 7.—3) *body*. *Pl.* as above. Sifré Num. 131; Yalk. ib. 771 the spear entered בשני גּ׳ both bodies.

גּוֹלְמָא ch. same; 1) *unfinished vessel*.—2) *Pl.* גּוּלְמַיָּא, גּוּלְמֵי. Targ. Y. Num. XXXI, 22 (after Sifré Num. 158, v. preced.).—Sabb. 52[b] בגָלְמֵי; 123[a] בגולמי it treats of unfinished (needles).—2) (cmp. גָּוִיל) *stone*. *Pl.* גּוֹלְמִין. Targ. Esth. IX, 5 קטילת גּ׳ (for b. h. חֶרֶג) death by stoning.—Snh. 95[a] [read:] ונירגמינה (דטינא) גולמא ... אייתו לי bring ye unto me, each of you a stone (lump of clay), and we shall stone it (overthrow the city with mere stones); cmp. Yalk. Is. 284; Ar. s. v. גולמהרג.—3) *hill*, v. גִּלְעָא II.

גולמו, גולמהרג, Snh. 95[a], v. preced.

גּוֹלָמִי m., גּוֹלָמִית f.=*like a* גּוֹלֶם, *roughly shaped*. *Pl.* גּוּלָמְיוֹת. Ex. R. s. 30, v. גָּלַם.

גּוֹלָמִישׁ m. (גלם, with formative רש—; cmp. עַכְבָּרִישׁ) [*hard, stone-like*, v. גולמא,] *golamish*, a species of *cedar*. R. Hash. 23[a], (explain. אדרא); Snh. 108[b] (v. Rabb. D. S. a. l. note 1).

גַּלְמֻשָּׁא, גּוּלְמֵישׁ ch. same. Targ. Y. Num. XIX, 6 (h. text ארז).—*Pl.* גַּלְמֻשִּׁין. Targ. Cant. V, 15 (h. text ארזים).

גּוֹלָן (b. h.) pr. n. pl. *Golan*, in Bashan (Gaulanitis). Targ. O. Deut. IV, 43 (Y. דברא). Targ. Jos. XX, 8; a. e.—Macc. 9[b].

*גּוֹלָנִית f. (preced.) *a coin* named after *Golan*. Tosef. Maas. Sh. IV, 13 Var. (ed. Zuck. גולגרית).

גּוּלְפָּא m. (גלף) *stone pitcher, jug*. Yoma 12[a] it is usage to leave in the inn ג׳ ומשכא the (empty) wine pitcher and the hide (of the slaughtered animal). Ned. 49[b] שקיל ג׳ וכ׳ would carry a pitcher (on which to sit during the lectures) on his shoulder.—*Pl.* גּוּלְפֵי, גּוּלְפָּיָא. B. Bath. 71[a] the house דמחזיק מאה ג׳ which has room for one hundred jugs (placed in rows). Ab. Zar. 32[a] בג׳ חיורי in unglazed jugs. Hag. 25[b] למיטרח אג׳ to provide jugs (for the harvest). [גולפין, Targ. Esth. IX, 5, a clerical tautography of גולמין, v. גּוּלְמָא.]

גּוּלְקָא, v. גּוּאלְקָא.

גּוּלְתָּא f. (גלל, גול; cmp. גִּלְיְמָא) [*wrapper*,] *a long woolen cloak of state used at prayers*. Sabb. 77[b] (playful etymology) ג׳ גלי ותיב Ar. a. Rashi, roll it up and sit down (Ms. O. גלי ואייתי travel abroad and import it, ed. גלי ואתיב uncover thyself and put it down). Y. Kil. IX, end, 32[d] גו גּוּלְתֵּה וכ׳ to wrap up money in one's cloak and tie it up with linen cords. Y. Taan. III, 66[d] top עצור גּוּלְתָּךְ וכ׳ save thy cloak from the rain (a sneer at an unefficacious prayer for rain). Ib. IV, 67[c] את יהב לי גּוּלְתִּי וכ׳ give me my cloak that we may pray at the time of closing the gates (sunset). B. Mets. 85[a] ג׳ דדהבא וכ׳ they spread over thee a gold-trimmed cloak (at graduation ceremonies); a. fr.—*Pl.* גּוּלְתִּין, גּוּלְתָּא, גּוּלְתִּין. Targ. Y. II Num. XV, 38 גּוּלַּתְחוֹן, I גּוּלְתְחוֹן a. גּוּלְדְּחוֹן. Targ. Y. ib. XVI, 1 גּוּלְדְּתִיהּ his cloaks. Ib. 2 גּוּלְתֵּין. Targ. Y. I Deut. XXII, 12 גּוּלְתֵּיהּ-, II גּוּלְתֵּי- Ib. XXXIII, 19.—Gen. R. s. 36 (expl. סרבלי- Dan. III, 21) בגוּלְדְּחוֹן (fr. גּוּלָא) in their fine cloaks; Cant. R. to VII, 9; Esth. R. to I, 12. Bets. 38[b] גּוּלְתֵּידְכִי שקלי have I taken your cloaks (that you laugh at me)?—[Gen. R. s. 19 גולין Ar. ed. Koh., v. גְּלָדוֹן end.]

גּוֹם I m. *bent, joint*, v. גֵּם II,

גּוֹם II *to cut off*, v. גָּמַם.

גּוֹמָא m. h. a. ch. (b. h. גֹּמֶא, cmp. אגם, אגמא) *bulrush, papyrus*. Targ. Is. XIX, 6. Targ. O. Ex. II, 3. Targ.

Job VIII, 11 (some ed. גומיא). [Y. Sabb. VII, 10ᵃ bot.; Y. Bets. IV, 62ᶜ bot., v. בגומא.]—*Pl.* גּוּמֵי, גּוּמַיָּא. Targ. Y. Gen. XLI, 2. Targ. Y. Ex. II, 3.—Y. Sabb. VII, 10ᵃ גומי.

גּוּמָא f. (גמא *to scrape*, v. Targ. Job XXXIX, 24) *hole, indentation*, Ḥull. II, 9 (41ᵃ). B. Bath. 16ᵃ for each hair ג׳ בפני עצמה a separate follicle. Y. Keth. I, 25ᵇ ג׳ לעשות וכ׳ like one making a depression in flesh which fills up again; a. e.—*Pl.* גּוּמּוֹת. Ab. Zar. 76ᵇ a knife שאין ג׳ בה which is not battered. Tosef. Maasr. III, 18 ג׳ חלוקת (ed. Zuck. גּוּמַּת, sing.), v. לוּק.—Y. Nidd. III, 50ᶜ bot. ג׳ הזקן dimples, v. גַּב.—גומיות, v. גּוֹמֵמִית.

גּוּמַאצָא, v. גּוּפַּצָא.

גּוֹמֶד m. (b. h. גֹּמֶד, v. גָּמַד) 1) *gomed, a length-measure*, supposed to be *the cubit less the hand's length; arm*. [Arakh. 11ᵃ וגמדה אמה Ar. and the arm of the scraper was one cubit, contrad. to הוא itself, i. e. the perpendicular part; ed. וגובה.]—*Pl.* גּוֹמָדִין, גְּמָדִים. B. Bath. 100ᵃ שני גמ׳ ed. (Ms. M. a. Ar. גו׳).—2) *a veil of a square gomed*, used by Arabs in cold weather for covering the face.—*Pl.* גּוֹמָדִין. Kel. XXIX, 1 הג׳ של ערביין.—Denom. גִּמֵּד *to measure by the gomed*. Tana d'be El. I, ch. XXXI (v. Lattes Saggio p. 84).

גומיא, v. גּוּמָא.

גומים, v. גֻּמִּים.

גּוּמָל pr. n. m., v. גַּמְלָא III.

גּוּמְלָא, v. גַּמְלָא.

גּוֹמֶמִית f. (גמם, v. גּוּמָא) *hole, excavation*. *Pl.* גּוֹמְמִיּוֹת. Y. Kil. III, 28ᶜ ג׳ שיש בהן וכ׳ depressions in a field of the width of &c.—Y. Ab. Zar. IV, 44ᵃ bot. מיהר ג׳ what is left in the depressions in the vat.; Tosef. ib. VII (VIII), 5 גומיות ed. Zuck. (Var. גמיות).—Tosef. Mikv. III, 4; Hag. 19ᵃ גְּמָמִיּוֹת.

גומנני, v. גַּמְזוּזַנְיָרָה.

גּוּמְסִית, v. גְּמוּסָסִית.

גּוּמְצָא, גּוּמְצָא f. (b. h. גּוּפְצָא) *pit*. Targ. Prov. XXII, 14 Ms. (ed. גומאצא). Ib. XXIII, 27. Ib. XXVI, 27 masc.

גּוּמְרָא, גּוּמְרָה f. (גמר *to consume*) *burning, glowing coal*. Targ. Y. Ex. XXVII, 5.—Y. Bets. II, 61ᶜ top; Y. Maas. Sh. V, 56ᶜ top; Y. Ḥag. II, 78ᵃ bot. (prov.) כל ג׳ דלא כויה וכ׳ a coal which does not burn you in its time, will never burn you.—*Pl.* גּוּמְרֵי, גּוּמְרָיָא, גּוּמְרִין. Targ. Y. Gen. III, 24. Targ. Job V, 7; a. e.—Targ. Y. Ex. XXXVIII, 4 גורמיא (corr. acc.), v. גַּרְמָא. Ḥull. 93ᵇ. Gen. R. s. 51 (ref. to פחים, Ps. XI, 6) ג׳ ומצדדין burning coals (=פחמים) or snares; Yalk. Ps. 655, cmp. Midr. Till. to Ps. XI. Sabb. 110ᵃ; a. e.

גּוּמַרְתָּא f. 1) same. Ḥull. 11ᵃ דמנח ג׳ וכ׳ he may put a burning coal on it.—2) *a local skin-disease*, prob. *a burn*. Y. Ab. Zar. II, 40ᵈ top; Y. Sabb. XIV, 14ᵈ top.

גּוּמְרָתָא f. ch.=h. גּוּמָא. Targ. Job XXXIX, 24 ריעבוד ג׳ (prob. גּוּמָתָא pl., h. text גְּבָאִים).

גּוּן (cmp. גָּנַן *to surround*; with על, *to cover*. Denom. גִּנֵּן. *Hif.* הַגִּין same, *to protect*. Midr. Till. to Ps. I מה חמגן חזה מגין את . . מגין על וכ׳ as the shield surrounds the body, so does the Lord protect man. Sot. 10ᵃ [read:] מה חקב״ה מגין על . . . אף שמשון ה׳ וכ׳ as the Lord protects the whole world, so did Samson in his generation protect Israel; Yalk. Jud. 69. Sot. 21ᵃ; a. fr.

גּוּן ch., v. גְּוַן.

גַּוְרָא, גּוֹן, גַּוָּן, v. גַּוּר.

גּוֹנְבָא *tail*, v. גְּנוּבְתָּא.

גּוּנְבָא *bed-cloth*, v. גּוּנְכָא.

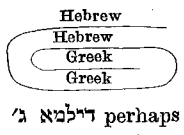
גּוּנְבָרָא, v. גִּרְנְבָרָא.

גּוֹנֶבֶת f. (גנב) *inclined to steal*. Deut. R. s. 6; Tanḥ. Vayesheb 6; v. מַשְׁמֶשֶׁנִית a. גַּנָּבִית.

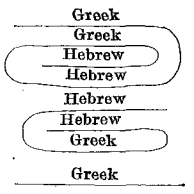
גּוּנְדָא I c. (=גּוּדָא; גוד or גדד, v. גְּדוּד I) *a band, troop*. B. Mets. 86ᵃ ג׳ דפרשי a troop of horsemen, Ab. Zar. 11ᵃ ג׳ דרומאי a troop of Roman (soldiers). [Ib. הדר שדר גונדאי דרומאי, דרומאי וכ׳, read with Ms. M. גונדא אחרינא, v. Rabb. D. S. a. l.). Ber. 58ᵃ; a. e.—Ned. 32ᵃ דחזימה ג׳ the troop commanded by Ḥemah (angel of wrath).—*Pl.* גּוּנְדֵי. Ḥull. 60ᵃ דנפישר ג׳ Ar. (ed. חילוהיה) His armies are too numerous.

גּוּנְדָא II f. (=גּוּדָא) 1) *wall*. *Pl.* גּוּנְדֵי. Sot. 22ᵇ דחריפי ג׳ (Ar. s. v. חק 5, v. infra) who scratch themselves against the walls (in saintly self-chastisement).—2) *gunda*, name of a domestic overall used at work for the protection of one's clothes, *duster*. *Gitt. 68ᵇ (in Hebr. diction) גּוּנְדּוֹ his duster (was all that was left to Solomon) (Snh. 20ᵇ (Ms. M.) Yalk. Kings 177, Tanḥ. Aḥăre 1 קודו; Koh. R. to II, 10 קודיה; Y. Snh. II, 20ᶜ bot. קנרא). Sabb. 119ᵃ R. Anan (while preparing for the Sabbath) לבריש ג׳ (Ms. O. גורנא, Alf. Ms. גודנא, Asheri ed. Ven. גונרא, v. Rabb. D. S. a. l. note 2) put a *gunda* on.—*Pl.* גּוּנְדֵי. Sot. 22ᵇ בי דינא . . . . מחני דחפו ג׳ let the great Court call to account those who are wrapt up in overalls (hypocrites whom you cannot see through; Rashi: those who wrap themselves in cloaks as though they were true Pharisees; oth. vers., v. supra).

גּוּנְדִּילִית* f. (גדל II; נ inserted, cmp. next ws.) *spiral form*, (sub. כתב) *writing in spiral form* (cmp. Greek *bustrophedon*), esp. signatures of witnesses alternately in Hebrew handwriting (from the right to the left) and in Greek (from the left to the right). Gitt. 87ᵇ (ref. to two documents side by side on the same sheet with two Hebrew and two Greek signatures going through from under one document to the other), דילמא ג׳ אחתם וכולהו וכ׳ perhaps it was signed *gund'lith*, and all the signatures belong to



one document (to the one on the right in the case of Hebrew commencing the spire, to that on the left, if Greek begins the spire). Ib. (ref. to a case when Hebrew and Greek signatures alternate with each other) דילמא ג׳ תחתים ותלתא וכ׳ perhaps it was signed *gund'lith*, so that three of the signatures belong to one document, and only one to the other. [For oth. interpret. v. comment. a. Ar. Compl. s. v. גנדל.]



גונדרי, v. גִּרְגְּדִי.

גּוּנְדְּרִיתָא f. (גדר, נ inserted; cmp. preced. art.) *balustrade, ledge.* Kidd. 70ᵃ פורתא דג׳ וכ׳ (Ar. by cler. error זנא . . . .) I am only making a little bit of a balustrade (a word considered too affected in place of b.h. מעקה, Talmudic מחיצה).

גּוּנְיָא, גִּינְיָא f. (γυνή) *woman.* Gen. R. s. 18; s. 31; v. next w.

גִּינְיָא, גּוּנְיָא m. (an assumed form corresp. to γυνεος) *man*, v. אַנְתְּרוֹפִּי. Gen. R. s. 18; s. 31.

גונית, v. גִּרְגָּאי.

גונין, v. גִּרְגִּין.

גוניסריות, גוניסר, v. גִּרְגִּיסַר.

גּוּנְיָא m. *bed-cloth, blanket.* Targ. Jud. IV, 18 (h. text שמיכה). Targ. II Kings VIII, 15 (h. text מכבר). [Var. גּוּנְבָא.]

גּוּנְתָּאי* m. (v. גּוֹתָאי) *a Goth.* Lam. R. to II, 2 (Y. Taan. IV, 69ᵃ top כוהדיא, Yalk. Deut. 946 גרגאי).

גּוֹס I (cmp. גאה) *to swell, be bold* (gen. with לב). Keth. 12ᵃ כדי שיהא לבו גָּס בה in order that he may become bold towards her (become intimate). Ib. 28ᵃ שאין לבו גס בה for he is not intimate enough with her (not having been married to her). Sot. I, 6 לבו גס בחן she is too proud towards them (their appearance may only harden her heart). Gitt. VII, 4 לבה גס בשפחתה she is too proud towards her handmaid (so that her presence has no restraining influence). Ab. IV, 7 הגס לבו בהוראה he who gives decisions in haughtiness. [Ib. גס רוח, v. גַּס.] Tosef. Maasr. III, 7 לא גס לבי וכ׳ I did not venture to say &c.

Hif. הֵגִיס (with לב or דעת) *to embolden one's heart;* (reflexive) *to become bold.* Ex. R. s. 6 מי ה׳ את לבך who made thee so bold i. e. who has encouraged thee to take such liberties? Y. Maasr. II, beg. 49ᶜ להָגֵס את לבו שיאכל to encourage him to eat. Y. Snh. I, 18ᵃ bot. ה׳ דעתו לדון he dared to judge singly. Num. R. s. 2 הֵגִיסוּ את לבם they became presumptuous; Lev. R. s. 20 גיסו לבם (corr. acc.)—Num. R. s. 19 היה מֵגִיס בימי וכ׳ (sub. לבו) was arrogant (towards the king) in privacy; ה׳ במעמד וכ׳ was arrogant in the presence of his legions; a. fr.

גּוֹס ch. same. Ber. 47ᵃ גָּס דעתיה Ms. M. he has become proud. Snh. 8ᵃ (ברה) קא גָּאֵיס (Ms. O. גָּיֵיס, v. Rabb. D. S. a. l. note) he was arrogant.

Af. אַגֵּיס as h. Hif.—Targ. Y. Deut. XVII, 20. Ib. Lev. IX, 7 א׳ מנדעך take courage. Ib. Ex. XXVIII, 39 מְגִיסֵי רעזונייהון the haughty (cmp. גסי רוח, s. v. גַּס).

Ithpa. אִתְגַּס *to become bold, haughty.* Targ. II Chr. XXVI, 16 (h. text גבה). Targ. Koh. I, 12 (Var. אתגבה).

גּוֹס II *to come in contact, touch, be connected.* Denom. גַּיְיסָא; גִּיס. [Ukts. II, 6 שיגוס, v. נָגַס.]

Hif. הֵגִיס *to stir* (with a ladle &c.). Makhsh. V, 11 מַגִּיסָה בקדרה she stirs the pot. Ab. Zar. 38ᵇ top ומַגִּיסָה and may stir it.—Sabb. 67ᵇ המגיס בפני אפרוחים (missing in Ms.) who stirs a dish before chickens (a superstitious practice). Meil. 17ᵃ, a. e.

Pi. גַּיֵּיס, v. s. v. גַּיֵּיס.

גּוֹס ch. same 1) *to come in contact, meet.* Pes. 110ᵇ מֵיגַּס גָּאֵיס בה גָּס ברה וכ׳ an Arab met him. Gitt. 65ᵇ (Ar. גַּיֵּיס) he may meet him.—Adj. גַּיֵּיס, גִּיס *familiar*, v. גִּיס. —2) *to recline, dine*, v. גְּסַס.

גּוֹסִי* m. (גָּסָה) *nauseousness, indigestion.* Sifra B'har Par. 3, ch. IV (ref. to Lev. XXV, 19) ג׳ אוֹכֵל ולא ג׳ eating (with gratification), but not to produce indigestion. [Prob. to be read אוֹכֵל ולא גּוֹסֶה, v. גָּסָה.]

גוסין, Ex. R. s. 9 some ed., v. גֵּיס.

גּוֹסֶס m., **גּוֹסֶסֶת** f. (Pol. of גּוּס=גּוּז, Syr. גוס P. Sm. 686) *rapidly passing away, sinking, dying.* Ohol. I, 6; a. fr.—Kidd. 71ᵇ עילם ג׳ Elam is to be despaired of (with reference to purity of descent, v. בָּרִי).—*Pl.* גּוֹסְסִים, גּוֹסְסָן; f. גּוֹסְסוֹת. Gitt. 28ᵃ, a. fr. רוב ג׳ למיתה the majority of those believed to be in a dying condition, really die. Shebu. 37ᵇ.—Y. Yeb. I, 3ᵇ top (of genealogical descent, v. supra). V. גִּיסָה, גִּירָה.

גּוֹסְפַּנִין* m. *chariots* (?). Targ. Is. X, 32 (missing in ed. Lag. I, p. XXVIII⁷; Snh. 95ᵇ has קרנות).

גוסרדליא, v. גָּסָה.

גָּזַע (b. h.; cmp. גָּזַז, גָּזַן) 1) [*to shrink,*] *fail, fall away.* Gen. R. s. 31 (explain. רגוע, Gen. VI, 17) ריצמוק (Yalk. Gen. 55 רימוק), v. צָמַק. Ib. s. 12 גזזה; s. 19 גרעה, read: גָּזָעָה וכ׳ his stature was reduced.—2) (act. v.) *to diminish.* Tanḥ. Noah 7; ed. Bub. 10 וחן גָּזָעוּ אותן וכ׳ and they (the wild beasts) diminished their numbers, as it says (Gen. VII, 21) and there were diminished &c.

גּוּף I, perf. a. part. גָּפַף (=גָּפָה) [*to join* body to body,] *to squeeze, cork, bung.* Nidd. 6ᵇ חיתה גָּפָה וכ׳ was corking (pitching) wine jugs. M. Kat. 11ᵇ כדו לָגוּף we take for the mourner his wine jug for corking. [Ib. Mish. II, 1 וגף, omitted in Ms. M., v. Rabb. D. S. a. l. note.] Maas. Sh. III, 12 שגָּפָן; אע״פ שגָּפָן; Tosef. ib. II, 18 גּוֹפָם (Var. גּוֹפָם fr. גָּפָה) though he corked them; a. e.

Pi. גִּיחֵךְ *to embrace, hug.* Y. Yoma III, 41ª גִּיחְפּוֹ he put his arms around it.

Hif. הֵגִיחַ (Neh. VII, 3) *to fill up* (a hole), *close* (a door), *fasten.* Par. VI, 1. Ohol. XIII, 3 הֵגִיחָהּ ולא וכ׳ he filled the hole out but not entirely. Zab. III, 2 מַגִּיחִין או פותחין if both close or open a door simultaneously. Tosef. Ohol. XIV, 1; a. e.—Part. pass. מְגוּחָם fastened. Y. Keth. VII, 31ᶜ מ׳ צריכה if the door (behind the suspected couple) was closed (but not locked), it is doubtful (whether the woman is to be considered a *Sotah*, v. סוֹטָה).

גּוּחַ ch. same 1) *to close.* Targ. Mal. I, 10; a. e.—2) [*to embrace,*] *to have illegitimate intercourse, to commit adultery with.* Targ. O. Lev. XX, 10 (Y. גּוֹר); a. e.—Part. גָּיְחָא, גָּיֵחַ. Targ. Hos. IV, 2; 13; a. e.—Lev. R. s. 3; Koh. R. to IV, 6 (prov.) ג׳ בחזוירין וכ׳ (Ar. גָּיְרָא) she prostitutes herself for apples and distributes them among the sick (sinning and doing charity).

Af. אַגִּיחַ, אַגִּיךְ, אַגֵּחַ *to close.* Targ. II Sam. XIII, 17 אִירְגּוֹחַ ed. Lag. (ed. אַגְּרַךְ) close thou &c. Ib. 18 אגח (ed. Lagarde (ed. אגרח); a. e.—B. Kam. 105ª אגח חצירה he closed half of the opening.

Pa. גַּיֵּחַ as Pe. 2. Targ. Hos. IV, 14 מְגַיְּחָן (ed. Lag. גריפן).—V. גְּפַח a. גּוּר II.

גּוּף II m. (b. h. גַּב, גֹּבַהּ, cmp. גְּבִירָה, גַּו) 1) *body, person, self.* Kidd. 20ª (expl. *b'gappo* Ex. XXI, 3) בגופו נכנס וכ׳ of himself he entered, of himself he shall go out (free, in the seventh year) but not, like a gentile slave, on losing a limb. Snh. 91ª ג׳ ונשמה וכ׳ the body and the soul may try to escape judgment (shifting the responsibility one on the other). Kidd. 37ª, a. fr. ג׳ חובת הגוף *personal duty*, contrad. to ח׳ קרקע laws connected with the (Palestinean) soil. Y. Taan. I, 64ᵈ top, a. e. אותו הגוף הקדוש that holy body (saint). R. Hash. 17ª בגופן by defiling their bodies. Ab. IV, 6 גופו מכובד וכ׳ will himself be honored by men.—Trnsf. *Guf*, the fictitious storehouse of souls in heaven. Yeb. 62ª, a. e. the son of David shall not come עד שיכלו . . . . שְׁבַּגּוּף before all souls in the *Guf* are exhausted (i. e. sent to live on earth).—2) *essence, substance.* Y. Ber. I, 3ᶜ גופה של שמע an integral portion of the Sh'ma (confession of faith). Y. Sabb. II, 5ª top גופה של פתילה the wick itself. Gitt. IX, 3 גופו של גט וכ׳ the essential formula of a letter of divorce is &c. Yoma 74ᵇ גופו של מעשה the deed (of sexual gratification) itself; a. fr.—Pes. 112ᵇ מצוה וגמ׳ גדול עושה פרות ולו שכר (Ar. a. Ms. M. 2 a. O., ed. ולא) a charity and at the same time a good investment is the act of him who helps to produce fruits, while he has the reward (e. g. one who loans money to a husbandman on security, allowing payment in small instalments); מצוה וג׳ טהור וכ׳ a religious act by which one preserves his body pure does he perform who marries a wife &c.—*Pl.* גּוּפִין, constr. גּוּפֵי. Gen. R. s. 31.—Y. Sabb. II, 5ᵇ bot. ג׳ חלכות; Tosef. ib. II, 10 ג׳ תורה essential parts of the Law; Ab. III, 18; Hag. I, 8 (10ª); 11ᵇ.—3) *membrum.* Lev. R. s. 25, end.—4) *surface, color* (cmp. גַּוָּן). Men. 44ª top גופו דומה וכ׳ its color resembles that of the Sea, contrad. to ברייה shape; Mass. Tsitsith ed. Kirchheim p. 23.

גּוּפָא ch. same, 1) *body.* Targ. I Sam. XXXI, 10; 12 (h. text גּוִיָּה). Targ. Prov. XVII, 22 (h. text גַּהָה); a. e.—Lam. R. to I, 1 (רבתי) ג׳ כולא the entire body (of the chicken). Sabb. 65ᵇ דלא לילפן ג׳ נכראה that they might not become used to bodily contact.—2) *self, substance* &c. Bets. 3ª, a. fr. הרא ג׳ גזרה this law is itself only a precautionary measure. Nidd. 46ª, a. fr. הא ג׳ קשיא this contains a contradiction in itself.—3) *Gufa (text)*, a talmudical term used for taking up a text or subject after an interruption by a discussion or digression; *our text says; returning to our subject,* &c. Ḥull. 54ᵇ; a. v. fr.—Lev. R. s. 5; s. 6; s. 8. [Y. Keth. XII, 35ᵇ bot. גוף רמא, read גִּיחַ.]—*Pl.* גּוּפֵי, גּוּפְיָא. Targ. I Sam. XXXI, 12.—Zeb. 82ᵇ תרי ג׳ two subjects.

***גּוֹפֶן** m. (גפן, v. H. Dict. s. v.) *curve,* trnsf. *character of letters.* Meg. 9ª בג׳ שלנו in our (Hebrew) characters, בג׳ שלהן in their (foreign) characters. [Ar. reads גִּיפַן.]—Y. ib. II, beg. 73ª שהיתה כתובה גרגנטון, read: שתהיה כתובה בגוֹפָנָן it must be written in our characters (though in a foreign language).

***גּוֹפָן,** pl. **גּוֹפָנִין** m. a species of *dill.* Tosef. Kil. I, 1 [read:] חשבת anise and *gof'nin.*—2) *late grapes.* Dem. I, 1 (Y. ed. גופנן), expl. Ber. 40ᵇ שלהי גופני the late fruits of the grape-vine. [Y. ib. 21ᵈ top explains גופנן with שומרה (read שׁוּמָרָה) *dill;* Maim. a. l.: a species of vegetables similar to שבת, v. supra.]

גּוֹפְנָא, גּוֹפָן c. ch. 1)=h. גֶּפֶן, *vine,* esp. *grape-vine.* Targ. O. Gen. XLIX, 22 ed. Berl. (some ed. גּוֹפָן, Y. גּוּפְנָא). Targ. Ezek. XVII, 7 גופנא fem. (ib. 6; 8 גֶּפֶן m.). Targ. Hos. IX, 10; a. fr.—Lev. R. s. 12 הוא ג׳ מסתמכ׳ וכ׳ the grape-vine is supported with so many reeds and props &c. Ib. ג׳ מתקרייא וכ׳ the vine (with its product) goes by three names.—2) *the cotton-tree,* דג׳ עמרא *cotton.* Sabb. 110ᵇ. Gitt. 69ᵇ ודעמר ג׳ and (rags) of cotton cloth. Y. Kidd. III, 64ᶜ bot. a proselyte is like לעמרא (ד)ג׳ וכ׳ cotton, if you desire to combine it with wool, you may do so (without violating the law of כִּלְאַיִם) &c.—*Pl.* גּוּפְנִין, גּוּפְנֵי. Targ. Joel I, 12. Ib. 7 (ed. Lag. גפ׳). Targ. Ps. CV, 33; a. e.—Ber. 40ᵇ, v. preced. B. Kam. 92ª. Keth. 79ª. B. Bath. 69ᵇ; a. fr. [Targ. Y. Num. VI, 4 מגופנין מַקְלִיפִין, read מִקְּ׳, מג׳ being a misplaced gloss to מגופנא.

גּוֹפְנָא pr. n. pl. *Gofna, Gophna,* fifteen miles northwest of Jerusalem (v. Neub. Géogr. p. 157). Y. Taan. IV, 69ª bot.; Lam. R. to II, 2 גָּפְנָא. Ib. to I, 5 Vespasian went מסחי בחדא גפנא to take a bath at G.—Ber. 44ª גּוֹפְנִית (Ms. M. גּוֹפְנִין).—Tosef. Ohol. XVIII, 16 בית גופנין. [Y. Ber. III, 6ª bot.; Y. Naz. VII, 56ª top, v. גּוּבְבָתָא.]

גּוֹפְפָתָא, v. גּוּבְבָתָא.

גּוֹפֶר m. (b. h. גֹּפֶר, v. גפר) *gofer,* a resinous tree. Snh. 108ᵇ, v. זַבְלִיגָא. [Tanḥ. Noah 5 (ref. to Gen. VI, 14) identifies our w. with ארזים.]

גּוֹפְרִיתָא f. ch.=h. גָּפְרִית *sulphur.* Targ. O. Gen. XIX, 24; a. e. [Some ed. גִּפְ׳.] V. כַּבְרִיתָא.

גּוּפְתָּא, v. גּוּבְבָתָא a. גּוּבְבָתָא, also גִּיפְתָּא.

גּוּפְתָּרִיד m. (v. preced.) *of Gufta.* Y. Sabb. V, 7[b] ג׳ תנין מג׳, read ג׳ ח׳ Ḥanin of G.

גּוּפְתָּא, v. גּוּבְתָּא.

גּוּץ I ch. (cmp. גָּזַע) *to gnaw* (of mice). Part. גָּזִיץ, pl. גָּזִיצֵי. Hor. 13[a].

גּוּץ II m. (v. preced.; cmp. קָנוּץ) *short, dwarfish.* Ber. 31[b], v. בָּלַע.—*Pl.* גּוּצִים. Pesik. V'zoth p. 200[a] ג׳ ממנו of a lower stature; (ib. Baḥod. p. 108[a] קווצים כיוצא בו; Sifré Deut. 343 only קווצים; Yalk. Ps. 776; Ex. 286).—*Fem.* גּוּצָה. Yeb. 106[b] הוא ארוך והיא ג׳ if he is very tall and she dwarfish.

גּוּץ, גּוּצָא ch. same. Targ. Job XIV, 1 (Ms. גזוז; h. text קצר).—B. Mets. 27[b] גופו דאריך או ג׳ Ms. M. a. H. (ed. דאריך) insufficient signs of the body for identification—e. g. 'very tall', 'dwarfish'. Snh. 109[b] כי ג׳ וכ׳ when he was short, they stretched him. Meg. 27[b] אינש ג׳ הוה was a very short man. Ned. 50[b] ורבה כריסיה ג׳ short and very stout.—*Pl.* גּוּצֵי. Ḥull. 63[a]. Sot. 38[b] אריכי באפי ג׳ the tall in front of the small.—*Fem.* גּוּצָא. B. Mets. 59[a] (prov.) אתתך ג׳ וכ׳ if thy wife is dwarf, bend down and listen to her (advice), v. לְחַשׁ.

גּוּצָן *sparks,* v. גֻּץ.

גּוּר I (b. h.) [*to move around* (cmp. סחר),] *to be a stranger, sojourn, dwell.* Sot. 36[b] גֵּרָא שְׁגָר וכ׳ he is named Gera (Gen. XLVI, 21), because he (Joseph) dwells in exile; Gen. R. s. 94. Yeb. 96[b] is it possible לָגוּר וכ׳ בשני to dwell (simultaneously) in two worlds? Sabb. 104[a], v. ג״ר. Sifré Deut. 301 (ref. to Deut. XXVI, 5) מלמד . . . להשתקע אלא לגור שם it proves that he (Jacob) did not go down to be permanently settled, but only to sojourn there; a. fr. —Denom. גֵּר.

Pi. גִּיֵּר (denom. of גֵּר) *to make a proselyte, to initiate into the Jewish faith.* Gen. R. s. 39 (ref. to Gen. XII, 5 'the souls which they had made') אלו הגרים שגיירו that means the proselytes they had made. Ib. כל מי שמקרב . . . ומגיירו וכ׳ whoever befriends a gentile and effects his conversion, is considered as though he had created him. Sabb. 31[a] גַּיְּרֵנִי וכ׳ make me a Jew with the condition &c.; a. fr. [For גִּיֵּר *to dress with lime,* v. גִּיר.]

Hithpa. הִתְגַּיֵּר, *Nithpa.* נִתְגַּיֵּר *to become a proselyte.* Ber. 57[b] עתידים להתגייר they will adopt the Jewish faith. Yeb. 47[b] גר שבא להתגייר if a stranger comes (appears before Jewish authorities) desirous to become a Jew. Ab. Zar. 3[b] מתגיירין shall ask to be admitted &c.; a. fr.

גּוּר ch. same. Taan. 25[a] בך גדרי (גָּרוּ) גָּרֵי Ar., ed. Ven. a. oth. (v. Rabb. D. S. a. l. note 1, ed. גָּיְרֵי) proselytes shall dwell with thee (in heaven); (for oth. vers. v. גִּיר III).

Pa. גַּיֵּר *to convert.* Targ. Y. Gen. XII, 5, v. preced. Targ. Y. Ex. XVIII, 7; 27; a. e.—Sabb. 31[a] גַּיְּירֵיהּ he accepted him for initiation. Yeb. 76[a] גיירוהו גַּיְּרָהּ he made her an Israelite. Gen. R. s. 76, end לאו גַּיְּרַתְּיהּ would she not have converted him?; a. e.

Ithpa. אִיתְגַּיַּר, אִיתַּגַּיַּר 1) *to reside as a stranger.* Targ. Lev. XVI, 29; a. fr.—2) *to become a Jew, to embrace the Israelitish faith, to be converted.* Targ. Y. Ex. XVIII, 6. Targ. Ps. LXVIII, 19; 32; a. e.

גּוּר II (euphem., cmp. גּוּחַ ch.) *to have illegitimate intercourse;* (also as act. v.) *to seduce.* Targ. Job XXXVI, 20 תגור Ms. (ed. תְּגַיֵּר). Targ. Y. Lev. XX, 10 (O. גּוּחַ); a. e.—Part. גָּיְרָא, גָּיֵר. Lev. R. s. 3; Koh. R. to IV, 6 ג׳ בחזורין Ar. (ed. גָּיְרָא), v. גּוּחַ ch.—Ab. Zar. 10[b] הוה ליה בחדא בתא דשמה גירא וכ׳ he (the emperor) had a daughter whose name was Gira (Ar. גילא), and who did wrong (was seduced); he sent to him (Rabbi) גרגירא (Ar. גרגילא) a *gargira* (rocket, play on גירא).

Pa. גַּיֵּר *to seduce.* Targ. Job XXVI, 20, v. supra. Targ. Prov. VI, 32 דגייר אינתתא Ar. (ed. דְּגָיֵיר בא׳).

גּוּר III m. (b. h.; גרר, cmp. בנו כרוך אחריו Ḥull. 78[b]) *young animal, whelp, cub.* Yalk. Job 926 עלה ג׳ אחד וכ׳ a young (R'êm) appeared in Palestine; Gen. R. s. 31 גורא א׳ (corr. acc.).—*Pl.* גּוּרִים. Ib. גּוּרָיו וכ׳ his (the R'êm's) whelps went into the ark. Ib. s. 98 גבורת של ..... של גוריו the strength of the lion and the daring of his whelps.—גּוּר אַרְיֵה pr. n. m., v. גּוּרְיָא II.

גּוּרָא, גּוּר ch. same. Lev. R. s. 19 (prov.) ג׳ טב מכלב ביש וכ׳ raise not a gentle cub of a vicious dog, much less a vicious cub &c.—[*Pl.* גּוּרֵי. Y. B. Bath. II, 13[b] bot. מן קל ג׳, prob. גִּירֵי, v. גִּיר III.]

גּוּרָא, pl. **גּוּרָאוֹת,** v. גּוּרְדָּא II.

גּוּרְגָּא m. (גרג) *wicker-net* used in vine and oil presses.—*Pl.* גּוּרְגֵּי. Ab. Zar. 75[a] (Ms. M. indistinct: גמגדי, גוזגדי, or גודגדי).

גּוּרְגְּדָנָא, v. גּוּרְגְּנָא.

גּוּרְגּוֹס pr. n. m. (Γόργος) *Gorgos.* Treat. S'maḥ. II, 4 (Asheri to M. Kat. 141 גורגנוס).

גּוּרְגּוּתָנִי, v. גַּרְגּוּ.

גּוּרְגְּלִידָא, v. גַּרְגְּדָא.

גּוּרְגְּנָא* m. (v. גַּרְגּוּתָא) *connected with a wheel work.* Arakh. 10[b] (expl. הרדולים hydraulis) ג׳ טבלא Ar. (ed. גורגדנא, read גּוּרְגְּנָא) a musical instrument (of pipes) worked by the pressure of water, v. טַבְלָא I (Rashi: *bell,*—which, however, does not correspond to the context in which הרדולים is used; v. esp. Tosef. Arakh. I, 13).

גּוּרְגְּנָן, v. גַּרְגְּנָן.

גּוּרְדְּיוֹן, v. next w.

גּוּרְדְּיָנוֹס, גּוּרְדְּיָנִי, m. (Gordianus) *Gordian,* name of a *gold denar* coined by one of the Roman emperors of that name. Y. Yoma IV, 41[d] top; Num. R. s. 12;

Cant. R. to III, 10 Diocletian possessed (of that sort of gold) משקל דינר ג׳ only the weight of a Gordian denar. Lev. R. s. 7 כטובי דינר גרדיון היה בו (corr. acc.) the bronze plate on the altar was as thick as a G. denar; Y. Ḥag. III, end, 79d.—Cant. R. l. c. משקל גורדינון; Num. R. l. c. משקל דינר גורדיני; Men. 29a דינר זהב קורדיקיני (corr. קורדיניני).—Y. Gitt. IV, 47b [read:] קרקע דינרא גרדיינא רבית (ed. דינר אגרמא . . . . סרימיסין) מעות טרימיסא for a piece of land bought for a Gordian denar,—if he chooses to pay to the original owner the due indemnity of the fourth portion in money (instead of land), he must pay him a *tremis;* cmp. Bab. ib. 58b רבית בקרקע שהן שליש במעות. Y. Kidd. II, 62d דינר קורדיינא; Y. Keth. VII, 31d top דינרא ק׳. Ḥull. 54b קורדינאה a. קורדנאה (corr. acc.).

גורדייתא, v. גּוּרְדְּיָתָא.

גורדינון, v. גּוּרְדְּיָנוֹן.

גורדלי m. (גרד) *scraper, scratcher, gurd'li*, a nickname for an inferior white wine, adopted as a play on חרדלי a dark red wine (mustard-colored). Gen. R. s. 98 יין ג׳ וכ׳ . . . יין חרדלי if thou drankest *ḥard'li*, thou drankest wine; if *gurd'li*, thou drankest bad wine. Sabb. 62b sq. (an obscene disguise for a fair-complected woman).

***גורזקי** *a trap* or *cage*. Sabb. 106b עד שיכניסנו לג׳ שלו until he forces him (the lion) into his &c. [Ms. M. גדורקרי (or גדוד׳); O. גרודרקי; Ar. גרדלקי; s. v. גדיגוד גרורקי; ed. Sonc. גזדקי; ed. Ven. גרזקי.—Prob. our w., combined with the suspicious שלו, is an old clerical corrupt. of גירקוֹפלוֹס κεκρύφαλος *the pouch of a hunting net*, v. Sm. Ant. s. v. Retis. For a similar Babylonian corruption of an imported Palestinean term, cmp. אנדכתרי.]

גוריא I m. (v. גּוּר III) *cub, young lion*. Snh. 64a כג׳ דנורא fire in the form of a young lion.—*Pl.* גּוּרְיִין. Ib. 95a (play on בֵּיתְחִדִי q. v.) when they came to Bethré, they said בין תרי ג׳ קטלין א׳ (read קטלן) Ms. M. (ed. בתרי ג׳ קטלוה לאריא, read בי תרי a. קטלן) between (us) two cubs (David and Abishai)—can we kill the lion (Goliath)?

גוריא II, **גוריה** I (v. preced.) pr. n. m. (*Abba*) *Gurya*. Kidd. IV, 13.—Mekh. Mishpat. 20 (ed. Friedm. p. 104a; 109a) אירסי בן גוריה; Yalk. Ex. 351; ib. 359 אירסי בן יהודה a. בן גור אריה.

גוריה II m.=ch. גּוּרְיָא, *cub*. *Pl.* גּוּרְיָוֹת, גּוּרָאוֹת. Zeb. 113b; Yalk. Gen. 55 *young B'êms*.

גוריון, גוריין, גורין pr. n. m. *Guryon, Guryan*. 1) a Tannai (Abba) G. Kidd. IV, 13.—2) an Amora. Y. M. Kat. III, 82d bot.; a. fr.—3) G. of Isporak. Tem. 30b; B. Kam. 93b sq.

גוריתא, גוריטא f. (v. גּוּרְיָא) *a young female cub* (dog or lion). Erub. 86a (prov.) נבח בך כלבא שול נבחא the bitch barks at thee, go away, i. e. you can endure a quarrelsome son-in-law, but not a quarrelsome daughter-in-law. Sabb. 67a (in a charm formula) אאוסי דגוריתא (Rashi דגורית׳) on the nostrils of a lioness.—*Pl.* גּוּרְיָתָא, גּוּרְיָאתָא. Ib. 155b בג׳ זוטרי it means young dogs (which eat flesh with difficulty). Keth. 61b she plays בג׳ קיטנייתא with little cubs (Ar. קרסנייתא), v. גרדשיר. [Ar. גוריתא, name of a bird, v. גִּירוּתָא.]

גּוֹרָל m. (b. h.; גרל, cmp. גלל) [*a little ball* or *stone,*] *lot*. Yoma 39a; a. fr.—*Pl.* גּוֹרָלוֹת. Ib. IV, 1; a. fr.—Denom. הִגְרִיל *to cast lots*. Ib. 39b; a. fr. V. הַגְרָלָה.

גּוֹרֶן c. (b. h. גֹּרֶן; גרר) [*collection,*] 1) (cmp. מְגוּרָה Ḥag. II, 19) *granary, threshing floor; harvesting season*. Pesik. R. s. 10 הרי הג׳ בא when harvesting comes. Ib. באתה הג׳ when harvest time came. Ib. ומשיירים את החטים לג׳ and they reserved the wheat for storage; Midr. Till. to Ps. II; Gen. R. s. 83, end; Cant. R. to VII, 3 עד שתבוא הג׳; (נכנסו אל הג׳) באו לג׳. Tosef. B. Mets. VIII, 27; Y. ib. 11d גּוֹרְנוֹ his store of pottery. Maasr. I, 5 אירוחו גָּרְנָן (comment. גּוֹרְנָן) what is their harvesting time for making them liable to tithes?—*Pl.* גָּרְנוֹת. Y. Peah I, 16c bot.; a. fr.—2) (cmp. בִּירָה a. כֵּרִי) *circle, meeting, court-room, court* (v. I Kings XXII, 10). Pesik. R. l. c.; v. אַסְטְרוֹנְגִּילוֹן; Snh. IV, 3. Koh. R. to I, 11 the Lord will be seated כבג׳ as in a court; Lev. R. s. 11 end כג׳ (corr. acc.); Ex. R. s. 5 the Lord will seat the elders of Israel כג׳ as the Sanedrin used to be seated. Ib. it is the habit of kings (councils) לישב כג׳ עגולה (read בג׳) to sit in a round court-room; Ḥull. 5a (ref. to II Kings l. c.) ג׳ ממש וכ׳ a real court,—אלא כי ג׳ but it means like the court (of the Sanedrin, ref. to Snh. l. c.). Cant. R. to V, 11 גָּרְנָהּ של תורה the gathering for studying the Law (Lev. R. s. 19; Yalk. Prov. 964 רַגָּה). Cmp. אִדְרָא.

גּוּרְנָא ch. same, esp. *gathering of rain water, reservoir* (Syr. labrum lapideum in quo homines se abluant, P. Sm. 692). Y. Meg. II, 74a bot. washed his hands and feet מן גּוּרְנָהּ (with water) out of its (the Synagogue's) reservoir. [Var. גודנה incorr.]

גּוּרְסִינָא, v. גִּירְסָנָא.

גּוּרְסָק pr. n. m. *Gursak*. Erub. 29a (Var. גורסאק, גורסיק, גורסקי, v. Rabb. D. S. a. l. note 40).

גּוּשׁ I (v. גשש) *to be hard, thick*. V. גִּישׁ.

Af. אַגִּישׁ, or אַגַּשׁ (fr. גשש) *to harden*, (with אפא) *to be bold*. Lam. R. to I, 21 אַגַּשְׁתּוּן אפיכון (or אַגַּשְׁתּוּן) Ar. (ed. a. Var. Ar. אקשירתון) have ye the hardihood (to come back to me)?; Pesik. Anokhi p. 138b חא אגשתון אפיכון Ms. O. a. Parma (ed. ארגישתון). Ib. אַגִּישַׁת אפך Ar. a. Ms. O. a. Parma (ed. ארגשת, Lam. R. l. c. אקשירת) hast thou &c.?

גּוּשׁ II m. (b. h.; גשש, v. preced.) *something substantial, lump, clod, ball*. Nidd. 23a איקרי ג׳ דהדיא such a shapeless fetus is called *gush* (a ball, stone). Y. ib.

II, 50b ג׳ של אדמה a clod of earth. Y. Kil. IX, 32d top; Y. Keth. XII, 35b bot. ג׳ עפר a handfull of Palestine earth. Toh. V, 1 ג׳ מארץ הטמים a lump of imported clay, v. Sabb. 14b.—Y. Ḥall. III, 59a when the dough is formed into ג׳ אחד one cohesive mass; a. fr.—*Pl.* גּוּשְׁרִין. Lam. R. to I, 20 (explain. חמרמרו ib.) עשאן ג׳ ג׳ their bowels were pressed to lumps (v. חמרם Ex. VIII, 10). B. Mets. 101a נעקרו בגושרהן they were uprooted with their clods of earth (attached to the roots). Y. ib. VIII, end 11d [read:] בששטפן בגושרהן when the river swept them away with their clods.—גּוּשׁ חֶלְבָּא pr. n. pl. (*Fat Ground*) *Gush-Heleb*, *Giscala* (Neub. Géogr. p. 230) in Galilee. Arakh. IX, 6. Tosef. Men. IX, 5; a. e.—גּוּשׁ חֶלְבָּאֵי m. pl. *inhabitants of Giscala.* Pesik. B'shall. p. 94a; Koh. R. to XI, 2.

גּוּשָׁא ch. same, esp. *ground, soil*, contrad. to air, atmosphere. Naz. 54b; 55a (ib. 19b גושה). Sabb. 15b.—*Pl.* גּוּשַׁיָּיא. Nidd. 20a בגושיריהו with their clods of ground. V. גַּרְגְּשָׁתָא.

גּוּשְׁמָא m. (גשם, cmp. גֶּשֶׁם) *matter, substance, body.* Targ. Ps. XXII, 21; a. fr.—Targ. Job XX, 20 (h. text חמודו).—*Pl.* גּוּשְׁמָיָּא, גּוּשְׁמִין. Targ. II Chr. XX, 24. Targ. Ps. LXXXVIII, 11; a. e. V. גַּשְׁתָּא.

גושפנא Ar. in some ed. s. v. בלן, read גושפנקא, v. Koh. Ar. Compl. s. vv.

גּוּשְׁפַּנְקָא m. (prob.=גוש פנקא *the freeman's lump* or *cylinder*) *signet; seal; signet-ring.* Targ. Koh. I, 12. Targ. Esth. III, 10; a. fr.—Ber. 6a בג׳ דפרזלא with an iron signet. Gitt. 57a; 58a, v. בְּלִירוֹנָא.—*Pl.* גּוּשְׁפַּנְקִין. Sabb. 66b בשתין ג׳ with sixty seals.

***גּוּשְׁפַּנְקָר** m. pl. (prob. of the same origin as Latin *gausapa*) *rough shaggy cloth, bed-cover* for the winter. Gitt. 70b, Var. for גלופקרי.

גּוּשְׁקָרָא (גַּשְׁקָרָא) f. 1) *wheat flour of the second course, dark flour*, opp. חִיוָּרְיתָא. Gitt. 56a. [Fl. to Levy Targ. Dict. II, 570b refers to Arab. *ḳushkâr*, derived fr. the Persian, *bran-bread.*]—2) *a cotton-like plant.* Sabb. 20b (Var. קוש׳); v. אַגְּבִרִין.

גּוֹתָא, גּוֹתָאִי m. (cmp. גּוֹנְחָאִי) *a Goth; servant, body-guard.* *Pl.* גּוֹתָיֵּי. Y. Hor. III, beg. 47a; Y. Snh. II, beg. 19d גנתן (corr. acc.). Y. Bets. I, 60c bot. was leaning on ג׳ תרי two servants (Goths).

גּוֹתָיָא pr. n. *Gothia*, the land of the Goths. Y. Meg. I, 71b bot. (explain. Magog); Targ. I Chr. I, 5 (Vers. in ed. Rahmer) גיתייא. V. Neub. Géogr. p. 422.

גַּוְתָּנָא, v. גַּיְוָתָנָא.

גַּז m. (b. h.; גזז) *shorn wool, fleece*,—רֵאשִׁית הַגֵּז the first shorn wool (the priest's gift), Deut. XVIII, 4). Ḥull. XI, 1; a. e.—*Pl.* גִּיזִּין. B. Kam. 118b. V. גִּיזָּה.

גַּז (גַּס) m. (dialect.=עַז, cmp. b. h. equivalent עזניה) *gaz*, name of a bird of prey, supposed to be *the falcon.* Ḥull. III, 1 הגז Ar. (ed. הגס), Tosef. ib. III, 3 הגס. [Alleged name of a species of bees, v. חִגְּזִין or חִגְּזִין.]

גַּבַּר גַּ׳, גַּוָּא ch. same. Targ. Y. Lev. XI, 13 (O. עַזְיָא). Targ. Y. II Deut. XIV, 12 (also in one w. בְּרִגְּוָא; Y. I בר גִּירָא). [גז׳, Nidd. 17a Ar., v. זַגָּא.]

גַּוָּא or **גַּנָּא** m. (=גנזא; גנז; fr. which γάζα) *treasure, collection.* בי ג׳ *treasury.* Sabb. 63a ומשתכחא בי ג׳ וכ׳ Ms. M. a. Ar. (ed. בְּגַוָּאֵי) it is found in the treasury (among the collections) &c. Yoma 51a בי ג׳ דאהרן Aaron's (the Highpriest's) fund. Hor. 9a דילך או דג׳ (Ms. M. דידך, insert או, v. Rabb. D. S. a. l. note) from thy (the Highpriest's) private money or from the fund?—Meïl. 17b עולו לבי ג׳ Ar. (ed. עיילינהו לגנזיה) go ye into the treasury (he took them to &c.). Ḥull. 139a wherever the vowed sacrifice stands, בבי ג׳ דרחמנא וכ׳ it is in the Lord's treasury (it is to be considered as if its delivery had taken place). —[גְּוָא Ber. 40ab Ar., v. גַּוְוָזָא I.]

גנא דפטי, v. גזרפטי.

גַּזָּא pr. n. m. *Gaza.* Sabb. 145b (Ms. M. גדא, Rashi Ms. גידל).

גַּזָּא, v. גזר.

גִּיזְ׳, גִּזְבָּר m. (late b. h.; גזב, cmp. קָצַב, with format. ר) *manager, treasurer.* Ex. R. s. 21 עשיתיך ג׳ עליו I have appointed thee its (the Sea's) commander. Ib. s. 51 ג׳ לעצמו sole treasurer. Sabb. 31b. Tosef. Hor. II, 10 אמרכל קודם לגז׳ the *Amarkhal* in the Temple is of a higher rank than the *Gizbar;* Y. ib. III, 48b לגבר (corr. acc.); a. fr.—*Pl.* גִּזְבָרִין, גִּזְבָּרִים, גִּיזְ׳. Meïl. III, 8. Shek. V, 2; a. fr.—Fem. גִּזְבָּרִית. Sabb. 62a אשה ג׳ a woman engaged as treasurer (wearing a signet ring).

גִּיזְ׳, גִּזְבָּרָא ch. same. Targ. Esth. X, 3 ג׳ וסבא commander and elder (h. text גדול).

גַּזָּה, v. גִּיזָּה.

גָּזָה, v. גְּזַר.

גַּזּוֹזְטָרָה, גְּזוּזְטָרָא f. h. a. ch. (=גְּזוּזְרָה, reduplic. of גזר; b. h. equival. גְּזֵרָה q. v.; cmp. בְּצוֹצְרָה) *enclosure, balcony.* Ohol. XIV, 1 הזיז וכ׳ the *ziz* is a projection the finished side of which faces the ground, והגד׳ וכ׳ Ar. s. v. זיז (ed. והגיזרה) while *g'zuztra* is one facing upward. Zab. IV, 1 על גד׳ Ar. (ed. כצוצרא).—Targ. Ezek. XLI, 13 גד׳ Ar. (ed. Koh. כזוזטרא; Targ. ed. בצורתא). Midd. II, 5 ג׳ Ar. (ed. כצוצרא).—*Pl.* גְּזוּזְטָרָאוֹת (טְרוֹת . . .). Tosef. Succ. IV, 1; Succ. 51b Ms. M. (ed. sing.). [Ar. גְּזוּזְרִיּוֹת, גְּזוּזְטְרִיּוֹת, כסוסטראות, כסוסטראות, כְּצוצריות, כצוצטראות.] [Tosef. Erub. IX (VI), 27 גוסטרא ed. Zuck., Var. גדוד.]

גַּזּוֹזְטָרִית, v. preced.

גַּזְוִין, v. גְּזִזִין.

גִּזּוֹזְרִית, v. גְּזוּזְטָרָא.

גזרלא, v. גְּזֵרְלָא.

גְּזוּם, v. גִּיזּוּם.

גַּזּוּמָא* m. (גזם, v. P. Sm. s. v. גזמא 699) *violent man.* Targ. Ps. VIII, 3 Ms. (ed. גָּזּוֹ, גירומא; Levita גזים; h. text מתנקם).

גְּזוּסְטְרָא, v. גְּזוּזְטְרָא.

גָּזוֹרָא m. (גזר) *circumciser, surgeon.*—*Pl.* גְּזוֹרֵי. Y. Keth. V, 30ᵃ אנא חכים לגזירה וכ׳ (corr. לְגָזוֹרֵיהּ) I (as an infant) could distinguish the surgeons that attended me at circumcision.

גְּזוֹרָאֵי* m., pl. גְּזוֹרָאֵי *inhabitants of Gezer (?),* prob.=גְּדוֹרָאֵי, v. גְּדוֹרָא. Y. Erub. V, 22ᵈ bot.

גְּזוֹרָה *circumcision*, v. גְּזוּרְתָּא.

גְּזוֹרָיָא*, גְּזוֹרִי* m. *of Gezer (?)*, v. גְּזוֹרָאָה. Y. Meg. I, 71ᵃ top ר׳ יודה גזוי ר׳ יודן גזוי. Y. R. Hash. III, end, 59ᵃ ר׳ יודה גוזי. [Cmp. גּוֹזֵר.]

גְּזוֹרְתָא, גְּזוֹרְתָּא, גְּזוּרְתָּא f. (גזר) *circumcision, feast of circumcision; the circumcised membrum.* Targ. Y. Ex. IV, 25 sq. Targ. Y. Gen. XXIV, 25 גזוי; v. גְּזוּרְתָּא.—Y. Succ. III. 53ᵃ גזורה דר׳ וכ׳ the feast of circumcision at R. &c. Y. Ab. Zar. III, 42ᶜ top ר׳ יהב נפשיה על גזורתא he staked his life for the ceremony of circumcision. Y. Meg. I, 72ᵇ bot. חמי גְּזוּרְתִּי see that I am circumcised; ib. III, 74ᵃ; Y. Snh. X, 29ᶜ גזרי; Koh. R. to IX, 10 גזרתי.

גָּזַז (b. h.) *to cut, shear.* Pesik. R. s. 11 (play on גרינת, Cant. V, 11) הגרינה שאני גוזז אותה וכ׳ the garden which I trim at all times. Ib. when they sin מיד אני גּוֹזְמָם I cut (punish) them at once; Yalk. Cant. 992.—Ḥull. 138ᵃ הא צאנו לָגוּז but when he hires his (the gentile's) sheep for shearing (Rashi לְגָזּוֹז). Ib. לגזוז; a. e.—Part. pass. גָּזוּז (v. גָּזָה) *covered with fleece.* Koh. R. to I, 9 a time will come when the wolf להיות ג׳ וכ׳ shall have a fleece of fine wool.

Nif. נִגְזַז *to be cut, trimmed, shorn.* Ukts. I, 4 את שדרכם לְהִגָּזֵז וכ׳ those plants which usually are cut but which have been taken out with their roots. Pesik. R. l. c.; Yalk. l. c. כל דבר שהוא נ׳ מיד וכ׳ whatever (plant) is cut (trimmed) soon drives new shoots and grows better. Cant. R. to VI, 11 מה האגוזה נִגְזֶזֶת וכ׳ as the nut-tree is trimmed and shoots anew. Ib. כצפרנים הללו שנִּגְזָזִין וכ׳ as the nails are cut and grow again, כך כל מה שישראל נגוזין מעמלן וכ׳ so the more Israel is shorn of his worldly toil and given up to the toils of the study of the Law.

גְּזַז, גָּזַז ch. 1) same. Targ. Gen. XXXVIII, 13 למיגַּז ed. Berl. (Y. לְמֵיגַז). Targ. Deut. XV, 19 תְּגוֹז ed. Berl. (Y. תֶּיגוֹז); a. e.—Y. Sabb. VII, 10ᵃ. Succ. 30ᵃ bot. לא תְּגַזְזוּהָ אתון לְגַזְזוּהָ אינחו וכ׳ (v. Rabb. D. S. a. l. note) do ye not cut (the myrtle) yourselves, but let them cut it. Ḥull. 138ᵃ מעידנא דאתחיל למֵיגַז from the time he commenced shearing; a. e.—Bets. 6ᵃ, v. גָּזַר. Nidd. 17ᵃ גָּז מידי וכ׳ if he cut something else afterwards.—Part. pass. גְּזִיז *cut, broken, shortened.* Targ. Ps. LXXII, 6 עסבא דג׳ (Ms. M. גיריז) grass eaten up &c. (h. text גֵּז). Targ. Cant. IV, 2. Targ. Job XIV, 1, v. גְּזִיזָא.—*Yoma 78ᵇ מאני גְּזִירֵי דפחרא *defective* earthen vessels (Ms. M. 1 פזירי, 2 a. Ar. נזרי, Ms. L. מאני, דפחרא בזוזא, v. Rabb. D. S. a. l.).—2) *to cross, pass* (v. גוז). Targ. Is. LI, 10; a. fr., v. גּוּז.—Ruth R. to III, 13 גָּזְרוּ בשוקא וכ׳ passing the street on horse-back; (Koh. R. to VII, 8 גיריז). Pes. 111ᵇ לִגְזוּזֵי לה (v. Rabb. D. S. a. l. note) to go out of its way, v. גּוּר. Lev. R. s. 12 גזוז נטוריא Ar. ed. Koh. (oth. ed. גזון, differ. vers. in ed.) the watchmen are past.—3) *to castrate.* B. Mets. 90ᵇ top Ms. M., v. גְּבַח II.

Pa. גַּזֵּז *to cut into, interrupt.* Lam. R. to I, 3 ג׳ סוגיא וכ׳ interrupts the study of the midday, v. בְּצַז I.

Ithpe. אִתְגְּזִיז *to be cut.* Targ. Am. VII, 1.

גַּזָּז m. (preced.) *wool-cutter.*—*Pl.* גַּזָּזִין. Gen. R. s. 86, end, will you import ג׳ בדמשק wool-cutters to Damascus? (Mat. K. גְּזָזִין *wool*).

גִּזָּזִין, גָּזָזִין m. pl. (=b. h. גְּזָזִים; גזז) (*feast of*) *wool-shearing.* Targ. Gen. XXXVIII, 12 גָּזְזֵי (Y. גּוֹ). Targ. I Sam. XXV, 7 גזזין ed. Lag. (ed. גוזי); 11 גָּזְזֵי. Targ. II Sam. XIII, 23 sq. גזוזין ed. Lag. (ed. גָּזְזֵי).

גָּזָא, גָּזַי (v. גזז) 1) *to cut.* Sabb. 150ᵇ למִירְגָּזָא ליה אסא (Ms. M. למירגז, v. גָּזַז) to cut a myrtle branch for one (attending a wedding, Rashi לה for the bride); ib. למירגזא ליה גלרמא (Ms. M. למירגז, Ar. s. v. גד: למרגד 'to cut', v. גדד, or 'to sew', v. אַגַּד I) to cut a shroud for the dead; Bets. 6ᵃ למירגז (Ms. M. למרגד, v. Rabb. D. S. a. l. note). Snh. 106ᵃ (prov.) when the camel asked for horns, אודנין דהוו ליה גָּזְרִין מרנית they cut off the ears he had. Ib. 96ᵃ אִרְגָּזְרִיךְ אנא I myself will cut thy hair. Succ. 37ᵇ אתי למיכל למִגָּזְרֵיהּ he may be induced to cut it (Ms. M. . . . למירתלש). Gitt. 3ᵃ אתי למירגזיה he may cut it short, i. e. say only a portion of a lengthy legal formula, v. גּוּז. Y. ib. V, 47ᵇ top ומה דאת גָּזַר גָּזַר and what crop thou mayest cut, cut, i. e. enjoy the crop as my tenant; a. e.—2) *to pass, go out of one's way.* Pes. 111ᵇ לְגָזוּרֵי לה Rashi, v. גָּזַז. Ib. וגזר לה (Ms. M. גיריז ליה, v. גּוּז) he went out of the demon's way.—Targ. Jer. VIII, 6 דְּגָזְרָא Ar. s. v. גד 4 (ed. גזר, corr. גדי) which passes swiftly (h. text שׁוּטָה).—3) *to deal out, dispense, repay.* Pesik. Zakhor p. 24ᵇ [read:] לְמִיגְזַר לטבא טיבותיה ולמ׳ לבישא בישותיה (v. Bub. note 68 sq.) to repay the good man his goodness &c.; Tanḥ. Ki Thetsé 6 למזגריה (corr. acc.); ed. Bub. ib.; Treat. Sof'rim XIV, 7 למזגא, למגוא (corr. acc.); Yalk. Ps. 719.—Y. Taan. IV, 69ᶜ top וגזר ליה and he (R. Ba bar Zabda) retaliated to him (R. Elazar) his refutation; Y. Meg. I, 70ᶜ top וגזרה ליה.

Pa. גַּזֵּר *to cut, design.* Targ. Is. XLIV, 13.

גָּזָא, v. preced.

גְּזִיב pr. n. pl. *G'zib*, v. כְּזִיב a. אַכְזִיב.

גְּזִירָא m. (גזז) *cut off*, whence 1) *branch, club.* Snh. 7ᵃ אדיירה לְגָזְרֵי זֵירֵי וכ׳ lifted up his club and stood (against me;

Rashi: his *fist*). B. Kam. 5[a] תבריה ר״ע לגזירה R. Akiba has broken the force of his club (Rashi: *fist*), i. e. modified his opinion; ib. 42[b].—2) *piece.* ג׳ דברדא *a piece of ice.* Targ. I Chr. XI, 22 תבר ג׳ דב׳ וכ׳ he cut a hole in the ice and bathed; Ber. 18[b] גְּזִירֵי.—*Pl.* גְּזִירֵי. Ib. 59[a] גְּזִירַיהּ דברדא Ar. (ed. גזירי דברזא) hail-stones (Ms. M. בְּזִירַיהּ דנורא or בְּזָאֲיָהּ, Ms. F. גְּזִירֵי, v. Rabb. D. S. a. l. note).

גְּזִירָה f. (גזז) 1) *shearing wool.* Yalk. Num. 750 (Korah, beg.) זמן הג׳ (Midr. Till. to Ps. I זמן גיזה) the season of shearing. Hull. 135[a] מחוסר ג׳ וכ׳ wants shearing, redemption &c. Gen. R. s. 74; s. 85; Midr. Sam. ch. XXIII כל מקום שנ׳ ג׳ וכ׳ wherever shearing is mentioned in biblical accounts, it marks (an important epoch).—2) (=תְּתִירָכָה, v. preced.) *piece, shred.*—*Pl.* גְּזִירוֹת. Y. Orl. III, 63[a] top (in Chald. diction) what profit is it to him גזדים גזירית (read זוֹת . . .) to cut it into shreds?

גְּזִירְתָא f. pl. (גזר) *cuts* (of the road), *paths, narrow passages.* Pes. 19[b] (Ms. M. גורי׳, clerical error). Ib. 113[a] top.

גְּזַזְלֵ־, v. גְּזַל.

גְּזַזְלָא, גְּזֵזְלָא m. ch.=h. גְּזֵלָה. Targ. Lev. V, 21 (Y. גְּזוֹלָא); a. e.—*Pl.* גְּזַזְלַיָּא. Y. B. Kam. X, beg. 7[b] אזל תניה לג׳ the Tannai (Tosef. B. Mets. V, 26) goes over (from usurers' gains) to robbed objects.—*Pl. f.* גְּזַזְלָתָא, גְּזַזְלֵ׳. Targ. Koh. V, 7.

גְּזֵילָה, גְּזֵלָה f. (b. h. גְּזֵלָה; גזל) *robbery, robbed object, illegitimate gain.* B. Kam. 98[b] משלם כשעת הג׳ he must make retribution according to the value of the object at the time it was robbed. Y. ib. X, 7[b] bot. ג׳ מפורסמת a well-known robbery or robbed object. Treat. S'mah. ch. IX מרובה גְּזֵילַת חמת וכ׳ severer is the crime of robbery (or wrong) committed against a dead person &c. —*Pl.* גְּזֵילוֹת, גְּזָלוֹת. Snh. I, 1 ג׳ וחבלות law-suits of larceny and mayhem. Gitt. 55[b] that it may not be said מזבח אוכל ג׳ the altar receives illegitimately acquired goods; Y. ib. V, 47[b] top.—Keth. 105[a]; ib. XIII, 1 דיינו ג׳ Y. ed. (Bab. גזירות) judges in suits of robbery; Bab. ib. 105[a] (harmonizing the two versions) גוזרי גזירות על ג׳ decreeing fines in cases of robbery. [Targ. Cant. VI, 6 גְּזֵלָה a. גְּזֵילוֹת h. forms.]

גְּזִים, v. גְּזַם.

גְּזִיר, pl. גְּזִירִין, v. גְּזֵר.

גְּזִירָא f. ch.=h. גְּזֵרָה, *decree, law.* Targ. Gen. XLVII, 26 (ed. Berl. גְּזֵירָה, h. text חֹק). *Pl.* גְּזִירִין. Targ. Esth. I, 19 archive of decrees.—גְּזִירָן. Targ. Ezek. XX, 25. V. גְּזִירְתָא.

גְּזִירָה, v. preced. a. גְּזֵרָה.

גְּזִירָת, Lam. R. to IV, 7, v. גְּזֵרָה.—Y. Keth. V, 30[a] חכים לג׳, v. גְּזוֹרָא.

גְּזִירְפַּטֵּי, גְּזִירִיפַּטֵּי m. pl. (ἀζαραπατεῖς, Pers. hazâr paiti; v. Perl. Et. St. p. 118, a. authorities quot. ib.) name of a class of oppressive *Persian officers* (chiliarchi). Taan. 20[a]. Snh. 98[a]; Sabb. 139[a]. [Ar. גזי דפ׳, גאזי דפטי; Var. גזר פ׳, גזיר דפ׳, גזרו דיפטי, גזרפטי, גיזרפט׳ גוזרפ׳ &c., v. Rabb. D. S. a. l. c.]

גְּזֵירְתָא, גְּזִירְתָא f. ch. (גזר) 1) *circumcision, foreskin,* v. גְּזוּרְתָא. Targ. Y. II Ex. IV, 25 sq. (some ed. גְּזִירָ׳).—2) (=h. גְּזֵרָה) *decree, edict, ordinance.* Targ. Ex. V, 14 גְּזֵירַת וכ׳ your decreed task. Targ. I Kings X, 25 גְּזִירַתְכוֹן your decreed (tax) of every year. Targ. O. Ex. I, 8; a. fr.—Gitt. 55[b] ג׳ קמיירתא the first (Roman) decree (after the capture of Jerusalem). Ab. Zar. 35[a] כי גזרי ג׳ וכ׳ when they published a (religious) enactment in Palestine.—*Pl.* גְּזֵירָתָא. Targ. Job XIV, 5.

גָּזִית f. (b. h.; גזז) *hewn stone; wall of squared stones.* B. Bath. I, 1, contrad. to גָּזִיל. B. Mets. 117[b]; a. fr.—לשכת הג׳ *the cell of Gazith,* name of a Temple compartment, the seat of the Great Sanedrin. Midd. V, 4; a. fr.—Trnsf. אבן ג׳ (*squared stone*), *a plain interpreter of Bible texts* (*Midrash*). Ab. d'R. N. ch. XXVIII; 2[d] vers. ch. XLVI.

גָּזַל (b. h.) *to tear away, rob* (with accus. of person or of object); *to take illegitimately.* B. Kam. X, 5 הגּוֹזֵל שדה מ׳ he who robs a field from his neighbor (takes forcible possession). Ib. 6 הגוזל את וכ׳ he who robs his neighbor (takes illegitimately what belongs to his neighbor). Ib. 7 גְּזַלְתִּיךָ I have wronged thee (and owe thee retribution). Ber. 35[b] כאילו גּוֹזֵל להקב״ה as though he robbed the Lord. Taan. 16[a] ג׳ מריש ובנאו בבירה if one robbed a beam and placed it in a large building; a. v. fr.—*Part.* גּוֹזֵל *robber,* pl. גּוֹזְלָן. Y. B. Bath. III, 14[a] bot. האומנין והג׳ וכ׳ mechanics (who take working material to their homes) and robbers cannot claim the right of possession, v. חָזָקָה.—*Part. pass.* גָּזוּל *robbed, illegitimately acquired.* Succ. III, 1; a. fr.

Nif. נִגְזַל *to be robbed* (of object taken, or of person deprived). B. Kam. 95[a], a. e. קרקע אינה נִגְזֶלֶת landed property cannot be robbed, i. e. can never become legitimate property by the law of limitation, v. יְאוּשׁ.—Part. נִגְזָל *the person robbed* of his property, *claimant.* Shebu. VII, 1; a. fr.

גְּזַל I, גְּזֵל ch. same. Targ. Lev. V, 23; a. e.—B. Kam. 103[a] מִיגְזַל גַּזְלוּהָ they acquired it illegitimately. Ib. 96[a]; a. fr.—[גזל *to spin,* Targ. Y. Ex. XXXV, 26, quoted in Ar. s. v. כש 3, read עזל.]

גֵּזֶל, גָּזֵל m. (b. h. גָּזֵל; גזל) *robbery, wrong, oppression.* Sabb. 32[b] בעוון ג׳ וכ׳ as a punishment for the crime of oppression, the locust rises &c. (ref. to Am. IV, 1 a. 9). Gen. R. s. 31, beg. שטופים בזימה ובג׳ steeped in lust and violence. Pes. 113[b] Canaan bequeathed to his sons .... אהבו את הג׳ love ye violence. B. Kam. 80[b] אין בו משום ג׳ the law of robbery does not apply to it (it is not private property). Erub. 100[b] we should have learned מנמלה ג׳ the regard of property from the ant. B. Kam. 109[a] עד שיוציא גְּזֵילוֹ וכ׳ until he dispossesses himself of his robbery. Ib. שיוציא גזילה (corr. acc.). Ib.[b] גזילו יוצא וכ׳ his robbery must go

out of his possession. Y. B. Mets. II, 8c גזילו של גוי וכ׳ what has been illegitimately taken from a gentile, is forbidden (must be restored). Y. Gitt. IV, 45c מפני ג׳ השבט in order to protect the (priestly) tribe from loss; Y. Orl. II, 61d bot. מפני גיל השבט (corr. acc.); a. fr.

גְּזֵילָה, גְּזֵלָה, גְּזֵלָא, v. גזל׳.

גִּזְלִי, Y. B. Mets. I, 8a bot. ג׳ הדיוינין, v. גּוֹזָל.

גּוֹזְלָן, גַּזְלָן m. (גזל) *robber.* B. Kam. 62a (defin.) חמסן ... ג׳ לא ירהיב וכ׳ *ḥamsan* (violent man) is one who (takes by force and) pays; *gazlan*—who takes without paying. Snh. 26b ג׳ דאוריירתא a robber in the strict (Biblical) sense; ג׳ דרבנן a robber in a wider (Rabbinical) sense, e. g. a gambler &c.; ib. 25b.—Y. Snh. VIII, 26b he who takes an object in the presence of witnesses is called thief (גַּנָּב), he who takes in the owner's presence—ג׳ a robber; v. B. Kam. 79b. Y. Kidd. II, 62b bot. כל המשנה וכ׳ he who changes the use of a loaned object without the owner's consent נקרא גו׳ is called a robber. Ib. I, 60c top גו׳; a. fr.—*Pl.* גַּזְלָנִים, גַּזְלָנִין, גּוֹזְלָן. Snh. l. c. Ib. 38a; a. fr.

גַּזְלָא ch. same. B. Bath. 30b; a. e.—*Pl.* גַּזְלָנֵי, גַּזְלָנִין. Snh. 26b. B. Kam. 79b.

גַּזְלָנוּת f. (preced.) *robbery.* B. Bath. 47a חוחזק על שדה זו בג׳ (not החזיק, v. Rabb. D. S. a. l. note) he is known as possessing this field through illegitimate means.

גַּזְלָנוּתָא ch. same. Snh. 23b ערער דג׳ an objection raised against the fitness of witnesses on account of their illegitimate trade. Ib. 27a פסלינהו בג׳ they disqualified them by denouncing them for robbery.

גְּזֵרָא, v. גְּזֵרָה.

גָּזַם (v. גזז) *to cut, trim.*

Pi. גִּזֵּם 1) *to cut branches off* (for letting the sap drip), *to tap.* Ab. Zar. 50b אין מְגַזְּמִין you must not tap (in the festive week or in the Sabbath year).—2) Trnsf. (cmp. b. h. קרץ a. Targ. Prov. XVI, 30) *to threaten mischief.* Num. R. s. 14 שהיא מְגַזֶּמֶת לעשות לו which she was threatening to do unto him.

גָּזִים, גָּזֵם ch. same, 1) *to cut.* Y. Orl. III, 63a top גָּזֵם וכ׳, v. גְּזִירָה.—2) *to threaten.* Targ. Prov. XVI, 30 (h. text קרץ). Shebu. 46a עביד אינש דגזים וכ׳ a man frequently threatens mischief and does not do it. Ib. חכי נמי ג׳ וכ׳ (not דג׳, v. Rabb. D. S. a. l.) in this case, too, he may have threatened and not done it.—3) *to speak hyperbolically.* B. Mets. 104b, v. גּוּזְמָא.

***גָּזַע** (cmp. גָּדַע) *to cut off, lop off.* [Gen. R. s. 12 גזעה קומתו, read גָּוְעָה, v. גָּוַע.]

גֶּזַע m. (b. h.; preced.) *trunk, stem, stump; that which grows out of the trunk, shoot.* B. Bath. V, 4 העולה מן הג׳ whatever shoots out of the trunk, opp. שרשים; defined ib. 82a כל שרואה ... מן הג׳ whatever sees (when shooting) the light of day is 'from the *geza*' (and belongs to the owner of the tree). Ib. דקל אין לו ג׳ a date tree has no *geza*, i. e. the purchaser of a date tree has no claim on shoots growing out of the trunk; ib. אין לו ג׳ לבעל הדקל לפי שאין לו ג׳ Ms. M. (ed. שאין מוצא ג׳, v. Rabb. D. S. a. l. note) the owner .... has no claim &c., because the stump of a date-tree has no shoots. Ib. 80b אין גִּזְעָן מחליף their stump grows no new shoots. Nidd. 55a גִּזְעוֹ מחליף .... שער hair, if cut, grows again. Ib. בשר ג׳ מחליף flesh, if cut, regenerates; a. fr.—Trnsf. (of persons) ג׳ ישרשים *a shoot, offspring of worthy men* M. Kat. 25b.

***גָּזַף** (cmp. קצף) *to be wrath.*—*Ithpe.* אִיתְגְּזַף *wrath is enkindled.* Ab. Zar. 55a דכי מִתְגְּזַף בעלמא ולא אתי מטרא וכ׳ Ar. where, when the world is cursed, and no rain comes, he (the idol) appears to them in a dream &c.; [Ms. M. מנדיף, Ag. Hatt. מירגזף עלמא, v. נְזַף; En Yakob מנגיב עלמא, v. נְגַב; ed. דכי מצטריך עלמ׳ למיטרא].

גָּזַר (b. h.; v. גזז; cmp. גדר) 1) *to cut;* v. גּוֹזֵר.—2) *to cut off, to guard;* v. גְּזִירָה a. גְּזֵרָה;—trnsf. *to institute a precautionary measure* (גְּזֵרָה); *to enact a prohibition, to decree* (mostly in a restrictive sense). Sabb. I, 4 .. ושמנה גָּזְרוּ בו ביום they issued eighteen enactments on that day. Ib. 14b ג׳ טומאה על וכ׳ declared metal vessels (of gentiles) unclean (even when broken and remolten, v. ib. 16b). Ib. 17b גזרו על פתן משום וכ׳ they prohibited their (the gentiles') bread in order to prevent the use of their oil &c. Ib. 30a מלך בו״ד גּוֹזֵר גזירה a mortal king issues a decree. Ber. 61b גְּזֵרָה מלכות הרשעה שמד על ישראל שלא וכ׳ Ms. M. (v. Rabb. D. S. a. l. note) the wicked (Roman) government decreed religious persecution over Israel, that they should not study the Law &c. R. Hash. 18b גזרו תענית they ordered a public fast. Ib. II, 9 גּוֹזְרֵנִי עליך וכ׳ I order thee to come to me &c. Yoma 67b (ref. to גזרה, Lev. XVI, 22) אני ה׳ גְּזַרְתִּיו וכ׳ I, the Lord, have ordained it; a. v. fr.

Nif. נִגְזַר *to be decreed, ordained.* R. Hash. 17b נִגְזְרָה גזירה it has been decreed. Ber. 58b; a. fr.

Hithpa. הִתְגַּזֵּר 1) *to be cut to pieces.* Yoma l. c. (ref. to גזרה, Lev. l. c.) דבר המִתְגַּזֵּר where an object thrown down is shattered to pieces. [2) *to be cut off, be steep.* Ib. Ms. 2 מקום חמתג׳ a steep place.]

גְּזַר ch. same, 1) *to cut, split.* Targ. Ps. LXXIV, 13 (h. text פרר). Targ. Y. Lev. XXV, 3 sq. (h. text זמר); a. e.—B. Kam. 81b גזרתינהו לשקך וכ׳ ed. (Ar. גְּזִירִית, Ms. R. גְּזָרִי, Ms. F. אַגְזַרְתִּינְהוּ Af.) I should have split thy shoulder with the iron weapon (i. e. should have excommunicated thee).—ג׳ קיימא *to make a covenant* (h. כָּרַת בְּרִית). Targ. Gen. XV, 18; a. fr.—2) *to circumcise, have one's self circumcised.* Targ. Gen. XVII, 10; 11; a. fr.—Targ. Y. Lev. XIX, 23 ג׳ גזרא (h. text ערל ערלה, v. עָרְלָה).—Part. pass. גְּזִיר, pl. גְּזִירִין. Targ. Y. Gen. XVII, 13. Targ. Josh. V, 5; a. e.—Macc. 11a (prov.) שכם נסיב ומבגאי גזיר (Gen. R. s. 80 ומגבאי קטע) Shechem wants to marry (Dinah), and Mabgai (his subject) must submit to circumcision. Gen. R. l. c. גְּזוֹר be thou circumcised. Y. Kidd. III, 64d bot. מהו מִיגְּזוֹר וכ׳ how about circumcising .... on the Sabbath? Y. Sabb. XIX, 16d bot. חוה ליה עובדא

למיגזור וכ׳ had a case, when he was to have his son... circumcised (on a Sabbath). Y. Meg. I, 72b bot. אזל וגז׳ he (Antoninus) went and had himself circumcised; (Y. Snh. X, 29c וגייר גרמיה); Koh. R. to IX, 10 הוה גזיר was circumcised; a. fr.—3) *to decree; to enact a prohibition as a precautionary measure, to prohibit, guard.* Targ. Job XXII, 28; a.e. Targ. Is. XXI, 17 גְּזִיר כן it is so decreed.—Ab. Zar. 36a ואתי אינהו וגזור וכ׳ and they came and forbade (gentile bread &c.) even in the field. Sabb. 14a גזרי ביה . . . טומאה declared him unclean.—Ib. 53b ולא גזרינן דילמא וכ׳ and we do not prohibit it (from fear) lest he may &c. Ab. Zar. 38b גזרינן הא אטו הא we may forbid one thing in order to ward off from another thing; a. v. fr. V. גְּזֵרָה.

Ithpe. אִתְגְּזַר, אִתְגְּזַר 1) *to be cut off.* Targ. Job XVIII, 14; a. e.—Ms. מתגיירי; h. text יתמלל. Targ. Ps. LVIII, 8 (Var. מתגזרי).—2) *to be decreed.* Targ. Koh. VIII, 4; a. e.

גְּזָר m., constr. גְּזַר (גזר) *decree,* גְּזַר דִּין *sentence, legal decision, divine dispensation.* Keth. 8b אפי׳ נחתם לו ג׳ ד׳ של וכ׳ even if a divine decree granting seventy years of happiness were sealed to him; Sabb. 33a. Lev. R. s. 26 בלי שטר ובלי ג׳ ד׳ without a note of indebtedness and without a judicial verdict. Ib. כמה גזר דין, corr. גְּזֵרֵי דינין.—Y. Snh. III, 21d top עבדון ליה ג׳ ד׳ the court passes sentence over him; a. fr.—*Pl.* גְּזָרִין, גְּזֵרֵי דינין. Lev. R. l. c. Y. M. Kat. III, 82a bot. (expl. גזירות ב״ד, Mish. III, 3) אילו גזרי ד׳ that means judicial verdicts.

גֵּיזָר (גֶּיזָר), גֵּזָר m. (גזר) *piece* (of wood), *log, club.* Y. Shebi. IX, 39a top; Y. Shek. VI, end, 50b מביא גז׳ אחד he may offer one log; (Bab. ed. Var. גזיר).—*Pl.* גְּזָרִין, גְּזִירִין, גֵּיזְרִין. Tam. II, 3. Yoma II, 5 גְּזִירֵי עצים; Y. Shebi. l. c.; Y. Shek. l. c. גיזזרי (corr. acc.); Bab. ed. גזרי. Tosef. Kel. B. Kam. I, 6 פצעין את מוחו בגזז׳ they split his scull with clubs; Snh. IX, 6 בגזז׳ Mish.; ib. 82b בגיז׳; Taan. 18b בגוז׳; (Sifra Emor Par. 8, ch. IX בבקעיות, v. בְּקַשָּׁת); Koh. R. to III, 17 בגזז׳; a. e.

גִּיזְרָא, גֵּזְרָא I ch. 1) same, *piece; club.* B. Kam. 81b ג׳ דפרזלי (Ms. H. a. F. גְּזִירֵי, R. גִּיזְרֵי), v. גְּזַז.—*Pl.* גְּזִי׳, גְּזִירִין, גְּזֵרֵי, גִּירִי׳ (v. preced.). Targ. I Kings III, 25 לתרין ג׳ (ed. Lag. only לתרין) into two pieces (h. text לשנים).—2) *what is to be cut* (h. עֲרֵלָה). Targ. Y. Lev. XIX, 23, v. גְּזַר.—3) (cmp. גְּזֵרָה) *a guard.* Sabb. 54b דעבדו ליה לגוי׳ (a strap on the foot of the ass) which is put on him as a guard (against knocking the feet against one another).

גִּיזְרָא, גֵּזְרָא II m. (cmp. h. גְּזֵרוֹת) *sheep in folds, fold, flock.* Targ. Prov. XXX, 31 בית גיד׳ Ms. (ed. גיורא) between the flock.—*Pl.* constr. גִּזְרֵי. Targ. I Kings XX, 27 (h. text חשרפי).

גְּזָרַאי* m. pl. (גזר) *persecutors* (v. גְּזֵרָה). Targ. Y. II Deut. XXXII, 33.

גִּיזְרָה, גֵּזְרָה f. (b. h.; גזר) *enclosure; balcony.* Ohol. XIV, 1, v. גְּזוּזְטְרָא; Y. Shebi. III, 34c bot., v. גַּבְלִית.—*Pl.* (from גְּזִירִיּוֹת) גְּזִירִיּוֹת. Ohol. VIII, 2 Mish. (Talm. ed. גְּזִירִיּוֹת, Ar. גזוזטראות, R. Hai Gaon גְּזִירָאוֹת, v. Koh. Ar. Compl. II, p. 264, note 3).—2) (cmp. גְּזִירָה a. גְּזַר) *hewn stone block.* Pesik. Aniya p. 135b (ref. to ספיר גזרתם, Lam. IV, 7, v. Bub. note 24) כל ג׳ וג׳ וכ׳ every block which will be placed in the future Jerusalem, will be as handsome as sapphire; Yalk. Is. 339 גְּזִירָה; Lam. R. to l. c. כל גזירה וגזי׳ שהריחה וכ׳ every stone block in Jerusalem was as hard as sapphire.

גְּזֵרָה, גְּזֵרָה f. (b. h.; גזר) 1) *a secluded and narrow place, dale, precipice.* Yoma 67b ומנין שבצוק ת״ל ג׳ and how do we know that the place (Azazel) must be precipitous? We read *g'zerah* (Lev. XVI, 22); Sifra Aḥaré Par. 2, ch. II. Gen. R. s. 98, beg. אידה לשם ואידה לג׳ which (goat) for the Lord and which for the precipice.—2) *decree, edict, divine dispensation;* (in an evil sense) *persecution* by foreign governments. Sifra l. c. ch. VI, Par. 5 יכול יהא גְּזֵרַת מלך lest you may think it is a royal ordinance (the reason of which is not known); v. vers. in Yalk. Lev. 576. Num. R. s. 19 ג׳ גזרתי . . . על גְּזֵרָתִי I have decreed it, thou art not permitted to transgress my decree (though knowing no reason).—R. Hash. 18b גְּזֵרַת המלכות (Ms. M. שמד) political persecution. Sabb. 145b איזו ג׳ קשה אבידא וכ׳ what hard dispensation to reflect; a. fr.—3) *a rabbinical enactment issued as a guard* (v. גָּדֵר), *preventive measure;* in gen. *prohibition, restriction.* B. Bath. 60b, a. e. אין גוזרין ג׳ על וכ׳ we must not impose a restriction on the public which the majority can not endure. Bets. 2b, a. fr. משום ג׳ לג׳ וכ׳ it is prohibited in order to prevent &c. Ib. 3a a guard to a guard, i. e. a preventive measure enacted in order to prevent the violation of another preventive measure; a. fr.—*Pl.* גְּזֵרוֹת, גְּזִירוֹת. B. Bath. l. c. ג׳ רעות וקשות Ms. M. (v. Rabb. D. S. a. l. note) bad and severe enactments (persecutions). Sabb. 30a Moses, our teacher גזר כמה ג׳ issued so many restrictions. Macc. 24a ארבע ג׳ גזר וכ׳ four hardships did Moses pronounce over Israel. Erub. 21b הרבה ג׳ גזרתי על עצמי וכ׳ many restrictions did I (Israel) impose upon myself beyond those which thou (the Lord, in the Torah) &c. Pes. 87b, v. אָדָם; a. fr.—M. Kat. III, 3, v. גְּזַר.—4) (logics) *category,* esp. ג׳ שָׁוָה *G'zerah shavah, an equal or identic category,* i. e. an analogy between two laws established on the basis of verbal congruities in the texts, e. g. Pes. 66a, נאמר מועדו בפסח וכ׳ the Passover law contains the word *moăḏo* (due season, Num. IX, 2) and the law concerning the daily sacrifices uses the same word (ib. XXVIII, 2): as the word *moăḏo* in the latter indicates that it applies also to the Sabbath day (superseding the ordinary Sabbath law concerning labor), so does it in the former intimate that it supersedes the Sabbath law (if the eve of Passover occurs on a Sabbath). Ib. אין אדם דן ג״ש מעצמו you cannot establish an analogy from congruent expressions of your own accord, i. e. it must be authorized by tradition that the verbal congruity is applied to a certain analogy and no other.—Y. Yeb. XI, 11d top ג״ש במקום שבאת an analogy can be drawn wherever it occurs, i. e. a textual analogy once established must be carried through all details; ib. VIII, 9c bot. ג״ש במקום

שכתוב (corr. acc.); Y. Kidd. IV, 65[d] top; Y. Snh. IX, 26[d] bot.; a. e.—Sabb. 97[a] ג״ש לא גמיר he had no tradition concerning that analogy; a. fr.—In gen. ג״ש *analogy*. Bets. I, 6; a. e.—*Pl.* גְּזֵרוֹת שָׁווֹת. Gen. R. s. 46; Lev. R. s. 25. [Y. Ber. VIII, 12[b] top גזרה דהוא רבע, read גזרית or גזירנא I command that &c.; Y. Keth. V, 30[a] גזרה דגזרין, v. גְּזוֹרָא.]

גְּזֵרְתָּא, v. גְּזֵרְתָּא.

גְּזָתָא, v. גְּזֵרְתָּא.

גָּחָה, v. גָּהָה.

גָּחוֹן m. (b. h.; preced.) *belly*. Gen. R. s. 20.

גְּחִיךְ, v. גְּחַךְ.

גְּחִילָנָא, v. כּוֹחִילָנָא.

גְּחִין, v. גְּחַךְ.

גְּחִירָא, v. גְּיחוֹרָא.

גְּחַךְ, גְּחִיךְ (corresp. to b. h. צחק) 1) *to laugh, jest*. Targ. Y. Gen. XVIII, 13; 15 (O. חייך, h. text צחק). Y. Naz. VII, 56[c] top אתחמי ג׳ he appeared to be laughing. Y. Kidd. III, 64[a] bot. גַּחֲכִין they laughed. Y. Ber. VI, 10[c] top [read:] גחיך לידי חבריה his colleague laughed at him (Bab. ib. 39[a] חבירו . . . לגלג). Y. Kil. IX, 32[c] bot. ג׳ לקבלידה he received him with a smile; Y. Keth. XII, 35[b]. Gen. R. s. 30 גְּחוֹךְ צבורא לקלידה the audience laughed at what he said; a. fr.—2) *to sport, to be obscene* (of obscene idolatrous practices). Targ. II Chr. XV, 16; a. e.

Pa. גַּחֵךְ same, 1) *to jest*. Targ. Y. Gen. XIX, 14.—2) *to be obscene*. Targ. Y. ib. XXI, 9. Targ. Y. Ex. XXXII, 6; a. e.

Ithpe. אִיתְגַּחַךְ *to be made sport of*. Y. B. Mets. IV, 9[d] it is no honor to me that people should say (of me) פלוני א׳ that man was fooled (allowed himself to be taken advantage of).

גַּחְכָּן m. (preced.) *jester*. Snh. 39[a] אלהיכון ג׳ וכ׳ your God is a jester (making sport of the prophet).

גֶּחָל, v. next w. pl.

גַּחֶלֶת f. (b. h.; גחל) *burning coal*. Bets. V, 5; Tosef. ib. IV, 7 הוג׳ כרגלי וכ׳ if one takes burning coals from his neighbor on the Holy day, they may be carried only as far as the owner is permitted to go; contrad. to שלהבת. Y. Ber. VIII, 12[b] bot.; a. e.—Yeb. 63[b] כניצוץ מבעיר ג׳ (as dangerous) as a spark kindling coals. Ab. II, 10 והוי זהיר בגַחֲלָתָן וכ׳ take care of their (the scholars') burning coals (do not treat them lightly) that thou mayest not be burnt. Gen. R. s. 78 end שלא נִכְוֶה בגַחֲלָתוֹ וכ׳ (we are afraid) that we may be burnt by the coal of Jacob, i. e. come to grief through contact with a godly man.—*Pl.* גֶּחָלִים. Yoma IV, 3. Gen. R. s. 51 רדת ג׳ she took coals out of the oven; a. fr.

גַּחְמוּן* m. (imper. of a verb גחם *to burn*, Arab. *gahama*, adopted for homiletical play on גחם, Gen. XXII, 24) *burn them*. Yalk. Gen. 102, end (from Gen. R. s. 57, end) גחם גחמון Yalk. a. l. [Midr. ed. גמחון.—The entire passage seems to be a late gloss.]

גָּחַן (v. גחה) *to bend*. Pesik. R. s. 26 חירה גוחַן לארץ וכ׳ he bent down to the ground and kissed the foot-prints. Num. R. s. 4, beg. אמו גוֹחֶנֶת עליו וכ׳ his mother bends over him and lets him suck; (Tosef. Sabb. XV (XVI), 5 שוחה).—*Part. pass.* גָּחוּן *bent*. Gen. R. s. 20 שירחו מהלכין גְּחוּנִין וכ׳ (v. Yalk. ib. 31) that they walk bent (with grief) over their dead.

גְּחִין, גַּחַן ch. same. Targ. Y. Gen. XXIII, 7 (O. סגיד). Targ. Ps. XCV, 6. Targ. I Kings XVIII, 42 (h. text גחר); a. fr.—Gitt. 57[b] גחין ושקליה bend down and take it up. B. Mets. 59[a], v. גּוּצָא.—Sot. 40[a] ג׳ וזקיף עליה bends down (to listen to him) and stands up by his side (as an Amora).—Part. pass. גָּחִין, pl. גְּחִינֵי. Sabb. 43[a] בתי ג׳ houses *with low ceilings*.

גַּחַר, גַּחֲרָא m. (גחר or גחר; cmp. I Kings XVIII, 42) *projection, jetty*. *Pl.* גְּחָרִים, גְּחָרִין. Ohol. VIII, 2 גה׳ ed.; Ar. גח׳, R. S. גְּחִירִים. [Ar.: *an opening* in a wall for admitting *light;* oth. opin.: *cave*. Cmp. גִּיחַ a. גִּירְחוֹר a.]

גֵּט (גִּיטֵּי) m. (גטט, cmp. חטט) [*engraving,*] *a legal document*.—ג׳ אשה (often without אשה) letter of divorce. *Pl.* גִּיטֵּי נשים. Gitt. I, 5; 4; a. fr.—ג׳ חוֹב (usu. שטר) note of indebtedness. B. Kam. 95[a]; Keth. 51[b].—ג׳ חֲלִיצָה a certificate stating compliance with the law of *ḥălitsah* (Deut. XXV, 5—10). Yeb. 106[a]. Ib.[b] דמקרי גט חלרצה who pronounces the words to be said at the act of *ḥălitsah* (Deut. XXV, 7 a. 8).—ג׳ מְרֵאוּן a certificate stating a woman's protest against her marriage. Ib.—ג׳ כריתות=ג׳ אשה. Snh. 11[a].—ג׳ מצושה a document (of divorce) made out under compulsion. Gitt. IX, 8; a. fr.—[For other compounds see respective determinants].—Ib. II, 5 a woman may write את גִּיטָּהּ her own letter of divorce. Ib. 7 להביא את גִּיטָּהּ to carry her letter of divorce. Ib. VI, 1, a. fr. גִּיטֵּי, גִּיטָּךְ, גִּיטָּהּ &c. Ib., a. fr. הרי ג׳ זה the letter of divorce is valid. Ib. ג׳ אינו it is not valid. Ib. ג׳ ואינו ג׳ it is of doubtful validity.—*Pl.* גִּיטִּין, גִּיטִּין; constr. גִּיטֵּי, גִּיטֵּי. Ib. III, 2; II, 2; a. fr.—Hence *Gittin*, name of a Talmudic treatise.

גִּיטָּא, גִּיטָּא, גֵּט ch. same. Targ. O. Deut. XXIV, 1 (ed. Berl. גֵּט). Targ. Y. Gen. XXI, 14; a. fr.—Gitt. IX, 3 גט פטורין=h. גט כריתות, v. preced.—Yeb. 106[b] ג׳ דחלריצתא=h. גט חלרצה, v. preced.; a. fr.—*Pl.* גִּיטֵּי, גִּיטֵּי. Gitt. 84[b].

גטורין, v. דוּגְמָטִרִין.

גטשא, גטישא, Targ. Y. II Lev. I, 16 Ar., v. נְטָשָׁא.

גַּיָּא f. (b. h.; גאר) *glen, wady*. Constr. גִּיא. Erub. 19[a]; Succ. 32[b], v. גֵּיהִרְנָם.—*Pl.* גְּאָוֹת. Shebi. III, 8 מדרגות של ג׳ steps leading to the ravines (for carrying up the water for irrigation); Tosef. ib. III, 4. Ab. Zar. 54[b].

גֵּרָאָה, v. גַּאֵה.

גֵּרְאוֹרָא, v. גֵּאוֹתָא.

גֵּרְאוֹתָנָא, v. גֵּירוֹתָנָא.

גֵּרְיוֹרָא, v. גֵּאוֹתָא.

גַּרְיָארָא, v. גַּיָּרָא.

גֵּרְיָתָן, גֵּרְיָתָר, v. גַּיָּתוֹן.

גֵּרִיב I or **גּוֹב** (denom. of גַּב; cmp. דברים בגב s. v. גַּב), *Pa.* **גֵּרֵיב** *to reply*. Gen. R. s. 80 מְגַרֵּיב will he be able to reply (argue)?

Af. **אַגְרֵיב** same. Y. Ber. I, 3[b] top מַגְרִיב לֵיהּ חבריה upon which his colleague remarked. Ib. IV, 8[b] top. Y. Kidd. I, 61[b] [read:] אימיה ... אמרה לכון אכין ואגיבונתה אכין ... אמרה לון אכין ואגיבונה אכין R. Tarfon's mother spoke to you thus (as reported), and ye answered her accordingly; R. Yishmael's mother spoke to us thus, and we &c. [Nidd. 65[b] דמגבי, read דְּמַגְרִיבִי; v. גֵּירַי.]

גֵּרִיב II m. (=גַּב) *back, top*. Targ. Prov. IX, 3 ed. (Ms. גּוּב).

גֵּירְבָּא m. (גבב, v. preced.) *hump* of a mountain, *summit*. Targ. Ps. LXVIII, 16 Var., v. גֵּירְבָנָא.—*Pl.* f. גֵּירְבָתָא. Gen. R. s. 98 some ed., v. גּוֹבְבָתָא.

גֵּירְבִּי, Y. Kidd. IV, 65[d] top, some ed., v. גּוֹבָיָא.

גִּירְבּוּי m. (גבי) *collection* of debts, dues &c. Bekh. 5[a] בג׳ כסף in the Bibl. account concerning the collection of silver (Ex. XXXVIII, 25 sq.). Keth. 68[a] ג׳ קודם שיבוא לידי before it becomes due for collection through the court.

גִּירְגּוּל m. (גבל) *kneading*.—בר ג׳ fit, designed to be kneaded. Sabb. 18[a]; 155[b].

גִּירְגּוֹר, v. גַּב׳.

גִּירְגְּלֵי, v. גּוּבְלָאֵי.

גִּירְבְּנָא, גִּירְבָנָא m. (גבן) *hump*. Targ. Ps. LXVIII, 16 (Var. גירבבא) אתעביד לחון ג׳ became hump-backed (unfit for sacred purposes, v. גַּבְנוּן). **Pl.* גִּירְבְּנַיָּא. Sifré Deut. 51 ed. Fr. גִּבְנֵי דאשקלון the heights of A., v. גַּבָּא.

גֵּירְבָּס׳, v. גִּירְפָּסוֹס a. גֵּפֶס.

גֵּירְבָּרָא, גִּירְבָּר I, **גַּב׳** m. ch.=h. גִּבּוֹר, *strong; hero; giant*. Targ. Gen. X, 8; a. e.—*Pl.* גִּירְבָּרִין, גִּירְבָּרַיָּא, גִּירְבֵּי, גַּבֵּי. Targ. O. a. Y. II Gen. XLIX, 5; a. e.—Targ. O. Gen. XXXVI, 24 (Y. כודניתא, h. text ימם). Targ. O. Gen. XV, 20 גִּירְבְּרָיָא ed. Berl. (ed. גִּבְּרָאֵי, Y. גִּבְּרַיָּא, h. text רפאים); Deut. II, 10; 11 (Y. גִּנְּבָרַיָּא, h. text ענקים). Ib. 20; 21.— Snh. 100[b] גברי גיברין קטל דויא grief kills the strongest man.—Fem. pl. גִּירְבְּרָוָתָא, גִּבְּרֵי. Ber. 31[a] כמה הלכתא ג׳ וכ׳ (Ms. M. גִּבְּרָתָא) how many *important* rules can we learn &c.!

גִּירְבָּרָא, גַּב׳ II m. (v. אֵיבְרָא a. גְּבַר) *membrum virile*. Targ. Job XL, 17 Ms. a. Ar. s. v. שעבז (ed. וְתַנְיָא; h. text גידי). Targ. Y. Num. XXV, 8 גִּירְבְּרֵיהּ his parts.—*Pl.* גִּירְבָּרְיָא. Targ. Y. Ex. XVII, 13; Deut. XXV, 18 (v. Tanḥ. Ki Thetse 10).

גִּירְבְּרוּתָא, v. גִּבּוּרְתָּא.

גִּירְגִּירְתָּא f. (cmp. גַּג) *something arched, roofing, a huge vessel, tub, tank* (for brewing beer); *reservoir*. Sabb. 18[b] ג׳ ... מ״ש שרו וכ׳ why do the Hillelites permit the preparation of beer in the tank (where the process is continued on the Sabbath)? Ib. XXIV, 5 אם יש בג׳ whether there is in the roofing (which connected two buildings) &c. Ib. 157[b] ג׳ סדוקה וכ׳ a defective roofing rested over them. Ib. 108[b] sq. יד לג׳ כ׳ the hand which is put in the beer tank (in the morning, before being washed); [Ar.: a hand used for taking beer to tap out of the tank]. Snh. 77[a] כפה עליו ג׳ if one inverts a tank over a man (causing his death indirectly). Sabb. 88[a] כג׳ ... כפה the Lord arched the mount over them like a tank; Ab. Zar. 2[b]; a. e.—*Pl.* גִּירְגִּירוֹת. Y. Snh. VII, 25[b] bot. מה שבג׳ וכ׳ what lives in reservoirs or in *vivaria*. Succ. IV, 6 ג׳ של זהב gilt tanks.

גִּירְגִּירְתָּא ch. same. Y. Ter. VIII, 45[c] bot.; Y. Ab. Zar. II, 41[a] bot. [read:] אירגליא לית גִּירְגִּירְתֵּיהּ his water (or beer) tank was left uncovered.—*Pl.* גִּירְגִּירָתָא. Y. Sabb. I, 3[d] top; Y. Ter. VII, 45[d] bot. גוגיריתיה (corr. acc.).

גִּירְגַּל, v. גִּלְגְּלָא.

גִּירְגְּמוֹן*, Y. Meg. II, beg. 73[a], read בְּגוֹפָן, v. גּוֹפֶן.

גִּיד m. (b. h.; גּוּד) *thread, chord, sinew, artery, tendon*.—ג׳ הנ׳ נוהג (b. h.) *nervus ischiadicus*. Ḥull. VII, 1 גיד הנ׳ נוהג וכ׳ the law concerning the nervus ischiadicus (Gen. XXXII, 33) applies &c. Ib. 89[b], a. fr. ג׳ איסור (sub. הנשה) the prohibitory law concerning &c.—Euphem. *membrum virile*. Kidd. 25[a].—*Pl.* גִּידִין, גִּידִים, constr. גִּידֵי. Ḥull. VII, 5. Ib. 100[b], a. fr. ג׳ בנ״ט ארן בנ׳ the rule for mixtures of forbidden and permitted things to be decided by taste-giving quantities applies not to tendons. Ib. 90[b] ג׳ צואר the blood vessels of the throat, contrad. to ג׳ בשר soft tendons. —Y. Meg. I, 17[d] top תופרין בג׳ the T'fillin are sewed with threads of dried tendons.—Gen. R. s. 20 ג׳ של אדמה fibres of dried roots in the ground. Maasr. I, 2 משיטרלו ג׳ [אדומים] (v. comment.) when they (the peaches) get [red] veins; Y. ib. I, 48[d] bot.—Denom. גִּיֵּיד q. v. [גִּיד, pl. גִּידִין *worm-wood*, v. גִּידָא II.]

גִּידָא ch. same. Targ. Gen. XXXII, 33.—Targ. Y. Deut. XXIII, 2 *membrum*.—Ḥull. 97[b] גיד הנשה=ג׳ נשרא, v. preced.—Y. Meg. I, 71[d] top גודא דרצועתא the thread with which a thong of the T'fillin was pieced together. —*Pl.* גִּידַּיָּא, גִּידִין. Targ. Ez. XXXVII, 6. Targ. Job X, 11.

גִּידָא I m. ch.=h. גַּד II, *grain, coriander* &c. Targ. O. Ex. XVI, 31; Num. XI, 7 (Y. כוסברא).—Yoma 75[a], v. גַּד II.—*Pl.* גִּידֵי. Sabb. 109[b] ג׳ דרוביא Ms. O. (ed. גירי) grains of fenugreek, v. גִּיר III, 2.

גִּידָא II, (גִּידְדָא) m. (גדד, v. גַּד I) *worm-wood, bitter herb.* Targ. Am. V, 7. Targ. Prov. V, 4 גידדא ed. Lag. (ed. גורא, גוררא, corr. acc.; Ar. גִּירְהֵי pl.).—*Pl.* גִּידִין. Targ. Jer. IX, 14 Ar. (ed. גירין, corr. acc.). Ib. XXIII, 15; a. e.—(In h. diction) Yalk. Gen. 126, v. גַּד I. Tanḥ. B'shall., ed. Bub. 22 (play on גד) שהיה בפיהם כג׳ מרין the manna was in their (the gentiles') mouths like bitter worm-wood. Sabb. 87ᵃ (play on ויגד, Ex. XIX, 9) דברים שקשין לאדם כג׳ידין words (of warning against punishment) which are as hard (distasteful) to man as worm-wood. [Targ. Y. I, II Gen. XLIX, 23 גידין, גידרא some ed., read גור׳, v. גִּיר III.]

גִּידָדָא, v. preced.

***גִּידוּד** m. (גדד) *full of incisions, wrinkled,* [or *acrid(?)*, v. גַּד I]. Y. Dem. II, beg. 22ᵇ גי׳ הוא; v., however, גְּדוּדָא.

גְּדוּד, גִּידוּד m. (גדד) *a steep* or *straight embankment.* Erub. 93ᵇ (Ms. M. גִּידוּר, v. Rabb. D. S. a. l. note 10); Gitt. 15ᵇ ג׳ חמשה ומחיצה וכ׳ an earth embankment of five cubits and on it a partition wall of five.

גִּידוּדָא, גְּדוּדָא ch. same. *Pl.* גִּידוּדִין, גְּדוּדֵי. *Targ. Is. XXXVIII, 12 נחל גי׳ ed. Lag. (Rashi גְּדוּדָאִין) a wady between steep embankments (Var. גַּוְלַ גַּדְיָאִין, h. text אֹרֵג).—Sabb. 41ᵃ ליה ליה גי׳ (Ms. M. גד׳) has no steep banks. Erub. 6ᵃ דאיכא גי׳ where there are yet embankments (remnants of ruined buildings).—בית ג׳ *soil full of cuts, rough places.* Targ. Is. XL, 4 (h. text רכסים).—Trnsf. *snares.* Targ. Ps. XXXI, 21 גידודי גיבריא (h. text רכסי) snares of mighty (violent) men (Ms. גברי גדודי).

גִּידוּדָה, v. גְּדוּדָא.

גִּידוּל I, גְּדוּל m. (גדל) 1) *rearing* of children. Snh. 19ᵇ צער ג׳ בנים the trouble of rearing children; Gen. R. s. 20; Erub. 100ᵇ.—2) *growth.* Ber. VI, 3 דבר שאין גְּדוּלּוֹ וכ׳ (Y. ed. גִּידּוּלָיו pl.) whatever does not grow out of the soil (animal food &c.); a. fr.—*Pl.* גִּידּוּלִין, constr. גִּידּוּלֵי. Y. ib. V, 9ᶜ top דרך גִּידּוּלֵיהֶן the way they grow, v. גְּדִילָה.—Ned. VII, 6 אסור בחלופיהן (ובגידוּלֵיהֶן) it is forbidden to eat or enjoy what has been exchanged for the fruits or what has grown of their seeds. Ib. גידולי ג׳ growths of the second degree. Y. Ter. VII, end, 45ᵃ אסור ג׳ products of forbidden seeds. Ber. 40ᵇ קרקע ג׳ products of the ground; a. fr.—3) *raising to dignity, elevation.*—*Pl.* as above. Gen. R. s. 55 beg. ג׳ אחר ג׳ (Yalk. ib. 95 גְּדוּלּוֹת, Yalk. Ps. 777 גְּדָלוֹן).

גִּידוּל II, גְּדָל, גִּדָּל pr. n. m. *Giddol,* name of several Amoraim. Y. Meg. III, end 74ᶜ ר׳ גי׳; Yoma 69ᵇ ר׳ גדל. Y. Bets. I, 60ᵃ (without title). Kidd. 59ᵃ ר׳ גידל; a. fr.—G. b. Binyamin, b. Minyamin (Minyomi). Y. Pes. VIII, end, 36ᵇ.—Y. B. Bath. III, 14ᵃ; Bab. ib. 39ᵇ; a. fr.—G. b. R'ulai. Gitt. 34ᵃ.

גִּידוּמִי, v. גְּרוּמִי.

***גִּידוּנִין** m. pl. (v. גִּידוּדָא) *valleys, ravines.* Targ. Is. XXI, 14 פוקו ג׳ למיא ed. Lag. (v. notes p. XXIX, 21) come forth, ye ravines, to receive the waters (ed. Buxt. a. oth. נַגְּדִין). [Our w. prob. a corrupt. of גִּידּוּדִין.]

גִּידּוּעַ m. (גדע) 1) *felling.* Y. Ab. Zar. IV, 44ᵃ (ref. to Deut. VII, 5).—*Pl.* גִּידּוּעִין, constr. גִּידּוּעֵי. Bab. ib. 45ᵇ ג׳ ע״א the execution of the laws concerning the destruction of objects used for idolatry.—2) *that which grows out of a stump;* cmp. גִּזַּע. Ib. שגִּידּוּעוֹ אסור וכ׳ the fresh growth of which is forbidden while the root is permitted; 48ᵃ.

גְּדוּף, גִּידּוּף m. (b. h. pl.; גדף) *blasphemy, reviling.* Gitt. 56ᵇ; a. e.—*Pl.* גְּדּוּפִין, גְּדּ׳. Y. Ter. I, 40ᵈ תפלתו ג׳ his prayer is blasphemy. Ex. R. s. 41, beg.; a. e.

גִּידּוּפָא ch. same. B. Kam. 38ᵃ דגי׳ הוא for (their way of consoling) is blasphemy.—*Pl.* גִּידּוּפִין, גְּדּוּפָא, גְּדּ׳. Targ. I Sam. II, 3. Targ. Y. I Deut. XXXII, 3 (II גַּדִּיפִין, גְּדִי׳).—Cant. R. to I, 6 מדינתא דחירופיא וג׳ a city full of scorn and blasphemy (Cæsarea).

גְּדוּר, גִּידּוּר m. (גדר) *fencing in, self-restraint.*—ג׳ ערוה *chastity.* Lev. R. s. 32; v. גְּדָר a. גְּדֵרָה.—Y. Dem. III, 23ᶜ top מפני גידורו read גְּדֵירוֹ, v. גְּדֵר.—Erub. 93ᵇ, v. גִּידּוּד.

גִּידָל pr. n. m., v. גִּידּוּל.

***גִּידֵּל** m. (גדל, Pi.) *pupil.* Yalk. Gen. 84 ג׳ בית אברהם וכ׳ (Gen. R. s. 50 בביתו של א״א, corr. acc.) he (Lot) was a pupil of the house of Abraham; v. Tanḥ. ed. Bub., Vayera 15.

גִּדֵּם, גִּידֵּם m. (גדם) *one whose hand or fingers are cut off* or *stumped.* Men. 37ᵃ; Taan. 21ᵃ; a. fr.—*Pl.* גִּידְּמִים, גְּדִ׳, גִּדְּמִין, גְּדִ׳. Snh. VIII, 4; Y. ib. VIII, 26ᵇ top; a. e.—Fem. גִּידֶּמֶת, גְּדִ׳. Y. Yeb. XII, 13ᵃ top; Gen. R. s. 81, beg. Sabb. 53ᵇ אשה ג׳ a woman with a stumped finger.—Ḥull. 79ᵃ גידמת an animal whose tail and ears are lopped off. Cmp. קִרְשֵׁם.

גִּידְמָא (גּוּדְמָא) ch. m. (v. preced.) *trunk; twig. branch* (cmp. גֶּזַע). Gitt. 37ᵃ גי׳ דדיקלא ed. (Ar. גו׳ בדיקלה) trunk of a palm tree (Ar. a branch on his &c.). Macc. 8ᵃ ומחיריה לגי׳ Ar. (ed. גרמא, Ms. M. גירמא) and struck a branch.—*Pl.* גִּידְמֵי, גּוּדְ׳ Sabb. 110ᵃ אסא וגי׳ ed. (Ar. וגו׳, Ms. O. גירד, v. Rabb. D. S. a. l.) myrtle and palm branches.

גִּידְרוֹנָא, v. גִּירְהוֹנָא.

גִּידַּח m. (נגה; cmp. גִּירַח) *flame, light.* Targ. Job XVIII, 5 (Ms. Var. גִּיץ).

גִּידָא I m. (גִּידָּא=גִּיחָא, cmp. בְּקִיעָא) *cavity, pond.* M. Kat. 8ᵇ (explain. נברכת a. בקיע) ג׳ ובר ג׳ (Ms. M. גִּידְרִיאָה) a pond and a pool derived from a pond.

גִּידָא II *rumbling,* v. גּוּחָא.

גִּידּוּץ m. (גחץ) *calendering clothes, fine laundry work.* Y. M. Kat. III, 82ᵃ bot. אירוחו ג׳ כלי וכ׳ the process called

gihuts applies to woolen garments when they are new, and to white linen garments when laundried. Taan. 29[b] גִּ׳ שלנו ככיבוס שלהם (Ms. M. always גִּירחוּץ) our (Babylonian) laundry work is like their (Palestinean) plain wash. Ib. גִּ׳ אין בהן משום are not included in the prohibition of laundry work (in the festive week &c.). Keth. 10[b] top.

גִּירְחָיָא, גִּירְחָיְיָא m. (v. גִּירְחַי) *flame-colored.* Bekh. 45[b] (expl. גרחורי) as people say סומקא גירח׳ Ar. (ed. גירח׳) flame-red.

גִּירְחִיאָה, v. גִּירְחָא I.

גִּיחִנֹּם, גִּיהִנֹּם, גִּיהִנָּם c. (b. h. גֵּיא, גֵּיא הִנֹּם, בֶּן הִנֹּם) pr. n. *Gehinnom, Gehenna*, a glen to the south of Jerusalem where Molokh was worshipped; whence *place of punishment of the wicked in the hereafter, hell*, opp. גן עדן paradise. Erub. 19[a]; Succ. 32[b] שתי תמרות . . . . וזו היא פתחה של גי׳ two palm-trees are in the Valley of Ben Hinnom .... and this is the entrance to Gehenna. Sot. 4[b], a. fr. דינה של גי׳ future punishment. Yoma 72[b] לא תירתו תרתי גי׳ be not the heirs of two G. (here and hereafter, by laborious study of the Law without living up to its requirements). R. Hash. 17[a]; a. fr.

גִּירַחַר, גִּירַחַר m. (cmp. גִּירְחָיָא, גִּירְחוֹר) *gihar*, name of a precious stone, *ruby.* Targ. Cant. V, 14 (ed. Lag. גו׳).—*Pl.* גִּירְחָרִין, v. יוֹחֲרָא.

גִּירוּבְרִיא, v. גִּירְנְבָרָא.

גִּיר, v. גֵּר.

גִּירְוָה f. ch.=h. גַּאֲוָה *pride.* Targ. Is. III, 24 מהלכן בגי׳ (h. text פתיגיל).

גִּירְוָטָאֵי* m. pl. *inhabitants of Coptos* (Κόπτος) in Upper Egypt. Targ. Y. I Gen. X, 13 (some ed. גי׳); Targ. I Chr. I, 11 גירוטאי ed. Rahmer (Var. גירוט, ed. Lag. גאטאי, h. text לודים). Cmp. גִּרְפְּטַי.

גִּירְוָתָנָא, v. גֵּיוָתָ׳.

גִּירְיָא, v. גִּנְיָאה.

גִּירְנְבְרִי, v. גִּנְבָּרָא.

גִּירוֹס, גִּיוֹס (**גִּיס**) pr. n. m. *Caius, Gaius,* 1) (mostly corrupt) used, in connection with לוקיוס (Lucius), to represent gentile names in general. Pesik. R. s. 21 (ed. Fr. p. 107[ab]) גי׳ מן חגודר ולוקיוס מן וכ׳ e. g. Gaius of Gadara and Lucius of Susitha (Hippos). Ib. 108[a] (corr. acc.).—Y. Gitt. I, 43[b] top גוים לוקין וכ׳ (corr. acc.) G. a. L. are the signers and ye ask yet (whether the signers must be personally known as Jews to the witnesses)? [Bab. ib. 11[b] לוקוס ולוס, prob. ג׳ וגרוס.]—Y. Ter. X, 47[b]; Y. Ab. Zar. III, 42[a] [ref. to letters accompanying a ship load (?)].—2) *Emperor Caius Caligula.* Y. Sot. IX, 24[b] top גיריס גוליקם (גוליקוס); Bab. ib. 33[a] גסקלגס; Cant. R. to VIII, 9 גיוסלוקין (corr. קליגולס=Καλιγούλας).

גִּירְפָּא, v. גַּיְרְפָּא.

גִּיוֹרָא, גִּיּוֹר m. ch.=h. גֵּר 1) *stranger.* Targ. O. Ex. XXIII, 9; a. fr.—Erub. 9[a]; B. Kam. 42[a]; Yoma 47[a] יצרבא וגי׳ בשמי שמיא . . the native below and the stranger on top! i. e. what a paradox is this!—2) *proselyte.* Targ. Y. Ex. II, 12; a. e.—Y. Sabb. VI, 8[d] top. Y. Kidd. VII, 64[c] bot. דהכן גי׳ וכ׳, v. גִּיפְּנָא. Snh. 94[a]; a. fr.—*Pl.* גִּיּוֹרִין, גִּיּוֹרַיָּא. Targ. I Chr. XXVIII, 2; a. e.—Fem. גִּיּוֹרְתָּא *proselyte.* Ber. 8[b]; Pes. 112[b].

גִּיוֹרָא (**גַּיּוֹרָא**) m. (גור II) *adulterer, wencher, lewd man.* Targ. Job XXIV, 15 Ms. (ed. גרופא). Targ. Y. Lev. XX, 10 גִּי׳.—*Pl.* גִּיּוֹרִין, גַּיּוֹרַיָּא, גַּיּוֹרֵי (גִּי׳). Targ. Y. Ex. XX, 13. Targ. Ps. L, 18 Ms. (ed. גירופי); a. e.—[Targ. Prov. XXX, 31, read with Ms. גִּזְרָא II.]—Fem. גַּיּוֹרְתָּא. Targ. Y. Lev. XX, 10 גִּיּוֹ׳. Targ. Prov. XXX, 20 גַּיְרְוָתָא.

בר גִּ׳, גִּיּוֹרֵי pr. n. m. *Bar-Giyore* (son of proselytes). M. Kat. 18[a] בר גִּ׳ (Ms. M. גירורא); Erub. 62[a].—Gen. R. s. 35 יודן בר גִּ׳; Yalk. Josh. 31 (some ed. גירו); M. Kat. 9[a]; Tanh. B'resh. 13 רהודה בן גרים.

גִּיּוֹרֶת, fem. of גֵּר.

גִּיּוֹרְתָּא, fem. of גִּיּוֹרָא.

גִּיּוֹרְתָּא (**גִּיּוֹ׳**), fem. of גַּיּוֹרָא.

גִּיּוּת, גַּיּוּתָא f. (denom. of גּוֹי) *gentile status.* Keth. 11[a] בגיותה while she may live as a gentile (as she may protest against her conversion in childhood).

גִּיוָתָא f. (גאר, v. גַּאוּתָא) 1) *grandeur.* Targ. Ezek. XXVIII, 13. Targ. O. Ex. XV, 1 ed. Berl.—2) *pride, haughtiness,* v. גֵּירְתָּא.

גֵּוָתָ׳, גַּאוָתָן, גֵּיוָתָן m. (v. preced.) *haughty, proud man.* Gen. R. s. 85 גירו׳; Yalk. Dan. 1063 גאו׳.—*Pl.* גֵּירְוָתָנִין &c. Ex. R. s. 8; Tanh. Vaëra 9 הג׳ שעושין וכ׳ the haughty who declare themselves as gods. Treat. Der. Er. II, beg. גֵּפ׳, גֵּירְפָתָנִין.

גֵּירְתָּא (**גֵּירְפ׳**) **גֵּר׳, גֵּאר׳, גֵּירְוָתָא** ch. 1) same. Targ. Ps. XXXVI, 12. Targ. Is. XLIX, 25 (Vers.); a. e.—*Pl.* גֵּירְוָתָנִין &c. Targ. Ez. XVI, 49.—2) (in a good sense) *exalted.* Targ. Job XXII, 29.

גֵּירְפָ׳, גֵּירְוָתָנוּתָא f. (preced.) 1) *exaltedness, glory.* Targ. Ps. XLVI, 4. Targ. Y. Ex. XV, 7; a. e.—2) *pride, haughtiness.* Targ. Ps. XXXI, 19; a. e.

גִּירְוָא I f., v. גִּירְוָתָא.

גִּירְוָא II m., v. גִּזָּא.

גִּירְזְבָרָא, גִּירְזָבָר, v. גִּזְבָּ׳.

גִּירְזָה, גִּרְזָה f. (גָּזַז) *shearing; wool cut* or *to be cut.* Bekh. 14[a]; 25[a]; Ḥull. 135[a] אסורים בגי׳ must not be shorn. Ib. בגי׳ permitted to be cut. Y. Sabb. XIX, 17[a] top; Y. Pes. VI, 33[a] בגירזתו (בגירזתה) between its wool (Bab.

ib. 66ª בצמרו); a. fr.—Midr. Till. to Ps. I זמן ג׳, v. גִּזְרָה.—*Pl.* גִּרְזוֹת, גִּרְזוֹת. Hull. l. c. תוץ מגִּרְזוֹתֶיהָ with the exception of its wool. Midr. Till. l. c. ללבוש מגִּזְזוֹתֵיהֶן to have garments from their wool.

גִּרְזָה f. *agony*, v. גִּרְסָה.

גִּרְזָא m. (גזז) 1) *cutting off, shearing*. Constr. גִּרְזוּז. Targ. Is. III, 24; XXII, 12 (h. text קרזה).—2) *trimming*. B. Bath. 4ª.

גִּזּוּם, גִּזּוּם m. (גָּזַם) *cutting, tapping*. Ab. Zar. 50ᵇ ג׳ אברויי וכ׳ tapping is an act of strengthening the tree. Ib. סכין שמן לג׳ you may put oil on the cut (to stop the flow of sap).

גִּזִּין, v. גָּזַז.

***גִּזִּית**, pl. גִּזְזוֹת (גזז, v. גִּזְרָא, cmp. גָּזַע) *twigs*. Y. Sabb. IV, 7ª top, tie ye ג׳ ראשי the tops of twigs (as bundles to sit on). [The passage is defective.]

גִּזָּר, v. גָּזַר.

גִּזָּרָה, גִּזְרָא, v. גְּזָרָה.

גִּזְרִיפַּטִי, v. גְּזִירִיפַּטֵי.

גִּזְתָּא, גִּזְיָא f. ch.=h. גִּזָּה *fleece*. Targ. Jud. VI, 37. Targ. Deut. XVIII, 4; a. e.

גִּזְתַּיָּא, v. גִּזְתֵי.

גִּחַּ, גִּחַח (cmp. גִּרְהַּ) 1) *to break forth, stir up*. Dan. VII, 2. Targ. Job XXXVIII, 8 בְּמִגְחֵיהּ (h. text בגרחו) when he breaks forth. [Targ. Ps. XLII, 5 למגח Ms., read למחג, v. חגג.—ג׳ קרבא, v. infra.—2) (cmp. meanings of בּוּעַ) *to low* (of oxen). Targ. Job VI, 5 (some ed. ריגיר, h. text רגשה).

Af. אַגַּח, אַגְחַח (אַגַּח), esp. with קרבא (Af. a. Pe.) *to attack, fight*. Targ. O. Ex. I, 10; XIV, 14. Targ. Y. Gen. XXI, 10.—Targ. Ps. LX, 2 אַגְחַת עם (sub. קרבא). Targ. O. Deut. XX, 4; a. fr.—Tosef. Sot. XIII, 5; Sot. 33ª לְאַגָּחָא קרבא to wage war. Nidd. 65ᵇ כתובת דמַגְחֵי וכ׳ Ar. (ed. מגבי, v. גָּרַב, Var. דמגחי) a marriage deed over which they fight much before signing.

Ithpa. אִתְגַּח (with קרבא) *to be fought*. Targ. O. Ex. XVII, 16; a. e.

גִּחּוּךְ m. (גחך) *laughter, sport; obscenity*. Nidd. 23ª חבריאו . . לידרי ג׳ וכ׳ tried to make R. laugh, but the latter did not laugh.—Sabb. 64ª כומז (Num. XXXI, 50) is translated, מחוך, דבר המביא לידי ג׳ ed. (Ms. M., Yalk. Num. 786 מחוך) something which leads to obscenity.

גִּחוּכָא ch. same. Targ. II Chron. XV, 16 (h. text מפלצת).

גִּחוֹן pr. n. (b. h.) the river *Gihon*. Gen. R. s. 16 (play on גָּחוֹן).

גִּרְחוּץ, v. גִּרְהוּץ.

גִּרְחוֹר m. (v. גִּרְהַּ a. גִּרְחָרָא) *red-spotted* in the face. Bekh. VII, 6, expl. ib. 45ᵇ סומקא. Ber. 58ᵇ; a. e.

גִּרְחוֹרָא ch. same. *Pl.* גִּרְחוֹרֵי. Ber. 59ᵇ והאי דג׳ משום דמשמשי וכ׳ (Ms. M. שפירי, inserting גרחורי in place of דניידי עיניהו ed.) that they are red-spotted arises from sexual intercourse in day-time; (Ar. והאי דגָּחֲרֵי משום דדיירי בבתי אפלי because they live in dark rooms).

גִּרְחָא, v. גִּרְהָא.

גִּרְחָכָא, v. גִּרְהָכָא.

גִּרְטָא, גֵּרֶט, v. גֵּט, גְּטָא.

***גִּרִּי**, *Pa.* גַּרֵּר (cmp. גאר) *to manifest power, treat with rigor*. Gen. R. s. 33 הן דמחיית גַּרֵּרְתָּ where Thou strikest, Thou showest Thy power (crushest; Rashi a. l. גַּזַּרְתָּ thou cuttest; Lev. R. s. 27; Pesik. Shor 74ª; Tanḥ. Emor 6 את מדקדק). V. גִּרְתִי.

גִּרֵּד *Pi.* (denom. of גֵּרֶד) *to cut an artery through, to bleed to death* (a gentile mode of execution). *Lev. R. s. 6 מְגַרְּדִין את הגנבים וחורג וכ׳ Ar. s. v. גד 12 (Var. מגגיד, Ar. Compl. ed. Koh. 239²) had the thieves bled to death and the receivers of stolen goods decapitated (ed. חורג את הקבלנין ומחזיר את הגנבים).—Part. pass. מְגוּרָד *he who had his arteries opened, bled to death*. Ohol. I, 6 אפי׳ מג׳ even if his arteries are cut open (and he is dying). Yeb. XVI, 3 (120ª). Ib.ᵇ למימרא דמג׳ חי does this intimate that one whose arteries have been severed, may survive?—Y. ib. XVI, 15ᶜ bot. אפי׳ ראודו מ׳ וכ׳ (Tosef. ib. XIV, 4 נִתְגַּרֵּד) even if witnesses have seen him bleeding from severed arteries, I say, the operation may have been performed with a glowing knife and he may have recovered. Tosef. Gitt. VII (V), 1; Bab. ib. 70ᵇ מְגוּרָד; Y. ib. VII, 48ᶜ bot.

Nithpa. נִתְגַּרֵּד, v. supra.

גֵּרֵּד ch. same. Snh. 67ᵇ ורגֵּירדיה לגמלא (read לגמליה, v. Rabb. D. S. a. l. note 8) and severed his camel's arteries; Yeb. 120ᵇ.

***גֵּירְדוֹר** m. (γαϋδαρος, Sachs Beitr. I, 155; mod. Greek γάδαρος; prob. an adaptation of עֲרוֹד, v. S. s. v. γαρασδοειδής) *a small ass*. Y. B. Mets. VI, 11ª. Cmp. גִּרְהוֹנָא.

גַּיּוּס, v. גַּיֵּס.

גַּיּוֹרָא, גַּיּוֹרָפָא, v. גַּיֵּר.

גֵּירִים, v. גֵּאָה.

גָּיֵּס, v. גִּיס II.

גַּיּוּס m. (גִּיס II) *troop*, esp. *ravaging troop, invaders, robbers* (=b. h. גְּדוּד). Pes. III, 7 (49ª) (if one left his home) לחצריל מן חג׳ Y. ed. a. Ms. M. (ed. עכום, גוירים, v. Rabb. D. S. a. l. note) to rescue (Israelites &c.) from an invading troop. Yeb. 122ᵇ רדפו אחרינו ג׳ a band pursued us; a. fr.—*Pl.* גַּיְּסוֹת. Ib. XVI, 7 (122ª) the country is משובשת בג׳ in confusion on account of invaders. Ruth R. to I, 5; a. fr.—Denom. גִּיֵּס *to arrange battle, to order*

out troops; to array. Ib. כמה גיסות ... לעגיס how many troops can I send out. Ib.; Lev. R. s. 17 התחיל מְעַגֵּיס תיילותיו וכ' he began to arrange his armies for battle; a. fr. [גַּיּוּס pr. n. m., v. גַּיּוּס.]

גַּיְסָא ch. same. Targ. II Chr. XXXII, 7 (h. text חמון).—Y. Sot. VIII, end, 23[a] (translation of Gen. XLIX, 19) ג' אתי מְגַיְּיסְתֵּיהּ וכ' an army comes to ravage him, but he &c.; Gen. R. s. 98.—Ber. 60[b] bot.; a. e. *Pl.* גַּיְיסִין. Targ. Ps. LXV, 11 גַּיְסָתָא ed. Vien. (ed. 'גיר, Ms. 'גַּיְיָרָא).—Denom. גַּיֵּיס=h. גַּיֵּיס, v. preced.—Gen. R. l. c.; a. e.

גָּיְיסָא, v. גִּיסָא II a. גִּיס II.

גַּיְיסָךְ, v. גּוּסָךְ I h. a. ch.

גַּיְיפָא, גַּיּוֹפָא, גַּיּוּפָא m. (preced.) *adulterer, wencher, lewd man.* Targ. Job XXIV, 15 (v. גַּיּוֹרָא). Targ. O. Lev. XX, 10.—*Pl.* גַּיְיפִין, גַּיְיפַיָּא, גַּיְיפֵי. Targ. Jer. VII, 9. Targ. Ps. L, 18 (v. גַּיּוֹרָא); a. e.—Fem. גַּיְיפָתָא, גַּיְיפָ'. Targ. O. Lev. l. c.—*Pl.* גַּיְיפָן. Targ. Ezek. XVI, 38; a. e.

גַּיְיר, גַּיּוּר, v. גִּיר h. a. ch.; also גִּיר II.

גַּיְיאָרָא, גַּיּוּרָא m. (גִּיר II) *adultery, whoredom.*—*Pl.* גַּיְירָוָרָא. Lev. R. s. 33, v. בְּלֵי.

גִּיל I (b. h., v. גול) *to form a circle, to gather; to rejoice.* Y. Ber. V, 8[d] bot. (ref. to Ps. II, 11) לכשיבוא יום רעדה תָּגִילוּ when the time of trembling comes (in a disposition of reverence) shall ye assemble (for prayer); cmp. גִּילָה.

גִּיל II m. (b. h.; preced.) *circle, association of coevals.* B. Mets. 27[b]; Yeb. 120[a] the same mark מצויה בבן גִּילוֹ is frequently found with those born at the same hour (under the same planetary influences, cmp. גַּלְגַּל). Meg. 11[a] בן גילו וכ' of the same character. Ned. 39[b] בן גילו (Ar. בני) of the same age; B. Bets. 30[b]. Ruth R. to I, 3 מת אחר מן הגי' ירדאג כל הגי' if one of the circle (of the coevals) died, the whole circle must take it to heart.—*Pl.* גִּילִין. Ib.—v. גִּילָאֵי. [Y. Orl. II, 61[d] bot. גיל חשבט, v. גָּזַל.]

גִּיל III m. (גול) *ball, clapper of a bell.* Lev. R. s. 27, beg.; Tanḥ. Emor 5 גול; ed. Bub. ib. 7 גיל.

גִּילָא I pr. n. f. *Gela (Coelia?).* Ab. Zar. 10[b] Ar., v. גּוּר II.

גִּילָא II, **גְּלָא, גִּלְיָא** m. (גלל) 1) *something rounded.* Succ. 34[a] ג' חִלְפָּא a willow with rounded leaves. Sabb. 110[a]; Men. 42[b] ג' גבירא (מ) (v. מַגְבָּרָא) liquid alum in rounded form (στυπτηρία στρογγύλη, v. Sm. Ant. s. v. Stypteria). —2) (cmp. גַּלְגַּל Ps. LXXXIII, 14) [*rolled about,*] *stubble, straw.* Targ. Job XIII, 25.—Ḥull. 46[b] a feather, spittle, ג' או or a piece of straw. Ib. 56[b] top ג' דחיטתא a piece of wheat straw. Nidd. 26[b] דרמינן ליה בג' דחטתא on whom we may throw wheat chaff, i. e. embarrass with petty questions.—*Pl.* גִּילֵי, גִּילַּי. Targ. Ex. V, 12. Targ. Job XLI, 20 sq.—Snh. 108[b], v. גִּיר III.—Succ. 14[a] בגִילַיְידוּ (grains) in their haulms.—בֵּי גִּילַּי *dumping ground, marsh.* ג' גילדנא דבי ג' the small fish living among the reeds in the swamps. Ber. 44[b]; Keth. 105[b].

גִּילָאֵי m. pl. (גִּיל II) *persons of the same age and circle.* Zeb. 116[b] תרי עולמי ג' (some ed. 'גו, v. Rabb. D. S. a. l. note 3) two youths of the same &c.

גִּילְבוֹנָה, v. גּוּלְבִּינָא.

גִּילְגְּלִין, גִּילְגָּלָא, גִּילְגַּל, גִּילְגֵּל, גִּילְגּוֹל, v. גלג'.

גִּילְדָּא, גִּילְדָּנָא, גִּילְדָּאָה, גִּילֶד, v. גִּלֶּד, גִּלְּדָ'.

גִּילָה f. (b. h.; גִּיל I) *gathering; rejoicing.* Ber. 30[b] (ref. to Ps. II, 11) במקום ג' שם תהא רעדה where there is a gathering (for prayer and the like) there shall be trembling, v. גִּיל I.

גִּילָה, v. גָּלָה.

גִּילְחֵי, גִּילְדֵי m. pl. (גלי; cmp. שִׁילְחֵי fr. שלה) [*uncoverings,*] *flashes, the glowing horizon.* Taan. 3[b] ג' דלילא (Ms. M. 'גו) the glow after sunset. Pes. 13[a] top בגו' וכ' Ms. M. (ed. בגילויא) he was standing in the glow before sunrise (mistaking it for the flashing of sunrise, v. חָנַץ); Snh. 42[a] (ed. בגילויא).

גִּילּוּחַ m. (גלח) *shaving, hair-cutting.* Macc. 21[a] ג' שיש בו וכ' a cutting with which a destruction is connected (which attacks the roots); a. fr.

גִּלּוּחַ, גִּילּוּחַ ch. (preced.) *shaved beard* (in mourning). Targ. Is. XV, 2; Jer. XLVIII, 37, v. גִּלְּיָא.

גְּלוּי, גִּילּוּי m. (גלי) 1) *uncovering.*—ג' ערוות uncovering of nakedness, *incest* (Lev. XVIII, 6; a. fr.). Yoma 9[a]; a. fr.—ג' ראש *bareheadedness.* Sabb. 118[b].—ג' פנים *barefacedness, defiance.* Sot. 42[b], v. גָּלַח. Erub. 69[a] מומר וג' מומר בג' פ' פנים an apostate and a defiant person, expl. a defiant apostate; a. e.—2) *the law forbidding the use of liquids that were left uncovered* (as possibly poisoned by serpents). Ter. VIII, 4 אסורים משום ג' are forbidden on account of *gilluy;* a. fr.—*Pl.* גִּילּוּיִין, גִּילּוּיִים. Y. Ab. Zar. II, 41[a] bot.; Y. Ter. VIII, 45[c] bot. [read:] שהיה מלגלג בג' (not מגלגל, not בגילוי יין) who sneered at the law of *gilluy.*

גְּלֵי, גִּילּוּיָא, גִּילּוּרְיָא ch. 1) same. Targ. Y. Gen. VI, 2 גִּילּוּי בשרא nakedness. Ib. XIII, 13; Num. XXXV, 25 ג' ערוותא=h. גִּילּוּי עֶרְוָה.—Esp. *liquids left uncovered, law concerning them.* Ḥull. 49[b] כי הוה להו ג' when they had a case of uncovered liquids. Gitt. 69[b] לג' וכ' against the danger from drinking uncovered liquids apply &c. Ab. Zar. 30[a] אג' לא קפדי they care not for the law concerning uncovered liquids; a. fr.—גִּילּוּי דשרא intimation of meaning. Gitt. 34[a] בג' ד' בגירטא וכ' they differ with regard to one intimating the annulment of a letter of divorce.—2) *bright, polished surface.* Zeb. 38[b] אַגִּילּוּיֵיהּ on its (the altar's) top surface cleared of ashes.—Snh. 42[a]; Pes. 13[a], v. גִּילְחֵי.—Targ. Nah. II, 8 בגילַּיָא ed. Lag. (oth. ed. בגָלְיָא) *openly* (not in a covered carriage), v. גְּלֵי.

גִּילּוּל, pl. גִּילּוּלִים, v. גִּלּוּל.

גִּילְגַּלְיָא, v. גִּלְגַּלְיָא.

גִּילְעַ m. (גָּלַע) *exposure, attack.* Y. Yeb. VIII, end, 9d, v. גָּלַע.

גִּילַיָּא, v. גִּרְלוּיָא.

גִּילְיוֹן, v. גִּלְיוֹן.

גִּילְלִין, v. גְּלָה.

גִּילְשַׁל, v. גלשל׳.

גִּימוֹל m. (גמל *to wean, train*) *a pointed pole tied to the neck of a calf to prevent it from sucking* (v. שִׁירְהוּטָא), or *a little yoke* put on the calf for breaking it in. Y. Sabb. V, 7c top אית תַּנּוּרִין תנר ג׳ some teachers read (Mish. V, 4) *gimol* (in place of *gimon*) in the sense of גמל in I Sam. I, 24; v. next w.

גִּימוֹן m. (גמם *to couple, tie*) *a little yoke* (בר נִירָא), or *a board tied* to the head of a calf (פִּרְנַקְסָה), or *a pointed pole* (שִׁירְהוּטָא, v. preced. w.). Sabb. V, 4; expl. Y. ib. V, 7c; Bab. ib. 54b.—Y. l. c. מאן דמר ג׳ וכ׳ he who reads *gimon* supports the opinion of R. Hisda (פרינקסה); he who reads *gimol* supports the opinions &c. (שירהוט or בר נירא).—*Pl.* גִּימוֹנוֹת, v. next w.

גִּימוֹנִית f. (v. preced.) *chord, band. Pl.* גִּימוֹנִיּוֹת. Succ. III, 8 ג׳ שֶׁל זהב gold bands; Tosef. ib. II, 10 גִּימוֹנוֹת.

גִּימַטְרִיָּא, גִּימַטְרִיָּה f. (a transpos. of γραμματεῖον, . . . άτια, pl.) 1) *accounts.* Y. Ter. V, 43c bot. חשבון ג׳ arithmetical calculation.—2) *the use of letters for their numerical value; homiletic interpretation based on the numerical value of letters.* Ber. 8a תוֹצָאוֹת בגי׳ וכ׳ the word *totsaoth* (Ps. LXVIII, 21) intimates 903 (causes of death). Lev. R. s. 21 חשטן גי׳ וכ׳; Midr. Till. to Ps. XXVII השט״ן בגי׳ וכ׳ *hassatan* (the accuser) counts 364; a. fr.—3) *learned writing, cifer.* Snh. 22a בגי׳ איכתיב (Ms. M. אירתחוז) the inscription of the wall was in cifers (א״ת ב״ש). —*Pl.* גִּימַטְרָאוֹת *arithmetic.* Ab. III, 18.

גִּימַטְרִיקוֹן, גִּימַטְרִיוֹן m. (γραμματεῖον, γραμματικόν) same, *cifer-writing.* Y. Taan. III, 67a לישן גימטריקון הוא לשון גמטריון וכ׳, v. אֶפְרָא. Pesik. R. s. 43 תְּהוֹ הוא אסתָּ it is cipher speech, *Tohu* (I Sam. I, 1) is (in א״ת ב״ש) *Asaf.*

גִּימ״ל m. *Gimmel*, third letter of the Alphabet; numerical value, *three.* Shek. III, 2; a. fr.—Sabb. 104a (childrens' mnemonical play) גי׳ דל״ת גמול דלים (Ms. M. גמל) Gimmel-Daleth intimates, Do good to the poor. Ib. כריעת דג׳ the foot of the Gimmel; a. fr.—*Pl.* גִּמְלִין. Ib. 103b one must not write . . . צדין וכ׳ ג׳ Ms. M. (ed. גִּמְרִין) Gimmels so as to be possibly taken for Tsaddes.

גִּימֶל pr. n. m., v. גַּמָּלָא.

גִּימְלָא, v. גְּמָלָא a. גַּמָּלָא I, 2.

גִּיר I (v. גּוּן), Af. אַגְיַר (with עַל) *to cover, surround with; to protect.* Targ. Y. I Deut. XXXII, 10 (II אקיף). Targ. II Kings XX, 6. Targ. Is. XXVII, 3 מְגִין (ed. Lag. מגן, v. גְּנַן); a. e.

Ithpe. אִתְגַּיַּר *to be protected.* Targ. Zeph. II, 3 (ed. Lag. ירחגן). V. גְּנַן.

גִּיר II m. (preced.) *protection.* Targ. Is. XXVIII, 15. —בְּגִין *for the sake of, on account of; in order that.* Targ. Y. Gen. XII, 13 (O. בדיל). Ib. XVIII, 24; a. fr.—[In Talm. h. a. ch.] Yeb. 89b אוכלת בְּגִינוֹ וכ׳ on his account (as his wife) she is permitted to eat T'rumah. Y. B. Kam. X, 7c top בג׳ כן therefore; a. fr.—בגין ד׳ *because, since.* Y. Gitt. IX, 50b ב׳ דרב וכ׳ because Rab and Samuel, both of them, said. Y. Bicc. II, 64d top ב׳ דכתיב because it is so written; a. fr.

גִּירָא, v. גִּרְיָתָא a. גַּנָּא.

גִּירְיָאָה m. (denom. of גִּירְיָא) *gardener, dealer in vegetables.* Hull. 105b. Sabb. 110b.—*Pl.* גִּרְיָאֵי. Gitt. 14a. Taan. 20b פירש להו לג׳ (Ms. M. ירתיר לגִּנָּאֵי) was left over with the gardeners (was not sold).

גִּירְיָר, גִּרְיָאר I f. (denom. of גִּרְיָה, גַּן) *a group of gardens, country residences.*—*Pl.* גִּירְיָאוֹת. Midr. Till. to Ps. XLVIII, end; Yalk. ib. 756.—B. Bath. 75b Ms. M. (ed. גינואות, v. Rabb. D. S. a. l. note); Yalk. Zach. 568; v. טֶפַח. [Ar. גינואות, גוניות, v. ed. Koh. s. v. גונא p. 320.]—[Yalk. Deut. 946, v. גּוּנְתָּאר.]

גִּירְיָר, גִּרְיָאר II m. (denom. of גִּירְיָא; cmp. preced.) *dyke for irrigating gardens;* also pr. n. *Ginnai.* Hull. 7a ג׳ נהרא the rivulet Ginnai; Y. Dem. I, 22a top. Y. Shek. VI, 50c bot. ג׳ שטף זיקין an overflowing dyke carried off wine bottles.

גִּירְיָרָא m. (cmp. ζιγγίβερις a. זַנְגְּבִיל) *ginger.* Gitt. 86a.

גִּירְיָרָא, v. גִּנְגְּבָרָא.

גִּירְיָרוֹן, v. גִּלְגְּלִין.

גִּירְיָרוֹנָא, v. גִּרְהוֹנָא.

גִּירְיָתָא, v. גִּנָּא. [Chald.=גִּרְיָא.]

גִּירְיוֹן, v. גִּנְיוֹן.

גִּירְיוֹנִיתָא, v. גִּנְיוֹנִיתָא.

גִּירְיוֹסִין, גִּירְיוֹסִים, גִּירְיוֹסָא, v. גִּרְיוֹסָא.

גִּירְיוֹסַר, v. גִּרְיַסַּר.

גִּירְיָזָק, v. גִּנְזַק.

גִּירְיָא, גִּרְיָא, v. גִּרְיָה a. גִּרְיָא.

גִּירְיָאָה, גִּירְיָאךְ ג׳ מַעֲרוֹתָא read גִּרְיָא דט׳. Targ. Is. LXV, 3; LXVI, 17 (Buxt. a. oth. ed. גִּרְיָן), v. גִּרְיָתָא.

גִּרְיַאי, v. גִּרְיַר.

***גִּירְיָן** (גִּרְיָן) m. pl. (גנן) *protective armor, cuirass* (?). Tosef. Kel. B. Mets. III, 1. [V. גַּנָּא.]

גִּינִיסָרָא (גִּנּוּ, גִּינּוּ) גִּינִיסִין, גִּינִיסָיָא m. pl. (γενέσια, τὰ) 1) (with יום) *bithday festival, anniversary of death;* in gen. *commemorative festival.* Targ. Esth. III, 8. Targ. Y. Gen. XL, 20 גִּנּוּסָא (v. גִּינְסָא a. גִּנּוּסַרְיָא).—Ab. Zar. I, 3 (8ª) יום ג' של מלכים royal anniversaries, expl. Y. ib. 39ᶜ birthday festival (with ref. to Gen. XL, 20, v. supra); Bab. ib. 10ª (after discussion) יום שמעמידין בו המלך installation of a king (Roman emperor). Y. R. Hash. III, 59ª top; Yalk. Hab. 564. Ex. R. s. 15 יום ג' an anniversary (commemorative of his delivery); a. e.—2) (=γενέθλια) *descent, nobility of birth.* Pesik. Naḥămu p. 126ªᵇ; Yalk. Gen. 162 הודעתם ג' שלי הודעתי הוגנוסים (Gen. R. s. 100 corr. acc.) ye have made known my noble descent. Pesik. Haḥod. p. 53ª בת גִּינוּסִים; Pesik. R. s. 15 בת גינסין (read גִּינְיָסִין, Yalk. Ex. 190 only בת טובים) a woman of noble birth. Cant. R. to I, 2; a. fr. [Sot. 36ᵇ גִּנּוּסֵי מלכות וכ' Ar. (ed. גְּנוּנֵי) I recognize in him royal nobility.]

גִּינְיָסַר (גִּנְּרַ, גִּנְּרִי, גִּינְּרִי) pr. n. pl. (Γεννησάρ, Γεννησαρέτ, a hellenization of כִּנֶּרֶת) *Gennesar, Gennesaret,* lake, town and district of G. Pes. 8ᵇ פירות גינוסר Gennes. *fruits.* Gen. R. s. 98 (etymology) גני שרים=גנוסר princely gardens; Meg. 6ª, v. כִּנָּרָא; a. e.—*Pl.* גִּינְיָסַרְיוֹת. Y. Meg. I, 70ª bot. שני גו' היו (corr. acc.) were there two places of the name of G.?

גינירות, Tosef. Men. IX, 3, Var. גיטרות, read גינורות, v. גִּיר.

גִּינְיָנָא, v. גִּנְּיָא.

גִּינְסִין, v. גִּינִיסָרָא.

גִּנְּ', גִּנָּא, גִּינְתָּא f. (גנן, v. גַּן) *garden.* Targ. O. Gen. II, 8. Targ. Y. I Gen. XLXI, 4 גינא (Y. II גִּנָּא). Targ. Ps. LVI, 14 (second vers.). Constr. גִּינַּת. Targ. Deut. XI, 10; a. fr.—Gen. R. s. 80 (prov.) לפום ג' גננא as the garden so the gardener (as the people so the leader); Y. Snh. II, 20ᵈ top כגִּנָּתָהּ כן גננת. B. Bath. 54ª; a. fr.—*Pl.* גִּנָּתָא, constr. גִּנָּת. Targ. Koh. II, 5.—גִּנָּן, גִּנָּנָן. Targ. Is. LXV, 3; LXVI, 17 (some ed. גִּנָּן; v. גינואך). V. גִּנָּא.

גִּנְּ m. (גנס; cmp. גנז a. כנס; Syr. גסא divitiae P. Sm. 757) *spoils, heaped up treasures.* *Pl.* גִּנְזִין. Ex. R. s. 9 (ref. to Esth. I, 4) ששה ג' וכ' he showed them six collections every day, and not two of them alike; Esth. R. to l. c. ששה ג' היה פותח וכ' (ed. נוסין, נסין, corr. acc.) six treasuries he opened to them &c.; (Yalk. Esth. 1046 תסבורירות; Targ. II Esth. I, 4 בי גנזי).

גִּנְּ II, גִּנְּיָא m. (גּוּס II) *intimate, familiar.* Keth. 85ᵇ דגר' ברה הא ג' ברה ואי . . דג' ברה (Ar. גְּנָס . . . דגריס . . .) but if it is one who is familiar with him (so as to use his name without a title), then, we may say, he spoke of him in a familiar way.—Fem. גִּנְּיָסָא. Kidd. 81ª ג' ברה she was on familiar terms with him.—*Pl.* גִּנְּיָסֵי, גִּנְּיָסֵי. Ib. 33ª דגר' בה רבנן where scholars are a familiar sight (and no attention is paid them). Keth. 28ª גיר' בחדדי they are intimate with each other.

גִּנְּ II m. (v. preced., cmp. גִּנְּסָא III) *the wife's sister's husband, brother-in-law.* Snh. III, 4 (27ᵇ) גִּנְּסוֹ (Y. ib. III, 7 אֲגִנְּסוֹ); a. fr.—*Pl.* גִּנְּסִין. Y. Shek. I, end, 46ᵇ; a. e.

גִּנְּסָא, אֲגִנְּסָא I ch. same. Y. Snh. III, 21ᵇ bot. R. H.'s brother-in-law.—*Pl.* גִּנְּסֵי. Snh. 28ᵇ אחי וג' brothers and brothers-in-law (two brothers having married two sisters). Ib. תרי ג'.

גִּנְּסָא II, גִּנְּיָסָא m. (גוס I) *bold man.* Ḥull. 18ᵇ he called out over him ג' ג' (Ar. ed. Koh. גרי וגרי) bold man that thou art!

גִּנְּסָא III m. (גוס II) *neighborhood, side.* Kidd. 33ª באידך ג' on the other side (of the river); Erub. 16ᵇ. Sabb. 110ª בההוא ג' וכ' in a certain neighborhood of &c. —Yoma 77ᵇ. Bekh. 44ᵇ אַגַּ' sideways. Koh. R. to VII, 9 when the kettle boils over, על גיסיה שפיך it pours over its own sides (wrath will hurt none but the man himself); a. fr.—Trnsf. *way, manner.* Gitt. 67ᵇ some argue לחאי ג' וכ' one way and some the other way; a. fr.—Nidd. 66ª [read:] לא תגלי . . . דכי הינכי דתהוו עליך לחן ג' וכ' (v. Ar. ed. Koh. s. v. דם IV, 75²) do not tell thy friends, for as they wondered over thee on the one side (over thy bad luck), they may wonder on the other side (over thy good fortune, and bewitch it). [Ḥull. 17ᵇ אחרי גִּנְּסֵי, Sh'eltoth d'R. Aḥai 92, ed. אחלת רוחתא.]

גִּנְּזָה, גִּנְּסָה f. (v. גּוֹסֵס) *agony of death, dying stage.* Y. Sot. IX, 23ᵈ bot. מקום גִּנְּסָתָהּ the place where the expiatory heifer died; Tosef. ib. IX, 1 גִּנְּזָתָהּ.

גִּנְּסְטְרָא, גִּנְּסַטְרָא, גִּנְּצַטְרָא f. (=גזרזרא, a reduplic. of גזר; for assimilation of sibilants cmp. Nöld. Mand. Gr. p. 45 sq.) *something defective, mutilated;* 1) *a large vessel which turned out defective or unwieldy,* by having its handles broken off or being cracked, and is therefore used as a *receptacle for refuse,* as *a pickling pot,* as *a receiver of drippings* from a leaking vessel &c. Kel. II, 6 גס' שנמצאת וכ' (Ar. גצרא) a defective vessel found in the furnace (in which vessels are put for baking); Tosef. ib. B. Kam. III, 10 ואם הירתה גסטרה but if the jug turned out a *gistra,* contrad. to נפחתה. Ib. אי זו היא גסטרא כל שנסדקין אזנה וכ' (Kel. IV, 3 גרס' כל שניטלו וכ' . . . .) when is a vessel called *gistra?* When its handles are split (broken off) &c. Ib. 2 גי' שנתרוצצה וכ' if a *gistra* is broken so as to be no longer a receptacle for liquids, though it may yet receive eatables, it is not susceptible of uncleanness, for there is no fragment of a fragment, i. e. a fragment of a *gistra* is no longer considered a vessel. Sabb. 96ª (a leaking *gistra* is not considered a vessel) because nobody says הָבֵא ג' לגי' bring a *g.* to be put under a *gistra;* a. fr.—2) *an animal body maimed to disfigurement.* Ḥull. 21ª; 32ᵇ עשאה ג' נבלה if one made an animal a *gistra* by lacerating some of its limbs, it is considered a carcass. Ib. 52ª קאמרית ג' ye speak of a maimed body (a rib on each side disjointed)! Ib. 27ª דלא לישורית ג' that in cutting the animal's throat one must not make it a *gistra*

(by cutting the head off). Snh. 52b דעבריד ליה ג׳ that the culprit be cut in two.—Hull. 124a דעבדיה ג׳ he split the stove lengthwise.—*Pl.* גִּירְסָטְרָאוֹת, גִּירְסָטְרִיּוֹת. Tosef. Kel. B. Kam. III, 8 שרובן מן חג׳ for most of the fragments of pottery found in the potter's place come from misshaped vessels. Makhsh. II, 3 ג׳ שישראל וכ׳ pots into which Israelites and gentiles cast their refuse.—Y. Sabb. III, beg. 5c מימלא גִּיצְרָא וכ׳ one may fill a large pot with hot ashes &c.—3) (castra) *camp*, v. גִּיסְטְרָא.

גִּיסְטְרוֹן, v. גַּסְטְרוֹן.

גִּיסָא I m. (גוס II, v. גִּיטָא III a. גֶּסֶס) 1) *side, arm.*—*Pl.* גִּיסָּסִין. Targ. Is. LX, 4; LXVI, 13 (h. text צד).—2) *Pl.* גִּיסָּסָיָא, גִּסֵּי *loins.* Targ. O. Lev. III, 4; 15 (h. text כסלים, Y. כספליא).

גִּיסָא II m. (cmp. גִּשּׁוּשׁ) *long pole.*—*Pl.* גִּיסָּסִין, גִּסֵּי. Targ. II Sam. XVIII, 14 (Ar. גִּסָּסִין, h. text שבטים).

גִּיסְתְּרָא, v. גַּסְטְרָא.

גִּיעֲגוּעַ, v. גִּעְגּוּעַ.

גִּיעוּל I m. (גָּעַל) *the cleaning of an impure vessel* by means of boiling water (Num. XXXI, 23), v. חֲגִיעָלָה. Zeb. 97a; Ab. Zar. 76a ג׳ לחבירו ..... כל יום every day the boiling done in the sacred vessel is the means of absorbing the soakings of the previous day.—*Pl.* גִּיעוּלִים, constr. גִּיעוּלֵי; (עכו״ם, גוים) ג׳ גכרים vessels of gentiles which require cleaning with boiling water before they may be used by Jews. Ib. 67b; 75b; a. fr.

גִּיעוּל II m. (גָּעַל, v. Job XXI, 10), pl. constr. גִּישׁוּלֵי, ג׳ בצים *abortive eggs* driven off by striking the hen. Tosef. Ter. IX, 5; Y. ib. X, 47b bot.; Hull. 64b (Rashi: *eggs scalded in hot water* together with forbidden eggs, v. preced.).

גִּיף m. (b. h. גַּף) *side, shore.* Makhsh. I, 4 על ג׳ הנהר Ar. (ed. גַּב, R. Hai Gaon גַּף, v. Koh. Ar. Compl. s. v. note 9).

גִּיפָא, גֵּיף ch. same. Targ. Y. Ex. XIV, 9. Ib. XV, 9 (Y. II some ed. גַּף). Ib. II, 5 (Y. II גַּב, O. כִּיף); a. e.—Y. Kidd. I, 58d; Y. Keth. VI, end 31a ג׳ איירתיבוני על נהרא וכ׳ place me at the shore of a river, and if I do not . . . ., cast me into the river. Ib. XIII, 35b bot. (גוף, corr. acc.); Y. Kil. IX, 32c bot.; a. fr.

***גִּיף** m. (גּוּף I) *adultery, sensuality.* Sabb. 104a, v. אח״ס.

גַּיְפָא, v. גַּבָּא.

גִּיפּוּף m. (גפף) 1) *embracing, hugging.* Snh. 56b ג׳ ונישוק embracing and kissing idols.—2) *closing up.* Y. Sabb. III, 5d bot. אחר גִּיפּוּפוֹ according as the stove is closed up.

גֵּיפִּי, גִּיפְּיָא, גִּיפּוּף, גֵּיפּוּף ch. (cmp. preced.) *railing, rim.* Targ. Y. Ex. XXV, 25; 27 (h. text מסגרת; O. גדנפא).—*Pl.* גִּיפְּפִין, גִּיפּוּפֵי. Targ. Y. I Deut. XXII, 8 (II גופוף). Erub. 89b.

גִּיפְּטִי m. (Αἰγύπτιος) *Egyptian, Coptic.*—*Pl.* גִּיפְּטִים. Meg. 18a גיפטית לג׳ (Ar. גפתית לגפתים) to Egyptian Jews &c.—Fem. גִּיפְּטִית *in Egyptian or Coptic language.* Ib.—Sabb. 115a. Ib.b תנא דג׳ the author of the rule concerning sacred writings in Egyptian &c. (ib.a). Cmp. גִּירְוָטָאֵי.

גִּיפָן, v. גּוּפָן.

גִּיפְּסוֹס m. (γύψος) *gypsum.* Y. Sabb. II, 5a top; v. גִּפְּסִים.

גִּיפְּסִיס, גִּיפְּסִים, v. גִּפְּסִים.

גִּיפְּף, v. גָּפַף.

גִּיפֵּר, v. גָּפַר.

גִּיפְּתָא (גּוּפְתָּא) ch.=h. גֶּפֶת a sort of *peat* or *turf.* Y. Sabb. IV, 6d [read:] כמראי גו ג׳ I kept it warm in *gifta.* Ib. על ג׳ on top of *g.*

גִּיפְתִּי, Erub. 64a (missing in Ms. M.), marginal version הִירְפְּתִי q. v.

גִּיפְתָּנוּתָא, גֵּיפְתָּנָא, גֵּיפְתָּן, v. גֵּרוּתָא.

גִּיצָא m. ch.=h. גֵּץ *spark.* Targ. Job XVIII, 5 Ms. Var. for גִּרְהָא.—*Pl.* גִּיצִין, גֵּיצִין. Targ. Job V, 7 (Ms. גֵּר (ed. גִּי, ed. Vien. נצין). Ib. XLI, 11 Ms. (ed. גּוּצִין). Targ. Ps. CXL, 11 (ed. Vien. ניצין).

***גִּיר** I (Syriac גיר, P. Sm. 709 sq., prob. fr. גרר, cmp. גְּרָרָא) *as a consequence, for* &c. Targ. Prov. XXIX, 19 (agreeing with Peshito) ידע ג׳ דלא בליע ed. Lag. (Var. ולא, ed. דידע ג׳ ולא וכ׳, Peshito בלע . . . .) for he understands (from being spoken to) only that he will receive no blows. [Ib. XXIII, 14 אנת בירי וכ׳ Ms. (missing in ed.), read: גיר (as in Peshito) thou, therefore, &c.]

גִּיר II m. (b. h. גֵּר; גרר or גור *to boil, effervesce*, v. H. Dict. s. v.) 1) *lime.* Sabb. 80b ברצת הג׳ Ar. (ed. הסיד), v. בִּירְצָה.—Denom. גִּיֵּיר *to plaster.* Lam. R. to IV, 11 Ar. (ed. סיד).—Hull. 88b bot. הג׳ וחזרניך quot. in Rashi to Ex. XVI, 14 (ed. only הז׳) powdered lime and orpiment.—2) *ink-stone*, or *sulphate of iron* (*sory*). Bets. 15a ברצת ג׳ a lump of inkstone (for blackening leather).—In gen. *powder*, in compounds גִּירְגְּבָסִין *powder of gypsum;* גִּירְקְרָרִין *wax dust*, v. אַגִּין. Y. Sabb. VII, 10b bot. (perh. to be read in two words: lime, gypsum &c.).—3) *froth.* Men. VIII, 7 (87a) זרק הג׳ (Mish. ז׳ את הגיר, corr. acc.) if the froth (of the fermenting wine) burst forth; Tosef. ib. IX, 11 ג׳ של שמרים.

גִּירָא, גִּירְיָא I ch. same, *lime, plaster.* Dan. V, 5.—Targ. O. Ex. XVI, 14 דעדק כג׳ thin and brittle like a coat of lime (h. text מחספס). Targ. Y. Deut. XXVII, 2 (h. text סיד); a. e.—2) *froth, foam.* *Pl.* גִּירִין Targ. Y. Ex. XV, 10 ג׳ דימא the foaming billows. [Targ. Jer. IX, 14, read כגידין, v. גִּידָא II.]—3) name of *a disease, a sort of fever (?).* Gitt. 69b, v. next w.

גִּיר III, גִּירָא II, גִּירָרָא m. (גרר, גרי; cmp. b. h. שַׁלַּח) 1) *projectile, arrow.* Targ. Is. XXXVII, 33. Targ. Job XLI, 20; a. fr.—Gitt. 56ª שדא ג׳ וכ׳ he shot an arrow eastward. B. Kam. 26ᵇ בעידנא דשדיית פסוקי מפסקי גִּירֵיהּ (v. Rabb. D. S. a. l. note) at the time he let his arrow off, its force was broken, i. e. when he threw the vessel down, polsters were there to prevent its breaking. Succ. 38ª דין ג׳ בעינה וכ׳ this is an arrow in the tempter's eyes, i. e. this enables us to defy him. Kidd. 30ª I should say to Satan ג׳ בעינך I defy thee; ib. 81ª.—Taan. 25ª אגרי בך גִּירַי I shall let my arrow loose against thee (v. Rabb. D. S. a. l. note; oth. vers. v. גּוּר I ch.). Pes. 28ª, v. גִּירָאָה; a. fr.—ג׳ דלילתא (Ar. דלולחא) the arrow of Lilith, supposed to be a wedge-shaped meteoric stone. Gitt. 69ᵇ לגירא ליתי ג׳ דל׳ as a remedy for *gira* (v. preced.) let one get a *gira* of &c.—*Pl.* גִּירִין, גִּירֵי, גִּירַיָּא; גִּירְרִין, גִּירְרַיָּא. Targ. II Sam. I, 22. Targ. Y. I, II Gen. XLIX, 23 (not גירד׳). Targ. Ps. CXX, 4; a. fr.—Snh. 108ᵇ גילי וחוו ג׳ he threw chaff and it turned into arrows. B. Bath. 73ª; v. בְּזַק. Y. ib. II, 13ᵇ bot. מן קל גורי וכ׳ (corr. acc.) from the hissing sound of the arrows; a. fr.—2) *shoot* of a plant. *Pl.* גִּירֵי. Sabb. 109ᵇ דרובי׳ ג׳ shoots of fenugreek; (oth. opin. in Ar. *flax-seeds*, Ms. O. גירא, v. גִּירָא I).

גִּירָא III m. (גרר; cmp. גְּרָרָא) *direct consequence* of an act. *Pl.* גִּירֵי. B. Bath. 22ᵇ בגירי דידיה (Rashi דילידה); ib. 25ᵇ sq. בגִירֵיהּ דילידה (Ms. M. only בגירידה, v. Rabb. D. S. a. l. note); B. Mets. 117ª בגירי דילידה when the damage is a direct result of his act. Ib. 44ª גירי דידיה וכ׳ it is his act that helped it (to get sour). [Rashi: *his arrows* in a metaphorical sense, v. preced.]

גִּירָא IV pr. n. f., v. גִּירְלָא.

גֵּירָא ch.=h. גֵּר. *Pl.* גֵּירֵי. Taan. 25ª, v. גּוּר I ch.

גִּירָאָה m. (denom. of גִּירָא II) *shooter*, (Rashi:) *arrow-maker*. Pes. 28ª (prov.) ג׳ בגִירֵיהּ מקטרל וכ׳ (ed. גירא, corr. acc., v. Rabb. D. S. a. l. note) when the shooter (arrow-maker) is killed by his own arrow, he is paid from the spinnings of his own hand.

גִּירְגִּבְסִין, v. גִּיר II, 2).

גִּירְגֵּר, v. גָּרַר.

גִּירְדָא I m. (גָּרַד) *scraping, rind.* Sabb. 109ᵇ ג׳ דאסניתא (ed. גו׳ דאסרנתא) the paring of &c., v. אַסְנִיתָא. Keth. 77ᵇ, v. אַשְׁפָּא. Ab. Zar. 28ª גִּרְדָא דיבלא וגו׳ דאסנא (Ms. M. וגורדא . . . גרדא, early ed. וגורדא) scraped root of cynodon and the paring of the bramble. Sot. 10ᵇ; Num. R. s. 9 (prov.) קמי דשתי חמרא חמרא קמי רפוקא גו׳ דיבלא before wine drinkers, place wine; before a ploughman—a dish of scraped roots &c. V. גִּרְדָּא.

גִּירְדָא II m. (גדד, with ר inserted) *stump, stem.* Pes. 111ᵇ top ג׳ דדיקלא (Var. גידא, גודא, v. Rabb. D. S. a. l. note 30) the stem of a palm tree (Ar.: *rind*, v. preced.). B. Mets. 86ª (Ms. M. גידרא, Ms. R. 2 גירדא, v. Rabb. D. S. a. l. note).

גִּירְדַּאי, גִּירְדָּאי, v. גִּרְדָּה.

גִּירְדוֹנָא (גִּירְדוּנָא) m. (cmp. גִּירְדוֹר) *a young ass.* Ned. 41ª.

גִּירְדָּנָא, גִּירְדָּנָא, v. גִּרְדָּה.

גִּירְדָּת, v. גִּרְדָּה.

גִּירְדָּת, Pi. of גרר.

גֵּירוּי m. (גרר) *instigation, provocation, stirring up.* Sifré Deut. 87, v. הַסָּתָה; Yalk. ib. 886. Tanḥ. Balak. 2 (ref. to Deut. II, 19) כל מיני ג׳ any sort of provocation (is forbidden); Num. R. s. 20, beg. גירור (corr. acc.); Yalk. ib. 765.

גֵּירוּמִין, גֵּירוּמִים m. pl. (גרם) *that which goes along, customary addition to weight* or *measure* at sales. B. Bath. VI, 11 נותן לו גֵּירוּמָיו (Bab. ed. 88ᵇ מין . . ., Y. ed. מים . . . .) he must give him the due surplus. Sifra K'doshim Par. 9, ch. VIII.

גירומסין, v. גרמסין.

גירונין, Targ. II Chr. XX, 25, some ed., read ריגונין.

גֵּירוּעַ I m. (גָּרַע) I) *deduction* from the price of redemption according to the years of possession (Lev. XXVII, 18). Arakh. 24ª לגיגאל בג׳ to be redeemed with due deduction. B. Mets. 106ª the Sabbath year לא תיצלה לו בג׳ Ar. (ed. מן הג׳, v. Rabb. D. S. s. l. note 90) ought not to be counted in for deduction.—*Pl.* גֵּירוּעִין. Y. Shebu. VI, beg. 36ᵈ סוף גֵּירוּשֵׁירָה the final redemption of the Hebrew hand-maid.

גֵּירוּעַ II, גֵּרוּעַ m. (גָּרַע II) *the formation of globules* or *kernels* in the grape. Ber. 36ᵇ; Pes. 53ª ג׳ הוא בוסר הוא, v. בּוֹסֶר.

גירור, v. גֵּירוּר.

גֵּירוּשִׁין, v. גֵּרוּשִׁין.

גֵּירוּת, v. גֵּרוּת.

גִּירוּתָא f. *girutha*, name of an unclean bird, supposed to be *moor-hen.* Ḥull. 62ᵇ; Nidd. 50ᵇ expl. *the hen of the marshes.* Ḥull. 109ᵇ we are forbidden ג׳ to eat *girutha.* [Ar. גִּוּרִיתָא, v. Koh. Ar. Compl. II, 378ª.]

גֵּירִי m. (denom. of גֵּר) *belonging to a convert family, descendant of proselytes.* Kidd. IV, 1 (collectively); v. Tos'foth Yom Tob a. l. s. v. בהני.

גִּירְמָא, v. גֵּרְמָא.

גִּירְמַנִּיקִי, גִּירְמַנְיָא, v. גֵּרְמַנִּיקִי.

גִּירְסָא I, גִּרְסָא m. (גָּרַס II) *acquired learning, tradition, study by heart.* Targ. Cant. I, 2 בג׳ for study by heart (oral tradition).—Meg. 6ᵇ לאוקומי ג׳ וכ׳ to preserve (remember) what one has learned, requires divine assistance. Sabb. 21ᵇ דינקוחא ג׳ acquired in early youth (which

is better remembered). Ib. 30b פומיה מג׳ ... לא did not cease studying by heart; B. Mets. 86a מגִּירְסֵירֵיהּ.—*Pl.* גִּירְסֵירֵיא. B. Bath. 22a they may be disturbed. מגִּירְסֵירֵידוּ in their studies. [In later literature גִּירְסָא *version*.]

גִּירְסָא II, v. גִּירְצָא.

גִּירְסָנָא (גִּוּרְסִינָא) m. (גִּירַס II; b. h. גֵּרֶשׁ, גְּרֻשָׁה Ezek. XLV, 9) *acquisition, saving*. Yeb. 117a. Ib. גִּירְסָנִי (Rashi גִּירְסָנָאי) what is accumulated for me.

גִּירָעוֹן, גֵּרָ׳ m. (=גֵּירוּעַ I) *deduction*. Arakh. 25b בת ג׳ subject to the law of deduction. Ib. IX, 7 (33a) .. יוצאים ובג׳ כסף go back to their owners in the year of Jubilee or with a deduction from the purchasing price (Lev. XXV, 27). Kidd. I, 2 (of the Hebrew slave); a. e.

גִּירְצָא m. (גרץ, v. גְּרִיצָה) *putting layers of dough on each other*. Pes. 37a נפישא בג׳ Ar. (ed. Koh. בלישא בגירסא, ed. בלִישָׁה) because it grows thick by combination.

גִּירְקְרָרִין, v. גִּיר II, 2).

גִּירְרָא *arrow*, v. גִּיר III.

גִּירְרְתוֹ, Koh. R. to IV, 14 מבית ג׳ של פרעה, read: גְּדִירָתוֹ (v. גְּדֵירָה) from Pharaoh's *fortress* (where he was in prison).

***גִּירֵשׁ** m. (v. גִּירֵס I) *familiar*. Yeb. 117b דג׳ לה וכ׳ Ar. (ed. דרגיש) annoyance of family quarrels is familiar to her.

גִּירְשָׁה f. (נגש) *drawing near* the altar (Ex. XXX, 20). Yoma 32b. Zeb. 19b; a. fr.

גִּירְשָׁרָא, v. גִּשְׁרָא.

גִּירְשָׁתָא, v. גִּשְׁתָא.

גִּירְשְׁתָמָא m. (reduplic. of גשם) *door-sill, door-stop*; v. גַּשְׁמָה.

גֵּירְתָא m. (גאה, cmp. גּוֹר, גִּוּר) [*growth, accrued property,*] *herd, flock* (corresp. to h. מִקְנֶה). Targ. I Chr. XXVIII, 1.—*Pl.* גֵּירְתֵי, גֵּירְתִין. Targ. Am. I, 1. Targ. Gen. XLVI, 34; a. fr.—Ned. 38a (quot. fr. Targ. Am. l. c.).

גֵּירְתָנוּתָא m. pl. (v. preced., cmp. גַּאֲוָה) *haughtiness, tyranny*. B. Kam. 114a דדיינו בג׳ (Rashi בגֵּירוּתָא, Ms. H. בגֵּירְוָתָא, Ms. R. בגֵּוְוָתֵי, v. Rabb. D. S. a. l. note 2 for Var. lect.) whom they (the gentile judges) convict tyrannically (not listening to arguments), opp. to Jewish judges who go by argument, points of law &c. [Rashi a. v. מגירותא, B. Mets. 30b, quotes our w. גֵּירְוָתָא; Ms. F. has גֵּירְוָתֵי, fr. גזז with anomalous pl. *arbitrary decisions*, v. מְגֵרְוָתָא.]

גַּל m. (b. h.; גלל) 1) *heap of stones, bones* &c., esp. *rubbish, ruins*. Sot. IX, 2 if the body of a murdered person was found שמון בג׳ buried in a heap. Keth. 15b לפקח עלוי את הג׳ as to removing debris for saving one's life (on the Sabbath). Sabb. 34a עשהו ג׳ של עצמות changed him into a heap of bones; a. fr.—*Pl.* גַּלִּין, גַּלִּים. Nidd. IX, 5. Kil. I, 2, v. חֲזָרָה. Cmp. גַּלְגָּא.—2) *wave, billow*. Mikv. V, 6 ג׳ שנתלש a wave thrown on shore. Yeb. 121a; a. fr.—*Pl.* as above. Ex. R. s. 19 הגישתה ג׳ waves overcame her, i. e. she encountered storms; a. e.—3) *revolving door, turning on hinges or pivots*. Sabb. 81a ג׳ של the pivot of a revolving door. V. גְּלָה.—4) (v. LXX Hos. XII, 12) *turtoise*. *Pl.* as above. Sifra Sh'mini, ch. IV, Par. 3.

גַּלָּא ch. same, 1) *heap*. *Pl.* גַּלְּיָן. Targ. Is. XXV, 2.—2) also גְּלָגְלָא *wave*. Koh. R. to XI, 1.—*Pl.* גַּלְּיָן, גַּלַּיָּא, גַּלֵּי, גַּלְגַּלַּיָּא, גַּלְגַּלֵּי. Targ. Zech. X, 11. Targ. Ps. XLII, 8 (some ed. גַּלְגַּלֵּי); a. e. Targ. Y. I Ex. XV, 18 [read:] בְּגֵי גַּלְגַּלְּיָא between the waves.—Yeb. 121a גלי אשפלו the waves may have cast him out (alive).—3) *revolving door*. B. Kam. 112a. Snh. 113a bot. דטרקיה לגַלָּיה וכ׳ who locked his door and lost the key.—*Pl.* גַּלֵּי. Ber. 28a שרוקו ג׳ close ye the (college doors); Ab. Zar. 58a. B. Mets. 108a, v. אוּגְלָא.—4) pl. גַּלֵּי, גַּלַּיָּא *excrements, ordure*. Targ. Ezek. IV, 12; 15 (incorr. גְּלֵי).—5) (v. גְּלוּל) *Gallaya*, cacophemism for similarly sounding idolatrous names. Y. Ab. Zar. III, 43a bot.; Tosef. ib. VI (VII), 4, v. גַּדָּא (Ab. Zar. 46a; Tem. 28b; v. גַּלְיָא II). Meg. 6a ברת גלרא שלהן their house of idolatry. [גלין, Sabb. 138a, v. גְּלָה.] [Targ. II Kings XXIII, 6; Jer. XXVI, 23, v. גְּלֵי.]

גַּלָּא, v. גְּלֵי.

גַּלָּא קסינון, ג׳, v. גַּלְאַקְסִינוֹן.

גַּלָּאֵי, v. גְּלֵי.

גַּלָּאָלָא, Yalk. Zech. 578, v. גְּלָגְלָא.

גַּלְאַקְסִינוֹן m. Ar. (ed. ק׳ גלא) (γαλῆ Ἀξεινῶν) [*fur of*] *the weasel imported by the Axeinoi* (living around the Pontus Axenus or Euxenus); *ermine* (v. Sm. Ant. s. v. Pellis). Gen. R. s. 20, end ג׳ גלי (גלא). Y. Sabb. II, 4d bot. (rendition of חַחַשׁ) גלקטינון; Koh. R. to I, 9 גלטינון (corr. acc.). Ib. וחכלב גלבטינון (read גלכסינון) and the dog shall wear ermine fur.

גַּלַּב (cmp. גלח, גלש) *to scrape, shave*. Targ. Y. Lev. XIX, 27.—V. גְּלִיבָא.

גַּלָּב m. (preced.) *razor, knife*. Targ. Y. Num. VI, 5; VIII, 7 (גְּלַב).—*Pl.* גַּלְּבִין. Gen. R. s. 31 (transl. חרבת צרים Josh. V, 2) ג׳ דטרינרי flint knives.—[Targ. Ezek. XXVII, 24, v. גְּלַח.]

גַּלָּב, גַּלָּבָא ch. (preced.) *barber*.—*Pl.* גַּלָּבַיָּא. Targ. Ezek. V, 1.

גַּלְבְּטָא, v. אַגְמַבְרְלָא.

***גַּלְבִּין** m. pl. (גלב)=קַלְפִּין, *scales*. Targ. I Sam. XVII, 5 שריין ג׳ (Var. גלכין; h. text קשקשים). V., however, גְּלָדָא.

***גַּלְבַּקְיָא** f. (γλαύκιον, glaucion) *juice of glaucion*, a plant like the horned poppy. Sifra Vayikra, Ḥoba, Par. 12, ch. XXII חמערב ... ג׳ בשמן Ar. (ed. גלובריא, Var. בלבקיא &c., v. ed. Weiss p. 28a note) he who adulterates oil with the juice of glaucium (selling it for poppy-oil); Koh. R. to

IX, 13 בלבקי; ib. to VI, 1 בלקיא; Tosef. B. Bath. V, 6 בלנקי מי כגלקיא ed. Zuck. (Var. בלקיא); Yalk. Lev. 479 (corruptions of פְּלַוְקָיָא or פְּלַבְקָנָא; cmp. Löw Pfl. p. 205 a. 257). [Ar. a. Mus. seem to think of *Lycium*.]

גְּלַג, *Pa.* גַּלֵּיג (reduplic. of גל, v. גלה) *to reveal* (v. P. Sm. 723), *to announce.* Gen. R. s. 36 זיל גַּלֵּיג וכ׳ Ar. (ed. זיל גְּלוֹג, not זילא) go, tell thy mother the good news; Lev. R. s. 5.—Ib. s. 25; Koh. R. to II, 20 אזילי גלוג לאימיך (not גליגי) I will go and tell thy mother. Pesik. Aniya, p. 137ᵃ [read:] כל מה דאת יכיל למיגלג גלג למישבת שבת as much as thou canst tell, tell; as much as thou canst praise, praise; Yalk. Is. 339 (corr. acc.); (Pesik. R. s. 32 דרוש וכ׳).

Ithpe. אִיתְגַּלֵּיג *to boast.* Lev. R. s. 10 is it these דאת מְתְגַּלֵּיג עלידחון of whom thou art so boastful?

גַּלְגָּא, pl. **גַּלְגָּוִין** m. (preced.) *revelation, preaching.* Y. Sot. I, 17ᵇ; Lev. R. s. 26 [read:] מאי את בעי מן גַּלְגּוֹי דהדין do not mind this man's boastful talk.

גלגומיקא, v. גלוגדקא.

גִּלְגּוּל, **גִּילְגּוּל** m. (גלגל) 1) *rolling, turning.* Y. Sot. I, 16ᶜ bot. כדי ג׳ ביצה as much time as is required for roasting an egg in the ashes; Num. R. s. 9.—Y. Pes. III, 30ᵃ לאחר גִּילְגּוּלָהּ after the dough has been rolled (formed).—Keth. 111ᵃ ע״י ג׳ by rolling under the ground (for resurrection in the Holy Land).—2) (with or without שבועה) *the rule permitting the court to insert in an oath an affirmation to which the person concerned could not have been compelled directly; an oath by implication.* Kidd. 27ᵇ. Y. ib. I, 60ᵈ. Yeb. 58ᵇ; Kidd. l. c. ע״י ג׳ by implication (the woman including in her oath the time of her betrothal); a. fr.—4) (cmp. גֵּל) בית ג׳ *a field full of hills and depressions.* Toh. VI, 6; Erub. 22ᵇ (Var. in Ar. גדגד, ref. to גַּיהוּד). [Tosef. B. Bath. II, 16 בית גילגל, v. גַּלְגַּל.]

גִּילְגּוּל, **גִּלְגּוּל** ch., v. גַּלְגָּא.

גַּלְגַּל, v. גִּלְגֵּל.

גַּלְגּוּלָא, v. גַּרְגִּירָא.

גלגילון, v. גִּלְגְּלִין.

גִּלְגֵּל (b. h., Pilp. of גלל) 1) *to roll, turn.* Pirké d'R. El. ch. XXXVI לגַלְגֵּל וכ׳ to roll (move) the stone.—Y. Sabb. III, 6ᵃ top מְגַלְגְּלִין ביצה וכ׳ you may roll an egg (for roasting) on &c. Hall. III, 1 (בחטים) גִּלְגְּלָה when she has formed the dough (of wheat) by rolling; a. fr.—*Part. pass.* מְגוּלְגָּל, f. מְגוּלְגֶּלֶת; pl. מְגוּלְגָּלִים, מְגוּלְגָּלִין; מְגוּלְגָּלוֹת. 1) *rolled.* Pes. 7ᵃ עיסה מג׳ a formed dough. Y. Sot. I, 16ᶜ bot. ביצים מג׳ roasted eggs; a. fr.—2) *rounded.* B. Bath. 16ᵇ מה עדשה זו מְגוּלְגֶּלֶת אף אבילות מְגַלְגֶּלֶת וכ׳ as the lentil is rounded, so does mourning roll and go around (different version in Ms., v. Rabb. D. S. a. l. note, a. in Yalk. Gen. 110, v. גַּלְגַּל). [Men. 86ᵃ, v. גְּרוּגֶּר.]—2) (with על) *to roll upon, to put on one's shoulders, to burden, tax, assess.* Keth. VIII, 1 (78ᵃ) אתם מגלגלים עלינו וכ׳ you burden us with old restrictive laws. Y. Shebi. IV, 35ᵇ אתם מג׳ וכ׳ ye impose upon us taxes &c. Y. B. Bath. I, beg. 12ᵈ מג׳ עליו וכ׳ you make him bear the expenses for &c.—3) *to bring about, cause.* Sabb. 32ᵃ; Tosef. Yoma V (IV), 12 מגלגלין זכות ע״י וכ׳ good things are brought about through the agency of good men &c.; a. fr.—4) (v. גַּלַּל Nif.) *to overcome* (one's own feelings), *to put up with, bear with.* Keth. 67ᵇ רצונך שנְּתַגַּלְגֵּל עמי בעדשים will you bear with me when I offer you only lentils? ג׳ עמו וכ׳ he tried to live with him on lentils, and died. Ib. 111ᵃ ג׳ בעצמו he conquered his love and remained single. Y. ib. VII, beg. 31ᵇ מגלגלת עמו וכ׳ she has to bear with him thirty days longer. Y. Yeb. VIII, 8ᵈ top גַּלְגֵּל עמהן וכ׳ bear with them twelve months (give them time for reconsideration).

Hithpalp. הִתְגַּלְגֵּל, חִתַּג׳, *Nithpalp.* נִתְגַּלְגֵּל 1) *to be rolled.* Erub. X, 3 ג׳ הספר מידו the scroll rolled out of his hands (down the roof). Hall. III, 1 עד שתְּתְגַּלְגֵּל בחטים in the case of wheat flour, until it (the dough) is rolled, v. supra. Y. Kil. IX, 32ᶜ top; Y. Keth. XII, 35ᵇ top מִתְגַּלְגְּלִין their bodies are rolled underground, v. גִּלְגּוּל. B. Kam. 17ᵇ ונתגלגל למקום אחר but the barrel rolled to another place. Pesik. R. s. 6 מא״י נִתְגַּלְגְּלָה וכ׳ from Palestine it (the stone) rolled and arrived just for this momentary use; a. fr.—2) *to be turned, changed, transferred, caused.* Pirké d'R. El. ch. XLIX נתגלגלה חמלכות על וכ׳ the royal dignity was transferred on Esther. Shebu. VII, 8 נ׳ לו שבועה וכ׳ if by chance an oath is imposed upon him in another law-suit (with the same persons), the court makes him swear by implication &c.; v. גִּלְגּוּל.—3) (of waters) *to tower, gather.* Pirké d'R. El. ch. V; ch. XXIII.—4) (with רחמים) *to prevail* (over hatred &c.), *be moved.* Pesik. R. s. 20 נִתְגַּלְגְּלוּ רחמיו וכ׳ the Lord's compassion was moved. Tanh. Vayigg. 4; a. e.—5) *to throw one's self upon, to attack.* Yalk. Is. 350 (ib. 288 נתגאה).

גַּלְגֵּל, **גַּלְגַּל** ch. same, *to roll.* Targ. Y. I Gen. XXVIII, 10 (II גלל). Ib. XXIX, 8 (O. גנדר); a. e.—Y. Shebu. VI, 37ᵃ wait עד תְּיגַלְגֵּל עלך וכ׳ until he heaps upon thee all his claims, and then swear concerning all of them. Ib. VII, end, 38ᵃ או אישתבע ליה כל דְּמְגַלְגֵּל עלך or thou must swear to him concerning all that he asks thee to swear to by implication.—*Part. pass.* Ber. 44ᵇ ביעתא מְגוּלְגָּלְתָּא an egg roasted in ashes, v. preced.

Ithpalp. אִיתְגַּלְגֵּל, אִירְגַּלְגֵּל; אִתְגַּלְגַּל (fr. גַּלְגַּל), אִתְגּוֹלַל (Ithpolel of גּוּל) 1) as preced. Hithpalp. 3. Targ. Job XXX, 14. —2) (with רחמין) as preced. Hithpalp. 4. Targ. I Kings III, 26 אירתגלגלו ed. Lag. (ed. אִיתְגְּלָלוּ). Targ. O. Gen. XLIII, 30 (אִתְגּוֹלָלוּ). Targ. Hos. XI, 8 מתגללא ed. Lag. ed. אִתְגּוֹלָלוּ). Targ. Jer. XXXI, 20 אִתְגּוֹ׳. Targ. II Chr. XXXIII, 13. Targ. Y. Num. XXVI, 1; a. e.—3) *to come about, to happen.* B. Mets. 40ᵃ, a. e. אירגלגל מילתא it so happened in the course of time.—4) (denom. of גולגלתא) *to crown, adorn one's self.* Esth. R. to I, 4 whether with its own or with strange (feathers) מִתְגַּלְגַּלַּת בת קבריא the raven will adorn itself; ib. 9.

גַּלְגַּל m. (b. h.; preced.) 1) *wheel,* esp. *the wheel-work at wells, crane* &c. Midd. V, 4. Tosef. B. Bath. II, 16

בית גולגל לרבים ed. Zuck. (Var. גרלגל) a public well. B. Bath. IV, 5 את הג׳ the crane of the wine or oil press, v. חוּמַרְתָּא. Erub. X, 14; a. fr.—2) *globe, celestial sphere,* esp. *the sphere of the zodiac.* Yoma 20^{b}, a. e. חמה ג׳ the revolution of the Sun. Pes. 94^{b} קבוע ומזלות וכ׳ ג׳ the sphere of the zodiac is stationary, and the planets make the circuit; חוזר וכ׳ ג׳ the sphere (wheel) turns around and the planets are stationary; a. fr.—B. Bath. 16^{b} Ms. M. מה עדש זה דומה לג׳ וכ׳ as the lentil resembles a sphere, so is mourning a sphere making a circuit in the world; (diff. in ed., v. גַּלְגַּל); Yalk. Gen. 110 מה עדשים האלו ג׳ וכ׳.—3) *the eye-ball.* Gen. R. s. 42; Lev. R. s. 11; Ruth R. introd. 6 (ref. to עין משפט Gen. XIV, 7) ג׳ עינו של עולם the eye-ball of the world (Abraham). Snh. 108^{a} בשביל ג׳ חערן וכ׳ on account of (the covetousness of) the eye-ball (v. next w.); a. e.—*Pl.* גַּלְגַּלִּים. Makhsh. III, 8 wheel works. B. Bath. 58^{a} שני גַּלְגַּלֵּי חמה two Sun-globes.—Y. Nidd. III, 50^{c} bot. ג׳ אדם וכ׳ the apples of man's eyes are round.—Trnsf. *the rotation of fortune, changes* (v. B. Bath. 16^{b} quot. above). Sabb. 151^{b} (ref. to בְּגִלְגַּל Deut. XV, 10) ג׳ הוא וכ׳ a wheel rotates in this world, i. e. changes of fortune take place constantly; Ex. R. s. 31, a. e.—3) (=גַּרְגַּר) *globule, grain.* Sabb. 64^{b}; 65^{a}, v. גַּרְגַּר.—*Pl.* as above. Y. Maasr. V, end, 52^{a}; Tosef. ib. III, 14 Egyptian beans are those שגַּלְגַּלֵּיהֶן חדרין (ed. Zuck. גלוגל׳, Var. גלגל הן, corr. acc.) whose globules are pointed.

גִּיל׳, גִּלְגְּלָא, גַּלְגַּל ch. same; 1) *wheel.* Targ. Ezek. I, 15 sq. גִּיל׳ ed. Lag. Targ. Ps. LXXXIII, 14; a. e.—Erub. 104^{a} למימלא בגי׳ to fill (draw water) with the wheel. Lev. R. s. 34, v. אַנְטַלְיָא.—2) *globe, celestial sphere.* Targ. Ps. LXXVII, 19. Targ. Job XXXVIII, 33.—B. Bath. 74^{a} ג׳ דרקיע וכ׳ the sphere of the zodiac which turns around.—3) *eye-ball.* Targ. Ps. XVII, 8 גִּילְגּוּל ed. Lag. (oth. ed. גַּלְגַּל; Ms. גִּירְגַּל).—Tam. 32^{b} they handed him ג׳ דערנא Ar. (ed. גולגלתא incorr.) an eye-ball. Ib. גולגלתא דערנא וכ׳ (read גירלגלא) the eye-ball of a mortal which is never satisfied. B. Bath. 73^{b}.—4) *stubble.* Targ. Is. XVII, 13.—*Pl.* גִּיל׳, גַּלְגַּלָּא. Targ. Ezek. I, 16 sq.—Targ. Ex. XIV, 25 גַּלְגַּלֵּי ed. Berl. (ed. a. Y. גַּלְגַּלַּי). Targ. Y. II ib. גַּלְגַּלָּיָא; a. e.—Koh. R. to XII, 6; Lev. R. s. 18; a. e.—4) (v. next w.) *a sort of girdle. Pl.* גַּלְגַּלְדָּרָה. Y. Sabb. VI, 8^{b} bot. (transl. of גלירונים, Is. III, 22), v. גִּלְרוֹן 3.

גַּלְגַּלְגּוֹן m., v. next w.

גִּרְגִּלְגִּלִין, גִּלְגִּלְגִּלִין m. pl. (used as sing.; גלל) *girdle of net-work, bandage, wrap.* Eduy. III, 4 (Ms. M. גנגלון, v. infra). Neg. XI, 11 גלגלון.—Y. Naz. VII, 56^{b} bot. נקבר אפי׳ ג׳ קטן וכ׳ if there is buried with the corpse even a small wrap (or belt), the law concerning decayed corpses (v. רָקַב) finds no application. Ib. if two corpses are buried beside each other נעשה ג׳ לזה וכ׳ each acts as *gilg'lin* to the other (suspending the law of *rakab*); Bab. ib. 51^{a}; Nidd. 27^{b} גנגרלון. Tosef. Kel. B. Bath. V, 9 גנגלין. Sifra Sh'mini ch. XI, Par. 10 גנגלים וגנגרילון (a fusion of two versions); ib. Aḥărê Par. 8, ch. XII גרגנגלידון; a. e. [Var. lect.: גנגרילן, גנגלון, גנגלים, influenced by the Latin *cingulum* to which our w. nearly corresponds.]

גַּלְגַּלְתָּא v. גּוּלְגּוֹלֶת.

גַּלְגַּלְתָּא f. (גלל) *ball, round stone.* Gitt. 47^{a} חיירתא וג׳ a bag and a stone (in it).

גְּלַד *to form a coating; to congeal, become solid.* Y. Ber. I, 2^{c} bot. רִגְלַד הרקיע let the (liquid mass of the) firmament solidify; Gen. R. s. 4, beg. גְּלָדָה טרפה וכ׳ the intermediate layer of water solidified.—*Part. pass.* גָּלוּד, f. גְּלוּדָה (denom. of גֶּלֶד) *skinned, flayed* in consequence of bruises, scabs &c. Hull. III, 2; Tosef. ib. III, 7; a. e.

Hif. הִגְלִיד 1) same. Tosef. Par. IX (VIII), 8 תְּגַלִּידוּ froze. Nidd. 56^{b}; Tosef. ib. VI, 13 מַגְלִיד forms a clodded surface, opp. מקדיר penetrates.—2) *to form a rind, scab;* v. infra.

Hof. הוּגְלַד *to be covered with a scab* (of a wound). Ḥull. 51^{a} הו׳ פי׳ המכה Rashi a. Ar. (ed. חֻגְלִיד) if the top of the wound is covered with a crust; Keth. 76^{b}; Tosef. Ḥull. III, 11 הגליד.

גְּלַד ch. same.—*Part. pass.* גְּלִיד *hoar-covered.* Sabb. 152^{a} טור תלג סחרנוהי גְּלִידִין (v. Rabb. D. S. a. l. note) the mountain (my head) is snow-covered, its sides (beard) hoary. [Lev. R. s. 7, v. next w.]

Ithpe. אִיתְגְּלִיד *to be flayed.* Ḥull. 46^{b}, v. אִתְרְנָא; Succ. 35^{b}.

גֶּלֶד m. (b. h.; גלד) 1) *coating, skin; thickness.* Y. B. Bath. III, 13^{c} top עד מקום שעושה ג׳ the fifty cubits of legal distance from the inhabited place are counted from the end of the town to the place where he flays the carcass. Yoma 44^{b} [read:] בכל יום הרה גְּלָדָהּ עב והיום דק (v. Rabb. D. S. a. l.) all the year around the pan was of a thick size, and this day (Day of Atonem.) it was thin. Num. R. s. 13 קשרה גְּלָדָהּ . . . . גְּלָדוֹ דק the charger was of a heavy size, the bowl &c. R. Hash. 27^{b} if he scraped the Shofar והעמידו על גְּלָדוֹ and reduced it to its due size. Lev. R. s. 7 ואי״ת דהוה ג׳ (Ar. גָּלִיד) but you may think the bronze on top of the altar was a solid mass, v. גּוּרְדִּינִי.—2) *scab* of a wound, *crust.* Mikv. IX, 2 ג׳ שחוץ למכה (Maim. גְּלִיד שעל גבי וכ׳) the scab surrounding the wound (Maim.: on the wound).—*Pl.* גְּלָדִים, constr. גִּלְדֵי. Ib. ג׳ צואה וכ׳ the scabby, dirty spots on one's body.

גִּיל׳, גְּלָדָא ch. same; 1) *plate, covering.* Targ. Y. I Num. VII, 13 ג׳ סמיך (=גֶּלֶד עב, v. preced.).—*Pl.* גִּי׳ גְּלִידִין Targ. Ezek. XXVII, 24 חפן ג׳ (gold, or silver) plated.—2) *scab, scurf. Pl.* גִּי׳, גִּלְדֵי. Ḥull. 46^{b} lungs full ג׳ ג׳ of scabs.—8) *skin, leather.* Targ. I Sam. XVII, 5 (v. Lag. I, p. XVI) שריין דגלד טוני רמא (ed. שרין גלבין) a coat of mail made of the skin of sea-fishes (h. text קשקשים).—Snh. 110^{a}; Pes. 119^{a} אקלידי וקלפי דג׳ (Ms. M. קופלי, v. Rabb. D. S. a. l. note) the keys and the locks (the stiff rims of the bags usually of metal) were of leather (so as to be of light weight). Ber. 43^{b} בגי׳ on the leather of the shoe, opp. פנתא, v. אַפַּנְתָּא (Rashi: *heel*).

גִּיל׳, גְּלָדָאָה m. (preced.) *worker* or *dealer in leather, harness-maker* &c.—*Pl.* גִּיל׳, גְּלָדָאֵי. B. Mets. 24^{b}; Ḥull. 48^{a} sq. שוקא דג׳ harness-makers' place.

גִּלְדָּנָא, גִּרְלָ׳, m. (גלד) *gildana*, name of a certain fish with a *thick fatty skin*. Snh. 100b לא תנטוש גרל׳ וכ׳ (Ms. M. תפשוט) do not begin to strip the *gildana* from its gill, lest its skin go to ruin (a citation from Ben Sira). B. Bath. 73b החוא ג׳ וכ׳ that was a sea *gildana* (a small fish among the sea monsters). Hor. 12a; Ker. 6a. —*Pl.* גִּרְלָ׳, גִּלְדָּנֵי. Tam. 32b דמלחא ג׳ Rashi (ed. גולדנא) salted g. Ber. 44b; Keth. 105b, v. גִּרְלָא II.

גִּילָה, גְּלָה f. (גלל, cmp. גַּל 3) *a valve, folding*. Y. Sabb. XII, beg. 13c משה של ג׳ folding couch.—*Pl.* גְּלָיִן. Bab. ib. 138a כסא ג׳ camp chair.

גְּלָה, v. גּוּלָּה.

גָּלָה, v. גלי.

גָּלוּ, v. גָּלוּתָא.

גלובדק, v. גְּלוּבְּדָקָא.

גלוביא, v. גְּלַבְקָנָא.

גְּלֶקְטִירָקָא, (גלוגדק) גְּלוּגְדָקָא f. (popular corruption of *lectica;* for the prefixed guttural cmp. laena and χλαῖνα, lectum and κλίνη; v. Liddell & Scott's Greek Dict. s. lit. Γ) 1) *litter, sedan-chair*. Bets. 25b Ar. (ed. גלודקי, Ms. M. גלנדקי). Cant. R. to V, 5; Koh. R. to IX, 11 אפי׳ בגלק׳ לא וכ׳ could not even be carried in a *lectica*. Cant. R. to IV, 8 בכל קריקה; Yalk. Ps. 838 כל קרקיא (read בְּכָל קְדִירָקָא); Ib. Lev. 666 שלא ירחיל אחורך בגלטק׳; Sifra B'har Par. 5, ch. VII בלנטרא . . . . ישול . . .) he (the Hebrew servant) shall not walk behind thee when thou art carried in the lectica, v. גְּלֶקְטִירָקָא. Sifré Deut. 37 גלגוטירקא; Yalk. Kings 238 גלוגירקא.—*2) (=lecticula) *bier*. Targ. Job XV, 24 אירטמוס לגלוגדירקא Ar. ed. Koh. (ed. לגלויגדק) ready for the bier (for death, cmp. LXX).—3) **foot-stool* to the throne. Targ. Y. Ex. XXIV, 10 אתקניה גְּלוּגְדָקָא וכ׳ (גִּירְלָ׳ some ed.) made the sapphire brick a foot-stool in place of the *hypopodiǫn* &c.—Targ. Lam. II, 1 גלוגדקא דרגלוהי (h. text הדום רגליו).

גלוגות, v. חֲלַגְלוּגֵי.

גלוגיקא, v. preced. art.

גלוגלין, Tosef. Maasr. III, 14, v. גַּלְגַּל.

גלודקי, v. גְּלוּגְדָקָא.

גלודתי, v. גִּילְהֵי.

גלוואי, Lam. R. introd., beg., v. גָּלוּתָא.

גלווקי, v. גְּוּאַלְקָא.

גָּלוּי m. (part. pass. of גָּלָה) *appearance, outside*. Gen. R. s. 45 אין סיתרה כגלויה her private conduct is not like her public appearance (she is insincere); ib. s. 71.—בְּגָ׳ *in public, visible to all*, opp. בסתר. Ab. IV, 4 he will be punished בג׳ in an ostensible way. Sot. 3a; a. fr.

גָּלוּי, v. גִּילּוּי, גִּילּוּיָא.

גָּלוּיָא m. (גלי) *exile, stranger*. *Pl.* גָּלוּיֵי. Lev. R. s. 5 גלויא בר ג׳ Ar. (ed. גלויי בר ג׳, corr. acc.) thou stranger, son of strangers. Lam. R. introd. beg. גלוואי, read גְּלוּיָיאֵי (Ar. גְּלוּלָאֵי).

גַּלְוֵיר, v. גלי ch.

גִּלּוּל, גָּלוּל m., pl. גִּלּוּלִים, גִּ׳ (b. h.; גלל) *filth* (v. גָּלָל), *idols*. Meg. 13a to clean herself מִגִּלּוּלֵי בית אביה from the contamination of her paternal idolatry. Ib. מרדה בגילולי וכ׳ she rejected &c.—עובד ג׳, עבודת ג׳ (abbr. ע״ז) *idolator, idolatry*. In some ed. for עכ״ם ע״ז &c.; v. זָר a. כּוֹכָב.

גָּלוּלָא m. (גלל) *cast about, homeless*. *Pl.* גְּלוּלָאֵי, גְּלוּלַיָּא. Lam. R. introd., beg. Ar., v. גָּלוּתָא; Pesik. Dibré, p. 110b גלילויא (Var. גְּלוּלִי, v. Bub. note a. l.). V. גְּלִילָה.

גָּלוּם, v. גּוּלֶּם.

גלוסא, v. גְּרִיסָא.

קְלוֹסְטְרָא, גְּלוֹסְטְרָא (claustra, clostra, pl.) *fastening, lock, bar*. Erub. X, 10 נגר שיש בראשו ג׳ a door bolt which has on its top a (movable) fastening contrivance (which may occasionally be used as a pestle). Sabb. 123b ג׳ (Ar. ק׳, Ms. M. repeatedly גלוסקר׳) the law about claustra, ref. to Kel. XI, 4 ק׳. Sabb. 124a ג׳.

גְּלוֹסְטְרָאָה m. (preced.) *locksmith* (claustrarius). Ber. 22a R. Yehudah גלוסטרא (corr. acc., Ms. M. קלסטראה, Yoḥăsin Completum p. 148b קְלוֹסְטְרָאָה).

קִין, קְלוֹסְקָא, גְּלוֹסְקָא . . . c. (a contraction of גלופסקא or גלופסריקא, Lesbiacus, Lesbiaca, v. גְּלוּפְסָרִין, גְּלוּפְסִי׳, קְלוּפְסִי׳; as to guttural before ל, v. גְּלוּגְדָקָא) *relating to Lesbos* (an island of the Aegean Sea, noted for its fertility and luxuries), *Lesbian*, whence 1) [in Syriac] name of *a brand of white flour* (P. Sm. 726), *a white and delicate bread* (cmp. Athenæus Deipnosophistæ III, 111). Tosef. Ber. IV, 15 שלמה של גלוסקין an unbroken loaf of *g'luskin*, opp. של בע״חב home-made. Dem. VI, 12 buy for me גְּלוֹסְקָן אחד ed. (accus.; Ms. M. גלוסקא אחת, Ar. קין אחת . . . . ., R. S. קלוסקן) one loaf &c. Y. Ab. Zar. I, 40a bot. קלוסקין אחת; Erub. 64b גלוסקין pl.—Pes. 6b he may find ג׳ יפה ודעתו עליה Rashi (ed. ודעתיה עילויה, Ms. M. יפיפרה) a fine *gl.* which he may have the intention of eating (in place of burning). Lam. R. to I, 16 גלוסקאן; a. e.—*Pl.* גְּלוֹסְקָאוֹת, גְּלוֹסְקִין, קְלוּ׳. Sabb. 30b. Gen. R. s. 88, beg. Lam. R. to II, 12 גלו׳ (Ar. ed. Koh. קלסקין); a. e.—2) *a superior sort of olives already pressed when appearing in the market* (θλασταί, σταφυλίδες, v. Athenæus l. c. II, 56; cmp. גְּלוּפְסָרִין). Ab. Zar. II, 7 זיתי קלוסקא חמגולגלין Y. ed. II, 10 (Mish. זתים גלוסקאות, Bab. ed. 39b זיתי ג׳, Mish. Nap. קלוסטא, Ar. ed. Koh. s. v. גלגל: קלוסטרא, קלוסטא). Bab. ib. 40b (ed. Pes. a. oth. קלוסקא, Alf. early ed. גלוסטא, v. Rabb. D. S. a. l. note 4). Y. ib. II, 42a bot. חן זיתי ק׳ וכ׳ *zethê k'luska* is the same as *rolled olives*. [Ex. R. s. 30 גלוסקאות, v. גְּלוֹסְקָמָא.]

גְּלוּסְקָאן, v. preced.

גְּלוּסְקוֹם, גלוסקום, v. next art.

גְּלוּסְקִין, v. גְּלוּסְקָא.

גְּלוּסְקָא, גְּלוּסְקוֹם, דְּלוּסְקָמָא m. (γλωσσόκομον, v. LXX, II Chr. XXIV, 8; as to ד for ג, v. Liddell & Scott s. lit. Δ) *case, chest, coffin.* Y. Sot. VII, 22[d] כמין גלוסקום a kind of casing; Y. Shek. VI, 49[d] bot. גלוסקוים (corr. acc.).—Gitt. III, 3 if he found the document בג׳.. Ar. (ed. בד׳) in a case; expl. ib. 28[a] טלוקא דסבי a box for elders (for keeping documents &c.); B. Mets. I, 8 Y. ed. ג׳ (Bab. 20[a], [b] a. Mish. ד׳). Meïl. VI, 1 ג׳ (Bab. ed. 21[a] ד׳). M. Kat. 24[b] ג׳ חנישלת באגפיים (ד׳) a coffin carried by its handles.—*Pl.* גְּלוּסְקָמִין, גְּלוּסְקָמָאוֹת, דְּ׳. Meg. 26[b] דְּלוּסְקָמֵי ספרים (Alf. Ms. קָמָאוֹת . . ., ed. סקאות . . .) cases for books &c.—Ex. R. s. 30, end פותח הגלוסקאות (corr. acc.) he opens the cases (containing his goods).

גְּלוֹחַ, v. גְּלַח.

גְּלוּפְסִין, v. כְּלוּפְסִין.

גְּלוּפְקְרָא, v. next w.

קְלוּבְקְרִין, גְּלוּפְקְרִין, גְּלוּבְקְרִין m. pl. (cubicularia, sub. gausapina &c.) *woolly bed-covers, blankets.* Targ. Y. I Deut. XXIV, 13 (h. text שַׂלְמָה).—Sabb. 51[a]; Tosef. ib. III (IV), 20, opp. סדין linen sheets. Gitt. 70[b] ג׳ וסדינין (Var. גושפקי) shall we ascertain his sanity of mind, according to the season, by asking him whether he desires heavy or light covers? Ib. 35[a] גלופקרין אחד Ar. (ed. גלופקרא) one set of bed-clothes.—Kel. XXIX, 2 קלובקרין אחד (Bart. גלופקרין, Bab. ed. אחת). Tosef. Sabb. VI (VII), 4; Yalk. Lev. 587.

גלורין, Num. R. s. 11, read גַּלְדָּרִין, v. גּוּלְדָּר.

גְּלוּשׁ m. (גלש) *bald-headed.* Targ. O. Lev. XIII, 41.

גְּלוּשׁוּתָא f. (preced.) *bald forehead.* Targ. O. Lev. XIII, 42 sq. (some ed. גְּלוּשְׁתָּא).

גָּלוּת f. (b. h.; גלי) *exile;* also (sub. בני) *the exiled community, diaspora.* Ab. I, 11 שמא תחובו חובת ג׳ ye may be condemned to exile. Ber. 56[a], a. e. ג׳ מכפרת עון exile (leaving home) is an expiation. ג׳ בבל Babylonian captivity; ג׳ יון Greek (Syrian) dominion; ג׳ אדום Roman *dominion.* Ex. R. s. 15.—Esp. *banishment to the city of refuge* (Num. XXXV, 11 sq.). Macc. II, 6; a. fr.—*Pl.* גָּלְיוֹת. Arakh. 12[a] ג׳ שלש three divisions of exiles; Num. R. s. 23, end ג׳ . . . . סנחריב הגלה Sennacherib carried them off in three divisions.—Pes. 88[a] ג׳ קבוץ the reunion of the exiled. Men. 110[a] ג׳ של שאר וכ׳ the exiled of other countries (besides Babylonia). Bets. 4[b] שני ימים טובים ג׳ של the two Holy Days (in the place of the one Biblical) observed by those living abroad (whom the communications of the Palestinean authorities could not reach); a. fr.

גָּלוּ, גָּלוּתָא ch. same. Targ. Y. Ex. XX, 14. Targ. Am. I, 6; a. e.—ג׳ דרש *Resh-Galutha,* chief of the Babylonian Jews. Succ. 31[a]; a. fr.—*Pl.* גַּלְוָתָא. Targ. Ps. LXIX, 1 גַּלְוָתָא ed. Lag. (oth. ed. גָּלוּת sing.). Targ. Y. Ex. XL, 10. Targ. O. Deut. XXX, 4 ירחורן גַּלָּךְ׳ ed. Berl. (ed. ירחר גָּלוּ׳, corr. acc.) thy exiles; a. e.—Snh. 11[b] בני ג׳ דבבל וכ׳ the diasporas of Babylonia and all other diasporas (v. Rabb. D. S. a. l. note). Ḥull. 60[b] that the Egyptians might not call his brothers ג׳ *exiles.*

גָּלַח (b. h.; cmp. גלב), *Pi.* גִּילֵּחַ, גִּלֵּחַ *to cut the hair, shave.* Naz. VI, 3. Ib. IV, 6 ג׳ או גִּילְּחוּהוּ וכ׳ if he himself or his friends cut his hair. M. Kat. III, 1 ואלו מְגַלְּחִין וכ׳ the following are permitted to cut their hair during the festive week. Ib. 14[a] מותר לְגַלֵּחַ; a. fr.—Part. pass. מְגוּלָּח, f. מְגוּלַּחַת. Naz. IV, 5 אשה מְגֻלַּ׳ a woman with her hair cut; Y. ib. IV, end, 53[c].

גְּלַח ch. Pa. גַּלַּח same. Targ. O. Lev. XIII, 33; a. fr.—M. Kat. 17[b] אירבעי לידה לגַלּוּחֵי וכ׳ he ought to have his hair cut &c.

Ithpa. אִיתְגַּלַּח *to have one's hair cut.* Targ. Jud. XVI, 17; 22.—Sabb. 110[b] לִיגַּלַּח וכ׳ let him have the middle part of his head shaved.

גַּלְחִי pr. n. pl. *Galḥi,* a legendary place in the district of Sodom. Nidd. 69[a] . . . . דיריני בג׳ דאר דינא such justice which is injustice is dealt out in G.

גלטורי, v. בגלטורי.

גַּלְטִינוֹן, v. גַּלְאַקְסִינוֹן.

גָּלָה, גלי (b. h.) 1) *to be uncovered.* Tosef. Mikv. III, 1 a pit שגָּלָה ed. Zuck. which was left open.—*Part. pass.* גָּלוּי *open, revealed.* Sabb. 55[a] ג׳ וידוע וכ׳ it is open and known to me. Ber. 60[b]; a. fr. V. גְּלוּי.—2) (of a place) *to become bare of inhabitants* (v. Jud. XVIII, 30; Jer. I, 3); (of the inhabitants) *to leave home, go into exile.* Y. Taan. I, 64[a] top בכ״מ שגָּלוּ . . . גָּלָת וכ׳ whithersoever Israel went as exiles, the Divine Majesty went with them (ref. to נגלה, I Sam. II, 27); Meg. 29[a]; a. e.—Pesik. Haḥod. p. 48[a] אם ג׳ אחד מכם . . . כאילו גָּלִיתֶם כולכם if one of you is banished (by the Roman Government) to &c.: . . . as though ye all had been banished; Pesik. R. s. 15; Cant. R. to II, 8. Arakh. 12[a]; Meg. 11[b] גָּלוּ בשבע they were transported to Babylonia in the seventh year (after the subjection of Jojakim). Macc. II, 1 אלו הן הַגּוֹלִין the following (involuntary homicides) have to leave for the city of refuge. Ib. אינו גּוֹלֶה is not bound to flee to &c. Ib. 3 האב גולה ע״י הבן a father is banished for killing his son; a. fr.

Hif. הֶגְלָה *to banish, carry into captivity.* Macc. 12[b] הרו . . . מַגְלִין וכ׳ the Israelites executed the law of banishment in the desert. Num. R. s. 23, end. Ruth R. to I, 1 ומַגְלָם מארצם and is the cause of their exile &c.; a. fr.—Koh. R. to XII, 6 (play on גלת ib.) 'the golden bowl' is the gullet, שהיא מַגְלָה את הזהב ומריצה וכ׳ (not שהידה; Lev. R. s. 18 שמכלה, corr. acc.) which banishes the gold and makes the silver run, i. e. which impoverishes the glutton.

Nif. נִגְלָה *to be discovered, exposed to view; to reveal one's self, appear.* Tanḥ. Sh'moth 19 ג׳ עליו בקולו וכ׳ He

revealed Himself to Moses with the voice of Amram &c.; Ex. R. s. 3. Ib. s. 2, end בכ״מ שחשכינה נִגְלֵית wherever the Divine Glory appears. Snh. II, 1, v. כָּסָה II; a. fr.

Pi. גִּלָּה, גִּרָּה *to uncover, remove; to discover, reveal, publish.* Ex. R. s. 15, beg. גִּלּוּ חצדיקים וכ׳ the righteous uncovered their heads. Sot. V, 2; Gen. R. s. 21 מי יְגַלֶּה Oh that one would remove the dust from over thy eyes, i. e. Oh, that thou wouldst resurrect!; Y. Ber. IX, 13[d] bot.—Sabb. 88[a] מי גי׳ וכ׳ who revealed this secret to my children? Meg. 3[a]; a. fr.—ג׳ משפחות *to expose to suspicion* the legitimacy of families. Tosef. Naz. I, 3; Kidd. 71[a].—(שלא כהלכה) ג׳ פנים בתורה a) to interpret the Law in opposition to the adopted sense, *to misinterpret, pervert.* Ab. III, 11; a. e. b) *to put the Law to shame* by treating its teachers irreverently. Snh. 99[a]; a. e.—ג׳ פנים (in gen.) *to expose, put to shame.* Pirké d'R. El. ch. XLIV, v. לָבַן II.—*Part. pass.* מְגוּלֶּה, f. מְגוּלָּה *uncovered.* Par. XI, 1; Ḥull. 9[b]; a. fr. *Pl.* מְגוּלִּין. Ib.; a. fr.

Nithpa. נִתְגַּלֶּה, נִתְגַּל *to be revealed; to be exposed.* Pirké d'R. El. ch. XXIII ונתגל בתוך האהל his nakedness was exposed &c. Yoma 9[b] נתג׳ עונם their sins were public (they did not hide them); נתג׳ קיצם the end of their captivity was revealed (through prophecy). Naz. 23[b] ג׳ קלונו his disgrace is published.—Pes. 119[a]; a. fr.—Tanḥ. Mishp. 6; Yalk. Prov. 956, v. גָּלַע.

גָּלָא, גְּלָא, גְּלֵי ch. same; 1) *to reveal, uncover.* Targ. Num. XXII, 31. Targ. Am. III, 7; a. fr.—Part. גָּאלֵי. Targ. Prov. XX, 19.—2) *to go into exile, go away, disappear.* Targ. Hos. X, 5.—Ib. XI, 11 דִּיגְלוֹ those who were exiled. Targ. Am. V, 5 מְגַלְגָּא יְגַלְגּוֹן (some ed. ירלפון, corr. acc.); a. fr.—Ber. 56[a] אֶגְלֵי I will leave home; גלא לבי רומאי he emigrated into Roman territory. Pes. 49[a] לא גְלָאי I should not have emigrated; לא גלאי כדגָלֵי אינשי I did not emigrate (voluntarily) as others do. Koh. R. to IX, 10 את חוית גָּלֵי וכ׳ אֲגַלֵּי, v. II.—Part. גָּלֵי, pl. גָּלְיָא, f. גָּלְיָן *exiles.* Targ. Nah. II, 8 בגָלְיָא ed. among the exiles (on foot; ed. Lag. בגַרְפַּיָּא, v. גַּרְפִּידָא, h. text גַּלְגַּלְתָּא). Targ. Am. VI, 7 גָּלְיָן the exiled communities.—Targ. II Kings XXIII, 6 קברי ג׳ (some ed. גַּבֵּי) the graves of the homeless (h. text בני חעם).—*Part. pass.* גָּלֵי, גָּלֵי, גְּלֵי, גְּלָא *known, revealed; uncovered.* Dan. II, 19; 30. Targ. Job XXIII, 10. Targ. I Sam. III, 1; a. fr.—Targ. O. Ex. XIV, 8 ברישׁ ג׳ openly (h. text ביד רמה).

Pa. גַּלֵּי as preced. Pi.—Targ. Lev. XVIII, 6 sq.; a. fr. Gitt. 31[b] ג׳ לדרעיה he uncovered his arm. Ab. Zar. 28[a]; Yoma 84[a] דלא מְגַלֵּית that thou wilt not divulge it. Ib. מְגַלְּנָא I shall divulge. Ḥull. 113[a] תנא סיפא לגַלּוּיֵי רישׁא the second clause is stated in order to throw light on the first. Gitt. 34[a] גַּלּוּיֵי דיעתא, v. גִּרְלוּיָא. Y. Maasr. V, end, 52[a] מן דגַלֵּית לך חספא אשכחת מרגניתא (not דגלירית) after I removed the potsherd, thou foundest the pearl, i. e. but for my teaching, you would not have found the truth which you now claim as your own discovery; Y. Keth. IX, 33[b] bot. (corr. acc.); [in Babli דלאירת, v. דלי].

Af. אַגְלֵי *to banish.* Targ. II Kings XV, 29; a. fr.—Snh. 94[a]. [הַגְלֵי Ezra IV, 10; a. e.]

Ithpe. אִיתְגְּלֵי, אִיתְגַּלֵי 1) *to be uncovered, revealed* &c. Targ. Is. LXII, 1. Ib. LI, 9 אִיתְגְּלָא reveal thyself (h. text עורי). Targ. II Sam. VI, 20 דא׳ who exposed himself; a. fr.—Snh. 109[b] אִיתְגְּלָאי מלתא the fact became known. R. Hash. 22[b], a. fr. כל מילתא דעבידא לאיתְגְּלוּיֵי וכ׳ people are not presumed to tell a lie which is likely to be found out. Sot. 22[b] מאי דמִתְגְּלְיָא מגליא what is visible is visible, i. e. man judges only by what he can ascertain, opp. מטמרא.—R. Hash. 21[b] whence do we know that *alil* לישנא דמיגְלֵי הוא has the meaning of being clearly visible? Ab. Zar. 30[a] אגלי ליה חמרא his wine was found uncovered. Bets. 3[a] מִתְגַּלּוּ וקיימי remain visible; a. fr.—2) *to be led into captivity.* Targ. Jer. XL, 1.

גַּלְאֵי, גְּלַי m. (גלי, cmp. גִּילְהֵי) *flash.* בגְ׳ *as a flash, suddenly, rapidly.* Targ. Is. XLI, 2; 25; Targ. Hos. XI, 11.

*גַּלִּי f. (cmp. γάλιον) *galium, bed-straw,* an odoriferous plant. Targ. Y. Num XXI, 12 [read:] דמרבי חילפי וג׳.

גָּלֵי, גְּלֵי, גַּלֵי, גְּלֵיָא, part. pass. of גְּלָא.—*Pl.* fem. גַּלְיָן. Targ. Prov. XXXI, 27 (ed. Lag. גלין).

גַּלְיָא I pr. n. (Gallia) 1) *Gaul, country of the Gauls* in Europe. Yeb. 63[a] ships going מג׳ לאספמיא from Gaul to Spain.—2) *Gallia* or *Galatia* in Asia Minor. R. Hash. 26[a]. Keth. 60[a] Naḥum איש ג׳ the Galatian.

*גַּלְיָא II f. (גלי) *revelation.* בית ג׳ *a place or temple for oracles.* Ab. Zar. 46[a] היו קורין אותה בית ג׳ קורין אותה בית כריא when they (the idolators) call a place *Beth-Galia,* Israelites should call it *Beth-Kharia,* v. כַּרְיָא; Tem. 28[b].—Meg. 6[a] (ref. to Zech. IX, 7) זה בית ג׳ שלהן that means their temple. V., however, גַּדָּא a. גַּבָּא.

גַּלַיָּא, v. גַּבָּא a. preced.

גָּלְיָא *exiles,* v. גָּלֵי.

גליאסין, גליאס, read גַּלִּירָנָאסִין, גַּלִּירָנָאס.

*גִּלְיָבָא m. (גלב) *shaved face.* Targ. Is. XV, 2 Kimḥi (ed. גרלוח).

*גִּלְיְבְטוֹן m. (γλυπτόν) *carved.* Y'lamd. to Deut. IV, 4 quot. in Ar., expl. פטורי צירצים (I Kings VI, 18).

*גַּלִּירָנָס, גַּלִּירָנָאס m. (caliga, adopted fr. acc. pl. caligas) *nail-studded shoe of the Roman soldier.*—*Pl.* גַּלִּירָנָאסִין. Lam. R. to II, 7 [read:] ועשו מסמרות של גליאסין שלהן רושם בארץ and the nails of their shoes left marks in the Temple floor. [Vers. in Ar.: ועושין רושם במסמרות הגלגוסיים בקרקע ביהמ״ק.]

גְּלִיד m. (גלד) 1) *ice-coating* on the water. Ohol. VIII, 5. Mikv. VII, 1.—2) v. גֵּלֶד.

גְּלִידָא, גְּלִיד ch. same; *ice, hoar-frost* (h. כפור, קרח). Targ. Ps. CXLVII, 16. Targ. O. Gen. XXXI, 40 (Y. קרושא).

גִּיל, גֵּל, גְּלָרוֹן m. (b. h. גְּלָרוֹן; גלי) 1) *blank parchment, margin of scrolls.* Yad. III, 4 ג׳ . . . שמלמעלן וכ׳ the blank portions of a sacred book, the upper, the lower

margins and those at the beginning and the end; Sabb 116[a] Ms. M. (ed. pl.). Men. 30[a].—*Pl.* גְּלִילִין, גְּלִילִ׳. Sabb. l. c., v. supra. Ib. חג׳ של ס״ת (Ms. M. sing.) blank parchments of, or intended for, a sacred book.—2) (a satirical adaptation of εὐαγγέλιον, v. אָוֶן) *gospel.* Tosef. Sabb. XIII (XIV), 5 חג׳ וספרי מינין; Sabb. l. c. חג׳ וספרי הצדוקים (Ms. M. הגליון . . . מינין) the gospels and books of heretics; [disputants, Sabb. l. c., take our w. in the sense of *blanks*]. Ib. sq., v. אָוֶן.—3) (v. Is. III, 23; cmp. גְּלְגַּלְתָּא) *a girdle* of fine material. Gen. R. s. 19 (Ar. גלירונים; ed. Koh. גולין, corr. acc.).

גלירה, Lev. R. s. 20 ירדן ג׳, read גְּלִילָאָה; cmp. Tanḥ. Aḥaré 3 ירדן דמן גלילא.

גַּלָּרָר, v. גּוּלְלַיר.

גָּלִיל pr.n. (b. h.) [*District,*] esp. *Galilee* in Northern Palestine. Shebi. IX, 2 ג׳ העליון Upper Galilee, ג׳ התחתון Lower Galilee. Sot. IX, 15 (49[b]) ג׳ חַגָּ׳. Keth. 9[b]; a. fr. [ג׳ בגורים, Snh. 94[b], v. גְּלִילָה.]

גָּלִילָא ch. same; 1) *district, circuit.* Targ. Ezek. XLVII, 8.—*Pl.* גְּלִילֵי, גְּלִילִין. Targ. Josh. XXII, 10; a. e.—2) *Galilee.* Ib. XX, 7; a. e.—Sabb. 47[a]; 78[a] בג׳ שנו it refers only to Galilee.—Tosef. Snh. II, 5; Y. Maas. Sh. V, 56[c] top, a. e. ג׳ עילאה Upper Galilee, ג׳ תיתאה (ארעיתא) Lower G.; Snh. 11[b] גלילאה (corr. acc.).—Erub. 53[b] בר ג׳ a Galilean.

גְּלִילָא, pl. **גְּלִילַיָּא,** v. גְּלוּלָא.

גְּלִילָאָה m. ch.=h. גְּלִילִי, *Galilean.* Erub. 53[b] ג׳ שוטה (Ms. M. גלילא) foolish Galilean, v. אִירְמָר.—Snh. 113[a] דחזוא ג׳ a certain Galilean; Sabb. 88[a]. Ḥull. 27[b]; a. e.—*Pl.* גְּלִילָאֵי. Y. B. Bath. VI, 15[c] top.

גְּלִילָה f. (גלל) *casting about, contempt.* Snh. 94[b] (play on גלילי הגוים, Is. VIII, 23) אני עוש׳ אותו ג׳ בגורים Ms. M. (ed. אעשה לו גליל) I will make him (Sennaherib) contemptible among the nations; Yalk. II Kings 237.

גְּלִילִי m. (גָּלִיל) *Galilean.* Yad. IV, 8 ג׳ צדוקי Mish. ed. (Talm. ed. only צדוקי) a Galilean Sadducee (heretic).—ר׳ יוסי הג׳ R. José the Galilean. Pes. 28[a]; a. v. fr., v. יוֹסֵי.—*Pl.* גְּלִילִים, גְּלִילִין. Kel. II, 2 חפכים הג׳ Galilean flasks; Tosef. ib. B. Kam. II, 2 חפכין והג׳ (read הג׳); ib. 9. [Cmp., however, גְּלָל.]

גְּלִילְתָּא, גְּלִילְתָּא f. (v. גְּלָלָה) *folding.* Sabb. 47[b] Ms. M. (ed. גלגלתי׳, Ar. גילירתא) *folding couch, cot.*

גְּלִימָא, גְּלִים I m. (גְּלַם 1) *wrapper, cloak.* Targ. O. Gen. XXV, 25 ed. כְּגִלְמִים (ed. Berl. כְּבָגְלָן, v. כִּרְכָּן, Var. כְּגָלְמָם). Targ. II Esth. VIII, 15.—Sabb. 77[b] it is called *g'lima,* שנעשת בו כגולם ed. (Ms. M. שנעשית כגו׳) because one looks in it like a shapeless (armless) body (Ms. M. it is rolled up like a lump). Snh. 102[b] שיפולי ג׳ trail of the cloak; a. fr.—*Pl.* גְּלִימֵי. Ib. 110[a].

גְּלִימָא II, **גַּלְמָא** f. (גְּלַם 2) 1) *height, hill.*—*Pl.* גַּלְמָתָא, גְּלִימָתָא. Targ. Y. I, II Num. XXIII, 9; Targ. Y. II Gen. XLIX, 26 גּוֹלְמָתָא (read גּוֹלְמֵי). Targ. Y. II ib. 11 sq. גּוֹלְמָתֵיהּ his hills. Targ. Ps. LXXII, 3 גַּלְמֵ׳.—2) *valley.* Targ. Job XXXIX, 21. Targ. Josh. XVIII, 28 Var. (ed. Lag. I, p. VIII[30] גְּלִימַת).—*Pl.* גְּלִימָתָא, גְּלִימָתָא. Targ. Job XXXIX, 10. Targ. Y. Num. XXI, 19.—גְּלִימְרִין. Pesik. B'shall. p. 93[a] ומחית ליה ג׳ (Ar. גַּלְמָן) and carried him down the valleys.

גַּלִּינֵי f. (γαλήνη) *calm, stillness of wind and wave.* Y. Yeb. XV, 15[d] top אם (הית) הים ג׳ וכ׳ if there was a calm sea, and you looked around and there was none &c.; Y. Erub. IV, 21[d] bot. גלנו ed. Krot. (corr. acc.).

גְּלִיפָא m. (v. next w.) *shaping* (of writing), *impress, poetry.* Targ. Ps. XVI, 1 ג׳ תריצא a well-arranged poetry (h. text מִכְתָּם). Ib. CXIX, 130 גְּלִיף דבריך the impress of thy words (h. text פֵּתַח).

גְּלִיפָה f. (גָּלַף) *shaping, formation* (of speech, cmp. גּוּזְמָא, גזם). Pesik. R. s. 33 גְּלִיפַת שפתים eloquence (ref. to Is. LVII, 19).

גַּלִּיצוּר pr. n. *Gallitsur,* name of an angel. Pesik. R. s. 20 (defined מְגַלֶּה טעמי צור revealing the reasons of the Creator); Yalk. R'ubeni, Mishpatim end ג׳ המכונה רזיאל G. surnamed Raziël.

גּוֹלְיָת, גָּלְיָת pr. n. m. (b. h.) *Goliath,* the Philistine. Sot. VIII, 1 בנצחונו של ג׳ relying on the strength of G. Ib. 42[b] גָּלְיָת . . . בגרלוי פנים וכ׳ he is named G., because he stood before the Lord with barefacedness (defiance). Lev. R. s. 5; a. fr.

גַּלְכִּין, v. גַּלְבִּין.

גָּלַל (b. h.) 1) *to roll, unfold, fold.* Meg. 32[a] he opens (the scroll), sees the place (to read from), גּוֹלֵל ומברך rolls it up again and says the benediction. Ib. הגּוֹלֵל ס״ת וכ׳ he who rolls the scrolls up (preparing the place to read from). B. Mets. II, 8 (29[b]) גּוֹלְלָן he must roll the scrolls over (for the purpose of airing); a. fr.—2) (v. Gen. XXIX, 3) *to roll off* (one's shoulders), *disregard.* Gen. R. s. 21 (play on גללו, Job XX, 7) על שג׳ מצוה וכ׳ because he disregarded a light command.

Nif. נִגְלַל *to be rolled, folded.* Cant. R. to V, 14 ודרו נִגְלָלִין they could be folded up. Snh. 68[a] my two arms which are like two scrolls of the Law שנגללין rolled up (not unfolded, i. e. with me learning is buried which I was prevented from teaching).—Trnsf., with עַל, *to be rolled on top of, to prevail.* Ber. 7[a] יִגּוֹלוּ רחמי על וכ׳ may my mercy prevail over my attributes (of justice &c.). Ib. יגולו רחמיך; v. גְּלָגֵל.

Hof. הוּגְלַל *to be rolled up, folded.* Taan. 21[b]; Men. 95[a] הוּגְלְלוּ חפרוכות when the curtains (of the Tabernacle) were folded up (for removing).

גְּלַל ch. same, *to roll, unfold.*—Part. pass. גְּלִיל *unfolded, visible.* Targ. Cant. V, 14.

Pa. גַּלֵּל *to roll off.* Targ. Y. II Gen. XXVIII, 10 (some ed. לְגַלָּלָא Pe.).

Ithpe. אִתְגַּלַּל, v. גְּלָגֵל, Ithpalp.

גְּלָל, constr. **גַּלַּל** m. (b. h.; preced.) 1) *rolling along with, appendage.* Men. 15ª; Pes. 13ᵇ לחם ג׳ תודה the bread is an appendage of the thank-offering; Men. 80ª לְגַלַּל בְּגַלַּל תודה.—*in consequence of, on account of,* v. next w.—2) *something rolled, rounded, ball, ordure, excrement, dung.* B. Kam. III, 3 המהופך את הג׳ he who upturns (throws up) ordure into the street.—*Pl.* גְּלָלִים, גְּלָלִין. Sabb. 153ᵇ להטריל ג׳ to cast excrements (of animals). Lev. R. s. 16; Esth. R. to III, 1 מה הג׳ הללו וכ׳ as the dung is repulsive.—3) (with כְּלֵי) *a material used for vessels,* supposed to be *baked ordure.* Kel. X, 1. Par. V, 5. Mikv. IV, 1; Sabb. 16ᵇ. Men. 69ᵃᵇ; a. fr. [Rashi to Sabb. l. c. expl. ג׳=שיש, *marble,* to Men. l. c.=צפיעי בקר.]

גְּלָלָא, גַּלָּל ch. same; 1) *untrimmed stone, cobble* (v. גְּוִיל). [Ezra V, 8.]—Ḥull. 63ª אתא ג׳ a stone fell (from on high); Yalk. Zech. 578 גלאלא. Gitt. 47ª Ar. (ed. גַּלְגַּלְתָּא). Ab. Zar. 22ᵇ, v. הַגָּלָא.—2) *lump.*—*Pl.* גְּלָלֵי. Ḥull. 112ª bot. תרי ג׳ דמלחא Rashi (ed. ג׳ מלחא) two lumps of salt.—3) *ordure,* v. גַּלָּא.—*Pl.* as supra. B. Kam. 92ᵇ (prov.) a dog in his hunger מבלע ג׳ (Ms. H. sing.) will swallow excrements (Rashi: stones).—4) *wave,* v. גַּלָּא.—5) *consequence; on account of, in order to.* Targ. Ps. XL, 12 (Ms. ג׳ חרכנא). Targ. II Chr. XXIV, 25; a. e.

גַּלְגְּלִיתָא f. (preced.) 1) *ball-shaped, lump.* ג׳ מילחא *salt in lumps, rock-salt.* Ḥull. 114ª; Kidd. 62ª.—2) *folding,* v. גַּלְגַּלְתָּא.

גְּלַם (b. h.; cmp. גלל) 1) *to roll up, to unshape.* Denom. גּוֹלֶם.—2) (denom. of גּוֹלֶם) *to calculate in a lump, fix an arbitrary price,* opp. דקדק to calculate exactly. Sifra B'har, Par. 6, ch. IX; B. Kam. 113ᵇ יכול יְגַלְּמוּ עליו you might think, he (the redeemer of the Jewish slave in possession of a gentile) was permitted to force an arbitrary price upon him (the gentile); [Rashi: (גלם *to double*) he (the gentile owner) might be permitted to ask an exorbitant price].—Part. pass. גְּלוּמָה, f. גְּלוּמָה 1) *wrapt up.* Sot. 42ª, v. גַּלְמוּד.—2) *roughly shaped, unfinished. Pl.* גְּלוּמִים, גְּלוּמּוֹת. Sifré Num. 158, v. גּוֹלֶם. Ex. R. s. 30 מצות גלומות rough laws (containing no details, assigning no reasons; Var. lect. גולמות, גּוֹלָמִיּוֹת, fr. גּוֹלָמִי).

גְּלַם ch. same; 1) *to roll, wrap up.* Denom. גְּלִים, גְּלִימָא I, גּוּלְמָא.—2) *to arch, cave.* Denom. גְּלִימָא II.

גְּלָם, v. גְּלִים.

גְּלֵם, גְּלֵמָא, v. גּוֹלֵי.

גַּלְמָא, v. גְּלִימָא II.

גַּלְמוּד m., **גַּלְמוּדָה** f. (b. h.; גלם; ד format., v. Fürst H. Dict. s. v.) *like a shapeless, lifeless lump,* whence (cmp. דמם) *lonely, melancholy.* Sot. 42ª in the sea-towns קורין לנידה ג׳ they call the menstruous woman *galmudah;* R. Hash. 26ª. Ib. (phonetic etymol.) גמולה (דא) מבעלה she is weaned (separated) from her husband; [Ar. ed. Pes. a. Ven. גלומה, which version, however, disagrees with the reference to Gen. XXI, 8 in Ar. s. v.]. Gen. R. s. 31; s. 34 (ref. to Job XXX, 3) when there is want in the world &c. כאילו ג׳ . . . חור רואה ג׳ be lonely; look upon thy wife, as if she were menstruous; Y. Taan. I, end, 64ᵈ עשה אשתך ג׳ make thy wife lonely. [Cmp. Snh. 22ᵇ, quot. s. v. גּוֹלֶם.]

גַּלְמוּדָא f. (preced.) (euphem.) *a menstruous woman.* Gen. R. s. 79, end they heard a woman say to her friend ג׳ אנא I am *galmuda* (for נדה), from which they learned the meaning of *galmudah* in Is. XLIX, 21 (v. corr. vers. in 'Rashi' a. l.).

גַּלְמוּדָה, v. גַּלְמוּד.

גַּלְמָתָא, גַּלְמָן, v. גְּלִימָא II.

גלנו, v. גַּלְגֵּי.

גָּלַע (b. h.; cmp. גלח a. גרע) *to scratch off, rub; lay open. Nif.* נִגְלַע *to be opened through rubbing or scratching, to bleed.* Nidd. VIII, 2 (58ᵇ) וחזא יכולה להתגלע וכ׳ (Bart. להתגלע) and it (the wound) may have been bruised so as to bleed.

Pi. גִּירֵי, גִּלַּע (with ב of person) *to detract from, lay bare the ignorance of, attack.* Y. Yeb. VIII, end, 9ᵈ משום שלא לגרועי בו וכ׳ (did they send him off) in order not to see him exposed, or because he was not fit (to argue)? What is the difference? חידה דרכו לגַלּע א״ת משום שלא לגלע בו וכ׳ It was his (Rabbi's) habit to begin with vehement argument; now, if you were to say, 'in order not to see him exposed', his exposure was in his own hand (he being the attacking part) &c. Ib. מה חידה לו לגַ בו what could he have attacked (on that subject of *androgynos*)?

Hithpa. הִתְגַּלַּע, *Nithpa.* נִתְגַּלַּע 1) *to be scratched open,* v. supra. 2) *to be laid bare, be argued.* Snh. 6ᵇ; Y. ib. I, 18ᵇ (ref. to Prov. XVII, 14) קודם שנתגלע (עד שלא נתגלע) הריב נטוש before the case of litigation has been laid open (fully argued), you (the judge) may compromise it &c.; Tanḥ. Mishp. 6; Yalk. Prov. 956 נִתְגַּלָּה, יִתְגַּלֶּה).

גַּלְעֵד, גִּלְעָד, v. גִּלַּשׁ.

גַּלְעִינָה, גַּלְעִין, v. גַּרְעִינָה, גַּרְעִין.

גָּלַף (cmp. גלב) *to dig out, engrave; to shape, form.* Gen. R. s. 47; s. 53; s. 63 ג׳ לה הקב״ה וכ׳ the Lord shaped a womb for her.—Part. pass. גָּלוּף *engraven.* Tanḥ. Balak 14.—*Pi.* גִּלֵּף same. Pesik. Aniya, p. 137ª מְגַלְּפִין בו shaping it; Pesik. R. s. 32 מפלירגים (corr. acc.).

גָּלַף I ch. same. Targ. I Kings VII, 36. Targ. Ex. XXVIII, 9; a. e.—Part. pass. גְּלִיף. Targ. Y. ib. 11; a. e.—*Pl.* גְּלִיפָן, גְּלִיפַן. Targ. Ex. XXXIX, 6; a. e.

גָּלַף II, גְּלוּף m. (preced.) *engraving, setting.* Targ. Ex. XXVIII, 11. Targ. Hag. II, 23; a. e.

גַּלְפוּרְתָּא f.=אגלפורתא. Targ. Y. II Ex. XXXV, 33.

גַּלְפַּטְרָה pr. n. f. *Cleopatra,* queen of Egypt. Tosef. Nidd. IV, 17 ed. Zuck., v. קְלֵיאוֹפַטְרָא.

גלקטינון, v. גְּלַאקְסִינוֹן.

גְּלֶקְטִירָקָא, v. גְּלוּגְדָקָא.

גָּלַשׁ (b. h.; cmp. גלה) 1) *to come in sight, to come forth.* Cant. R. to IV, 1 (ref. to שגלשו מהר וכ׳ ib.) הר שגלשתן מתוכה עשיתיו גלעד לאו״ה (not תי . . . .) the mountain (of trouble) out of which ye came in sight again (ye escaped), I (the Lord) made it a hill of witness (a warning) to the nations; אי זה זה ים סוף what is this? It is the Red Sea [which R. Joshua . . . translated into Chaldean: טורא דאתנהרתון מן גווה]; ib. to IV, 4 הר שגי׳ ..... הר סיני I made your escape memorable to the nations, it is Mount Sinai (by the giving of the Law); ib. repeatedly (referring to various escapes from dangers).

Hif. הִגְלִישׁ *to bring to light, to publish.* Ib. to IV, 1 ומה הגלשה הִגְלָשָׁתוֹ וכ׳ (Ar. ed. Koh. גלשה) and what publication (institution or law) have I (the Lord) brought to light out of that event?

**Hof.* הוּגְלַשׁ (denom. of גֶּלֶשׁ *baldness*) *to be made hot enough for scalding the hair or feathers of an animal's skin.* Part. מוּגְלָשׁ, pl. מוּגְלָשִׁין *seething water.* Pes. 37^{b} (Rabad to Eduy. V, 2 quotes a version מַגְלוֹשִׁין *scalding water*, Ar. מַי גְּלָשִׁים, fr. גֶּלֶשׁ; Y. Ḥall. I, 58^{a} top חַמִּין).

גְּלַשׁ ch. same; *to shine, be bald;* v. גְּלוֹשׁוּתָא &c. —Part. pass. גְּלִישׁ=h. מוּגְלָשׁ (v. preced.) *brought to scalding heat, boiling over.* Koh. R. to VIII, 9, v. גְּרָסָא III.

גֶּלֶשׁ* m. (preced.) *baldness.* Pl. גְּלָשִׁים. מֵי ג׳ *scalding water*, v. גָּלַשׁ Hof.

גַּלְשָׁא*, m., pl. גַּלְשִׁין *bright* or *bald lines.* Cant. R. to IV, 1 (a gloss to גלש) a woman whose hair is thick עבדא לה ג׳ ג׳ parts it so as to show white lines; הדא מוצרינא בהתהוא לפר טבאות הוא עבד ג׳ ג׳ בוצרינא ... . . כד הוא) a young pumpkin, when it sprouts nicely, produces bright stripes.

גַּלְשָׁה, v. הַגְלָשָׁה.

גַּלְשׁוּשִׁיתָא f. (גלש) *public monument.* Targ. Cant. to IV, 1 (v. Cant. R. to ib. s. v. גָּבַשׁ). [Ar. reads גבשושיתא, but the phonetic interpretation refers to שגלשו of the Hebrew text.]

גִּילֵל, גִּלְשְׁלוּלְשְׁתָא, גִּלְשְׁלוּשְׁתָא, גִּלְשְׁלוּשְׁתָא=גְּלוֹשׁוּתָא. Targ. Y. Lev. XIII, 42 sq.

גִּלְשַׁלְשַׁן=גְּלוֹשׁ. Targ. Y. Lev. XIII, 41.

גִּלְתָא, v. גּוֹלְתָא.

גַּם I (b. h.; גמם) [*junction,*] 1) *too, also.* Snh. 108^{b}; Taan. 21^{a} ג׳ זו לטובה this, too, is for the best. אריש גם זו, v. גְּמָזוּ.—2) *the particle gam* in the Bible text. B. Kam. 94^{a} ג׳ לב״ח קשיא *the gam* (Deut. XXIII, 19) is unaccounted for according to Beth Hillel's opinion; Tem. 30^{b}. Esth. R. to I, 9 (ref. to גם ib.) אין ג׳ אלא ריבוי *gam* intimates an amplification, a. e.—*Pl.* גַּמִּים, גַּמִּין Gen. R. s. 1; Y. Ber. IX, 14^{b} bot. אתין וג׳ ריבויין the *eths* and the *gams* intimate an extended qualification (by implication), v. אֵת.

גַּם II, **גַּאם** (**גמא**) m. (preced.) *joint, angle,* esp. *two sides of a rectangle.* Erub. 55^{a} כמין גם Ar. (ed. גאם) in the shape of a right angle. Zeb. 53^{b} גמא (Yalk. Lev. 441 גאם). Pes. 8^{b} ג׳ שורה אחת כמין one row of wine vessels, in the shape of &c., i. e. the front and the whole upper layer. Y. ib. I, 27^{b} bot. קולפו כמין גם.—Kel. XIV, 8 (מפתח) של גם שנשבר מתוך גומו a key whose bit is joined (opp. to של ארכובה of one piece) broken at its junction. [Sabb. 105^{a} על חגם Ar., ed. הגס, q. v.]—*Pl.* גַּמִּים, גַּמִּין. Y. Pes. l. c. קולפו כמין שני ג׳ he takes off for examination two front and two upper layers, v. supra. Ib. if the vessels are arranged like steps קולפו ג׳ ג׳ he must examine by front and upper layers on each landing. B. Mets. 28^{a} מדת גַּמְּרוּ the combined measure of both dimensions of a piece of goods, square measure, opp. מדת ארכו ומדת רחבו the measure of each dimension specified.—Sabb. 103^{b} גַּמִּין, v. גר״מל.—[Commentators explain our w.=*Greek Gamma,* Γ, whence the Var. גַּמָּא.]

גַּמָּא m. (Γάμμα) 1) *Gamma,* the third letter of the Greek alphabet. Shek. III, 2 ג׳ אלפא ביתא Ms. O. (ed. גמולא).—2) *the shape of a Gamma,* Γ, v. preced.

גְּמָא (b. h.), גָּמַם, גָּמַע *to take a draught, quaff; to sip, suck up.* Y. Maas. Sh. II, beg. 53^{b} he melted fat וגָמְעוֹ and sipped it; Y. Yoma VIII, 45^{a} top וּגְמָרוֹ. Sabb. XIV, 4 (111^{a}) לא יִגְמָא בהן וכ׳ Ar. (ed. רִגְמַע, or רִגְמַּע *Pi.*, v. infra) he must not quaff vinegar through his teeth. Y. Maasr. III, 50^{d} bot. לִגְמוֹת בכוס . . . . כמה how large a portion of the cup one must quaff at a time. Y. Shebi. II, end, 34^{b}; Y. Ned. VII, beg. 40^{b} the leaves of the colocasia must not be used (in case of a vow of abstinence from vegetables, or in the Sabbath year) לגמות וכ׳ to sip water out of them (v. Sm. Ant. s. v. Colocasia); a. fr.

Pi. גִּמֵּא, גִּמַּע same. Sabb. 111^{a} מְגַמַּע ופולט חנן (Ms. M. לא יִגְמַע ויפלוט) the Mishnah means, he must not quaff and spit out; Bets. 18^{b}; Y. Shebi. VIII, 38^{a} top מְגַמֵּא; a. fr.

גְּמָאִין m. pl. (preced.) *sweetmeats, delicacies.* Esth. R. to I, 9 (play on גם ib.) מינך ג׳ various delicacies.

גִּמְגֵּם (Pilp. of גמם) [*to peel, scrape;* trnsf., cmp. חִסֵּם II, חָכַךְ] *to hesitate, stammer, to speak with an expression of uncertainty* or *of scruple.* Kidd. 30^{a} אל תְּגַמְגֵּם ותאמר לו that thou need not hesitate in answering him; Sifré Deut. 34. Ber. 22^{a} הדרה מְגַמְגֵּם למעלה וכ׳ (Ms. M. a. Rashi מג׳ וקורא) was speaking hesitatingly over (as the Amora of) R. Judah &c. Ib.^{b} מג׳ וקורא he should read in a hesitating manner (rapidly murmuring); Y. ib. III, 6^{c} bot. התחיל מג׳ בה he commenced stammering over it (hesitating to pronounce the Divine Name). [Cant. R. to VII, 1 מרגמגם, transpos. of מרמגמג, v. מָגַג.]

גַּמְגֵּם ch. same. Hag. 15^{b} מְגַמְגֵּם בלישנה a stotterer (Ar. מלגלג). Meg. 31^{b} קא מג׳ וכ׳ (v. Rabb. D. S. a. l. Var. Lect.) read the curses (v. אָרַר) rapidly murmuring; Koh. R. to VIII, 3.

גִּמְגֵּם, v. גּוֹמֶד.

גָּמַד (v. next w.) *to contract.* אמה גְּמוּדָה a reduced cubit, v. גָּדַם.—*Pi.* גִּמֵּד, v. גּוֹמֶד.

גְּמַד (cmp. קמט, קמץ) *to contract, shrink, be tight.* Pes. 111ª גְּמוּד מסאניה (Ms. M. גמד) his shoes shrank (became too tight). Ḥull. 43ª גמדא לידה (the gullet) contracts. Gitt. 57ª גמדא the land shrinks, opp. רווחא. Yoma 69ª; Bets. 15ª דאר נמטא גמדא דנרש וכ׳ the shrunk (hard) mattress of Narash (which does not warm) is permitted (does not come under the law of כִּלְאַיִם).—Part. pass. גְּמִיד *contracted, atrophied.* Targ. Jud. III, 15; XX, 16 (h. text אִסַּר q. v.).

גַּמְדָּא I, v. preced.

גַּמְדָּא II *Gamda;* 1) pr.n.m. B. Kam. 72ª Rab. G.—Pes. 64ª; 73ᵇ; Ḥull. 30ª R. Ḥiya bar G.—2) G., name of a river or canal in Babylonia. Ab. Zar. 39ª; Succ. 18ª נהר ג׳.

גָּמָּא, v. גָּמָא.

גמר, Ḥull. 111ª, v. גְּאַם.

גָּמוּד m., **גְּמִידָה** f. (גמד) *contracted, reduced.* Y. Yoma IV, 41ᶜ bot., v. גָּרַם a. אַמָּה.

גְּמוּל m. (b. h.; גָּמַל) *deed, reward, recompense.* Keth. 8ᵇ בעל הג׳ . . . גְּמוּלְכֶם may He who rewards, pay you for your good deed.—*Pl.* גְּמוּלִין, גְּמוּלִים. Gen. R. s. 13 ג׳ טובים וכ׳ goodness bestowed on the guilty. Tosef. Shebi. VII, 9 ואין משלמין מחן ג׳ and favors received must not be repaid with them (the fruits of the Sabbath year); ib. Peah IV, 16.—גְּמוּלוֹת. Deut. R. s. 1 ג׳ אני פורע (some ed. גמ׳ incorr.) I repay according to deeds.

גְּמוּלָא f. ch. same.—*Pl.* גְּמוּלָן. Targ. Ps. CXVI, 12.

***גּוּמָסִית, גְּמוּמָסִית** f. (גמס, *to couple;* cmp. גמז) *coupling song,* a sarcastic adaptation of γάμος, to deride the *hymenean songs* in their licentious application to sodomy and to copulation of animals (cmp. אִיפּוֹתוֹרוֹס). —*Pl.* גּוּמָסִיּוֹת, גְּמוּמָסִיּוֹת (Ar. ed. Koh. גַּמְסִיּוֹת). Gen. R. s. 26 the generation of the flood were not doomed to destruction עד שכתבו ג׳ לזכר ולבהמה until they composed hymenean songs for sodomy &c.; Tanḥ., ed. Bub., B'resh. 22 גמיקיסום; 33 קמיסמסין, Var. קמיסקסין, Y'lamd. quot. in Ar. גמיסיקין—(perversions arisen from confounding our w. with גַּמְרִיקִין q. v.); Yalk. Gen. 43 גממטרות (corr. acc.); Lev. R. s. 23 גומסיות לזכר ולנקבה (corr. acc.).

***גמורקין** or **גמ׳**, Koh. R. to III, 9, a corruption of אַנְבּוּרְקָלוֹן, v. אַמְבּוּרְקָלוֹן=אַנְבּוּרְקָרִין.

גָּמַז (cmp. גמומסית), *Pi.* גִּמֵּז *to couple,* esp. *to suspend branches of the wild fig on the cultivated* (the process called caprification, v. Sm. Ant. s. v. Caprificatio). Tosef. Shebi. I, 11 ומצדדין ומְגַמְּזִין ed. (missing in ed. Zuck.).

***בַּר גַּ׳, גַּמְזָא** pr. n. pl. *Bar Gamza.* Lam. R. to I, 15 (Ar. s. v. סח 3: בורגיא).

גַּמְזוֹ (b. h.) pr. n. pl. *Gimzo,* in Judea. Taan. 21ª, a. fr. נחום איש גם זו; Tosef. Shebu. I, 7 מנחם וכ׳ (always in two words).

גַּמְזוּ m. (v. גמז) *a fig or carob ripened through caprification.* Lam. R. to I, 5 (Ar. גמזין).

גַּמְזוּזֵרַיְיתָא m. pl. (preced.) *a dish of gamzuz* (prepared with wine), v. אוּרְזָנָרְיָא. Y. Maas. Sh. II, beg. 53ᵇ; Y. Yoma VIII, 45ª top גומגני; Y. Shebu. III, 34ᵇ bot. גמרירה (corr. acc. or גַּמְזוּזֵרַיְיתָא).

גַּמְזִית f., pl. **גַּמְזִיּוֹת** (גמז) 1) *branches used for caprification.* Pes. IV, 8 (55ᵇ) ומתררין ג׳ של הקדש (ed. Y. בג׳, Var. מתזוררין) they considered as permitted the use of branches of (carob or sycamore) trees belonging to the Temple treasury; Tosef. ib. III, 19 (Var. גזוזות, גזוזות); Men. 71ª ג׳ של חרוב וכ׳ . . . .; Pes. 56ª; Y. ib. IV, 31ᵇ; Y. Peah VII, end, 20ᶜ. [R. Hai Gaon reads גְּזָזִיּוֹת *twigs,* cmp. גוזוזות Var. Tosef., v. supra.]—2) *fruits ripened through caprification,* v. גְּמוּזוּ. Tosef. Ter. V, 7.

גַּמְחוּן, v. גַּחֲמוּן.

גְּמַטְרִיָּא, v. גִּרְמַ׳.

גָּמִי I, **גְּמַע**, *Pa.* גַּמֵּי, גַּמַּע ch.=h. גָּמָא, גָּמַע, to *swallow, quaff.* Targ. Job XXXIX, 30 גָּמְעָן (Ms. גְּמַעֲאן).—Y. Ab. Zar. II, 41ᶜ bot. (expl. שורפה, Mish. II, 7) גמי לה (ed. גמילה, corr. acc.) he quaffs it, sucks it out. Succ. 49ᵇ לִירְגְּמַע let him quaff (take full draughts); ib. אגמע גמושע (read: מְגַמַּע with Rashi, or גַּמַּע, v. Rabb. D. S. a. l. note 300). Sabb. 109ᵇ ולירגמע.

גָּמִי II m.=גּוֹמֵא *bulrushes, reed-grass* (used for ropes). Kil. VI, 9. Sabb. VIII, 2. Y. Erub. I, 18ᵈ וגמי על גבירהן and a reed-rope over them; a. fr.—Chald. form גָּמְרָא. Ib.

גְּמִיאָה, גְּמִיעָה, גְּמִירָה f. (גָּמָא, גָּמָה, גָּמַע) *quaffing, full draught.* Sabb. VIII, 1 (76ᵇ) כדי גמיא׳ Ms. O. a. Ar. (ed. גמיע׳) as much as is quaffed at a time. Ib. 77ª (*discussion about spelling with* א *or* ע); Tosef. ib. VIII (IX), 8 (with ע); Y. ib. VIII, beg. 11ª גמירה. Gen. R. s. 60 גמיר׳ אחת (some ed. גְּמִיָּה) only one quaff; Tanḥ. Pinḥ. 13 כדי גמיא׳; Num. R. s. 21 גמירא (corr. acc.); Midr. Prov. ch. XIII גמיאה.—Num. R. l. c. חוא עושה גמיע׳ אחת the Leviathan swallows with one quaff; Pesik. R. s. 16 (with א); a. fr.

גְּמִיד, v. גָּמַד.

גָּמִירָא, v. גְּמִי II.—[Num. R. s. 21 כדי גמירא, v. גְּמִירָאָה.]

גְּמִירָה, גְּמִיָּה, v. גְּמִירָאָה.

גָּמִיל, v. גָּמַל.

גמילה, Y. Ab. Zar. II, 41ᶜ bot., v. גְּמִי I.

גְּמִילָה, constr. **גְּמִילַת**, v. גְּמִילוּת.

גְּמִילוּת f. (גמל), ג׳ חֲסָדִים (also גְּמִילָה, v. גְּמִילָה) *deeds of love, charity* (abbr. ג״ח). Peah I, 1. Ber. 5ª. Sot. 14ª the Torah תחילתה ג״ח וכ׳ begins with charity (clothing the naked, Gen. III, 21) and ends with charity (burying the dead, Deut. XXXIV, 6); a. v. fr.—[Deut. R. s. 1, v. גְּמוּל.]

גמיסקין, גמיסקוס, גמיסיקין, v. גַּמְּרִקִין a. גְּמוּמָסִית.

גְּמִירָא, v. גְּמִירָה.

גמיקון, v. next w.

גַּמְּרִקִין m. pl. (γαμικά, τὰ) *marriage, nuptial feast* (the guests of which are the witnesses of the marriage; v. Sm. Ant. s. v. *Marriage*); *wedding contract.* Pesik. Haḥod. p. 52[b]; Yalk. Ex. 190 a king married many wives ולא כתב להם לא ג׳ ולא ארפכרא but did not order in their behalf a record of the nuptial act or of the date of marriage . . וכיון שנשא וכתב לה ג׳ וכ׳ but when he married a woman of noble descent, he had her marriage recorded as we read (Esth. II, 16) &c., v. אִרְפַּכְטָא; Pesik. R. s. 15 כתובת גהרקן (read גמ׳). Ex. R. s. 32 שאין ביניהם גמיסקין for there is between them no wedding feast to testify to their alliance. Ib. s. 47 כתב לה גמיסקוס משלו he had a marriage contract written at his own expense; עֲשֵׂה לה ג׳ ולואי וכ׳ prepare thou the certificate, and would I could prevail upon myself to lend my signature to it! [Var. in ed. a. Ar. גמירקן, גמירקון, גמיסקרן, גמיסקוס, v. Ar. ed. Koh. s. v. גמס, note.—The nouns γαμισκος, γαμισκα, as if from γαμίσκω, are not otherwise recorded in the Greek vocabulary, and seem to be cacophemistic perversions; cmp. גמומסית.]

גמיקיסום, v. גְּמוּמָסִית.

גְּמִיר, גְּמִירָא m. (Part. pass. of גְּמַר) 1) (=h. כָּלִיל) *finished, perfect.* Targ. Ez. XVI, 14.—2) *holocaust, entirely burnt.* Targ. Lev. VI, 16; a. fr.—3) (=h. גְּמִירָה כְּלָה) f. (with or without כלירה) *entire destruction, extermination.* Targ. Gen. XVIII, 21 (Targ. Y. II, v. כְּלָרָה). Targ. Jer. V, 18; a. fr.—4) *concluded, decision.* Targ. I Sam. XX, 33; a. e.—V. also גְּמַר II, III.

גמ״ל, v. גרמ״ל.

גְּמַל (b. h.) [*to tie, couple, load,*] 1) *to load* (*good or evil*) *on, to deal with,* esp. *to do good to.* Gen. R. s. 38 שהוא ג׳ עליך תחלה for he was the first to do thee good; Yalk. Prov. 956.—Sabb. 104[a] גְּמוֹל דלים, v. גרמ״ל.—ג׳ חסד *to be kind, charitable.* Ib. שכן דרכו של גּוֹמֵל חסדים וכ׳ (Ms. M. דרכן של גּוֹמְלֵי) for such is the habit of the charitable to run after the poor. Yeb. 79[a]; a. v. fr.—2) *to make even, repay.* Dem. IV, 6 אע״פ שהן כגוֹמְלִין זה את זה although it has the appearance as if they were repaying each other (by mutual recommendations). Ab. Zar. 61[b] חיישינן לגומלין we reject witnesses suspected of favoring each other; Keth. 24[a].—3) (cmp. גָּמַר a. חָסַל) [*to finish,*] *to wean.* B. Mets. 87[a] on that day שגג׳ אברהם וכ׳ when Abraham celebrated the weaning of Isaac &c.; Yalk. Gen. 93; Deut. R. s. 1 שמל (corr. acc.). Pesik. R. s. 25 תינוק הנגמול וכ׳ a Jewish infant just weaned; a. fr.—4) *to ripen, be fully developed.* Par. XI, 7 *yon'koth* are גבעולין שלא נָמְלוּ capsules of hyssop which are not yet developed; (Tosef. ib. XI (X), 7 גָּמְרוּ).

Nif. נִגְמַל *to be weaned.* Gen. R. s. 53 ג׳ מחלבי weaned from his mother's milk; ג׳ מיה״ר weaned from the evil inclination (able to resist temptation); a. fr.

Pi. גִּמֵּל *to take turns.*—Y. M. Kat. III, 82[b] bot. פרה מְגַמֶּלֶת a cow engaged for working in a team in turns; v. גַּמְלָא I, 2.

גְּמַל ch. same, *to do one good* or *evil.* Targ. I Sam. XXIV, 18; a. fr.—Y. Ḥag. II, 77[d] bot. the whole town stopped work מְרַגְּמוֹל ליה חסד in order to show kindness to him (to give him an honorable funeral).—Y. Ab. Zar. III, 42[c] top גָּמֵיל חיסדא the charitable.

Ithpe. אִתְגְּמַל *to be laden with; to be bestowed.* Targ. II Esth. V, 2 (Targ. I אטעינת, h. text וַתִּשָּׂא).—Y. Ḥag. l. c. לא איתגּ׳ ליה חסד nobody cared to attend his funeral, v. supra.

גַּמָּל m. (b. h.; גמל) [*carrier of loads,*] *camel.* Bekh. 8[a]. Ber. 56[b]; a. fr.—*Pl.* גְּמַלִּים. Keth. 67[a] ג׳ של ערביא וכ׳ camels in Arabia can be levied for a wife's portion (כְּתוּבָּה); a. fr.

גַּמָּל m. (preced.) *camel-driver.* Kidd. IV, 13 one must not rear his son to be חמר ג׳ וכ׳ an ass-driver, or a camel-driver &c.; Y. ib. IV, end, 66[c]; a. e.—*Pl.* גַּמָּלִין. Ib.—Y. M. Kat. III, 62[a] bot. גַּמָּלָיו his drivers.—חַמָּר (ו)גַּמָּל ass-driver and camel-driver in one person (the camel-driver walking by the head of his beast, the ass-driver behind), *one walking forward and backward,* i. e. one who, owing to the loss of the object with which he appointed the central point for the movements of the day (v. עֵירוּב), may walk only from his home to that spot and back. Erub. III, 4 (35[a]); Tosef. ib. V (IV), 2; Y. ib. III, 21[b] top.

גַּמְלָא, גִּימְלָא, גּוּמְלָא (גַּמְלָא) m. ch.=h. גְּמוּל. Targ. Is. III, 11. Targ. Ps. XCIV, 2. Ib. CXXXVII, 8 גַּמְלָא Ms.; a. e.—*Pl.* גַּמְלַיָּא. Targ. Is. XXXV, 4.—Lev. R. s. 4 גַּמְלַיי טביריה דגמלית עימיך my benefits which I bestowed on thee.

גַּמְלָא I c., ch. 1) =h. גָּמָל *camel.* Targ. Lev. XI, 4; a. e.—Snh. 106[a] (prov.) ג׳ אזלא וכ׳ the camel went to ask for horns, and had her ears cut off.—Macc. 5[a] ג׳ פרחא a flying (swift) camel, *dromedary;* Yeb. 116[a].—Ib. 45[a] (prov.) ג׳ במדי וכ׳ in Media a camel can dance on a *kab* (bushel), i. e. in Media everything is possible. Sot. 13[b]; Keth. 67[a], a. e. (prov.) לפום ג׳ שיחנא according to the camel is his load, i. e. the greater the man, the greater his responsibility.—*Pl.* גַּמְלִין, גַּמְלַיָּא, גַּמְלֵי. Targ. Gen. XXIV, 10 sq.; a. fr.—Gen. R. s. 38.—Y. Hor. III, 48[a] bot. אבא יודן דגַמְלוֹי Abba Yudan who is busy among his camels; Lev. R. s. 5 דגמלי; a. fr.—2) *couple, teaming arrangement.* M. Kat. 11[b] דתורא בהדי הדדי הוה להו ג׳ (Asheri 33 .....עבוד גִּימְלָא) had an arrangement between them to team their oxen for mutual work. Ib. פסקיה לגַמְלֵיה he broke the arrangement (Ms. M.; as corrected, v. גָּמַל Pi.—3) *a small bridge, crossboard* (cmp. גֶּשֶׁר). M. Kat. 6[b] ג׳ . . . והוא דלריכא גשרא provided there is neither bridge nor crossboard. Snh. 67[b], v. אוּסְקָנִיתָא. B. Bath. 21[a] ג׳

contrad. fr. תירתורא. Snh. 7a, v. גּוּדָּא.—4) *large-sized*, v. גַּמָּלָנָא.

גַּמְלָא II pr. n. pl. *Gamala*, in Galilee. Arakh. IX, 6. Tosef. Macc. III (II), 2; Y. ib. II, 31d גַּמָּלָה.

גַּמְלָא III pr. n. m. *Gamla* (abbrev. of Gamliel). Yoma 18a; Yeb. VI, 4; B. Bath. 21a Joshua ben G., a highpriest.—Gitt. 30b Abba Elazar b. Gamla; Bets. 13b גרמל; Bekh. 58b, Men. 54b גומל (Ms. M. גמל).—Snh. 111a R. Ḥănina b. Gamla (v. Rabb. D. S. a. l. note), usu. b. Gamliel.

גמלא, Shek. III, 2, v. גַּמָּא.

גַּמְלָה, v. גַּמָּלָא II.

גַּמְלוֹן m. (deriv. of גָּמָל) *large-sized* (bean).—*Pl.* גַּמְלוֹנִין, גַּמְלוֹנִים. Shebi. II, 8; Kil. III, 2. גמלנים ed., v. אֲפוּן.—Tosef. Kil. II, 8 פולין הג׳ (v. ed. Zuck. note). Tosef. T'bul Yom I, 1.

גַּמְלִיאֵל pr. n. m. (b. h.) *Gamaliel, Gamliel;* 1) Tannaim, a) Rabban G. senior (הזקן), grandson of Hillel. R. Hash. II, 5. Gitt. IV, 2; a. fr.—b) Rabban G. (of Jabneh), grandson of the former. Ber. I, 1. Peah VI, 6.—Ber. 27b sq. Tosef. Nidd. IX, 17; a. fr. (v. Frank. Darkhé Mish. p. 69).—2) Amoraim, a) R. G. B'ribbi (Bar Rabbi) I, son of R. Judah han-Nasi I. Y. Ḥall. IV, 60a top ר׳ ג׳ ב״ר. Keth. 103b. Ib. 10b. Men. 84b; a. e. [Ab. II, 2.]—b) R. G. B'ribbi II, son of R. Judah han-Nasi II. Y. Ab. Zar. I, 39b.—c) (also גַּמְלִיאֵל) G. Zuga. Y. Ḥall. IV, 60a top; a. fr.; a. others (v. Frank. M'bo p. 72a sq.).

גַּמְלִין, pl. of גרמ״ל.

גַּמְלָן, v. גַּמְלוֹן.

גַּמְלָא m., גַּמְלָנִיתָא f. ch.=h. גַּמְלוֹן, *large-sized.* Sabb. 66b שומשמנא ג׳ Ar. (ed. גמלא) a large ant.—Ab. Zar. 28b, v. תִּרְפּוּשִׁירְתָּא.

גַּמְלָת f. (גַּמָּל) *a caravan of camel-drivers.* Snh. X, 5 (111b); ib. 112a; B. Bath. 8a.

גַּמַלְתָּא f. (גַּמָּלָא) *stock of camels.* Gen. R. s. 75 (ref. to generic sing. שור חמור, Gen. XXXII, 6) it is a popular expression חמורתא ג׳ (as we say in Chald.) the stock of asses, of camels.

גָּמַם 1) *to join, connect.* Denom. גַּם I, II.—2) *to make even, level, smoothen, peel, raze.* Shebi. IV, 5 גּוֹמֵם מן הארץ Ms. M. (ed. מֵעַל, Y. מֵעִם) he razes (the tree) even with the ground; B. Bath. 80b מעם ג׳. Tosef. Maas. Sh. V, 18 גּוֹמְמִין אותו you may raze it (the vineyard with the fourth year's fruits). Ter. IX, 7 עד שיגום את האוכל (Y. ib. end, 46d האוכלין) until he has entirely cut off what is eatable. Y. l. c. כיני מתניתן עד שיגמ׳ בעלים the Mishnah means, until he has razed the plant while it was yet bearing leaves. Y. Kil. V, 30b bot.; Y. Shebi. I, end, 33c הגוֹמֵם את כרמו וכ׳ he who razes his vineyard lower than a hand-breadth (above the surface); עד שיגום מעם הארץ until he razes it even with the ground.—Ḥull. 92b גּוֹמְמוֹ עם וכ׳ he peels the fat off even with &c., opp. to חָתַט. Tosef. Kel. B. Mets. VII, 3 עד שֶׁיְּשַׁפֵּחַ וְיָגֹם (R. S. to Kel. XVII, 12 שיְּנַפֵּחַ ויְגֹם Nif.) until one has blown it up and scraped it (polished the leather surface). —*Part. pass.* גָּמוּם *levelled, smoothened.* Ḥull. 59a פיה ג׳ her mouth is smooth i. e. toothless (Rashi: *cut off*); v. infra. Tosef. Bekh. IV, 16 אידוהו גמום וכ׳ (ed. Zuck. גמום, corr. acc.) what animal is called *gamum?* That which lacks horns, i. e. whose horns are not projecting, v. next w. Ib. 15 הגומים (ed. Zuck. חנימום) read: הַגָּמוּם.

Nif. נִגְמַם *to be levelled, smoothened, razed.* Shebi. I, 8 אילן שנ׳ (Ms. M. שנפגם) a tree which has been cut off (near the ground). Bekh. VI, 4 (39a) the incisors שנפגמו ושנִּגְמְמוּ which are broken off or levelled (with the gum; cmp. Ḥull. 59a quoted above). Ḥull. 70a נגממו כותלי וכ׳ if the sides of the womb are peeled (diminished in size). Tosef. Kel. B. Mets. l. c. נגממו after the leather bottles have grown too thin for holding liquids. Kel. XVII, 4 נגממו if they are worn off (the sides of a vessel having become too thin), opp. נפרצו broken into (Maim.: the sides have been cut off, so that nothing but the bottom remained); Tosef. ib. B. Mets. VI, 9 נפגמו ed. Zuck. (R. S. to Kel. l. c. נגממו).—Trnsf. *to be degraded, disgraced.* Esth. R. to I, 9 (play on *gam* ib.) Vashti's time has come לִיגָּמֵם to be disgraced (explained ליבצר).

Pi. גִּמֵּם as Kel. Gen. R. s. 38 when a vineyard yields no fruits, מְגַמְּמִין אותו the owner cuts it down.

גָּמַם (גּוּם) ch. same. Y. Kil. II, 27d כרמיהא גָּם razed his vineyards. Ḥull. 50a גּוֹם שדי peel it off and throw it away. Ib. 92b גָּאֲמִים ליה ed. (Ar. גרים) peeled it off (on the surface, opp. מרטט). Ib. 96a.

Ithpe. אִתְגּוֹם as preced. Nif. Ib. 44a אִתְגּוּמֵי וכ׳ אִרְגּוֹם the chin was razed, detached without laceration from the neck, opp. אתעקור forcibly torn off. Bekh. 44a אִרְגּוּם אִרְגּוּמֵי the horns are levelled (not projecting), opp. אתעקור uprooted.

גָּמְמִיוֹת, v. גּוֹמֶמֶת.

גַּמּוּסְסִית, v. גְּמוּסְסִית.

גמניא, v. גַּרְמַנְיָא.

גָּמַע, גָּמָא, v. גָּמָא a. גְּמִי I.

גָּמַץ (v. גמם) *to finish a pit.* Targ. Ps. VII, 16.—Denom. גּוּמְצָא.

גָּמַר I, *Pi.* גִּמֵּר (denom. of מוּגְמָר, v. גּוּמְרָא) *to perfume (clothes) with burned spices.* Bets. 22b לְגַמֵּר for the purpose of perfuming clothes. Ber. 53a.

Hithpa. הִתְגַּמֵּר *to be perfumed, soaked with perfume.* Sabb. 18a you may put *mugmar* under the clothes on the eve of Sabbath, ומִתְגַּמְּרִין והולכין וכ׳ and the process of soaking is continued during the entire Sabbath day. Bets. l. c. חבירת מִתְגַּמֶּרֶת מאליה the room is perfumed of itself.

גָּמַר I ch., *Ithpe.* אִתְגְּמַר as preced. *Hithpa.* Targ. Cant. III, 6. Targ. Ps. XLV, 9.

Part. גָּמִיר. Sabb. 63ª וכו׳ והוה גָּמִירְנָא and I knew well the whole Talmud (v. Rabh. D. S. a. l.). Taan. 7ª bot. דְּגָמְרֵי who are learned; ib.ᵇ top טפי הוו ג׳ they would be more learned; a. fr. —Whence: *to learn by heart,* esp. *to learn traditional law* (cmp. גְּרַס II). Targ. Job XXII, 22 (h. text קח, cmp. לָקַח).—Sabb. l. c. לְיגְמַר איניש והדר ליסבר one must first learn traditions, and then he may reason; Ab. Zar. 19ª, v. גְּרַס II.—Ber. 43ª גְּמָרִינָן ... וברכת and we are not sufficiently familiar with the laws concerning grace at meals. Yoma 29ª מִיגְּמַר בעתיקא וכו׳ to remember well something old (to refresh the memory) is more difficult than to commit to memory a fresh thing. Sabb. l. c. למיגמר מיניה from whom to receive traditions. Sot. 36ᵇ לא הוה קגמר he could not remember; a. fr.—Sabb. 96ᵇ גמרא גְּמִירֵי לה they (the scholars) know it by tradition; ib. 97ª הילכתא ג׳ לה.—גְּמִירֵי they have a tradition, *it is a well-known maxim.* Snh. 37ᵇ bot. Sot. 34ª. Gitt. 47ª; a. fr.

Pa. גַּמֵּר *to finish; to consume.* Targ. Job XXI, 13 ed. (Ms. גַּמְּרִין Part. Pe.). Ib. XIII, 28; a. fr.

Af. אַגְמֵיר *to teach verbally.* Targ. Y. Deut. VI, 7 [read:] וְתַגְמְרִינוּן and thou shalt teach them (v. Ber. 13ᵇ).—Sot. 36ᵇ אַגְמְרֵיהּ ולא גמר he taught him (the Hebrew language), but he (Pharaoh) could not remember it. Ḥull. 45ᵇ אַגְמְרָךְ גמרא I will teach thee a tradition. B. Kam. 17ª לְאַגְמוּרֵי as to teaching. Ber. 13ᵇ, v. גְּרַס II.

Ithpe. אִתְגְּמַר *to be finished; to be destroyed.* Targ. Job XXIII, 17. Targ. Ps. CIX, 23.—Targ. Y. Num. XVIII, 14 דְּמִתְגְּמַר (h. text חֵרֶם). Targ. Y. Ex. XXII, 19 יִתְגַּמְּרוּן (h. text יָחֳרָם).

גְּמַר, constr. גִּמְרַת m. (preced.) *finishing, last touch; consummation.* Sabb. 103ª, a. fr. ג׳ מלאכה the finishing work.—Snh. 6ᵇ; a. fr. ג׳ דין close of legal proceedings.

גְּמַר III ch. 1) same, *finish, perfection, beauty.* Snh. 8ᵇ, a. e. ג׳ דינא, v. preced. Targ. Ez. XXVII, 24 ג׳ מיני וכו׳ the perfection of all valuable things (h. text מִכְלָלִים). Ib. XXIII, 6 ed. Lag. (ed. גמיר, h. text תִּכְלַת). Ib. 12 (h. text מִכְלוֹל).—2) (cmp. גּוּמְרָא) *carbuncle,* a precious stone. Targ. Is. LIV, 12 (h. text אַקְדָּח).

גְּמָרָא f. (v. גְּמַר II, 5) *memorizing of verbal teachings, tradition.* Ab. Zar. 19ª bot. הנ״מ סברא אבל ג׳ מחד רבא וכו׳ (v. Rabb. D. S. a. l. note) this refers to reasoning (dialectics), but as to traditional laws (rules &c.), it is better to study only with one teacher, in order not to be confused by varying wording; Yalk. Ps. 614.—Gitt. 6ᵇ דא ג׳ דרא וג׳ לא שמיע לידה this is merely a tradition (not to be arrived at by way of reasoning) and one may not have heard that tradition (and yet be an able man). B. Mets. 33ªᵇ ג׳ verbal study (opp. to משנה which had been put to writing). Arakh. 29ª רב גְּמָרֵיהּ גמיר (not גמור) Rab had his own tradition about it (had it from his teacher that the Mishnah was corrupt). Erub. 60ª ג׳ גמור זמורתא תהא if it is a tradition, learn it by heart, let it be like a song (the wording of which you dare not change); Sabb. 106ᵇ; Ab. Zar. 32ᵇ; Bets. 24ª (variously interpreted in comment.). —Yoma 14ᵇ, a. fr. ג׳ משמיה דג׳ as a tradition (without knowing the reasoning process, cmp. ib. 33ª bot. ג׳ גמירנא

גָּמַר II (b. h.; cmp. v. גמם) 1) *to polish, touch up, finish.* Y. Sabb. VII, 10ª bot. ג׳ מלאכתו when he gives to his work the finishing touch; a. fr.—2) (in gen.) *to complete, end.* Pes. X, 7 גּוֹמֵר עליו את ההלל he reads over it (the fourth cup) the Hallel to the end, v. הַלֵּל.—Tosef. Succ. III, 2 גּוֹמְרִין בהן וכו׳ on those occasions the *entire* Hallel is read; Ber. 14ª; Arakh. 10ª; Taan. 28ᵇ. Ber. 13ᵇ חוזר וגוֹמְרָהּ (after the disciples left) did he take it up again and read the whole of the Sh'ma?—Y. Yeb. II, beg. 3ᶜ הבראה גּוֹמֶרֶת בה coition consummates the levir's marriage (Bab. ib. 18ª קונה קנירן גמור), v. מַאֲמָר.—Y. Ber. VI, 10ᵈ top ג׳ מלאכול after he has finished eating; a. fr.—Euphem. *to gratify the sexual appetite.* Kerith. II, 4. Pes. 87ª (play on *Gomer,* Hos. I, 3) שהכל גּוֹמְרִים בה all people could gratify their lust on her.—וְגוֹמֵר (abbr. וגו׳, וג׳) *and one finishes* (the sentence quoted)=*and so forth, &c.,* a clerical term used in Bible citations to save the writing out of the entire quotation. Ḥull. 98ª. Gen. R. s. 51, beg.; a. fr.—**Part. pass.* גָּמוּר, f. גְּמוּרָה *finished, complete, real, valid.* Kidd. 40ᵇ, a. fr. צדיק ג׳ a perfectly righteous man (without faults); רשע ג׳ a wicked man throughout (without any good quality). Yeb. 18ᵇ, a. fr. קנין ג׳ real (legal) possession.—*Pl.* גְּמוּרוֹת, גְּמוּרִים. Ḥull. 89ª; a. fr.—Bets. 2ᵇ, a. e. בצים ג׳ perfectly developed eggs (with shells), v. infra.—3) *to destroy.* Pes. 87ᵇ (play on *Gomer,* v. supra) בזזו וגָמְרוּ (Ms. M. גמרו וגמרו) they plundered and destroyed (they destroyed thoroughly).—4) *to conclude, determine, decide.* Kel. XVI, 1. Ber. 17ª גְּמוֹר בכל לבבך וכו׳ be determined with all thy heart &c. Shebu. 26ᵇ ג׳ בלבו he resolved (vowed) in his heart, opp. הוציא בשפתיו; Ḥag. 10ª. —Erub. 13ᵇ, a. fr. נמנו וגמרו they were counted (their votes were taken) and they decided.—Snh. III, 7 (42ª) גמרו את הדבר when they had closed the case (being ready for publishing the sentence); a. fr.—5) *to draw a conclusion by analogy.* Sabb. 96ᵇ ג׳ העבירה מיוה״כ one forms an analogy between the expressions *hečbir* &c.; a. fr.—6) *to be fully developed.* Tosef. Par. XI, 7, v. גָּמֵל.—בצים גמורות, v. supra.

Pi. גִּמֵּר 1) *to destroy.* Pes. 87ᵇ בקשו לגַמֵּר וכו׳ they intented to destroy the possessions of Israel in her (Gomer's) days, v. supra.—2) *to develop, mature, ripen.* Y. Shebi. V, beg. 35ᵈ אין פירותיה׳ מְגַמְּרִין וכו׳ their fruits ripen only every three years.

Nif. נִגְמַר *to be finished, completed.* Snh. VI, 1 נ׳ דינין when proceedings are finished (sentence pronounced). Gen. R. s. 12 נִגְמְרָה מלאכתן they were finished; a. fr.

גָּמַר II ch. same; 1) *to finish.* Targ. Ps. LVII, 3 דִּיגְמַר (ed. Lag. די גמר, corr. acc.); a. fr.—Pes. 55ª גַּמְרִינָן we dare finish a work commenced. Ib. מִיגְמַר אין אתחולי לא to finish is permitted, but not to begin; a. fr.—2) *to consume, destroy.* Targ. Job I, 16. Ib. XXII, 20; a. fr. (also *Pa.*).—3) *to end, cease.* Targ. Ps. XII, 2 גְּמִירוּ they are gone. Targ. Prov. V, 11. Ib. XXII, 8; a. e.—4) *to conclude, derive.* Ḥull. 98ᵇ ולִיגְמַר מיניה now let one draw a conclusion from this (by analogy)! Ib. מחידוש לא גַּמְרִינָן from an exception we draw no conclusions; a. fr.—5) *to be perfect, ready to answer, to know well.* [Targ. Y. Deut. VI, 7 וְתַגְמְרִינוּן וכו׳, read וְתַנְּ׳, v. infra.]—

וכ׳); a. fr.—*G'mara*, that part of the Talmud containing those discussions, decisions &c. which, after the reduction to writing of the Mishnah, were the materials of verbal studies until they, too, were put to writing.—Abbrev. גמ׳, a clerical mark in the Talmud Babli editions, to indicate where the Mishnah ends, and the G'mara begins.

גַּמְרִי (infin. Pa. of גמר) לְגַ׳ *entirely.* *Targ. Job XXX, 24 Ms. (ed. לגרמיה).—Pes. 55^{b}. B. Kam. 35^{b}; a. fr.

גַּמְרִירִידָה, Y. Shebu. III, 34^{b} bot., v. גַּמְזוּזִירִידָה.

גַּמְרָנָא m. (Denom. of גְּמָרָא) *a teacher of traditions.* Pes. 105^{b}.

גְּמַשׁ (cmp. כמש) *to contract, bend.* Yoma 67^{a} Ms. M. 2 (v. Rabb. D. S. a. l. note 20) זימנין דגְמַשׁ רישיה ולא חזי ליה sometimes the animal's head (in falling) is bent, and he (the man) cannot see the chord.

Pa. גַּמֵּשׁ same. Ib. ed. זימנין דג׳ ליה לרישיה ולאו אדעתיה the animal may bend its head, and the man may not think of looking after the chord.

גִּנָּה, גַּנְתָּא, גִּנְתָּא f. (b. h.; גנן) *a fenced-in place, garden.*—גַּן עֵדֶן *paradise, place of future reward,* opp. גֵּיהִנֹּם. Pes. 54^{a}; Ned. 39^{b}; a. fr.—Gen. R. s. 15 beg. גן גדול מעדן the garden was larger than Eden (Eden was a portion of the garden, ref. to Ez. XXXI, 9). Taan. 10^{a} וגן אחד וכ׳ and the garden was one sixtieth portion of Eden.—Gen. R. l. c. כפיגי שהיא נתונה בגי׳ like a spring in a garden. Kil. II, 2 זרעוני גנה garden plants. Ex. R. s. 31 גלגל שבגי׳ the wheel works of the well in the garden; a. fr.—Trnsf. (cmp. hortulus a. χῆπος) *woman.* Pirké d'R. El. ch. XXI ארן גן אלא האשה וכ׳ *gan* (Gen. III, 3) means woman who is compared to a garden (ref. to Cant. IV, 12), מה הגנה זו וכ׳ as a garden &c. Cant. R. to IV, 12 גִּנָּתִי נעולה והיא מתגניא my consort (Israel) is closed (chaste), and yet defamed.—*Pl.* גַּנּוֹת. Lev. R. s. 3, beg. better off is he who owns גינה one garden and &c. ממי שנוטל ג׳ של וכ׳ than he who takes other people's gardens on half-shares; a. fr.—Gen. R. s. 85 חורש בגנות (euphem. for sexual intercourse).

גִּינָּא, גַּנָּא ch. same. Targ. Job XXXVIII, 18 גִּן עדן Ms. (ed. גינתא דע׳); a. fr.; v. גִּירְיָא.—*Pl.* גִּינִּין, גִּנַּיָּא, גִּנֵּי. Targ. II Kings IX, 27.—Lev. R. s. 3, v. אֲגַר II.—ג׳ דאשקלון *the gardens* (or *the forts?*) *of Ascalon,* name of a Palestinean border place (v. Hildesh. Beitr. p. 72). Y. Shebi. VI, 36^{c}; ib. מן מה דתני גנוזה וכ׳ (corr. גנזיה) from the expression 'the gardens of A.', we derive that A. itself is considered as foreign land; Tosef. ib. IV, 11 גינוא דא׳; Sifré Deut. 51 גבנירא דא׳ (prob. גַּנְגֵי); Yalk. ib. 874 גִּירְגָּרָא.

גְּנָא, v. גְּנַח I a. גנר.

גְּנָאָה, v. גִּירְגָּאָה.

גְּנַאי m. (גנר) *disgrace, shame, blame; obscenity.* Ab. Zar. 46^{a} a byname לג׳ of reproach, (cacophemistic, opp. לשבח). Kidd. 33^{b}; Y. Shek. V, 49^{a} bot. חד אמר לג׳ one says 'they looked after Moses' (Ex. XXXIII, 8) with the purpose of fault-finding; Tanh. Ki Thissa 27. Meg. 25^{b} כל המקראות . . לג׳ וכ׳ words in the Torah which, as they are written (v. כתיב), have become obscene, are in reading changed &c. (שגל changed into שכב &c.). Ber. 33^{b} ג׳ הוא לו it would be offering an insult to him; a. fr.

גְּנַיי, גְּנָאי ch. same. Targ. II Esth. I, 2. Targ. Y. Lev. XX, 17; a. e.

גְּנַב (b. h.) [*to put behind, aside,*] *to steal.* Y. Snh. VIII, 26^{b} top לא תגנוב את . . . . גונב do not carry off steathily thine own property from the thief, lest thou appear to be stealing.—Snh. 86^{a} גונב נפש one who kidnaps a person. B. Kam. VII, 2 ג׳ על פי שנים if he is convicted of stealing through two witnesses; a. fr.—ג׳ דעת *to deceive, to create a false impression.* Ḥull. 94^{a} אסור לגנוב דעת וכ׳ it is forbidden to create &c. (e. g. to make believe as if you opened a fresh barrel of wine as a special attention to your guest, while you would have had to do it at any rate). Shebu. 39^{a}; a. fr.—ג׳ עין *to deceive by a false impression on the eye, to delude.* B. Mets. IV, 12.—Part. pass. גְּנוּב, f. גְּנוּבָה. Ab. Zar. 44^{b}; Meil. 7^{b} תשובת ג׳ a fallacious reply; v. גְּנוּבְתָּא II.

Pi. גִּנֵּב *to keep behind.* Ex. R. s. 5 חזרו מְגַנְּבִין את עצמן וכ׳ they kept themselves at a distance from Moses and then withdrew.

Nif. נִגְנַב 1) *to be stolen, kidnapped.* B. Mets. III, 1. Gen. R. s. 84; a. fr.—2) *to be deceived* (sub. דעת). Tosef. B. Kam. VII, 8 sq.; Mekh. Mishp. N'zikin, s. 13.

Hithpa. חִתְגַּנֵּב *to sneak in.* Pesik. R. s. 21, חזרו מִתְגַּנְּבִים וכ׳ they used to have stealthy intercourse &c. Mekh. l. c. המתגנב אחר וכ׳ who steals himself (into the college room) behind a neighbor.

גְּנִיב, גְּנַב ch. same. Targ. Y. Gen. XXXI, 30. Ib. 20. Targ. O. Deut. XXIV, 7 גָּנִיב (Y. גְּנִיב, corr. acc.); a. fr.—Part. pass. גְּנִיב. Targ. O. Gen. XL, 15 גְּנִיבְנָא ed. Berl. I have been stolen.—Ruth R. introd. 3 (a trial before a Roman court) גְּנַבְתּוּן לא גְּנַבְנוּן "Ye have stolen".—'We have not' . . . .; לא גְּנַבְתְּ מאן ג׳ עמך "thou hast not stolen? Who has been stealing with thee?"; Gen. R. s. 37; s. 63. B. Kam. 65^{b} תורא גַּנְבִי מינך was it an ox I stole from thee?—Ib. 67^{b} עד דגְּנִיב תרי (he is not bound to pay) unless he stole two animals; a. fr.

Pa. גִּנֵּב 1) same. Targ. Jer. XXIII, 30.—2) *to go round about.* Keth. 19^{a} גַּנּוֹבָא גַּנּוּבֵי למה לך וכ׳ O thou cunning man, what is the use of thy going round about?; Yeb. 91^{a}; B. Bath. 133^{a} גַּנָּבָא גנובי Ms. R. (ed. גנבא גנבי, corr. acc.).—Part. pass. מְגַנָּב *crooked.* Targ. Jud. V, 6 אורחן מְגַנְּבָן (h. text עקלקל׳).

Ithpa. אִיתְגַּנַּב, *Ithpe.* אִיתְגְּנַב 1) *to be stolen.* Targ. Ex. XXII, 11. Targ. Y. Gen. XL, 15; a. e.—B. Mets. 34^{a} top מי יימר דמיתגַּנְּבָא who can say that it will be stolen? Ib. 24^{a} אִתְגְּנִיב כסא וכ׳ a silver goblet was stolen from the inn; a. e.—2) *to sneak away.* Targ. II Sam. XIX, 4.

גַּנָּב m. (b. h.) *thief.* Y. Snh. VIII, 26^{b} top גַּנָּב בפני עדים ג׳ וכ׳ if one carries an object off in the sight of witnesses, he is a thief (amenable to the law Ex. XXI, 37), if in the owner's presence, he is a robber. B. Kam. 57^{a}

since he keeps himself hidden ג׳ הוא he is a thief (not a robber). Ib., a. fr. טוען טענת ג׳ he pleads that a thief had stolen the object in his charge. Snh. 26b ג׳ ניסן וכ׳ a thief (a laborer or tenant who takes fruits) in Nisan or in Tishri is not a thief (to be considered unfit to testify in court); a. fr.—*Pl.* גַּבָּבִים, גַּבָּבִין. Tosef. B. Kam. VII, 8; Mekh. Mishp., N'zikin, s. 13; a. fr.

גַּנָּבָא, גַּנָּבָה ch. 1) same. Targ. Ex. XXII, 1; a. e.—Ber. 5b (prov.) בתר ג׳ גנוב וכ׳ steal after the thief (take thine own stealthily from him), and thou hast a taste (of theft), v. גָּנַב. Snh. 22a (prov.) חסריה לג׳ נפשיה וכ׳ when strength fails the thief, he pretends to be honest.—*Pl.* גַּנָּבִין, גַּנָּבָיָא, גַּנָּבֵי. Targ. Y. Ex. XX, 13; a. fr.—Ab. Zar. 70a. Snh. 109a, v. אַתְּ; a. fr.—2) *cunning.* B. Bath. 133a, v. גְּנַב *Pa.*

גָּנֵב m.=גְּנִיבָה q. v.

גַּנָּבָא, v. גַּבָּב ch.

גְּנֵבָה, v. גְּנִיבָה.

גַּנָּבִית f. (denom. of גַּבָּב) *inclined to steal.* *Pl.* גַּבָּבִיּוֹת. Gen. R. s. 45, v. גּוֹנֶבֶת.

גִּינְבָּרָא, גִּנְבָּרָא m. (=גִּיבַּר) *strong man, giant.*—*Pl.* גִּנְבָּרֵי, גִּנְבָּרַיָּא. Targ. Prov. IX, 18 גנברי ed. Lag. (ed. Vien. גוברי, some ed. גנסרי, corr. acc.). Targ. Y. Gen. XIV, 1 גיובריא (read גִּינְבֵי). Targ. Y. Deut. II, 10 sq. [Ib. 11 מישר גיונברי, corr. acc.]

גִּנְבָּרָא *ginger,* v. גִּינְגֵּר.

גַּנַּבְתָּא f. (גנב) *thief.* Gen. R. s. 92 גנבא בר ג׳ thief (Benjamin), son of a thief (Rachel); Tanḥ. Mikk. 10 (ref. to Gen. XXXI, 19).

גִּנְגִּידִין m. (γιγγίδιον) *gingidium,* a kind of chervil (bitter herb; v. Sm. Ant. s. v.). Y. Pes. II, 29c top (expl. תמכה).

גִּינְגִּילוֹן, גִּנְגַּלוֹן, גִּינְגְּ׳ m. (cingulum) *girdle,* v. גַּלְגַּלִּין.

גנגלים, v. גַּלְגַּלִּין.

גַּנְדַּר I (גדר *to be rounded,* v. גַּד II; cmp. כדר; v. Nöld. Neusyrische Gramm. p. 39) *to roll.* Targ. O. Gen. XXIX, 3; 8; 10 (ed. Berl. נדר, v. Berl. Targ. O. II, p. 10; Targ. Y. ib. 13 נדר, some ed. גדר). Targ. I Kings XIV, 10 כמא דמְגַנְדְּרִין בגולילא (Var. דמנדרין) as they roll with a (threshing) roller (h. text ירבצר הגלל..).—Gitt. 69b וניגַנְדְּרֵיהּ וכ׳ (Rashi ולגלג׳) and let him roll it sixty times. Ab. Zar. 28a וניגנדר (some ed. וניגנדר).

Ithpa. אִיתְגַּנְדַּר *to be rolled; to roll one's self.* B. Kam. 35a למקלירה ואיתַּגַּנְדּוּרֵי בקרטמא Ms. M. (ed. ואיגנדר, v. Rabb. D. S. a. l. note) to burn the stack in order to roll himself in the ashes. Ib. קמִתְגַּנְדַּר בקרטמירה Ms. M. he did roll himself in its ashes. Gitt. 77b אירג׳ גרטא Ar. (ed. אזל, Rashi to Sabb. 80a quotes אירג׳) the letter of divorce (thrown over to the woman) rolled and fell &c. Yeb. 17a (prov.) קבא רבא . . . . מִתְגַּנְדַּר וכ׳ the large and the small measure (both instruments of fraud) roll together and arrive at hell, and from hell &c., i. e. all the low elements meet in those Babylonian places.

גַּנְדַּר II (גדר, cmp. פָּרַר *Hithpa.*), *Ithpa.* אִיתְגַּנְדַּר *to lord it.* Taan. 23b מִתְגַּנְדְּרָא עלי she lords it over me (being proud of her beauty; (Ms. M. אתא ומרדא לירה).

קַנְטְרוֹפּוֹס, גַּנְדְּרוֹפּוֹס m. (corrupt. of κυνάνθροπος or of λυκάνθρωπος, sub. νόσος; for rejection of ל, v. בּוּרְיָנִי) *lycanthropy,* a form of melancholy, the patient so afflicted believing himself to be a wolf (or a dog) and spending his nights among tombstones; also (ὁ λυκάνθρωπος) *the person so afflicted.* Ḥag 3b אימר גנדריפס אחדיה ed. (Ms. M. גדדפוס, Var. גנדרופס, גנסי, גרדפוס, v. Rabb. D. S. a. l. note) say, lycanthropy has seized him.—Y. Gitt. VII, beg. 48c היוצא בלילה קניטרופיס; Y. Ter. I, 40b קנוטרוכוס (corr. acc.) he who goes out at nights is merely a lycanthrope (but not insane).

גנדריפס, v. preced.

גְּנָה, v. גְּנַח I.

גְּנָּה, גַּנָּת, v. גַּן.

גָּנָּת, v. גנר.

גַּנּוֹבָא (=גַּנָּבָא) *cunning.* Keth. 19a, v. גְּנַב *Pa.*

גְּנוּבָא m. (גנב) *stolen, secret.* *Pl.* גְּנוּבַיָּא. Targ. Prov. IX, 17 (Ms. גְּנִירֵי).

גְּנוּבְתָּא I f., **גּוֹנְבָא** m. (גנב) *tail.* Targ. Job XL, 17 Ms. (ed. דונברה). Targ. Y. Deut. XIV, 9 גּוֹנְבִירָה. Sabb. 77b. M. Kat. 17a; a. e.

גְּנוּבְתָּא II f. (גנב) 1) *theft, stolen object,* v. גְּנֵרְבוּתָא. —2) *fallacy, fallacious reply* (v. גָּנַב). Ab. Zar. 44b מאי גְּנוּבְתֵּיהּ wherein lies the fallacy of his answer? Ib. גְּנוּבְתֵּיהּ מהכא its fallacy comes in from here (consists in this).

***גְּנוֹגֶנֶת, גְּנוֹגְנִית** f. (גנן, cmp. גְּפוֹן) a sort of *parasol made of osier* and used by field laborers. Kel. XVI, 7 גנוגנת העני Ar. (Mish. גְּנוֹגְנוֹת pl., Talm. ed. גנוגנית, Maim. comment. ed. Derenbourg גְּנוֹנֶת). [Ar. a. R. S.: *the poor man's bag.*]

***גְּנִי** m. (גנה, cmp. גְּנַאי) *shame.* Y. Yoma VI, 43c the order of confession is עוו פשעו חטאו in order not to mention גְּנוּיָן של ישראל the shame of Israel (by bringing the name of Israel in direct connection with פשעו as the harshest of the three expressions).

גנויה, Y. Shebi. VI, 36c, v. גַּנָּא.

גִּינּוּן, גִּנּוּן m. (גנן) *baldachin* (the Greek θάλαμος), *bride-chamber, state room.* Cant. R. to I, 4 (play on *ganno,* ib. IV, 16) לגִּנּוּנוֹ to his state room (the Tabernacle). Ib. to V, 1; Num. R. s. 13. Pesik. R. s. 5.—Num. R. l. c.

מיתו גַּנֵּי גִּנּוּנֵי מיתו חכילת וכ׳ *ganni* (Cant. IV, 16) means "my state room"; as the bridal curtain is embroidered in variegated colors, so was the Tabernacle &c.; a. e.

גִּנּוּן, גִּנְבָא, גִּרְפָּא, ch. same; 1) *cover, shade, baldachin;* esp. *bridal chamber, state-room.* Targ. Y. Gen. XIV, 13 גננא cover. Targ. Is. IV, 5 בגנון (read כג׳, ed. Lag. כגנין, h. text חפה). Targ. Job XV, 32 Var. his enclosure (v. גִּרְלָתָא) shall not be גנונא ed. Lag. (ed. גננא) a (wreathed) state-room (h. text רעננה; cmp. Cant. I, 16). Targ. Y. Ex. II, 1 גי׳ דהילולא. Targ. Ps. XIX, 6; a. e.—Y. Yeb. XIII, 13c bot. עבד לה גנון if a bridal room is prepared for her. Y. Ber. II, 5a they went מיעבד גִּנּוּנֵיהּ דד׳ וכ׳ to prepare the bridal chamber of &c.; Bab. ib. 16a קטרין לידּ גננא wreathed the bridal chamber of &c. Ruth R. to I, 17 (sect. 3) [read:] דיהא גִּנּוּנָךְ חסר וכ׳ that thy state-room in the hereafter have one jewel less than &c., i. e. that the jewel given thee in this world be deducted from thy future reward.—2) (v. גנר) *couch, breeding place.* Targ. Job XL, 22. Ib. 31.

גִּנּוּנִים, v. גִּנְרִינִם.

גִּנּוּנִית f. (v. גִּנּוּן) *couch.*—*Pl.* גִּנּוּנִיּוֹת. Y'lamd. to Deut. X, 12 quot. in Ar. (ref. to בַּגִּנִּים, Cant. VIII, 13) when the students at college sit ג׳ ג׳ arranged by couches (school forms).

גִּנְבּוּרְתָּא, גִּרְפָּא׳, f. (v. גַּן) (*hortulus,*) *garden at the house, pleasure-garden.* Targ. Y. Ex. II, 21.—Ber. 43b. Y. Kidd. IV, end, 66d ג׳ של ירק vegetable garden; a. fr.—*Pl.* גִּנּוּנְרָתָא, גִּנּוּנְרָאתָא. B. Bath. 68a b.—Esp. (=גַּן עֵדֶן) *paradise.* Targ. Y. Gen. XLVI, 17; a. e.

גִּנּוּנִירְתָּא pr. n. f. *G'nunitha,* (*gardener*) legendary name of Esther's attendant for the third day of the week (with ref. to Gen. I, 11). Targ. Esth. II, 9.

גִּנּוֹנִית, v. גִּנּוּנִית.

גִּנּוּס, pl. **גִּנּוּסִין, גִּנּוּסִים,** v. גִּינְסָא.

גִּנּוּסָא, v. גִּנְסָא.

גִּנּוּסָיָא, v. גִּינְסָיָא a. גִּנְסַיְרָא.

גִּנּוּסַיְרָא, v. גִּנְסַיְרָא.

גִּנּוֹסַר, v. גִּרְגַּסַר.

גִּנּוּת f. (גנר; v. גִּנּוּר) *blame, disgrace.* Pes. X, 4. Arakh. 16a לידי גִּנּוּתוֹ בא may be induced to speak of his shortcomings; a. fr.

גִּנְוָתָא ch. same. Targ. Y. Gen. XXXIV, 14. Targ. Koh. V, 5.

גָּנַז [*to cut off, set aside,*] 1) *to save, hoard up, reserve.* B. Bath. 11a; Tosef. Peah IV, 18 אבותיך גָּנְזוּ וכ׳ thy ancestors saved (treasures) and increased the savings of their fathers. Ḥag. 12a למי גָּנוּז for whom has He reserved it?; a. fr.—*Part. pass.* גָּנוּז, f. גְּנוּזָה *reserved.* Pes. 119a; Snh. 110a.—2) *to remove from sight, hide* (in order to prevent desecration). Tosef. Sabb. XIII (XIV), 5; Sabb. 116a. Meg. 26b a book of the Law in a state of decay גּוֹנְזִין אותו וכ׳ is buried by the side of a scholar; a. fr.—3) *to declare a book apocryhal, to suppress, prohibit the reading of.* Pes. 56a ג׳ ספר רפואות suppressed the Book of Remedies. Sabb. 115a אף הוא צוה עליו וגָנָזוֹ he (R. Gamliel junior), too, gave orders about it and suppressed it; Tosef. ib. XIII (XIV), 3; a. fr. —Sabb. 30b בקשו חכמים לְגַנּוֹז וכ׳ the scholars wanted to suppress (declare uncanonical) the Book of Koheleth; a. fr.

Nif. נִגְנַז 1) *to disappear, be hidden.* Yoma 52b משנ׳ הארון נִגְנְזָה וכ׳ when the Holy Ark was removed, there disappeared with it &c.; Tosef. ib. III (II), 7. Tosef. Sot. II, 2 מגילתה נִגְנֶזֶת וכ׳ the scroll used for the suspected wife (סוטה) was hidden away under the door pivot of the Temple; a. fr.—2) (of books) *to be prohibited, suppressed.* Sabb. 13b אלמלא חוא נ׳ וכ׳ but for him, the Book of Ezekiel would have been suppressed; Ḥag. 13a; Men. 45a; a. e.

גְּנַז ch. same, *to save.*—Targ. II Kings XX, 17.—Part. pass. גְּנִיז, f. גְּנִיזָא 1) *hidden, stored up, reserved.* Targ. II Chr. XXXIV, 15. Targ. I Sam. XXV, 29.—*Pl.* גְּנִיזִין, גְּנִיזָן. Targ. O. Deut. XXXII, 34. Targ. Hos. XIII, 12.—Targ. Prov. XXX, 18.

Ithpe. אִתְגְּנִיז *to disappear.* Targ. Y. Num. XX, 2; 13.

גִּנְזָא m. (b. h.; preced.) *store, treasure.*—*Pl.* גִּנְזִים, constr. גִּנְזֵי. Ḥag. 12b. Pes. 119a בית גִּנְזוֹ של וכ׳ Korah's storehouse. Ib. 118b bot. בית גִּנְזֵיהֶם Ms. M. 2 (Ms. M. 1 גִּנְזָרוּ; ed. גנירזה, corr. acc.).

גִּנְזָא, constr. **גִּנְזֵי, גִּנְזֵי** ch. 1) same. Targ. I Sam. XXV, 29 גִּנְזֵי; Targ. Y. Deut. XXXI, 16 גִּנְזִיז.—*Pl.* גִּנְזִין, גִּנְזַיָּא, גִּנְזָרֵי. Targ. Ps. CIV, 13. Targ. Hos. XIII, 15. Targ. Y. Deut. XXXIII, 19 the hidden treasures.—Koh. R. to XI, 1 [read:] ושׂול לבי גנזי דרדי וכ׳ and go into my treasury and take from there seven suits of clothes.—2) *garments kept in the royal treasury* (cmp. Koh. R. l. c., a. שַׁרְזָא). Targ. Esth. I, 3 גנזי מילתא fine woolen garments. [Ab. Zar. 35b, v. גַּוְזָא I.]

גנזבירה, v. גִּנְזַכְרָיָה.

***גַּנְזַכְתָּא** f. (b. h. pl. גִּנְזַכִּים; גנז, with format. ך, cmp. בזך) *treasury, store.* Gen. R. s. 61 (homiletic interpret. of קטורה, cmp. קוֹרְטֹר) כזה שחוא חותם ג׳ ומוצאה וכ׳ (not ומוציאה) like one who seals up a store and finds it sealed and knotted; Yalk. ib. 109 גניזבא some ed. (corr. acc.); ib. Chron. 1074.

***גִּנְזַכְרִיתָא** (v. next w.) *of Ginzak.* Y. Ber. II, 5b top Benjamin of G. (Nidd. 65a מנימרן סקסנאה).

גִּינְזָק, גַּנְזָק pr. n. pl. *Ginzak, Gazaka,* a city in the North of Media Atropatene (v. Neub. Géogr. p. 375). Kidd. 72a; Yeb. 17a, expl. נהר גוזן (II Kings XVIII, 11). Ab. Zar. 34a; 39a; Gen. R. s. 33 (mentioned in connection with R. Akiba); Taan. 11b (v. Rabb. D. S. a. l. note 7). Treat. S'mah. ch. XII.

גָּנַח (v. גּוּחָא) *to groan,* esp. 1) (with or without מלבו) *to sigh heavily under an attack of angina pectoris.* Tem. 15[b]; B. Kam. 80[a]; Tosef. ib. VIII, 6; Keth. 60[a].—2) *to cough and spit blood.* Gen. R. s. 32, end דם ג׳; Tanḥ. Noah 9 וכוחה דם ג׳, v. כָּחַח.

גָּנַח I ch. same, *to groan, rumble* (of the underground thunder at earthquakes). Ber. 59[a] גיחא ג׳ (Ms. M. גָּנָא, Ms. O. גָּנַח), v. גּוּחָא.

Pa. גַּנַּח same, esp. *to utter disconnected sounds* (staccato), opp. to יַלֵּל to utter a trembling plaintive sound (tremolo). R. Hash. 34[a].

***גָּנַח** II *to cut, pass swiftly.* Targ. Ps. VIII, 9 Ar. (ed. חַלְּחָא, h. text עוֹבֵר).

Pa. גַּנַּח *to castrate.* B. Mets. 90[b] top they take them stealthily ומְגַנְּחִין יתהון (Ms. M. וגזזין, v. גָּזַז; v. Rabb. D. S. a. l. note). [גנח prob. misread for גוזז, a. מגנחין for מְגַוְּזִין, denom. of גַּוָּזָא II. Cmp. form of letters, Sabb. XII, 5; 103[b]; 104[b].]

גָּנַח, גנה (cmp. גָּנַן) *to cover, be covered.*

Pi. גִּנָּה, גִּנָּה *to overshadow, to obscure, to put to shame; to censure.* Snh. 92[b] חזרו מְגַנְּין את החמה וכ׳ obscured the sun with their beauty. Gitt. 58[a] חזרו מג׳ את הפז וכ׳ they outshone the finest gold with their beauty. Snh. l. c. ביקש לְגַנּוֹת וכ׳ he would have attempted to excel all the praises &c.—Sabb. 33[b] שגו׳ who criticised (the Roman government); a. fr.—Part. pass. מְגוּנֶּה *deserving to be covered up, reprehensible, indecent; ugly.* Pes. 3[a] דבר מג׳ an ugly expression e.g. טמא in place of לא טהור. Ber. 33[b] הרי זה מג׳ he is to be reprehended; ib. 45[b], opp. משובח; a. fr.

Hithpa. הִתְגַּנֶּה *to make one's self reprehensible, to become repulsive.* Ḥag. 15[b] ומה לְמִתְגַּנִּין בה וכ׳ if such regard is paid to those who abuse the knowledge of the Law &c., opp. משתבחין. Kidd. 41[a] he may see in her דבר מגונה ותְתְגַּנֶּה עליו something objectionable, and she may become repulsive to him. Yoma 78[b], v. אֵירָה. Keth. 65[b]; a. fr.

גָּנָא, גְּנֵי ch. same, *to be shaded, to lie down, sleep.* Targ. Job XL, 21. Targ. Y. Deut. XXIV, 13. Targ. II Esth. I, 4 מיגנו to recline for meals, *to dine;* a. fr.—Gitt. 68[a] וּגְנָא and fell asleep. Sabb. 65[a] did not allow his daughters גבי הדדי גְּנָאן (Ms. M. דגנין) to sleep together. Ib. 129[a] וניגְנֵי וכ׳ let him lie in the sun. Yoma 78[b] וליגני and let him sleep (in his sandals). Snh. 109[b] גְּנִי אפוריא lie down on the bed. Y. Taan. I, end, 64[b] כותלא דגְנָאי בית a wall of a room in which people sleep; ib. IV, 64[d] bot. דגַנְיֵי.—B. Bath. 58[a] גְּנֵי Ar. (ed. גְּאנֵי) is lying. [Ber. 59[a] Ms. M., v. גְּנַח I.]

Pa. גַּנֵּי (with עַל) *to cover, protect.* Targ. Is. IV, 5. Targ. Y. Deut. XXVIII, 15.

Af. אַגְנֵי *to cause to lie down.* Targ. II Esth. I, 3 (2) ואי וכ׳ and made them lie down (for meals),—Snh. l. c. they had a bed דהוו מַגְנֵי עלה וכ׳ upon which they made strangers lie. Num. R. s. 18; Tanḥ. Korah 10 ואַגְנִיתֵיהּ וכ׳ and made him lie down on his bed; Snh. l. c.—B. Mets. 84[b] [read:] אַגְנִירִין בעלילתאי hide me, I pray, in my room (v. Rashi a. Rabb. D. S. a. l. note 7). Ib. [read:] אגנירתיה בעלילתיה I kept his body in his room.

Ithpe. אִיתְגַּנֵּי, אִיתְגְּנֵי (v. preced. Hithpa.) *to be disgraced, become repulsive.* Targ. II Chr. XV, 16.—Y. Ab. Zar. III, 42[c] bot. [read:] דלא יהוון מִיתְגַּנְּרִין בי that they may not be disgraced through me (be ashamed of me). Sabb. 140[b] ואתי לְמִגְּנֵי and he may be disgraced. Ib. 65[a] מידי דְּמִיגְּנֵי ביה something by which she is exposed. Keth. 65[b] תִּתְגַּנֵּי ותִתְגַּנֵּי let her look repulsive (her husband being dead).

גְּנִיב-, v. גָּנַב.

גְּנִיבָא, גְּנִיבָה pr. n. m. *G'niba.* Gitt. 31[b]; 62[a]. Y. ib. VI, 48[a] bot. כהדא ג׳ אתאפק וכ׳ as in the case of one G'niba who was carried out to be put to death.

גְּנֵבָה, גְּנִיבָה f. (b. h.; גנב) *theft, the stolen object; deception.* B. Kam. X, 3 ויצא לו שם ג׳ בעיר and the report of his being robbed had spread in town. Ib. 8 did not know בגְנִיבְתוֹ that it had been stolen. Y. Sot. III, end, 19[b] ג׳ אחת one theft; Kidd. 18[a]. Ib. גְּנִיבוּ אלף if what he has stolen is worth one thousand (Shekel &c.); a. fr.—*Pl.* גְּנֵבוֹת, גְּנִיבוֹת. Ib.—Mekh. Mishp., N'zikin, s. 13 גנב שלש ג׳ וכ׳ he committed three frauds &c., v. גָּנַב. Num. R. s. 7; a. fr.

גְּנִיבוּת f. same; ג׳ דעת *deception.* Y. Snh. VI, 23[d] bot., sq.

גְּנַב׳, גְּנִיבְתָא, גְּנֵיבוּתָא ch.=h. גְּנֵבָה. Targ. Y. Ex. XXII, 2 sq. (O. גְּנוּבְתָא); a. fr.—*Pl.* גְּנֵיבָתָא. Ab. Zar. 26[a] ג׳ עבוד committed thefts.

גְּנִיגָר *hunter,* v. קָנִיגָר.

גְּנִיזָא, גְּנִיז 1) Part. pass. of גְּנַז.—2)=גְּנָזָא.

גְּנִיזָה f. (גנז) *removal of sacred objects.* Sabb. XVI, 1 טשוטים ג׳ must be removed (in case of their being unfit for use). Meg. 26[b] זו הרא גְּנִיזָתָן this (their use for shrouds) is their removal.—[Pes. 118[b] בית גנידה, v. גְּנַז).

גְּנַיי, v. גְּנַאי.

גניכן, v. גְּנִינִים.

גנין, v. גְּפוֹן ch.

גְּנוּנִים, גְּנִינִים m. pl. (contr. of גְּוִונִים, v. גְּפוֹן) *of many colors.* Nidd. III, 3 (24[b]) שפיר מלא גנו׳ (an abortion consisting of) a bag full of a many-colored substance; (Ar. גנו׳—for which in Gem. ib. גוונים; incorr. opin.= גבטנים *lumps of a fleshy substance,* v. Ar. s. v.); Bekh. VIII, 1 גנו׳ (Talm. ed. 47[b] גני׳); Kerith. I, 5 גנו׳ (Talm. ed. 7[b] גני׳).—Esp. *a sort of flour containing all shades of colors.* Tanḥ. T'savveh 13 סאה גנו׳ (ed. Bub. 10 גבונים, Ms. R. גנירין, oth. corrupt. v. ib. note 63) one measure full of all sorts of flour; Y. Peah VII, 20[a] bot. גניריז (corr. גנירין; omitted in Yalk. Hab. 565).—Sot. 36[b] גְּנוּנֵי מלכות royal *manners* (v. גְּפוֹן a. גְּוָונָא; Ar. גְּנוּסֵי, גְּנִיסֵי, v. גִּרְנִיסָרָא).

גְּנִיסְתָּא, גְּנִיסָתָא (גְּנוּ׳) f. (adopted fr. γένος) *gens, family, gentry.* Targ. Y. Ex. XII, 47. Targ. Y. Deut. XXIX, 17.—Targ. Y. Gen. VI, 9 גְּנִיסַת נח (גְּנַסְתָּ) of the family of Noah; a. fr.—*Pl.* גְּנִיסָתָן, גְּנִיסָתָא, גְּנִיסָתָא. Targ. Y. Deut. X, 6. Targ. Y. Num. XXVI, 7 (some ed. גְּנִיסְתָּא read סָתָא . . .). Targ. Job XXXI, 34; a. e.—Masc. pl. גְּנִיסַיָּיא. Targ. Ps. CVII, 41, v. next w.

גְּנִיסַיָּיא, גְּנוּ׳ m. pl. (v. preced. a. גִּרְנִיסָיָא) *nobles, gentry.* Targ. Y. Gen. XXXVI, 29 sq.; Deut. II, 12 (some ed. סָיָיא . . ., corr. acc.; h. text חֹרִי).

גְּנִיסִין, v. גִּרְנִיסָיָא.

גְּנִיסַר, v. גִּרְנִיסַר.

גְּנִיסְתָּא, v. גְּנִיסָא.

גְּנַן (b. h.) *to protect, surround.* Denom. גַּן.

גְּנַן ch. same. Targ. Zech. VIII, 4.

Af. אַגְּנֵן same. Targ. O. Gen. VII, 16 (some ed. אֲגֵין, fr. גֵּין, Y. I אַגִּין, h. text סגר). Targ. Ex. XXXIII, 22. Targ. Is. I, 6; a. fr. (interchanging with אֲגֵין).—Sot. 21ª אַגְּנֵי מַגְּנָא does protect, contrad. fr. אצולי to rescue. Keth. 77ᵇ אגוני לא מגנא will it (the Law) not protect (me)? Ab. Zar. 15ᵇ bot. מגנו עליידהו they (the bucklers) protect them. Ib. 16ª מגני עילווין they (the Persian soldiers) protect us.

גַּנָּן m. (denom. of גִּנָּה) *gardener.* Lev. R. s. 5.—*Pl.* גַּנָּנִין, גַּנָּנִים. Kel. XVII, 1. Yoma V, 6; a. e.

גַּנְבָא, גַּנְבָה ch. same. Y. Snh. II, end, 20ᵈ; Gen. R. s. 80, v. גִּרְנְבָא.

גְּנִבְנָא, v. גִּנְבוֹן.

גְּנִיסָא, v. גִּנְיָסָא.

גִּנְסַרְיָ, v. גִּנְבְּרָא.

גַּנְפָּא*=גַּפָּא.—*Pl.* גַּנְפֵּי. Targ. Mic. I, 16 (ed. Lag. a. oth. גדפ׳), v. גַּדְפָּא a. גִּדְנְפָא.

גְּנִרְיָ, v. גִּרְיָ׳.

גַּס I m. *falcon*, v. גַּז.

גַּס II m. (v. next w.) *the thick part of the web, border, hem.* Tosef. Sabb. XII (XIII), 1 ע״ג חגס (Var. הנס; Y. ib. XIII, beg. 14ª הגב, corr. acc.), v. גַּב; Bab. ib. 105ª על הגס (some ed. הנס).

גַּס III m., גַּסָּה f. (גסס, cmp. גשש) *bulky, huge, large.* Ḥull. III, 1 עוף חגס large fowl (goose, hen &c.), opp. דק.—גסה(בהמה) *large cattle* (beeves &c.), opp. דקה sheep, goats &c. Ib. Y. Pes. IV, 30ᵈ bot.; a. fr.—Dem. II, 4 sq. בגסה, במדה ג׳ in large quantities, *wholesale.*—Ber. 6ᵇ פסיעה ג׳ large, hasty step. Pes. 107ᵇ אכילה ג׳ a large, full meal.—Shebi. IV, 1 (to gather wood or stones) את הגס חגס the larger the better, i. e. picking out the largest for using them in buildings &c., clearly indicating that it is not done for the purpose of improving the field; expl. Y. ib. beg. 35ª בין דקים .... כדרך שהוא מלקט לגסים as one gathers in his neighbor's field distinguishing between the small and large pieces.—Nidd. 2ᵇ הַגַּס הַגַּס she noticed the menstruation only when coming in large quantities (in clods, while the blood had previously been imperceptibly gathering).—*Pl.* גַּסִּים, גַּסִּין, f. גַּסּוֹת. Y. Shebi. l. c. Ḥag. 26ª; a. fr.—גַּס רוּחַ *presumptuous, haughty.* Ab. IV, 7. [Ib. גס לבו, v. גוּס.]—*Pl.* גַּסֵּי רוּחַ. Y. Pes. V, 32ª bot.; a. fr.—גַּסִּים (sub. נקבים) *movement of the bowels*, v. גָּדוֹל end. Y. Ber. II, 4ᵈ top; a. e.

גַּסָּא ch. f. (sub. מִידָּה) *large quantity.*—בג׳ *intemperately.* Esth. R. to I, 8 לפום דחמן שאתן ג׳ because there (at the Persian court) they used to drink immoderately.

גָּסָא, v. גָּסָה.

גַּסְבַּר, Tosef. Shebi. II, 7 השבת וחג׳ some ed., v. בּוּסְבַּר.

גָּסָה (denom. of גַּס; cmp. אכילה גסה, s. v. גַּס) 1) *to swallow large quantities at a time, to glut.* Der. Er. Zutta ch. V ולא יִגְסֶה בפני וכ׳ must not eat or drink like a glutton in the presence of &c.—Pesik. Vattomer, p. 131ª (ref. to לחם הקלקל, Num. XXI, 5) I (the Lord) selected for them light food ....., שלא יהא אחד מהם גּוֹסֶה ודלריא lest one of them should eat too much and be seized with diarrhœa; Sifré Deut. 1 Ms. (v. ed. Fr. note 26); Yalk. Num. 764 גוטר (corr. acc.); ib. Deut. 790 גוסרודליא (read גוס׳ ודולריא); ib. Is. 332 גוטס (corr. acc.); Lam. R. to III, 37 גּוֹסֵא.—2) *to feel inflated, nauseous; to belch.* Nidd. 63ᵇ (among the symptoms of approaching menstruation) וגוֹסָה.—V. גּוֹסֵי.

גַּסּוּת f. (גַּס III) (with or without רוח) *presumptuousness.* Succ. 29ᵇ. Kidd. 49ᵇ; a. fr.

גַּסּוּתָא ch. same. Targ. Ps. X, 2. Ib. CI, 5 גסות עיירין haughty look; a. fr.

גִּסְטְרָא, v. גִּרְסְ׳.

גַּסְטְרָא f. (castra, v. קַסְטְרָא) *military camp, fort.* Sabb. 121ª אנשר ג׳ של וכ׳ Ar. (ed. גרזט׳, גירסט׳, גרסת׳, v. Rabb. D. S. a. l. note 1) the Roman garrison of Sepphoris. Ber. 32ᵇ (Ms. M. גרסט׳, Yalk. Is. 332 גסתרא) ועל כל לגיון ולגיון בראתי בו שלשים ג׳ וכ׳ Ms. M. (v. Rabb. D. S. a. l.) for each legion (of minor planets in the constellations) I created thirty camps, and for each camp thirty squares, v. קרטון.—Sot. 13ᵇsq. שלחה מלכות הרשעה אצל ג׳ בית וכ׳ the Roman government sent to the camp of Beth Peor; (Yalk. Deut. end גרס׳; Pesik. Zutr. Deut. p. 134 מלכות של חצרה ושל בית וכ׳).—Hence: pr. n. pl. *Castra.* Lev. R. s. 23 כגון ג׳ לחיפא as Castra is hostile to Haifa; Lam. R. to I, 17 קסטרא.—*Pl.* גַּסְטְרִיּוֹת. Gen. R. s. 28 ג׳ אריות; Yalk. ib. 47 תירלות וג׳, read אהלירות, v. אֲהָלִיּוֹת.—*2) (cmp. castellum) *reservoir.* Lev. R. s. 15 Ar., Var. קְנִצְטְרָא (cisterna, κιστέρνα) *cistern* (not extant in ed; B. Bath. 16ª דְּפוּס).

גַּסְטְרוֹן, v. גַּסְטְרוֹן.

גַּסְטָרָא, v. גַּסְטָרָא.

גַּסְיוֹטָאֵי* m. pl. n. gent. (Κασίωτις, Κάσιος) *inhabitants of Casiotis*, a district surrounding Mount Casius, East of Pelusium in Egypt. Targ. Y. I Gen. X, 14 נסיוט׳ (corr. ג׳, Y. II גַּפִילוֹסָאֵי; h. text פתרסים); Targ. I Chr. I, 12 נסיוט׳, נסאט׳ (corr. acc.).

גַּסִיטְרוֹן m. (κασσίτερος) *tin*. B. Mets. 23[b] [read:] ג׳ של. Men. 28[b] ושל גרסט׳ (corr. acc.); cmp. קַסִּיטְרָא.

גסיסין, v. גְּסָסָא II.

גָּסַס (v. גוּס II; cmp. גְּסָסָא III) *to recline, to dine*. Y. Snh. III, 21[c] top אשגח למיגוס גו וכ׳ cared to remain undisturbed at a banquet among the guests. Esth. R. to I, 8 דבעי מיגס וכ׳ where one wants first to dine and then to drink. Lev. R. s. 28 why dost thou not allow the guests דיגסון to eat? Koh. R. to II, 17; a. fr.—Denom. מְגוּסְתָּא, מַגָּס &c.

גָּסָּס m., pl. גְּסָסִים (v. preced. a. גְּסָסָא) *side, arm*. Nidd. 48[b] על גְּסָסֵיהֶן upon their (left) arms.

גְּסָסָא, v. גְּסַס׳.

גסתרא, v. גַּסְטָרָא.

גָּעָא, v. געי.

גָּעָא, Koh. R. to XI, 1 לבי געא וגנזי, read לבי גְּנָזֵי or לבי גַּוָּא.

גִּיעֲגוּעַ, גְּעָגוּעַ, m., pl. גְּעָגוּעִין, גְּעָגוּעִים, גי׳ (reduplic. of געי) *lowing, roaring;* trnsf. 1) *homesickness, longing* (as the cow lows after her calf). Sabb. 66[b] בן שיש לו גיע׳ וכ׳ Ms. M. (ed. omit לו) a son who is homesick for his father. Snh. 39[a]. Ib. 63[b].—2) *sulky, rebellious conduct, howling* (of children). Tanḥ. Shmoth 1; Ex. R. s. 1, beg. שהיו לו ג׳ על אברהם וכ׳ who behaved rebelliously against his father.

גָּעְגַּע (=געגע, cmp. קעקע) *to roll. Hithpa.* הִתְגַּעְגֵּעַ, הִתְגַּ׳ *to roll one's self*. Cant. R. to IV, 11 מִתְגַּעְגְּעִין היו וכ׳ they would roll themselves in the plants around the well (to make their garments flagrant); (Pesik. B'hall. p. 92[b]; Yalk. Deut. 850 מתלכלכין); Midr. Till. to Ps. XXIII מְגַּעְגְּעִין; Yalk. Ps. 691; (Deut. R. s. 7, end מתענגין).—Lev. R. s. 20, v. next w.

גַּעְגַּע, *Ithpa.* אִיגַּעְגַּע, אִתְגַּעְגַּע ch. same, *to roll one's self, wallow*. Lam. R. to II, 2 as long as that hen מִתְגַּעְגַּעְתָּא בקרטמא wallows in the ashes (as Israel lives in its religious element). Koh. R. to XI, 1 מנין מְגַּעְגְּעִין בדמא clothes rolled in blood (suspicious of murder).—Tanḥ. Aḥaré 3 (ref. to Job XXXIX, 30) חמי אפרוחוי מגעגעין בדם וכ׳ he sees his brood wallowing in blood (Aaron sees his sons dead), and is silent; Lev. R. s. 20 באדמא . . . . ראה Ar. (ed. באדמה); Pesik. Aḥaré p. 171[b] מְגַּעְגְּעָן באדמה (Ms. Carmoli מגעגערן באדמא). [Targ. I, II Gen. XLIX, 11 מעגעגן באדמא.]—Trnsf. *to enjoy one's self, play*. Targ. Ps. CXIX, 117 ואיגַּעְגַּע Ms. (ed. וְאֶגַּעְגַּע, h. text ושעשע).

גַּעְגָּעָא m. (preced.; cmp. חוּגְגָּא) *rolling;* (דמיא) ג׳ *cataract*. Lam. R. to I, 17, v. אָגוּנָא.

גָּעָה, געי (b. h.; cmp. גוח) *to burst forth, to roar, low*. Midr. Till. to Ps. CXXXVII, beg., a. e. גָּעוּ וכ׳, v. בְּכִיָּה.—Gen. R. s. 31, end וגָעָה אמו and the whelp's mother roared. Yalk. Gen. 101 ג׳ געירה וכ׳ cried loudly. Ḥull. 38[a] top גּוֹעָה if the animal lows (when taken to slaughter). Tosef. Bekh. VII, 10 גּוֹעוֹת. Y. Taan. II, beg. 65[a] חָשְׁבִנּוּ כאלו גוֹעִים וכ׳ regard us as if we were lowing before thee (in agony) like cattle; a. fr.

גָּעָא, גָּעֵי ch. same. Targ. I Sam. VI, 12. [Ib. II, 5 וגעגן some ed., corr. וְגָאֲן, v. גאר].—Targ. Job VI, 5, v. גִּיחַ.—Y. Taan. II, 65[b] והוו אילין גָּעֲרֵי וכ׳ and they lowed from this side &c.; Pesik. Shubah, p. 161[a] מְגַעֲרִין. Y. Ber. II, 5[a] top גָּעַת תורתיה his cow lowed; Lam. R. to I, 16, end.

Pa. גַּעֵי same, v. supra.

גְּעִיָּה, גְּעִירָה f. (preced.) *roaring, crying in agony*. Yalk. Gen. 101, v. געי. Tana d'be El. I, ch. III בכו וגעו ג׳ אחת they wept and burst forth in one loud cry of agony.

גְּעִיתָא ch. same. Lam. R. to I, 16.

גְּעִילָה f. (next w.) *loathing, rejection*. Lam. R. to V, 20; Pesik. R. s. 31; Yalk. Is. 332.

גָּעַל (h. h.; cmp. גאל) *to be covered with impurity, be loathsome; to loathe*. V. preced.

Hif. הִגְעִיל *to remove impurity by means of hot water, to cleanse*. Ab. Zar. V, 12 את שדרכו להַגְעִיל כַּגְעִילָן וכ׳ how must one disinfect them? You put a smaller vessel into a larger one &c.; a. fr.—Y. Ter. XI, 48[a] מַגְעִילָהּ בחמין removes the soakings of T'rumah &c. [Y. Maasr. I, end, 49[b] שרגעיל, read משיגעל, v. עִגֵּל.] V. הַגְעָלָה.

Nif. נִגְעַל *to be removed through boiling*. Y. Ter. l. c.

Nithpa. נִתְגָּעֵל *to be soiled*.. Zeb. 88[a].

גָּעַל ch. same. *Ithpa.* אִתְגְּעַל, *Ithpe.* אִיתְגְּעֵל *to be polluted, soiled*. Targ. Is. I, 6.—*Part. pass. Af.* מְגָעֵל. Ib. VI, 5; XXVIII, 8.

גָּעַר (b. h. גָּעַר) *to shout, to rebuke*. Targ. Zech. III, 2 ed. Lag. (ed. רְזַח).—Kidd. 81[b] רחמנא נְגַעֲרֵי ביה וכ׳ the Lord rebuke Satan. Gen. R. s. 56 דהוא גברא דִּיגְעַר ביה that man of whom it is said, Rebuke him (Satan; with ref. to Zech. l. c.).

גָּעַשׁ (b. h.) 1) *to rush forth, to quake, be agitated*. Yalk. Josh. 35 (cit. fr. Sabb. 105[b], ref. to הר געש Josh. XXIV, 30) מלמד שג׳ עליהם החר להרגם it intimates that the mountain over them quaked (threatening) to slay them; Sabb. l. c. שרגש. Cant. R. to III, 10 ג׳ חדם וכ׳

the sea rushed forth and flooded the cave.—2) *to cough* or *sneeze.* Lev. R. s. 3 ג׳ השור וכ׳.

Hif. הִגְעִישׁ *to shake, cause to reel.* Koh. R. to VII, 1 להרעיש וגם להַגְעִישׁ וכ׳ to shake and even make reel the mountain &c., v. supra.

Hithpa. הִתְגַּעֲשׁ, *Nithpa.* נִתְגַּעֲשׁ *to be agitated, very busy, anxious.* Ruth R., introd. 2 מעשות ג״ח . . . נִתְגַּעֲשׁוּ וכ׳ the Israelites were too much engrossed (in settling) to attend the funeral of Joshua; Koh. R. l. c.—Pesik. R. addit. s. 2 (ref. to יגעשו, Job XXXIV, 20) מִתְגַּעֲשִׁים וכ׳ marched hurriedly to get out &c.

גַּעְתּוֹן pr. n. pl. *Gaton* (*Ġatan;* v. Hildesh. Beitr. p. 13 sq.). Y. Shebi. VII, 36c ראש מי ג׳ וג׳ עצמה the head of the brook of G. and G. itself; Tosef. ib. IV, 11 ריש מיא דג׳ וג׳ גרמא Var. (ed. ריש מעון רגעתן וכ׳, corr. acc.); Sifré Deut. 51 מגראתו וגרא׳ עצמה (read מי ג׳ וג׳); Yalk. ib. 874.

גַּף I m. (b. h.; גפף, v. גּוּף) *body.* בְּגַפּוֹ *alone*; explained Kidd. 20a בגופו נכנס בגופו יצא he came with his body, and so he shall go out, i. e. he has no claim for injuries received during servitude; oth. expl. יחידי נכנס וכ׳ if he entered a single man, he must leave a single man, i. e. his master has no right to give him a Canaanite slave for propagating purposes.

גַּף II c. (גנף, cmp. כָּנָף a. כַּף; v. אַגַּף) [*bent, joint,*] 1) *the long portion of the wing.* Zeb. VII, 5 שיבש גַּפּוֹ (Talm. ed. 68b שיבשה, v. Rabb. D. S. a. l.) whose wing is withered. Ḥull. 57a שמוטת גף a bird whose wing is dislocated.—*Du.* גַּפַּיִם, גַּפַּיִם. Ib. III, 4 נשתברו גַּפֶּיהָ whose wings are broken, contrad. to כנפי wing feathers.—2) *arms, shoulders* of a human being. Ohol. VII, 4 נישטלת בג׳ carried by her arms (put around the necks of her supporters); v. אַגַּף.—3) *handles* of a vessel, *sides* &c. Kel. VIII, 3. Tosef. ib. B. Mets. X, 5; a. e.—V. גִּיף.

גַּפָּא I ch. same; 1) *wing,* also *winged animal* (interch. with גַּדָּפָא). Targ. Prov. I, 17; a. fr.—Cant. R. to IV, 8 דמנערא גפא (Gen. R. s. 75 גרמה, Var. אגפה), v. גְּוִי.—*Pl.* גַּפְּרִן, גַּפַּיָּא, גַּפֵּי. Targ. Koh. X, 20. Targ. Ez. I, 6; a. fr.—Lam. R. to I, 1 רבתי beg.—*2) *a pole with a hook* for cutting off fruits on high trees; [oth. opin. *a ladder hooked* into the tree.] Ned. 89b (a proverbial phrase) רהיט בג׳ ותובלירא he ran with hook and ropes (or baskets); i. e. he tried his utmost.

גַּפָּא II m. (גפף, cmp. אַגַּף) *city-gate.* B. Bath. 8a; B. Mets. 108a, v. אַגְלָא.—V. next w.

גַּפָּה f. (גַּפָּא m. ch.) (v. preced.) 1) *stone fence with gate.* Peah VI, 2 סמוך לג׳ ולגדיש (Ms. M. לגפא ולגדר, Ar. לגנפא) near the stone fence (ready for being carried out) or the stack; Eduy. IV, 4. Kil. II, 8 (Ms. M. א . . .). B. Mets. II, 3.—2) ג׳ של רומי (Ch. גפא דרומאי) *the Capitol of Rome.* Sifré Num. 115 ג׳ של ר׳ (Var. גפר) by the Capitol of Rome (an invocation used by a gentile woman). Men. 44a ג׳ של פרס (read רומי, Ar. גפא דרומי). Pes. 87b ג׳ דרומאי ed. (Ms. M. דרומי, omitted in some ed.).

גָּפָה, part. גּוֹפֶה, v. גּוּף I.

גְּפוּף, גִּפּוּף, v. גִּיפּוּף.

גִּפִּי, v. גַּפָּה.

גִּפְּל, Y. Sabb. XIII, 14a bot. מגפל, v. גָּפַף.

גֶּפֶן c. (b. h. גפן, v. גפף) *vine,* esp. *grape-vine.* Kil. VII, 2; a. fr.—פרי הג׳ *wine.* Ber. VI, 1; a. fr.—צֶמֶר ג׳ *cotton, cotton tree,* v. גּוּפְנָא. Kil. l. c.—*Pl.* גְּפָנִים. Ib.; a. fr.

גָּפְנָה, גָּפְנָא, v. גּוּפְנָא.

גָּפַס (גָּפַת) (v. גפף) *to make air-tight, to paste with gypsum, clay* &c. Kel. X, 5 שגָּפָסָן עם וכ׳ Ar. a. R. H. G. (ed. שגָּפָתָן); Tosef. ib. B. Kam. VII, 7 שגפסן (Var. שגפת, R. S. to Kel. l. c. שגָּפָתָן) which one closed up by connecting the paste with the rim (leaving an empty space between the cover and the body of the vessel).

Nif. נִגְפַּס *to harden and be closely consolidated with the ground.* Mikv. IV, 3 Ar., Maim. a. Rabad (v. Tos'f. Yom Tob a. l.; ed. נכבש).

גִּיפְּסִים, גִּפְּסִים m. pl. (preced.; cmp. גֶּפֶת) *paste, plaster,* esp. *gypsum.* Kel. X, 2 we must use בסיד בג׳ וכ׳ lime or gypsum &c. Y. M. Kat. I, 80b bot. גירבסם; Y. Shebi. III, 34c bot. גִּירְפְּסוֹס, v. infra. Tosef. Kel. B. Kam. III, 4 גִּפְּסִית ed. Zuck. (oth. ed. גִּפְּסִיס). Ḥull. 8a גפסית רותח; Pes. 75b גפסיס רותח, Ar. גפסים רותחין. Tosef. Mikv. IV, 7 גפסים; a. fr. [Greek adoption: γύψος, readopted גִּירְפְּסוֹס, גִּירְבְּסוֹס.]

גִּפְּסִיס, v. גִּירְפְּסוֹס.

גִּפְּסִים m. (denom. of גפס) *plastering material, gypsum,* v. גִּפְּסִים.

גִּפְּסִית f. same, v. גִּפְּסִים.

גָּפַף (v. גּוּף) *to bend, to join; to press, close*; v. גָּפַס.

Pi. גִּיפֵּף 1) *to attach a rim, to surround.* Kel. XV, 2.—2) *to throw arms around, embrace* (v. גַּף). Yoma 66b גי׳ ונשק Ar. (ed. גפף ונישק) whosoever embraces or kisses an idol; Snh. VII, 6 (60b) הִגְפִּיפוֹ.—Pesik. R. s. 26 גִּיפְּפָן מְגַפְּפוֹת את וכ׳ וכ׳ he hugged and kissed them. Ib. מְגַפְּפִין threw their arms around the columns.—Y. Keth. VII, 31c סוטה if they have been seen embracing one another, she is amenable to the law of Sotah (v. סוֹטָה); a. fr.—*Part. pass.* מְגוּפָּף *closed, enclosed, surrounded from all sides.* Y. Kil. IV, 29b bot.; Y. Erub. I, 19c מגופפת וכ׳ enclosed on four sides; a. fr.—Tosef. Bekh. IV, 16 שאזניה מְגוּפָּפוֹת וכ׳ whose ears are closed.

Hif. הֵגֵף *to lock up, shut.* Y. Sabb. XIII, 14a bot. [read:] ולא כמגף לתוכה וכ׳ we are not treating the case of one shutting (the animal) up in the vivarium; (Y. Bets. III, beg. 61d בנעל).

גִּפַּף ch. same, *to embrace.* Y. Erub. III, 20d bot.; VII, 24d top נסתירה גִּפְּפַתְהָ she took him and hugged and

kissed him &c.—Snh. 82^b גָּפָתָה לאמה (Yalk. Num. 372 גפתא) did she hug her mother there? [Rashi: she made her mother a prostitute.]

Pa. גִּפֵּיף, גָּפֵיף 1) *to embrace.* Targ. O. Gen. XXIX, 13 גָּ׳ (Ms. a. Y. some ed. ׳גְּפֵּ). Ib. XXXIII, 4; a. fr.—2) *to fold hands* (in idleness). Targ. Koh. IV, 5.

גָּפַר (v. גפת) *to make thick, tighten.* Denom. גְּפָרִית; fr. which

Pi. גִּיפֵּר *to make water-tight.* Part. pass. מְגוּפָּר, f. מְגוּפֶּרֶת *water-tight.* B. Bath. 97^b; Tosef. ib. VI, 3 מְגוּפָּרוֹת (defective clay vessels) made tight by a lining of sulphur or pitch.

Hithpa. הִתְגַּפֵּר *to be darkened through sulphur fumes.* Sabb. 18^a; Y. ib. I, 4^a top; Tosef. ib. I, 23 מִתְגַּפְּרִין they (the silver vessels) go through the process of sulphuring.

גָּפַר, *Pa.* גִּפֵּר as preced. *Pi.* Y. Sabb. VII, 10^c top אֲגִ׳רְקָה, v. מְגִפֵּר.

גָּפְרִית f. (b. h.; גפר, cmp. כִּבְרִיתָא) *sulphur* [or *bitumen, pitch*]. Sabb. 18^a, a. e., v. גָּפַר Hithpa.

גָּפַת, v. גָּפַס.

גֶּפֶת f. (גפת) *a pressed hard mass, peat, turf.* Sabb. IV, 1. Ib. 47^b ג׳ של זתים peat made of olive peels, דשומשמין of poppy seed (after the oil is pressed out). Kel. IX, 5; a. fr.—Ch. גִּיפְתָּא.

גפתה, גפתא, v. גִּפַּת.

גִּפְתִּי, v. גִּירְפְּטִי.

גֵּץ m. (גחץ, v. Targ. Job. XVIII, 5 s. v. גְּרָצָא) [*shining,*] 1) *spark* from the forger's hammer. B. Kam. VI, 6 (62^b); B. Bath. 26^a; Sabb. 21^b. Gen. R. s. 84; Tanh. Vayesheb 1.—2) (cmp. Arab. גִּ׳ץ *gypsum*) ג׳ יוני *a white earth, chalk; a cross-path laid out with whitened pegs of baked mud or clay* (=יתדות הדרכים). Mikv. IX, 2 ג׳ ר׳ the lime of the crossings sticking to the feet or clothes; cmp. Tosef. ib. VI (VII), 14.

גֵּצָא* m. (preced.) *lime, pypsum.* בג׳ ואגורא quot. in Ar. fr. Erub. beg.—not to be found.—גצא, M. Kat. 10^b Var., v. נְצָא, נוּצְרָא.

גצרא, גְּצָטְרָא, v. גִּירְסְטְרָא.

גקרמונין, Pesik. Shor p. 74^b, read גְּרוּמְטִין.

ג״ר ד״ק, ג״ר, a transmutation of letters, v. א״ת. Sabb. 104^a גופו טרמא ארחם עלוי though he defiled his body, I shall have mercy &c. Ib. ג״ר ד״ק: גּוֹר בְּדוֹק ... אם (Ar. גְּוֹר בְּדוֹק תהרה) if thou doest so (be chaste), dwell thou in heaven (a dweller . . . shalt thou be).

גֵּר m. (b. h.; גּוּר) 1) *a dweller.* Sabb. 104^a, v. preced.—2) *a stranger.* Tanh. Vayigg. 4 גרא שנעשה ג׳ he is named Gera, because he (Joseph) became a stranger, v. גּוּר.—Esp. *a proselyte, convert to Judaism.* Yeb. 46^b; Ber. 47^b לעולם אינו ג׳ וכ׳ one is not a proselyte until he has been &c. Yeb. l. c.; Kidd. 62^b ג׳ צריך שלשה a proselyte requires a court of three for making declaration and immersion. Kerith. II, 1 ג׳ מחוסר כפרה a proselyte who has not yet offered a sacrifice in the Temple; a. v. fr.—ג׳ צֶדֶק a full, true proselyte, ג׳ תּוֹשָׁב one who, for the sake of acquiring limited citizenship in Palestine, renounces idolatry. Snh. 96^b; Gitt. 57^b; a. fr.—ג׳ שקר an insincere proselyte (from impure motives). Y. B. Mets. V, 10^c.—*Pl.* גֵּרִים, constr. גֵּירֵי.—ג׳ גרורים self-made converts, not formally admitted. Ab. Zar. 3^b; 24^a; a. e.—גרי אריות *lion-proselytes,* i. e. proselytes from mere fear (with ref. to II Kings XVII, 25 sq.). Ḥull. 3^b, opp. גרי אמת. Kidd. 75^b; Snh. 85^b; a. fr.—גרי חלומות proselytes converted by the advice of a dreamer or an interpreter of dreams; גרי מרדכי ואסתר such as joined the Jewish ranks from motives like those prevalent in the days of Mordecai and Esther (Esth. VIII, 17). Yeb. 24^b. —Nidd. VII, 3 (56^b) גרים טועין Ar. (ed. וטועין) proselytes not living in accordance with the Jewish usages.—בן גרים a descendant of proselytes. B. Mets. IV, 10 (58^b).—Sabb. 33^b ג׳ יהודה בן ג׳. [Mode of admission, v. Yeb. 47^a.—Views about converts, v. Num. R. s. 8; Nidd. 13^b; Pes. 87^b; a. fr.]. Fem. גֵּרָה. Gen. R. s. 88, end.—Usu. גִּיּוֹרֶת. Keth. IV, 3; a. fr.

גֵּרָא, v. גֵּרִי.

גֵּרָא, Targ. Y. Gen. XXX, 11, v. גָּדָא.

גַּרְאִין, v. גַּרְעִין.

גְּרַאפָּא f. (גרף) *a dish prepared on the hot oven plate after the removal of the coal.* Esth. R. to I, 4 טלופחין דג׳ lentil cakes baked in the clean oven, contrad. to דטמאשא baked in the ashes.

גָּרֵב pr. n. pl. *Gareb,* near Shiloh, supposed to have been the seat of the Image of Micah (Jud. XVII, 7 sq.). Snh. 103^b.

גָּרַב (cmp. גרף) 1) *to scrape,* v. next ws.—2) *to rob, seize, levy.* Sabb. 148^a זיל גְּרֵבֵיהּ go and seize him (take his coat until he appears). Ib. גְּרַבְתִּיךְ בדינא לא was I not right in summoning thee? Ḥag. 5^b גְּרָבוּהוּ they (the royal officers) seized his property. Gitt. 45^a משום דלא לִיגְרְבוּ וכ׳ in order that robbers should not be tempted to kidnap persons and then offer them for ransom. Ib. 46^b גרבי להו seized them (for debts).

Ithpe. אִיתְּגְרַב *to be robbed.* Y. B. Mets. IV, 9^d אִיתְּגְרַבְתָּ thou hast been robbed of one Denar.

גָּרָב I m. (preced.) *the quantity collected on emptying the wine or oil press* (v. next w.); in gen. *bottle, keg* as a measure. Ter. X, 8 ג׳ וכל וכ׳ Ms. (ed. כל) and one measured the keg and it contained (as usual) two S'ah.—*Pl.* גְּרָבִים, constr. גַּרְבֵי. Sabb. 13^b; a. e. three hundred ג׳ שמן *garab* of oil. Bets. 29^a.

גַּרְבָּא, גְּרַבָּא I ch. same, *bottle.* Targ. Jer. XIII, 12; Targ. I Sam. I, 24 (h. text נֵבֶל). Ib. XVI, 20 (h. text נאד);

a. e.—[B. Mets. 15^b, v. גְּרִירָא.]—*Pl.* גַּרְבִּין. Targ. I Sam. XXV, 18. Targ. Hag. II, 16 (h. text פּוּרָה, quantity pressed at a time). Targ. Joel I, 17 (h. text פְּרֻדוֹת!).

גָּרָב II m. (b. h.; גרב) *itch, scurf.* Bekh. VI, 12; classified ib. 41^a.

גַּרְבָּא, גָּרְבָּא II ch. same. Targ. Y. II Lev. XXI, 20 (Y. I חַרְסִין יבשין, v. Bekh. 41^a). Targ. Deut. XXVIII, 27.—Denom. גַּרְבֵּן *one affected with itch.* Targ. O. Lev. l. c.

גָּרְבָּא m. (גרב) *plundering troop.* Ber. 60^b bot. אתא ג׳ וגרבתיה למתא Ar. (ed. גיסא שבירה) a troop came by night and carried the inhabitants off.

גַּרְבִּיוָתָא f. (גרב) *the scouring* or *sweeping* (wind); רוחא ג׳ North-wind. Targ. Prov. XXV, 23 (h. text צָפוֹן). Ib. XXVII, 16 גַּרְבִּירָא, גַּרְבִּירֵי (h. text צָפְנֶיהָ צָפַן!).

גַּרְבֵּל (Parel of גבל) *to knead, roll.* Gitt. 69^a וניגַּרְבֵּל קיטמא Ar. (ed. וניגוד, corr. acc.) let him roll (the wicks) in the ashes.

גַּרְבֵּן, v. גָּרַב II ch.

גַּרְבְּתָא f. (euphem. transpos. of גברתא, v. גֶּבֶר 3) *abnormal length of the membrum virile.* Bekh. 44^b, v. next w.

גַּרְבְּתָן m. (v. preced.) *one having an abnormally long membrum* (one of the blemishes unfitting for priestly service). Bekh. 44^b חג׳ זה בעל קיק (for Mish. בעל גבר). Ib. בעל קיק בבריצים ג׳ בגיד Ar. *baal kik* refers to the testicles, *g'rabtan* to the membrum (ed. גרבתא וכ׳ ... קיין, v. preced.).

גָּרַג, *Pa.* גַּרְגֵּר (=גרגר) *to be rough, to roughen,* whence 1) *to incite, stir up.* Targ. Prov. X, 12; XXIX, 22 (h. text עוֹרֵר, גרה). Ib. VI, 3 גָּרֵג חכיל חבריך ed. Lag. (Var. חביב, חביל) stir up, now, thy friend (for whom thou hast vouched), v. Peshittô a. Syr. Hexapla.—2) *to be excited, impatient.* Targ. Ps. XXXVII, 1; 7; 8 (Ms. תְּגָרֵג Pe., h. text תִּתְחַר).—3) (v. P. Sm. 773, s. v. גרג 2, cmp. גַּרְגּוּתָנִי, אַרְגָּבָה II) *to cover with scurf, heal up.* Targ. Job XXX, 24 יְגָרֵג מחתיה he will heal up the wound he has inflicted.

גַּרְגּוּשְׁתָּא, v. גַּרְגּוּשְׁתָּא.

גַּרְגִּירְיתָא, גַּרְגִּירְתָא, גַּרְגּוּרְתָא f. (=גלגלירתא, v. גַּלְגַּלְתָּא, cmp. גַּרְגַּר) *wheel-work, well for irrigating fields.* Ber. 58^a; B. Bath. 91^b (prov.) אפי׳ ריש ג׳ וכ׳ (Ber. ed. גרגי׳, Ms. M. גדגיד׳, corr. acc., v. Rabb. D. S. a. l.) even a superintendent of the well (cmp. בְּאֵר) is appointed in heaven. B. Kam. 27^b. B. Mets. 103^a if one says, 'Lend me ג׳ דהדא the use of *this* well', he may restore &c.; בר ג׳ 'a place (in the field) for a well',—he may go on digging wells until he strikes one that suits him. B. Bath. 56^a.—*Pl.* גַּרְגּוּתֵי. B. Mets. l. c.

גַּרְגּוּתָנִי (גַּרְגַּתְנִי Ar.) f. (v. גּוּרְגָּא) 1) *a wicker* or *net work* in the *wine or oil press.* Ab. Zar. 56^b החזיר ג׳ לגת if he placed the net (once used) back into the vat. Ḥag. 22^b גורג׳ some ed.; Tosef. ib. III, 4. Lev. R. s. 22 he gathered the vessels of the Temple ג׳ ונתנן לתוך and placed them in a net; Gitt. 56^b he took the curtain ג׳ ועשאו כמין and shaped it like &c. Tosef. Kel. B. Mets. VI, 5.—2) (from its shrivelled surface) *the scarry and lifeless surface of a healed up wound, eschar.* B. Kam. 85^a העלתה מכתו ג׳ if, through neglect of medical advice, the wound became scabby; Y. ib. 6^b bot. [read:] עלתה בו ג׳.

גַּרְגִּילָא, v. גַּרְגִּירָא.

גַּרְגִּים m. pl. (v. preced. art. a. גּוּרְגָּא) *nets, filters.* Tosef. Kil. V, 25 ed. Zuck., v. אכסליה.

***גַּרְגִּינָא** m. (v. preced.) *wicker-work.* Gen. R. s. 79; Yalk. ib. 133 שוקא דג׳ wicker market (differ. in Koh. R. to X, 8).

גַּרְגִּיר m. (גרר) 1) [*the stimulating plant,*] *garden-rocket, Eruca* (v. Sm. Ant. s. v.). Yoma 18^b; Yalk. Kings 228. Tosef. Shebi. II, 9; Erub. 28^a sq. (Ar. ed. Koh. גרגל).—Shebi. IX, 1 גרגר של אפר (comment. גרגיר) *field-rocket, Eruca agrestis.*—[2) *grain, berry,* v. גַּרְגַּר.]

גַּרְגִּירָא ch. same; 1) *rocket.* Yoma 18^b ג׳ מצרנאה rocket growing on the balk (Ms. M. מצראה). Sabb. 109^a (Ar. ed. Koh. גַּרְגִּילָא; Yalk. Kings 228 גַּרְגִּירָא).—Gitt. 69^b גַּלְגִּילָא ed. (Ar. s. v. בזר: גַּרְגִּילָא). Ab. Zar. 10^b, v. גזר II.—[2) *berry, grain,* v. גַּרְגְּרָא.]

גַּרְגִּישְׁתָּא, v. גַּרְגּוּשְׁתָּא.

גַּרְגִּירְתָא, v. גַּרְגִּירְיתָא.

גַּרְגְּלִידָא m. (=גלגלידא; גלד) *slice;* ג׳ דלירפתא *a slice of turnip,* esp. the upper slice. Bekh. 43^b one whose head resembles ג׳ לגרגלידא דל׳ Ar. (ed. לגדגלידא, corr. acc.) the upper portion &c. (expl. לפתם ib. VII, 1).—*Pl.* גַּרְגְּלִידֵי. Ber. 39^a (Ar. גורג׳). Ib. 56^a (Var. in Ar. ראשי לפתות). Keth. 61^a.

גַּרְגֵּף, v. גִּרְגֵּף.

גִּרְגֵּר, גָּרְגֵּר 1) (denom. of גָּרוֹן, גַּרְגֶּרֶת) *to pour down the throat,* opp. שתה to set the lips to the vessel. Par. IX, 4; Tosef. ib. IX (VIII), 6.—*Gitt. 89^a גִּירְגְּרָה בשוק if she quaffs outdoors; [Rashi: walks with outstretched neck (גָּרוֹן)].—2) denom. of גַּרְגַּר) *to pick single berries.* Maasr. II, 6 מְגַרְגֵּר ואוכל he may pick grapes (from the hanging cluster) and eat; ib. III, 9; Y. ib. II, 50^a top.—3) (denom. of גַּרְגֶּרֶת) *to let the olive shrivel* (on the tree or in the sun on the roof), *to mark out for shrivelling.* Ex. R. s. 36 that olive—while it is yet on its tree, מְגַרְגְּרִין אותו they mark it out for shrivelling (in order to use it for the press). Men. VIII, 4 מְגַרְגְּרוֹ בראש הזית he lets it shrivel on the top of the olive tree; מג׳ בראש חגג in the sun on the roof; [for oth. opin. v. Rashi a. l.].—Ib. 86^a מְגַרְגְּרוֹ תנן או מְגַלְגְּלוֹ תנן does it read *m'garg'ro* (he lets it shrivel) or *m'galg'lo* (he lets it hang until it is fully rounded)?

גַּרְגֵּר ch. (v. preced.) *to grow berries, to ripen into full berries.*—Part. pass. מְגַרְגַּר. Targ. Ps. I, 3 ed. Lag. (some ed. סגרגר).

גַּרְגַּר m. 1) (b. h.; גלל=גרר) *berry, grain, heap (of pebbles).* Peah VII, 4 ג׳ יחידי single berries (not growing in bunches). Shebi. III, 7 (Bart. גרְגִּיר) a heap of pebbles. —Tosef. Sabb. II, 8 גרגיר של מלח a globule of salt. Sabb. VI, 5 בפלפל בגרגיר מלח (Y. ed. גרגר, Bab. ed. 64ᵇ, 65ᵃ גלגל, Ms. O. גרגר).— *Pl.* גַּרְגְּרִין, גַּרְגְּרִים. Peah VI, 5; a. e.— 2) (=גְּרוֹגֶרֶת) *the shrivelled olive. Pl.* as above. Men. VIII, 3 (85ᵇ), v. גַּרְגֵּר.—[3) *rocket,* v. גַּרְגִּיר.]

גַּרְגְּרָא ch. same, 1) *berry.*— *Pl.* גַּרְגְּרִין. Targ. Is. XVII, 6.—Targ. Y. I Deut. XXXII, 14 גַּרְגִּירֵי חִטְּרִיחוֹן their wheat grains.—[2) *rocket,* v. גַּרְגִּירָא.]

גַּרְגְּרַיָּין f. pl. (גרר, v. next w.) *wheel-works* of a well. Targ. II Esth. I, 2 (3) ג׳ דאע wooden wheel-works.

גַּרְגִּירְתָּא, v. גַּרְגּוּרְתָּא.

גּוּרְגָּרָן, גַּרְגָּרָן m. (v. גַּרְגֶּרֶת) *glutton, bibber.* Y. Ber. VI, 10ᶜ top, v. גַּרְגְּרָנוּת. Pes. 86ᵇ; a. fr.—Nidd. X, 8 (of one unable to control his sexual appetite).—*Pl.* גַּרְגְּרָנִין. Yoma 39ᵃ bot., opp. צנועין.—Fem. גַּרְגְּרָנִית. *Pl.* גַּרְגְּרָנִיּוֹת (unable to resist tasting temptation). Gen. R. s. 45; Deut. R. s. 6 (ref. to Gen. III, 6).

גַּרְגְּרָנָא, גַּרְגָּרָנָא ch. same. Targ. Y. Deut. XXI, 20.— *Pl.* גַּרְגְּרָנֵי. Keth. 60ᵇ Ar. Var. (ed. גירדני, v. גַּרְדָּנָא).— Fem. גַּרְגְּרָנִיתָא. Targ. Lam. I, 11 (h. text זוללה).

גַּרְגְּרָנוּת f. (preced.) *greed.* Y. Ber. VI, 10ᶜ top לא לזה בגרגרנותו וכו׳ . . . . גורגרן not this greedy man must be laughed at, but thou, the sneerer; he acted hastily in his greed &c.

גַּרְגְּרָנִיתָא, גַּרְגָּרָנִית, v. גַּרְגְּרָן h. a. ch.

גַּרְגֶּרֶת (b. h. pl. גְּרוֹגְרוֹת *neck;* גרגר; v. גָּרַר, a. גֵּרָה) *throat, gullet;* (in ritual law) *wind-pipe, trachea.* Koh. R. to XII, 6; Lev. R. s. 18, v. גָּלָה Hif.—Ex. R. s. 24 the Lord created for man מעין בתוך גַּרְגְּרֹתוֹ a well (mucous membranes) in the trachea. Ḥull. II, 4 פסק את הג׳ he tore open (instead of cutting) the trachea. Ib. III, 3 פסוקת הג׳ an animal with a split between the rings of the wind-pipe.

גַּרְגּוּשׁ׳, גַּרְגּוּשׁ׳, גַּרְגּוּשְׁתָּא f. (=׳גשגש; גשש)=h. גּוּשׁ, 1) *clod, lump of earth.* Targ. Ps. XVIII, 43. Targ. Job VII, 5 (h. text גוש). Targ. Y. Gen. I, 24; a. fr.— *Pl.* גַּרְגּוּשָׁתָא, ׳גַּרְגִּישׁ. Targ. Job XXI, 33; XXXVIII, 38 (h. text רגבים).—2) *a certain reddish clay,* used also as medicine. B. Mets. 40ᵃ משום ג׳ the difference of opinion as regards leakage (v. בְּלַע) arises from the different qualities of the clay used for the vessels. Nidd. 20ᵃ bot. broke apart קורטא דג׳ a piece of potter's clay. Keth. 60ᵇ דאכלה גרגוש׳ a woman who eats *gargushta* (as an astringent or in place of a cosmetic; v. Sm. Ant. s. v. Creta). Ab. Zar. 38ᵇ.

גַּרְגַּתָנִי, v. גַּרְגּוּתָנִי.

גָּרַד (b. h.; v. גרר) 1) *to scratch, scrape, comb.* Sabb. VIII, 6 (81ᵃ) לְגָרוֹד Ar. a. ed. Y.; a. fr. [Editions a. Mss. mostly גָּרַר q. v.]—*Part. pass.* גָּרוּד *stripped,* v. גַּרְדּוֹם.— 2) (denom. of גֶּרֶד 2) *to cut the web with its fringes off the loom.* Yoma 72ᵇ (expl. בגדי השרד Ex. XXXV, 19) בגדים שגּוֹרְדִין אותן כבריותן מכליהן וכ׳ webs which they cut off the looms in their needed shape (so as to require no tailoring), leaving a small portion of the unwoven threads.

גָּרַד ch. same; 1) *to scrape, comb, strip;* trnsf. *to chastise.* Targ. Jud. VIII, 16 וגרד Regia (ed. Lag. גרר, oth. ed. חבר; h. text וַיַּדַּע).—Naz. 4ᵇ, v. גָּרִי.—Part. pass. גָּרִיד. Sabb. 109ᵇ דגריד מעילאי וכ׳ which has been stripped of its rind from the top downward.—2) *to rub, create friction* (of sexual connection).—Part. גָּרֵיד. Yeb. 75ᵇ.—[3) *to stimulate the appetite.* Ber. 35ᵇ, a. fr. Ar. (ed. a. Ms. mostly גָּרַר).] [*Ithpa.,* v. גְּרַר.] V. גרר, גרר.

גֶּרֶד m. (גרד) 1) *erasure.* Men. 30ᵇ Ar. (ed. גֵּרֶר).— 2) *that which is combed, fringe.*— *Pl.* גְּרָדִין. Ib. 42ᵇ; Succ. 9ᵃ.

גַּרְדָּא ch. same, 1) *combing;* ג׳ דסרבלא *the removal of the woolly surface of a thick cloth.* B. Kam. 99ᵃ; B. Mets. 112ᵃ.—M. Kat. 23ᵃ went out בג׳ דס׳ (Ms. M. 2 בגררא) in a fresh scraped and smoothed cloak.—2) *fringe, thread.* Sabb. 134ᵃ דילמא מידביק ג׳ מיניה (Var. מדביקא גרדתא, v. Rashi a. l.) lest a thread of it stick to the membrum.—*Pl.* גַּרְדֵּי, גַּרְדַּיָּא, גַּרְדִּין. Targ. Y. Num. XV, 38 (ref. to Men. 42ᵇ). —Bekh. 8ᵇ כרוכו לי ג׳ מיניה וכ׳ twist for me threads pulled out of it, and I will sew it. Men. 31ᵇ. [גַּרְדָּא or גְּרָדָא *scraping,* v. גִּירְדָּא.—גְּרָדָא *cud,* v. גְּרָרָא I.]

גַּרְדַּאי, v. גַּרְדֵּי.

גַּרְדּוֹם m. (גרדם) *a stump.* Ruth R. s. 1 end וילך איש ג׳ 'and a man went' (Ruth I, 1)—a stump, i. e. without any description as to what he took with him (opp. to the description of the return to Palestine, Ezra II, 66); [Yalk. Ezra 1067 גָּדוּד, v. גָּדַד; ib. Ruth 598 גָּרוּד *stripped, alone,* cmp. גַּרְדִּיָּא.]—*Pl.* גַּרְדּוּמִין, constr. גַּרְדּוּמֵי. Tosef. Par. XII (XI), 2 ג׳ אזוב stumped stalks of hyssop; ג׳ צרצרית (not נרצרית); Men. 38ᵇ ג׳ תכלת remnant of the *tsitsith.* Sifré Num. 115 שיריה וגַרְדּוּמֵיהּ what is left of it or the stump of it; Men. 39ᵃ שיריו וגַרְדּוּמָיו, expl. ibid. דבעינן שירא לגרדומיו a small remnant of the threads must remain on the stumps; a. e.

גַּרְדּוֹן, גַּרְדּוּם m. (גרד, cmp. Targ. Jud. VIII, 6 s. v. גְּרַד; cmp. סָרַק) *place of torture and execution,* (*Roman*) *executioner's scaffold, gallows.* Sabb. 32ᵃ חטולה לג׳ לידון he who ascends the scaffold to be punished. Ab. Zar. I, 7 בסילקי ג׳ וכ׳ a basilica, a scaffold &c., interpreted ib. 16ᵇ בס׳ של ג׳ a basilica for tortures, executions &c., i. e. a basilica for holding court. Pesik. Shimu, p. 118ᵇ תלאו בגרדון ordered him to be suspended on the gallows (for torture); Y. Taan. IV, 69ᵇ top תְּלָיָין בג׳ (cmp. Gitt. 57ᵇ, a. e. מסרקנא וכ׳). Tosef. Kel. B. Mets. X, end והגרדין שהוא ed. Zuck. (ed. ברדין; corr. acc.) the torturer's block is not affected by levitical impurity.

גַּרְדּוּמָא ch.=h. גֻּרְדֹם.—*Pl.* גַּרְדּוּמֵי. Bekh. 44ᵃ אשתיור ג׳ roots of the eyebrows remained visible.—Gen. R. s. 33, v. גַּרְזְמִי.

גַּרְדִּין, גַּרְהוֹן, v. גַּרְהוֹם.

גַּיָּיר', גַּרְדִּי m. 1) (גרד) *wool- dresser*, in gen. *common weaver*, diff. fr. שַׁרְסִי. [Our w. adopted in Greek a. Latin γέρδιος, gerdius.] B. Bath. 21ª one of the inmates of a court ג' . . . הרוצה לעשות that wants to open a business as . . . . weaver. Kel. XII, 4 מסמר הג' the weaver's pin (of the shuttle). Sabb. 93ᵇ קנה של ג' the weaver's cane (quill); Y. ib. X, 12ᶜ bot. גיר'; a. fr.—*Pl.* גַּרְדִּיִּים, גַּרְדִּירִין. Kidd. 82ª; Tosef. ib. V, 14. Eduy. I, 3; Sab. 15ª.—Kil. IX, 10 גרדין, v. אוֹת II.—[2) (=גַּדָּרִי) *of Gadara*, v. אַבְנִימוֹס.]

גַּיָּיר', גַּרְדַּאי, גַּרְדִּי ch. same. Targ. Y. Ex. XXXIX, 22; a. e.—Koh. R. to IX, 10 חד גַּרְדִּיי (some ed. גרדייא, corr. acc.); Y. Kil. IX, 32ᵇ bot.; Y. Keth. XII, 35ª bot. גדלי (corr. acc.)—*Pl.* גַּיָּיר', גַּרְדַּאֵי, גַּרְדָּאִין. Targ. Jud. XVI, 14 (some ed. גדרסן, corr. acc.). Targ. Is. XXXVIII, 12 (v. גְּרִידָא); a. e.—Y. Ab. Zar. I, 39ᶜ bot. גירדאי.—Yoma 20ᵇ, v. אַבּוּב. Sabb. 151ᵇ, v. אַכְסָן.

גַּרְדִּין, v. גַּרְדִּינִי.—גַּרְדִּין, v. גַּרְהוֹן.

גַּרְדִּיקִי, v. גַּדְרִיקִי.

גַּרְדִּיתָא f. (גרד) *web* or *thread*. Targ. Job VII, 6 גַּרְדִּיתֵיהּ מִחֵי (Ms. גַּרְהַרְתֵּי pl.; h. text אָרַג) the weaver's thread.

גַּרְדֵּם (Parel of גדם) *to cut off, to lop*.—Ithpa. אִיגַּרְדֵּם 1) *to be lopped*. Men. 38ᵇ אינ' תכלת וכ' if the blue fringe has been lopped off, but the white remains &c. Ib. 39ª גרדומיו דאיגַּרְדּוּם אִיגַּרְדּוּמֵי does not *gardumav* intimate that they (the fringes) are entirely cut off (leaving no remnant)?—2) אִיגַּרְדְּמִים, אִיתְגַּרְדְּמִים (=גרזם, v. גַּרְזְמִי) *to be nibbled at*. Targ. Ps. XXXIX, 12 הֵידְ עִטּר דאית' (Ms. דאינ') like wool nibbled at (by moths; h. text כָּעָשׁ).

גַּרְדְּמִי, Sifré Thazr., Neg. ch. I some ed., read גַּרְמִי.

גַּיָּיר', גַּרְדְּנָא* m. (גרד) 1)=גַּרְהַי, *weaver*. Ab. Zar. 26ª there was among them חד גר' Ms. M. (ed. גיר') one weaver. Ib. ג' דלא טריזן, v. מַרְיְזָן. [Var. גרדנאי, גרדן in Rashi a. l., v. Rabb. D. S. a. l. note 90.]—2) *scabby, afflicted with an itch*.—*Pl.* גַּיָּיר', גַּרְדְּנֵי. Keth. 60ᵇ, v. גַּרְגְּרָנָא.

גַּרְדְּקִי, v. גַּדְרִיקִי.

גָּרָה, v. גרי.

גֶּרָה I f. (b. h.; cmp. גַּרְגַּר) 1) *gerah* (a grain), name of a coin. Bekh. 50ª.—2) *the seed of St. John's bread*, v. next w.

גֶּרָה II f. (גרר, v. גִּירָא II) *a shoot, stalk* (of flax or asparagus). Mekh. Mshp., N'zikin, s. 13 חמערב את הג' בתלתן (Var. גֵּירָה, גרדה) he who mixes (other) stalks among stalks of fenugrec; Yalk. Ex. 343; Tosef. B. Kam. VII, 8 גידה ed. Zuck. (Var. גירה, גורה). [Löw Pfl. p. 317: *seed of St. John's bread* among seeds of fenugrec.]

גֶּרָה III f. (גרר, cmp. גָּרוֹן, גַּרְגֶּרֶת) 1) [*the rough*, cmp. τραχεῖα,] *throat, larynx with wind-pipe, lungs and heart*. Tam. III, 1. Ib. IV, 3. Yoma II, 7.—2) (b. h.; cmp. גרס) *ground food, cud*. מַעֲלַת ג' *ruminant*. Bekh. 6ª; Sifra Sh'mini Par. 2, ch. III; a. e.

גֶּרֶת IV f., v. גֵּר.

בַּר ג', גְּרוֹגָרוֹת pr. n. m. *G'rog'roth, Bar G'rog'roth*, surname of one Judah. Y. Shek. IV, 48ª ג' ר' יהודה (Bab. ed. גדגדות, גדגדניות, Ms. M. גרוגרות, v. Rabb. D. S. a. l., p. 34, note 20). Yoma 78ª בר ג' (Ms. M. בר גרוגרת).

גְּרוֹגֶרֶת f. (גרר, v. גֶּרֶת III) [*the rugged, shrivelled,*] *the dry fig*. Sabb. 80ª; B. Bath. 55ᵇ; Kerith. 17ª גרוגרות (corr. acc.). Lam. R. to I, 11 כג' of the size of &c. Y. Naz. II, beg. 51ᵈ people call לג' תירוש dry figs, too, *tirosh* (Tosaf. to Men. 103ª לגרוגרות); a. e.—*Pl.* גְּרוֹגָרוֹת. Naz. II, 1 if one says, I will be a Nazir abstaining from *g'rog'roth*, he is a Nazir; Tosef. ib. II, 1; v. כִּינּוּי. Maasr. I, 8; a. fr.

גָּרוּד (גָּרוּר) m. (part. pass. of גָּרַד or גָּרַר) *stripped, bare*. Yalk. Ruth 598, v. גַּרְהוּם.—*Pl.* גְּרוּדִים. Ab. Zar. 33ª גרוד' wine jars not lined with pitch; Tosef. ib. IV (V), 10 גְּרוּדִין.—Fem. pl. גְּרוּדוֹת. Y. ib. II, 41ᵇ bot.

גְּרוּדָא* pr. n. pl. *G'ruda*, near Tiberias. Gen. R. s. 79, v. גְּדוּדָא.

גרוזמיתא, גרוזמין, גרוזמי, v. גַּרְזְמִי.

גְּרוּטַי f. (γρύτη) *trash, frippery, broken ware*. Kel. XI, 3 a vessel made משברי כלים מן הג' Ar. (ed. גרוטים, Bart. גרוטאות) out of fragments of vessels, or out of small ware &c.—*Pl.* גְּרוּטָאוֹת. Sabb. 123ª זורקה לבין הג' (Ms. O. גְּרוּטָאוֹתֶיהָ; R. S. to Kel. l. c. גְּרוּטָאוֹתֶיהָ) he cast it among the rubbish (considering it no longer a vessel); B. Mets. 52ᵇ בין גרוטותיו (Ms. M. לתוך גריטות'). Bekh. 13ᵇ; Ab. Zar. 53ª; 71ᵇ; Tosef. ib. V (VI), 3. Tosef. Ḥull. I, 18.

גְּרוּיָא, v. גְּרִירָא.

גְּרוּמָּה, גָּרוּם, v. גֶּרֶם.

גְּרוּמְנֵי, גְּרוּמָנֵי m. pl. (γρυμέα, crumena, v. Lidd. a. Scott s. v.;=γρύτη) *trumpery, broken pieces of iron, glassware* &c. B. Bath. 89ᵇ top דיגרומי ed. (Ms. M. דגרומני, Ar. בגרמני) scales used for weighing &c.

גְּרוּמִין, v. גֵּירוּמִין.

גְּרוּמְתָא, גְּרוּמִיתָא, v. גַּרְמִיתָא.

גָּרוֹן m. (b. h.; v. גֶּרָה III) *throat, palate*. Gen. R. s. 94 לחוט אחר גְּרוֹנוֹ anxious to gratify his appetite, to receive sustenance, v. לָחַשׁ. Ber. 36ª, a. e. חשש בגרונו to have a sore throat; a. e.

גָּרוֹנָא ch. same. Targ. Is. LVIII, 1; a. e.—Succ. 49ᵇ מִגְּרוֹנֵיהּ שבע he finds satisfaction from his palate, i. e. by taking draughts large enough to gratify his taste.

גְּרוּנְדָּא m. (גרד, cmp. גָּרִיד) *hard, stony clod*.—*Pl.* גְּרוּנְדֵי. B. Mets. 80ª ואי דמחזקא בג' Ms. M. (v. Rabb. D.

S. a. l. note; ed. דמחזקא גונדרי, corr. acc.) if the field is known for its stony clods.

גְּרוֹסָה h. a. ch. m. (v. גָּרַס) *grist-maker* or *dealer*. Y. Ber. I, 2d bot. R. Jacob ג׳. Y. Maas. Sh. IV, 54d bot. חווי פירין לג׳ showed the produces to a grist-dealer (to value them).—*Pl.* גְּרוֹסוֹת, גְּרוֹסִים. Men. X, 4; Lev. R. s. 18 רחים של ג׳; Pesik. R. s. 28 גרוסת (corr. acc.) the grist-grinders' *mills*; Pesik. Haomer, p. 69a גרוסות (corr. acc.); a. e.—Y. Pes. IV, 30d top; Y. M. Kat. II, end, 81b גְּרוֹסֵי צפורין the grist-makers of Sepphoris.

גְּרוֹסָא f. (גרס) *a dish of beans* (a remedy for melancholy). Targ. II Esth. III, 8 (cmp. Gen. R. s. 94, beg.).

גרוסת, v. גְּרוֹסָה.

גְּרוּעַיִן, גְּרוּעַת, v. גֵּירוּעַ.

גָּרוּעַ, v. גָּרַע.

גְּרוֹף m.=גְּרוֹפִית *block* or *shoot*. Gen. R. s. 53 lest people say ג׳ מביתו וכ׳ (Isaac is) a shoot taken from the house of Abimelekh. Tanḥ. B'ḥuck. 5, v. גְּרוֹפִית.

גרופי, גרופית, גרופו, v. גְּרוֹפִית.

גְּרוּפְיָנָא, v. אַגְרוּפְיָנָא.

גְּרוֹפִית f. (גרף, cmp. אַגְרוֹף) [*as large as a fist,*] *little stump* or *shoot*. Kel. XII, 8 ג׳ של זית a vessel made out of a piece of an olive tree; Tosef. ib. B. Mets. II, 19 he who makes vessels מג׳ של זית R. S. to Kel. l. c. (ed. Zuck. גפו, גרפות, corr. acc.).—Metaph. ג׳ של שקמה block of a sycamore tree, i. e. *a man barren of thought, ignorant; barren of merits, worthless*. Tanḥ. B'ḥuck. 5 Jephtah was as poor in the Law כגרופו של שקמה (ed. Bub. 7 גרופות של ש׳ הירה, note: גרופית) as a block &c.—Y. Ab. Zar. II, 40c; Gen. R. s. 25, end; Ruth R. s. 1, opp. ג׳ של זית one rich in merits; a. e.—*Pl.* גְּרוֹפִיּוֹת. B. Bath. V, 3 if one buys olive trees for felling, מגיח שתי ג׳ he must leave a stump of two fists' size (out of which new shoots may rise); Tosef. ib. IV, 7 (v. Tos'f. Y. Tob a. l., a. B. Bath. 80b).—Gen. R. s. 31, end ג׳ לזתים Ar. (ed. sing.) shoots for future olive plantation.

גָּרוּר, v. גָּרַר a. גָּרוּד.

גָּרוּשׁ m., **גְּרוּשָׁה** f. (part. pass. of גָּרַשׁ) *a divorced spouse*. Pes. 112a ג׳ שנשא a divorced husband who married a divorced wife. Ib. ג׳ בחיי בעלה marrying a divorced wife while her husband is yet alive. Ned. 20b גְּרוּשַׁת הלב divorced at heart, one whom her husband is determined to divorce; a. fr.—*Pl.* גְּרוּשִׁים, f. גְּרוּשׁוֹת. Yalk. Jer. 268 וכי ג׳ אתם לי are ye divorced from me (the Lord)?

גֵּירוּשִׁין, גֵּרוּשִׁין m. pl. (גרש) *sending off, divorce*. Gen. R. s. 19; Lam. R. introd. 4 (ref. to Gen. III, 23 sq.) דניתי אותו בשלוחין ובג׳ I punished him with expulsion and banishment.—Gitt. 64a שלישׁ אומר לגי׳ the trustee says (the letter has been given me not as a deposit but) as a letter of divorce which I was authorized by thy wife to receive in her behalf.—Y. Kidd. I, 58c top ג׳ גוים אין להן the law of divorce (according to Deut. XXIV, 3) does not apply to gentiles. Ib. או שאין להם ג׳ וכ׳ either they have not the institution of divorce, or either may divorce the other; Gen. R. s. 18; a. fr.

גֵּרוּת, גִּירוּת f. (denom. of גֵּר) 1) *the stranger's civic condition*. Gen. R. s. 44; Pesik. R. s. 15, a. e., v. אִרְסוֹפּוֹלִיטָא. —2) *conversion to Judaism*. Gitt. 85a.

גַּרְזְמִיתָא, גַּרְזִימִיתָא, גַּרְזִימִי f. (גַּרְזִמִין m. pl.) (גרזם, Parel of גזם, cmp. b. h. כַּרְסֵם) *nibblings, dessert* (mostly of fruits, v. infra). Lam. R. introd. 10 I wished they had made me (the Lord) כגרזימי הזו וכ׳ ed. (Var. גרזימי, Ar. גרוז׳) like dessert which (at least) is served up at the end; Esth. R. to I, 9 ככרזימין הזה (l); Yalk. Is. 318 כגרומזי וכ׳ (corr. acc.). Y. Ber. VI, 10c bot. גרזימי, גרזמתה ed. Krot. (Ar. גרוזמתא)=פַּרְפֶּרֶת a. כִּירְסָנִין. Gen. R. s. 33 גרוזמי דדהב וכ׳ Ar. Var. (ed. גַּרְהוּמֵי, v. גדם) golden fruits on a golden tray; Lev. R. s. 27 גרוזמין דדהב Ar. (ed. רמונין . . . תזורין); [Pesik. Shor, p. 74b . . . בחזורין (corr. וגרזמין . . . בחזורין); Tanḥ. Emor 6 ורימונין . . וגקרמונין ובלחמא].

גרזקי, v. גורזקי.

גָּרַד, גרי (b. h.) 1) *to be rough, grating, scraping;* v. גָּרוֹן, גֶּרֶד &c.—2) *to be hot, burn, singe* (cmp. חָרָה).

Pi. גֵּירַד, גֵּרַד *to incite, stir up, let loose*. Snh. 107b שגי׳ דובים וכ׳ because he let the bears loose against the children. Ex. R. s. 21 ג׳ לפרעה He incited Pharaoh &c. Gen. R. s. 19, end (interpret. *hishshiani*, Gen. III, 13) מה שגֵּרַיתָ בי משכני ib.) גֵּירַנִי. Cant. R. to I, 4 (play on שכני הרעים from my hostile neighbors whom thou hast incited against me.—Trnsf. ג׳ את הדוב ב־ *to let temptation loose against*. Gen. R. s. 87 אני מְגָרֶה בך וכ׳ I shall lay temptation in thy way; a. fr.—Lev. R. s. 17 ביום שיְגָרֶה וכ׳ on the day when the Lord shall stir up his anger &c.

Hithpa. הִתְגָּרֵד, *Nithpa.* נִתְגָּרֵד 1) *to be inflamed, jealous; to rival*. Snh. 19a מִתְגָּרוֹת זו בזו jealous of one another.—2) *to engage in battle, to fight*. Ber. 7b; Meg. 6b מותר להִתְגָּרוֹת וכ׳ it is permitted to enter into combat with the wicked (with reference to b. h. תתגרה).—Num. R. s. 19 נתג׳ בהם he attacked them.—3) *to be let loose*. Esth. R. introd. נִתְגָּרְתָה אותה הדוב that temptation was aroused (against Joseph), v. supra; Num. R. s. 13 מִתְגָּרָה.—4) *to have a passion for, to indulge freely in*. Yoma 76b wine is called תירוֹשׁ, because he תמתגרה בו נעשה רוֹשׁ who indulges in it becomes poor. Ab. Zar. 18b; 19b אֶתְגָּרֶה בשינה I will freely indulge in sleep (idleness).—5) (denom. of תְּגָרָה) *to incite*. Num. R. s. 18; Tanḥ. Korah 3 להִתְגָּרוֹת בו את וכ׳ to incite Israel against him.

גָּרָא, גָּרִי ch. same.—Pa. גָּרֵי 1) *to incite, let loose*. Targ. Num. XXI, 6; a. fr.—2) *to let off, drive, thrust*. Naz. 4b דילמא גָּרוּיֵי ג׳ בהו perhaps he thrust (the jaw bone) at them (without touching them; Ar. a. Rashi: גרדויי גרד וכ׳, obviously for גרדויי גרר, cmp. גירא, v. Koh. Ar. Compl. s. v.). Taan. 25a אֲגָרֵי בך וכ׳, v. גִּירָא II. [3) *to drag* (cmp. גרר). Nidd. 36b, v. גָּרֵי.]

Ithpa. אִיתְגְּרִי, *Ithpe.* אִיתְּגְרִי 1) *to attack.* Targ. Deut. II, 5; a. fr. Targ. I Sam. XIII, 4 (h. text נבאש). [Targ. Ps. XXII, 8 ed. Lag., v. גְּרַר.]—Lam. R. to I, 5 מלכוותא מִיתְגְּרָיָן בכון kingdoms will attack you; a. e.—2) *to be let loose, hurled.* Targ. Y. Deut. XXVIII, 60; a. e.—Y. Peah I, 16ª top הא דובא מִתְגְּרְיָא לך that same temptation will be let loose &c., v. preced. Hithpa.—3) *to become impassionate, be hot with sexual passion.* Snh. 64ª דלא מִיתְּגְרֵי אינש בקרובתיה Ms. M. (ed. אירגרו) that one does not fall in love with his nearest kindred. Ab. Zar. 22ᵇ כיון דמיגרי בה because the animal will show his sexual desire by running after her (and thus betray her sin).—Denom. תִּגְּרָא.

גְּרִיבָא m., pl. גְּרִיבֵי, v. גְּרִיוָא.

***גְּרִיבָה** pr. n. *G'ribah*, name of a street or open place in Tiberias. Koh. R. to X, 8, v. גְּרִיגְּרָנָא.

גְּרִיד, v. גְּרַד.

גְּרִיד m. (גרד) [*rind, crust,* cmp. גְּרָב,] *the parched surface of the field, arid land, unbroken* or *untilled ground.*—ימי הג׳ *dry season, summer.* B. Mets. V, 10.—Ib. חרוש עמי בג׳ plough thou with me in dry ground (in summer), opp. רְבִיעָה.—מקום הג׳ *dry ground,* opp. מקום חטינא (חטרנא) muddy ground. Pes. 55ª; Y. Kil. II, 27ᵈ top; Y. Ḥall. I, 57ᶜ.—M. Kat. 6ᵇ ג׳ שדה, opp. מטונגת.—Y. Kil. II, 28ª bot. ג׳ unbroken ground between tilled fields. Gen. R. s. 33, end נעשה כגי׳ וכ׳ (the earth, after the flood had subsided) became like hard unbroken ground; they planted but nothing would grow.

גְּרִידָא ch. same, *rind,* v. גְּרִידָא.

גְּרִידָא m. (גרד) [*stripped,*] *alone, mere, unqualified* (v. גַּרְדּוּם). Ab. Zar. 37ª אם מיתי ג׳ the mere formula 'If I die' (without qualification). Yeb. 20ª לא תעשה ג׳ הוא it is merely a prohibitory law; a. fr.—*Pl.* גְּרִידֵי. Ib. 79ᵇ חייבי לאוין ג׳ trespassers of a mere prohibitory law, opp. לאוין דשאר referring to incest. Ḥull. 2ᵇ; a. fr.—Fem. גְּרִידְתָא. Sot. 32ᵇ אמירה ג׳ the expression אמר not qualified by עגה. Keth. 73ᵇ טעות אשה אחת ג׳ a plain error concerning one woman (where you cannot say that the case may be considered as though concerning two different persons); a. fr.—[Targ. Y. II Ex. XIV, 25, v. גְּרַר.]

גְּרִידָה f. *scraping,* v. גְּרִידָה.

גְּרִידוּתָא f. (גְּרַד 2) *friction* (at sexual intercourse). Yeb. 75ᵇ (Ar. גרידתא).

גְּרִידְתָא, v. גְּרִידָא. [Yeb. 75ᵇ Ar., v. preced.]

גְּרִיוָא, **גְּרִיוָה** (**גְּרִיבָא**) f. (גרב, גרם, labial softened) [*a quantity carried at a time to and from the hand-mill* (cmp. גָּרָב I),] 1) *griva,* a dry measure (=סְאָה). Ab. Zar. 43ª וחוא דנקרט ג׳ וכ׳ provided the statue (of Serapis) has a *grivah* (modius) as a symbol of measuring (v. Sm. Ant. s. v. Coma). Erub. 29ᵇ גרויא (corr. acc., v. Rabb. D. S. a. l. note 1). Pes. 32ª. Ned. 51ª כל ג׳ וכ׳ whatever measure I may want.—2) בי ג׳ or ג׳ *the size of a field needed for a griva of seed* (cmp. סְאָה). B. Kam. 96ª ג׳ דארעא a *griva* of land; B. Mets. 110ᵇ; ib. 15ᵇ גרבא ed. (Ms. M. גרויא, Ms. F. גריבא, Ms. R. גרוא, v. Rabb. D. S. a. l. note).—*Pl.* גְּרִיוֵי. Erub. 14ᵇ. B. Bath. 73ª, v. בְּזַק. Ned. 50ᵇ sq.

גְּרִיזְמָה, **גְּרִיזְמִי**, v. גַּרְזְמִי.

גְּרִיטוֹת, v. גְּרוּטִי.

גְּרִימְנִי, v. גְּרָמְנִי.

גְּרִיס, v. גְּרַס.

גְּרִיס m., pl. גְּרִיסִין (b. h. גְּרֵשׂ; v. גְּרַס I) [*split, broken,*] *grits* 1) esp. *pounded beans; beans used for pounding.* Gen. R. s. 94, beg.; Nidd. IX, 6 sq.; Tosef. ib. VIII, 9, v. חֲלוּקָה a. שִׁטּוּרִית.—Maasr. V, 8 ג׳ חקלקין Cilician beans. Tosef. ib. III, 14 [read:] אילו חן ג׳ הקלקין (אילו) חַפְּסִין המרובעין (v. Maim. a. R. S. to Maasr. l. c.) Cilician beans are the large and quadrangular; a. fr. [גריסות, v. גְּרוֹסָה.]—כג׳ *the size of a bean.* Sifra Thazr. Neg. ch. I. Kel. XVII, 12 ג׳ נגעים כג׳ וכ׳ the *garis* as a standard for eruptions is the Cilician bean.—2) (pl.) *a dish of pounded grains.* Koh. R. to II, 2; Tanḥ. Aḥaré 1, a. e. קערה של ג׳ a dish of boiled grit; Ruth R. to II, 14 גְּרִישִׁין. [Ib. to 15 היה מבקר גרישין, read with Yalk. ib. 604 גְּדִישִׁין, v. גְּדַשׁ.]

גְּרִיסָא ch. same. Y. Sabb. III, 6ᵇ top פרנכא דג׳ a dish of beans; Y. Maasr. I, 49ª top דגלוסא (corr. acc.).—*Pl.* גְּרִיסִין. Targ. Y. Lev. XIV, 37. [Ex. R. s. 43 גריסין קאקו, v. קָאקִרְגּוֹרוֹס.]

גְּרִיעָא, **גְּרִיעַ**, v. גְּרַע.

גְּרִיעוּתָא f. (גרע) *diminution; lesser degree; disadvantage.* Ber. 56ª מפשר ליה לג׳ he interpreted his dream unfavourably, opp. למעליותא. B. Kam. 99ᵇ . . . עביד בך תרתי לג׳ he has doubly injured thee (through his verdict). Yeb. 122ᵇ top מאי ג׳ וכ׳ whereon is the inn-keeper's lower status (lesser trustworthiness) based? Ḥull. 5ᵇ wherever the Bible uses *b'hemah* (beast), ג׳ הוא does it necessarily imply contempt?

גְּרִיפָה f. (גרף) *removal of coal and ashes, scraping.* Bets. 28ᵇ גְּרִיפַת וכ׳ the cleaning of stoves &c.

גְּרִיפְס, **גְּרִיפוֹס**, v. אַגְרָפוֹס.

גְּרִיץ, pl. גְּרִיצִין, גְּרִיצִים, v. גְּרִיצָה.

גְּרִיץ, **גְּרִיצָא**, pl. גְּרִיצָן, v. גְּרִיצָתָא.

גְּרִיצָה f. (גרץ *to cut,* cmp. גרס) *slice. Pl.* גְּרִיצוֹת *bread or cake formed of slices twisted together* or *layers above one another, twists.* Bets. II, 6 (21ᵇ) אין אופין פַּתָּן ג׳ Ms. M. a. ed. Y. (ed. פַּתִּין גְּרִיצִין, Ar. פתן גריצין) they must not (on Holy Days) bake their bread in the form of twists; Y. ib. 61ᶜ bot.—Tosef. Ab. Zar. VII (VIII), 2 מולכין עמו ג׳ לתנור you may carry your cakes, to be baked with his, to the confectioner's oven.—Snh. 100ᵇ, v. next w.

גְּרִיצְתָּא f., גְּרִיץ m. ch. same. Targ. Ex. XXIX, 23 (O. צתא . . ., Y. גריץ, h. text חַלָּה). Targ. Prov. VI, 26 (h. text כִּכַּר); a. e.—*Pl.* גְּרִיצָתָא, גְּרִיצָתָא. Targ. Gen. XVIII, 6 (h. text עֻגוֹת). Targ. Lev. VII, 12 sq.—Snh. 100b תרתין גרריצים, read גְּרִיצָתָן.

גְּרִירָה f. (גרר) 1) *scraping off.* Ḥull. 84a וג׳ .... מחוסר requires the acts of pouring out the blood, scraping off the blood stains &c. Ib. 93a ג׳ בעי ... ריש מעיא the top of the small bowels up to a cubit's length must be scraped (in order to remove the fat).—2) *dragging, pulling, moving an object without lifting.* Sabb. 22a; Pes. 101a; Men. 41b ג׳ הלכה ... the law decides in favor of ... with reference to dragging an object on the Sabbath, v. גָּרַר. Y. Kidd. I, 60d top מהו שיקנו בג׳ can they be taken possession of by moving without lifting?—3) *carrying with, involving.* Y. Pes. VII, 34c top ג׳ ... מאי נפקא what is the difference between them? They differ as to the majority of one tribe carrying with it (determining the legal status of) the whole nation, v. גָּרַר 3.—Sabb. 71a ומי אית ליה ג׳ ... *does R. adopt the opinion that one action can be* involved with another so as to be considered one continuous act (e. g. cutting grain and immediately grinding it)? Ib. ג׳ דג׳ an application of this principle in the second degree, that the action involved should involve a third action.

גָּרִישׁ m., pl. גְּרִישִׁין, v. גָּרִיס.

גָּרַל, Hif. הִגְרִיל, v. גּוֹרָל.

גָּרַם (v. גרר) *to drag along, carry with it.*—Part. pass. גָּרוּם *added in boot, additional measure,* v. גִּירוּמִין.—אַמָּה גְּרוּמָה *a large cubit.* Gen. R. s. 12 [read:] כאמה ג׳ גרמידא the size of a liberal cubit (equal to a cubit and a half of strict measure; some ed. גד׳; vers. in 'Rashi' a. l. ומחצה).—Y. Shek. VI, end, 50b אמה גרו׳, read גְּדוּמָה, v. גָּדַם. [Tosef. Bekh. V, 4 אצבעותיו גרומות Var., ed. Zuck. גְּדוּמוֹת.]—Trnsf. *to carry with it, to be the cause of, to engender.* דבר הגורם לממון something which may be the cause of pecuniary profit or loss. B. Kam. 71b if one steals objects dedicated to the sanctuary for which the original owner is responsible in case of loss &c., he is bound to pay the thief's fine (כֶּפֶל) to the owner; אלמא דבר הג׳ למ׳ כממון דמי which proves that that which may cause a pecuniary loss, is to be considered as the property of him to whom it may cause it. Ib. 98b according to the opinion of R. Shimeon who says מידתייב ... דבר הגורם that what is the cause of monetary gain is considered as money, he who burns a note of indebtedness is bound to pay the full amount of the note; a. fr.—Snh. 104a גורם גלות לבניו causes his children to be exiled. Ber. 5b bot. ג׳ לשכינה וכ׳ is the cause of the Divine Presence departing from Israel. M. Kat. 25a בבל גְּרָמָה לו Babylonia was the cause (that the Shekhinah did not rest upon him). Ab. Zar. 8b bot. המקום גורם the place makes the act legal, i. e. only in the Temple hall can the Sanhedrin judge capital cases; Snh. 14b ג׳ המקום only in the Temple hall can a rebellious elder be judged; ib. 87a.—Y. Yeb. I, 2c top דבר שתיא בא מחמת הגורם וכ׳ if a prohibition arises from a cause (a person that causes it, e. g. the prohibition against C.'s marrying B. because B.'s sister A. is his wife)—when the cause is removed (through A.'s death), the prohibition ceases; but a prohibition which has not its cause in the action of a person (but in natural kinship, e. g. C.'s daughter married to C.'s brother whereby she becomes forbidden to him also as his brother's wife), is not removed with the removal of the cause of the (additional) prohibition, i. e. C. cannot perform the levir's marriage with his brother's wife since she has not ceased to be his daughter; ib. III, beg., 4c; IV, 6a top.—זה וזה גורם *a product of combined causes.* Tem. 30b אסור ג׳ זה וזה a product of combined causes is forbidden, e. g. the offspring of a dam unfitted for the altar, and of a sire fit; Pes. 27a; a. fr.—Ib. 26b ג׳ מי שמעת ליה זה וזה can you prove that Rabbi adopts the rule forbidding the product of combined causes?—Nidd. 31a (homiletical play on Gen. XLIX, 14) חמור ג׳ לישכר the braying of an ass was the cause of Isachar being begotten; Gen. R. s. 99; v. next w.

Pi. גֵּירֵם same. Gen. R. s. 39 וכ׳ הדרך מְגָרֶמֶת traveling is the cause of three evils.

Nif. נִגְרָם *to be indirectly engendered.* Ab. Zar. 55b אסור לְהִיגָּרֵם וכ׳ no assistance must be given to making unclean &c.

Hif. הֶגְרִים *to leave a comb* (גְּרוּם) *in striking a measure off,* whence (in ritual slaughtering) *to cut in a slanting direction, to let the knife slide beyond the space prescribed for cutting.* Ḥull. 19a; 20a; a. fr.—Part. pass. f. מְהוּגֶרֶמֶת an animal slaughtered by a slanting cut. Ib. 18b; a. fr.—Denom. הַגְרָמָה.

גֶּרֶם I ch. same. Targ. Is. III, 9; a. fr.—Meg. 12b אנא גַּרְמֵי וכ׳ Ms. M. (ed. גרים) I am the cause that M. was born. Ber. 7b שמא גָּרִים a person's name has an influence *on his fate or character.* Ab. Zar. 19b ע״א מאן קא גרים לה what action caused the work to be called an idol?—Gen. R. s. 98 [read:] ישששכר חמור גַּרְמִית (play on גרם, v. preced. w.) the braying of an ass caused him to be begotten (by announcing Jacob's arrival upon which Leah went forth to meet him; v. ib. s. 99, Nidd. 31a).

גֶּרֶם II, גָּרִים (*denom. of* גַּרְמָא, cmp. עצם) *to be substantial, strong.* *Targ. Prov. XVIII, 10 וניגרים ביה Ms. a. Var. in ed. Lag. (read וניגָּרִים; ed. ונתרים). Ib. V, 19 תִּגְרַם (some ed. תִּגָּרֵם, Ms. תגרס) thou shalt grow strong.

Pa. גָּרֵם 1) *to strengthen, comfort.* Targ. Y. II Gen. XXXV, 9 וגָּרִימַת וכ׳ (some ed. וגָּרִי Pe.) and Thou didst strengthen him (in his trouble).—2) *to eat up to the bone, to pick off.* Targ. Ps. XXVII, 2 לְגַּרְמָא (Ms. a. Regia לְגַמָּרָא, v. גְּמַר).—B. Bath. 22a אדמְגַרְמֵיתוּ גרמי וכ׳ (Ms. M. מגרדיתו fr. גָּרַד; Ar. דמגרסתו fr. גָּרַס; v. Rabb. D. S. a. l. note) in place of picking off bones (receiving scanty instruction) in the school of A., go ye and eat flesh &c.

Af. אַגְרֵם *to make substantial, harden.* Targ. Prov. VIII, 28 (Var. אוגריס, h. text אמץ).

גַּרְמִיטָא f. (dimin. of גַּרְמָא) *a small bone* or *sinew*. Ḥull. 103[b] Ar. (ed. גְּרוּמִיתָא, גְּרוּמְתָא).

גִּיר׳, גְּרַמַנְיָא, גְּרַמְנְיָא pr. n. *Germamia, Germania*, 1) *the land of the Cimmerii* (v. Schr. KAT p. 428). Targ. I Chr. I, 5; Targ. Y. Gen. X, 2 (for *Magog*); Y. Meg. I, 71[b] bot.; Yoma 10[a] (for *Gomer*); Gen. R. s. 37, beg. (for *Magog*). Ib. (also for *Togarmah*, v. גְּרַמְנִיקְיָא).—2) (ג׳ של רומי or של אדום) *Germania, the Roman province of Germania*. Meg. 6[ab]; Yalk. Ps. 888. Gen. R. s. 75, v. בְּרִבְרִיָא. [Y. Sabb. VI, 8[c] bot. read גְּרַמְנִי.]

גרמנא, v. next w.

גְּרַמְנִי m. (Germanus, v. preced. art.) *German, one of the Caucasian race, white man*, opp. כּוּשִׁי. Gen. R. s. 86 everywhere you find ג׳ מוכר כושי one of the white race sells a dark man. Neg. II, 1, v. בַּהֲרֵת.—Y. Yoma VIII, 45[b] top ג׳ עבדיה וכ׳ a German, a slave of &c.; Y. Sabb. VI, 8[c] bot. גרמניא (corr. acc.); Y. Ab. Zar. II, end, 42[a] גרמנא.

גרמני, B. Bath. 89[b] Ar., v. גְּרוּמֵי.

גְּרַמַנְיָא, v. גְּרַמַנְיָא.

גִּיר׳, גְּרַמְנִיקְיָא pr. n. pl. *Germanicia*, town (and district) in the province of Commagene, near the borders of Cappadocia. Y. Meg. I, 71[b] bot.; Yoma 10[a]; Gen. R. s. 37 (for *Togarmah*, v. Schr. KAT p. 428); [Targ. Y. II Gen. X, 3; Targ. I Chr. I, 6 בְּרִבְרִיאָה.]

גרמסיון, v. גְּרַמַטְיוֹן.

גרמסין*, prob. to be read גְּרַמָטִין m. pl. (γράμμα, -ατος,=scrupulum, v. Sm. Ant. s. v.) *gramma*, 1/24 of an ounce. Y. Shek. II, 46[d] top, half a Shekel which makes ג׳ שיתא (Bab. ed. to II 3 also גירומסין, Ms. M. גירמוסין, Yalk. Ex. 386 גרמיסין) six *grammata*.

גְּרָן, v. גּוֹרֶן.

גָּרָן, denom. of גּוֹרֶן q. v.

גרנן, v. גּוֹרֶן.

גָּרַס (b. h.; v. גרר), *Pi.* גֵּירֵס *to crush, split, grind*. Tosef. T'bul Yom II, 12 fat figs שלא גֵּירְסָהּ which he has not yet crushed (into a cake). V. גָּרִיס.

גָּרַס I ch.; *Pa.* גָּרֵיס, *Af.* אַגְרֵיס same. B. Bath. 22[a], v. גְּרַם II *Af.* [Targ. Prov. VIII, 28, v. גְּרַם II Af.]

גָּרַס II, גָּרַיס (cmp. גּוֹרֶן, גרר) *to scrape together; to collect, accumulate*. Denom. גּוּרְסִינָא. [Targ. Prov. XVIII, 10; V, 19, v. גְּרַם II.]—Trnsf. *to acquire knowledge, to commit traditions to memory*, as a preliminary stage to speculation and analysis compared to grinding, v. טְחַן. Ab. Zar. 19[a] לעולם יגמר ואע״ג דמשכח ולֵיגְרַס ואע״ג דלא ידע וכ׳ Ms. M. one must at all events acquire readiness (v. גְּמַר II), though one may afterwards forget, and one must study by heart

גְּרָם m. (גָּרַם) *cause, indirect production of an effect*. Sabb. 120[b] גְּרָם כיבוי indirect extinction of a fire (by placing vessels filled with water in its way), v. גְּרָמָא.

גֶּרֶם m. (b. h.; גרם *to strip;* cmp. גרד, גְּרִידָא) [*stripped, bare*, cmp. II Kings IX, 13,] *skeleton, bone;* (cmp. עֶצֶם) *self, strength.*—*Pl.* גְּרָמִים. Gen. R. s. 98 מה חמור זה גְּרָמָיו ברורים as the bony frame of the ass is clearly discernible.

גַּרְמָא ch., constr. גַּרְמָא, גְּרַם same, 1) *a bare twig*, opp. כְּבָסָא. Macc. 8[a] (Ms. M. גִּירְמָא).—2) *bone*. Targ. Gen. II, 23; a. fr. [Targ. Y. Ex. XXVII, 5 גומא read גַּר׳ or גּוּרְמָא.]—Gen. R. s. 70 [read as Yalk. ib. 124, cmp. Dan. VI, 25) כהדין ג׳ אנא מהדק לך like a bone I shall crush thee. Ber. 5[b]; B. Bath. 116[a], v. בִּיר.—*Pl.* גַּרְמֵי, גַּרְמַיָּא. Targ. Gen. l. c. גַּרְמֵי (Y. גָּרְמֵי). Targ. Ezek. XXXVII, 4; a. fr.—Targ. Y. Ex. XXXVIII, 4 [read:] גּוּמְרַיָּא וְגַרְמַיָּא or גורמרא וגומריא, v. supra.—B. Bath. 58[a] חבירתא דג׳ a vessel of bones (an enigmatical phrase for *an animal*). Ib. 22[a], v. גְּרַם II.—Bets. 11[a] תברא ג׳ a block on which bones are chopped; a. fr.—3) *body, self*. ג׳ ג׳ *each for itself, one after the other*. Ib. 11[b]. Ḥull. 113[a].—With suffixes of personal pronouns: גַּרְמֵי *myself* &c. Targ. Job I, 3 לְגַרְמֵיהּ as his own, לְגֶרֶם אִתְּתֵיהּ (Ms. לְגַרְמֵיהּ) as his wife's sole property. Targ. Y. Lev. VII, 29 בְּגַרְמֵיהּ himself; a. fr.—Gen. R. s. 75, beg., v. בְּגָא I. Y. Ber. III, 6[c] bot. קטר גרמיה tied himself; a. fr.—Ber. 48[a], a. fr. לג׳ הוא דעבד he did so for himself, i. e. this is no authoritative precedent.—Y. Orl. I, 61[a] top ג׳ אמר he gave his own opinion. Y. Erub. III, 21[a] bot. בשם גרמיה in his own name; Y. Kidd. II, 63[a] top.—Y. Keth. III, end, 28[a] כל גְּרָמָהּ אמרה this very fact (thing) proves; Y. Shebu. V, end, 36[c]; Y. Keth. IX, beg. 32[d]; Y. Pes. IX, end, 37[a] כל גרמא (corr. acc.).

גְּרָמָא ch.=h. גֶּרֶם, 1) *cause*.—מ״ע שהזמן ג׳ (in Hebr. diction) a positive command the observance of which depends on a certain time of the day or season of the year. Kidd. I, 7 (29[a]); a. fr.—2) *indirect effect*. Sabb. 120[b] ג׳ שרי indirect effect (e. g. effacing the Divine Name in consequence of bathing) is permitted, opp. עשייה the direct act. B. Kam. 60[a] בניזקין פטור ג׳ damage by indirect action is not actionable. B. Bath. 22[b] בניזקין ג׳ אסור to cause indirect damage is forbidden.—*Pl.* גְּרָמֵי. B. Kam. 98[b] מאן דדאין דינא דג׳ he who holds the opinion that one who is the cause of damage to another person is responsible; ib. 100[a]; 117[b]; a. e.

גרמוניא, v. גַּרְמַיָּא.

גְּרַמַטְיוֹן* m. (γραμματεῖον) *bond, document*. Ex. R. s. 15 גרמסיון (corr. acc.).

גְּרָמֵי דינא דג׳, v. גְּרָמָא.

גַּרְמִידָא m. (=גַּמְּדָא, v. גּוּמֶּד) *arm, elbow, cubit*. Targ. Y. Ex. II, 5. Targ. Jud. III, 16 (h. text גמד).—B. Mets. 64[a] בני ג׳ of an arm's length.—*Pl.* גַּרְמִידֵי. Targ. Y. Ex. XVI, 29; a. e.—Snh. 7[a]. Erub. 14[b].

גרמיני, v. גְּרַמְנִי.

though one does not understand, for Holy Writ says (Ps. CXIX, 20) *gar'sah* &c.; it says גָּרְסָה and not טָחֲנָה (my *soul heaps up, but not it grinds, learns but not analyzes*); (ed. לִיגָּרִיס, and other Variants); Yalk. Ps. 876.—Ber. 8ª הוה גָּרִיסְנָא בגו ביתאי Ms. M. (v. Rabb. D. S. a. l.) I used to study in my house; Meg. 29ª. Ber. l. c. bot. turned his face וגריס and reviewed (what he had learned). Taan. 10ᵇ למִיגְרַס to recite traditions, opp. לעיוני to speculate. Ber. 13ᵇ (ref. to Deut. XI, 18, v. Targ. Y. a. l.) teach your children ..., כי הדכי דלִיגְרְסוּ בהו (Ms. M. ונִגְרְסוּ בהו) so that they be able to review them (by themselves); a. fr.—*Part. act.* גָּרִיס *well-versed, knowing by heart.* B. Bath. 21ª ג׳ ולא דיריק knowing Bible verses by heart, but being inexact.—*Part. pass.* גָּרִיס, f. גְּרִיסָא *known by heart.* Men. 32ᵇ מיגרס גְּרִיסָן; Meg. 18ᵇ מיגרס גְּרִיסָן they are known by heart.

גִּירְסָא, גִּרְסָא I f. (preced.) 1) *acquired learning, study of tradition.* Targ. Cant. I, 2 בג׳ for verbal study.—Meg. 6ᵇ לאוקומי ג׳ וכ׳ to preserve (in memory) what one has learned requires divine assistance. Sabb. 21ᵇ דינקוטא ג׳ what has been learned in youth (which is better remembered). Ib. 30ᵇ לא חוה פסיק פומיה מג׳ did not cease reciting. Erub. 68ª בגִרְסָאי .... אנא I am busy studying; a. fr.—*Pl.* גִּירֵי, גִּרְסָיָא. B. Bath. 22ª דלא ליטרדו מגִּירְסַיְידְהוּ Ms. M. (ed. מג׳ אתו ליטרדו) that they may not be disturbed in their studies.—2) (editorial note) *version.* Yalk. Gen. 84 ג׳ אחרינא זה וכ׳ another version (for זה איוב, Gen. R. s. 50) is, 'This alludes to the tribe of Levi'. [Frequently in commentaries.—Denom. גרס *to read.* הכי גרסינן (abbr. ה״ג) such is the proper reading.]

גִּירְסָא, גִּרְסָא II, v. גִּירְצָא.

גַּרְסִי m. (v. גָּרִיס) *grits-dealer* or *maker*, v. גָּרוֹסָה. Midr. Prov. ch. IX; Erub. 21ᵇ יהושוע הגׄ (not רבי, v. Rabb. D. S. a. l. note).

גָּרַע I (b. h.; v. גרר) *to scrape off, to diminish, deduct.* Snh. 29ª כל המוסיף גּוֹרֵעַ he who adds (to the truth) diminishes (whoever does too much does too little). R. Hash. 28ᵇ, a. fr. עובר על בל תִּגְרַע transgresses the law which prohibits diminishing from what the Law prescribes (Deut. XIII, 1, v. בַּל). Yoma 48ª גּוֹרְעִין ומוסיפין ודורשין we may take away (one servile letter from one word of the text) and add it to another and thus interpret the law (e. g. מדם הפר explained as: דם מהפר); B. Bath. 111ᵇ; a. fr.—Y. Yeb. VIII, end, 9ᵈ, v. גָּלַע.—[Gen. R. s. 19, a. e. גרשה קומתו, v. גָּוַע.]—*Part. pass.* גָּרוּעַ *inferior. Pl.* גְּרוּעִים. Gen. R. s. 28. [Ber. 36ª ומי גרע, read with Ms. M. גרירי.]

Hif. הִגְרִיעַ *to deduct from, to calculate the price of redemption in proportion to the years served and those to be served,* v. גֵּירוּעַ. Kidd. 11ᵇ מַגְרַעַת מפדיונה she makes a deduction from her redemption money; ib. 14ᵇ מגרעת פדיונה she lessens &c.; ib. 16ª מגרע פו׳ (corr. acc.). Y. Kidd. I, 58ᶜ bot.; Y. Shebu. VI, beg. 36ᵈ מעה (ב)מגרעת וכ׳ she redeems herself by deducting a M'ah for each year.

Nif. נִגְרַע *to be deducted, to be redeemed by deducting the compensation for the time served.* Y. Kidd. l. c. אם בקשה לִיגָּרַע if the desires a redemption by deduction &c.; Y. Shebu. l. c. למיגרע (read: לְהִיגָּ׳ or לְגִיגָּ׳). Kidd. 11ᵇ תִּיגָּרַע עד פרוטה she can redeem herself by deductions until she comes down to a P'rutah.

גְּרַע ch. same, esp. *to shave, cut the hair* (dialectically interchanging with גרד). Targ. Jud. XVI, 19; II Sam. X, 4 Ar. (ed. גדע, ed. Lag. II Sam. l. c. גרע; cmp. Is. XV, 2, Jer. XLVIII, 37).—Lam. R. to I, 1 רבתי׳ (8 חד מאת׳) ג׳ רישיה he shaved his head. Snh. 96ª (prov.) גְּרַעתֵּיה לארמאה וכ׳ Ar. (ed. גרירתיה, Ms. M. גרידתיה) if you shave a gentile, he likes it; hang fire on his beard, and you will get no end of his fun (i. e. if he finds it convenient, he will submit to indignities).—Part. pass. גְּרִיעַ, f. גְּרִיעָא 1) *shaved.* Lam. R. l. c.—2) *inferior, less.* Yeb. 51ª ג׳ ממאמר is inferior (as to legal power) to &c., v. מַאֲמָר. Gitt. 70ª ג׳ דכולהו the worst of all.

Af. אַגְרַע as preced. *Hif.* [Targ. Y. II Gen. XXX, 11, read מגדעא.] Kidd. 11ᵇ מַגְרְעָה ואזלה she deducts more and more every year. Ib. [read:] מאי מגרעה what is there for her to deduct from?—Arakh. 25ª, v. infra.

Ithpe. אִיתְגְּרַע as preced. *Nif.* Arakh. 30ᵇ מִיגְּרְעָא ואזלא his obligation grows less (every year, if he chooses to redeem her). Ib. 25ª לא מִתְגְּרַע ליה (Rashi מיגׄ) no deduction is allowed him (for fractions of a year).

גָּרַע II (b. h.; cmp. גִּרְגֵּר) *to form globules, to drop.* Denom. גַּרְעִין.

Pi. גֵּרַע, *Hif.* הִגְרִיעַ (denom. of גרעין) *to form globules* (one of the early stages of development of the grape). Shebi. IV, 10 גפנים מְשֻׁגְּרָעוּ grape vines (must not be cut down in the Sabbath year) from the moment they form stones, Maim.; oth. opin. ovules containing moisture; Y. ib. IV, end 35ᶜ משגְּרִיעוּ (Hif.), defined משירדלו מים, with ref. to Job XXXVI, 27; Ber. 63ᵇ; Pes. 52ᵇ sq. משיגרעו (Ms. M. 2 משיגרעו).

גָּרַע m. (גרע I) *scraper, barber*, in gen. *low class surgeon, blood-letter* &c. Kidd. 82ª. Kel. XII, 4; Tosef. ib. B. Mets. II, 11 גָּרוֹעַ, v. מַסְמֵר.

גַּרְעוֹן, v. גֵּירָ׳.

גַּרְאִין, גַּלְעִין, גַּרְעִין c. (v. גָּרַע II) *globule,* esp. *the stone* or *kernel* of a stone fruit, *nut* &c.—*Pl.* גַּרְעִינִין, גַּלְעִינִין, גַּרְאֵי׳. Sabb. VII, 4 (76ᵇ) גרעינין Ms. M. (ed. גַּרְעִינֵידְהָן); Y. ed. גַּלְעִינֵיהֶן. Bab. ib. 77ᵇ top, question as to spelling with א or ע (decided by ref. to וגגרע Lev. XXVII, 18). Shebi. VII, 3 גל׳. Ter. XI, 5 גַּרְעִינֵי תרומה (Ms. M. גל׳) stones of fruits which are the priest's share. Tosef. ib. X, 1; a. fr. V. גַּרְעִינָה.

גַּרְעִינָא, v. גַּרְעִינוּתָא.

גַּלְעִינָה, גַּרְעִינָה f. = גַּרְעִין (collect. noun, used promiscuously with גַּרְעִינִין). Ukts. II, 2 גל׳ של רוטב the stones of moist olives; Y. Ter. XI, 47ᵈ bot. גלעיני דרוטב. Y. Maasr. I, 48ᵈ bot.; a. fr.

גַּרְעִינוּתָא f. ch. same. Ber. 39ª גַּרְעִינוּתֵיהּ (Ms. M. גַּרְעִינֵיהּ) the stones (of an olive).

majority of tribes (seven) decides, though it may be a minority of the people as a whole. Lev. R. s. 13, end (play on *gerah*, Lev. XI, 4 sq.) גָּרְרָה מלכות וכ׳ carried another government after it, i. e. was followed by another oppressive government. Ab. IV, 2 מצוה גוֹרֶרֶת וכ׳ a good deed begets a good deed &c. Tosef. Sabb. XV (XVI), 6 [read:] אין גוֹרֵר וכ׳ it is not considered a corpse so as to cause uncleanness to man or vessels.—4) *to saw, split.* Sabb. XVII, 2 (122[b]) a saw (may be used on the Sabbath) לָגֹרוֹר בה וכ׳ (Ms. M. לְגָרוֹר, Mish. ed. Pes. לְגָרֵר, v. Rabb. D. S. a. l. note) to saw cheese with it. Ohol. XV, 8 שתיד לָגוֹר Ar. intended to be sawed apart (ed. לגוד, fr. גדד, v. Tosef. ib. XV, 8). Tosef. Kel. B. Mets. II, 18 לָגוֹר וכ׳ to saw off a part &c.

Nif. נִגְרַר 1) *to be dragged, pulled.* Erub. X, 11 נגר הנגר׳ a bolt which is dragged along (with the door, i. e. attached and hanging down). Ib. 101[a], v. supra. Tanḥ. Thazr. 9, v. supra. Bets. II, 10 (23[b]) אינה נִגְרֶרֶת; ib. אין נִגְרָרִין must not be dragged or pulled, a. fr.—2) *to be scraped, planed.* B. Kam. 119[b] הנ׳ במגירה shavings, opp. נפסק במגירה chips. —Nidd. 55[b] נִגְרָרִין דרך חפה (secretions of the nose) scraped (discharged) through the mouth (v. גָּרַף).

Pi. גֵּרַר, גִּירַר 1) *to drag.* Pes. IV, 9 (56[a]) ג׳ עצמות וכ׳ he had the bones of his father carried out on a bed of ropes. Ib. I, 2 (9[a]); a. fr.—Tosef. Sabb. VI (VII), 1 (a superstitious custom) המְגָרֶרֶת בנה וכ׳ Var. (ed. Zuck. המגוררת) one who drags her son among the dead (to the cemetery).—2) *to scrape, plane.* Ib. XVI (XVII), 19 מְגָרְרָן he may scrape them (clean his feet of mud). Tosef. Kel. B. Mets. II, 17; Ḥull. 25[a] לְגָרֵר . . . שתיד requiring planing for finish; a. fr.—Part. pass. מְגוֹרָר a) *scratched, full of scabs.* Gen. R. s. 64 (play on מגרר, Gen. XXVI, 26) ד״א מג׳ וכ׳ another explanation is *m'gorar*, for eruptions grew on him (with ref. to Job II, 8); Yalk. ib. 111; v. גָּרַר II. b) *planed.* Tosef. Sot. XV, 1 מְגוֹרָרוֹת במגר׳ היו Var. (ed. Zuck. היה מְגָרֵר) the stones were planed with a plane.

Hithpa. הִתְגָּרֵר *to be scraped.* Tosef. Sabb. XVI (XVII), 19 אין מִתְגָּרְדִין במגוררת ed. Zuck. (Var. מגרדין במגרדת, Sabb. 147[b] גוררין במגרדת, Ms. M. גודרין במגרדה, corr. acc.) one must not be scraped with a strigil. Ib. XXII, 6 (147[a]) מתגררין, Talm. ed. (Mish. מִתְגָּרְדִין, v. Rabb. D. S. to 147[b], note 70).

גָּרַר ch. same; 1) *to drag, pull, push.*—Part. pass. גָּרִיר *dragged, following, guided by.* Targ. Y. II Ex. XIV, 25 גְּרִירַן וכ׳ (some ed. גרירי) pushed from behind.—B. Kam. 18[b] בתר גופיה גָּרִירִין they are clinging to his body. Taan. 24[a] אנן בתריידהו גרירין Rashi (ed. גררינן, read גָּרִירִינָן, Ms. M. קאזלינן) we must be guided by their order. Ab. Zar. 72[b] all the wine in the barrel ג׳ . . . . אגישתא moves towards the siphon. B. Mets. 85[a] דג׳ עלמא וכ׳ that all the world followed David.—2) *to scratch, scrape.* Targ. Jud. VIII, 16, v. גָּרַד.—Ḥull. 83[b] ולִיגָּרְרֵיה ונכסי (Ar. גרד) let him scrape off the blood and cover it. Ib. וְנִגָּרוֹר.—*Part.* גָּרֵיר Ib.—3) *to rub, to whet the appetite.* Ber. 35[b] כי היכי דנְגָרְרֵיה ללביה (Ar. everywhere גרד) in order to stimulate his appetite. Ib. טובא גָּרֵיר a large quantity has an appetizing effect. Pes. 107[b] מְגָרַר גָּרֵיר. Sabb. 140[b] משום דג׳ because it stimulates the appetite.

Pa. גָּרֵיר *to make appetizing.* Esth. R. to I, 9 [read:] אנא מְגָרֵיר וכ׳ I will make their drinks appetizing (induce

גָּרַף (b. h.; v. גרר) *to scrape, sweep,* esp. *to remove ashes and coal from the stove; to scrape together, collect.* Kel. VIII, 11 חיתה גוֹרְפָתוֹ if while she was sweeping it (the stove) &c. Sabb. III, 1 עד שיְגָרוֹף not before he has swept it.—Y. Peah VII, 20[b] top (ref. to Joel I, 17) תחת שהיינו גוֹרְפִים וכ׳ in place of collecting honey (from beehives or trees), we collected foul matter. Sabb. XVII, 2 לְגָרוֹף בה וכ׳ to grab with it the figs out of the barrel; a. fr.—Gen. R. s. 67 גּוֹרֶפֶת מחוטמה blowing her nose (v. גָּרַר).—*Part. pass.* גָּרוּף, f. גְּרוּפָה *cleared* of ashes &c., *swept.* Sabb. III, 4, v. אֲגַנְטִירְכִי; a. fr.—[Gen. R. s. 53 ג׳ מבירתו של וכ׳ (Isaac is) the refuse of &c., comment.; v., however, גְּרוֹף.]

Pi. גֵּרַף same. Kerith. 7[b]; Y. Snh. VII, 25[b] top, v. גָּדַף.

גְּרַף ch. same. Targ. II Esth. III, 8 גרפין חמיעא they remove leavened things.—Y. Pes. II, end, 29[c] גְּרוֹף מן תוחתיהון scrape them at the bottom. Y. Bets. IV, 62[c] bot. [read:] אזלי גַּרְפִין go thou and sweep them (the stones) out. Y. M. Kat. I, 80[b] bot.; a. fr.

Ithpe. אִתְגְּרִיף *to be scraped out, removed.* Targ. II Esth. l. c.

Ithpalp. אִיתְגַּרְגַּרִיף same. Targ. Job VII, 12 like the Ocean דמיתגרגם וכ׳ Ms. which, at certain times, is swept (pours itself out over the shores; ed. דמיתרגיז, v. רָגַם).

גרפית, גרפות, v. גְּרוֹפֶרִית.

גרקי, v. גּוּהַרְקָא II.

גָּרַר I (b. h.; v. גָּרָה) [*to produce a grating, scraping sound,*] 1) *to scratch, scrape, shave* (v. גָּרַד, גָּרַע I). Sabb. VIII, 6 (81[a]) כדי לְגָרוֹר וכ׳ (Ar. a. Y. ed. לגרוד) large enough to scrape with it the top &c. R. Hash. 27[b] גְּרָרוֹ Ms. M. (ed. גרדו), v. גָּלַד. Keth. 60[a]; Kerith. 21[b] גּוֹרְרוֹ וכ׳ he must scrape the blood off before eating the bread; a. fr.—Part. pass. גָּרוּד, v. גָּרוּד.—2) *to drag, to move without lifting;* (also neut. verb) *to follow.* Sabb. 29[b], a. fr. גורר אדם וכ׳ one may, on the Sabbath, pull or push a couch &c. (on the floor). Y. Kil. I, 27[b] bot. לא יָגוֹר אדם וכ׳ one must not pull &c. Tanḥ. Thazr. 8 גְּרָרוּהוּ מקברו they dragged him out of his grave. Tosef. Erub. XI (VIII), 13; Tosef. Bets. II, 19 דלת הגּוֹרֶרֶת . . . הגּוֹרְרִים (Y. Erub. X, 26[b] bot. גודרת, corr. acc., v. גָּדַר) a door which drags along the ground (on opening), a matting which is moved by dragging, or large kegs which &c.; Erub. 101[a] הנִּגְרָרֶת . . . דלת הנגררת. Cant. R. to II, 15 אני גּוֹרְרוֹ למבולו I will drag him to the flood in which to perish; a. fr.—Tanḥ. Thazr. 9 (ref. to Ps. V, 5 ירגרך) אין אתה נגרר . . . . ואין הרִיפָה גּוֹרֶרֶת אותך וכ׳ neither art thou dragged behind (attracted by) evil, nor does evil drag (have power over) thee, nor does it dwell with thee; Yalk. Kings 231 אין אתה גורר אחר . . . . גוררת אחריך.—Part. pass. גָּרוּר *dragged along, hanging on.*—*Pl.* גְּרוּרִין, גְּרוּרִים. Num. R. s. 18 ח׳ ג׳ eight threads dragged along (as fringes; Tanḥ. Korah 12 ח׳ חוטין). Ab. Zar. 3[b], a. e. גרים ג׳ proselytes who have attached themselves but have not been admitted, v. גֵּר.—3) *to carry with it, to cause; to affect* (v. גָּרַם). Y. Hor. I, 46[a] bot.; Y. Pes. VII, 34[c] שבט אחד גּוֹרֵר וכ׳ (a majority of) one tribe affects the legal status of the entire nation, i. e. the

them to get intoxicated, interpreting Jer. LI, 39; differ. in comment.).—2) *to saw off.* Targ. Y. Deut. XXXIII, 20 דְּמָגְרֵר וכ׳ (or דַּמְגְּרֵר Af., ed. דְּמַגְּרַר, corr. acc.) for he cuts off the arm &c. (II מְפָרֵק).

Ithpa. אִתְגְּרַר 1) *to be dragged.* Y. Kidd. I, 60ᵈ large bags דארחיהון מִתְגְּרְרָה which are commonly dragged (not lifted).—2) *to stimulate, instigate one another.* Targ. Ps. XXII, 8 מִתְגְּרְרִין (some ed. מִתְגְּדְּרִין, ed. Lag. מִתְגָּרְרִין, fr. גרי; h. text רפטירו).

*גָּרַר II (fr. a Polel of גּוֹר; cmp. גָּלַל) *to roll;* cmp. גִּרְגֵּר.—Part. pass. מְגוֹרָר *whirled, reeling.* Gen. R. s. 64 (play on מגרר, Gen. XXVI, 26) שנכנסו וכ׳ ... מג׳ reeling (after a night revel) &c.; v. גָּרַר I.

Hithpa. הִתְגּוֹרֵר, *Hithpol.* תְּגוֹרֵר (v. Jer. XXX, 23, cmp. XXIII, 19) *to roll one's self,* esp. (cmp. חָבַט II, נָפַל, חָנַן Hithpa.) *to lie in contrition, asking forgiveness.* Mekh. B'shall., Vayassa 1, [read as in] Yalk. Ex. 256 (ref. to וישלך אל חמים, Ex. XV, 25, as if meaning, 'and he caused them to throw themselves down in contrition over their sin by the sea-side'). כבן ..... היו ישראל מתחננים ומתגוררים שהוא מתחנן לפני אביו וכתלמיד שמתגורר לפני רבו כך היו ישראל מתחננין ומתגוררין וכ׳ the Israelites prayed beseechingly and rolled themselves in contrition before &c.

גֶּרֶד, v. גָּרַד.

גְּרָדָא I f. (=h. גֶּרֶה III, 2) *cud.* Targ. Y. II Deut. XIV, 6 sq. (some ed. גְּדָדָא).

גְּרָרָא II f. (גרר) 1) *that which is carried along; incidentally, occasionally.* B. Mets. 4ᵇ; Shebu. 40ᵇ. [2) *scraping,* v. גִּירְדָּא I.]

*גְּרָרָה *stalk,* v. גֶּרֶה II.

גְּרִרִין, Bets. 24ᵇ top, Ar., v. גָּרַר.

גְּרִרִיקוֹן, v. next w.

גְּרָרִיקִי f. (a Greek formation fr. גְּרָר, LXX Γέραροι) *Gerarikê, the district of G'rar* in Philistea. Targ. Y. Gen. XX, 1 (Ar. a. Lev. גרדקי, corr. acc., ed. גְּרָר); ib. XXVI, 1. —Gen. R. s. 64 גרדיקי (corr. acc.); Y. Shebi. VI, 36ᶜ bot. גררקו (corr. acc.).

גְּרַרְתָּה, Y. Dem. I, 21ᵈ, v. גדודתה.

גָּרַשׁ (b. h.) 1) *to stir up, to set in commotion.* Sifré Deut. 39; Yalk. ib. 859 יכול ירחו מים גּוֹרְשִׁין את העפר ממקום בקעה וכ׳ you might suppose the (rain) water will stir up the (fat) ground of the valley, and thus the valley will lack (drinking) water.—2) (cmp. טָרַד) *to banish; to send off, divorce* (a wife).—Part. pass. גָּרוּשָׁה, f. גְּרוּשָׁה q. v.

Pi. גֵּרַשׁ, גֵּרֵשׁ *to send off, banish.* Gen. R. s. 21.—Esp. *to give a letter of divorce.* Gitt. IX, 1 הַמְגָרֵשׁ וכ׳ if one divorces his wife and says, on handing her the letter, &c.; a. v. fr.—Ib. VI, 5 if one says (to his delegates) ... גְּרָשׁוּהָ *ga'rshuha,* they are authorized to write and deliver to her a letter of divorce (*geresh* being the colloquial term for divorcing).

Pa. גּוֹרֵשׁ *to be banished,* &c. Pirké d'R. El. ch. XIX; XX ג׳ ויצא וכ׳ he was banished and he left paradise.—*Part.* מְגוֹרֶשֶׁת, f. מְגוֹרֶשֶׁת. Gitt. VII, 4 מג׳ ואינה מג׳ she is and is not divorced, i. e. her divorce is doubtful, and she has to suffer the disqualifications of a married and of a divorced woman. Ib. 5; a. v. fr.

Hithpa. הִתְגָּרֵשׁ, *Nithpa.* נִתְגָּרֵשׁ 1) *to be banished; to be divorced.* Midr. Till. to Ps. XCII. Gitt. 65ᵃ מִתְגָּרֶשֶׁת בקרדושי וכ׳ she is entitled to receive a letter of divorce for herself even though her father had contracted the marriage in her behalf; a. v. fr. [2) *to be stirred up, become muddy, thick.* Midr. d'R. Akiba, Alef (Jellinek Beth Hammidrash III, 13).]

גָּרַשׁ I ch. same. *Pa.* גֵּרֵשׁ. Pes. 110ᵇ דגירשה לאיתתיה Ms. M. (ed. דגרשא, corr. acc.) who had divorced his wife. Ber. 56ᵃ תרי נשי מְגָרְשַׁת it will be thy destiny to divorce two wives. Arakh. 23ᵃ דליגרש לדבירתהו that he should divorce &c. Ib. אמו כל דמגרש וכ׳ does every one who divorces his wife, give divorce in court?; a. fr.

Ithpe. אִיתְגְּרֵשׁ, infin. אִיתְגְּרוּשֵׁי *to be divorced.* Gitt. 78ᵃ בת אי׳ in a fit condition to receive a letter of divorce.

*גָּרַשׁ II (cmp. גרר *to drag*) *to hoist up.* Y. Kil. IX, 32ᶜ top. Y. Keth. XII, 35ᵇ top [read:] ואין ענירת אתון גרשין לי and if I call, ye will hoist me up; (Koh. R. to IX, 10 שרר; Mat. K. quotes גדש, v. גָּדַשׁ II).

גָּרֶשׁ m. (b. h.; v. גָּרִיס) *grits.* Sifra Vayikra, N'dabah, ch. XIV, Par. 13 אפשר ירקלנו ג׳ I might think he must roast it after being pounded; Men. 66ᵇ.

גְּרָשָׁא ch. same. Targ. Y. Lev. II, 14; 16 Levita (ed. פירוכ׳).

*קְרֵטִיקוֹן, גְּרֵיטִיקוֹן m. (γῆ κρητική, creta) *chalk, white earth* used for cleansing silver ware. Sabb. 50ᵃ גרית׳ Ar. (ed. גרתקון, גרתקן); Y. Bets. IV, 62ᶜ bot. קרט׳; Tosef. ib. IV, 10 קירטון ed. Zuck. (Var. קרקתין, קרתתין). [Rashi to Sabb. l. c. expl. אלום, describing *tartar* deposited in wine vessels; Ar.: pulverised *resin.*]

גַּשׁ, v. נָגַשׁ.

גְּשַׁגֵּשׁ, v. גָּשַׁשׁ.

גְּשׁוֹרָא, pl. גְּשׁוֹרֵי, v. גִּשְׁרָא.

גְּשׁוֹשׁ m. (גשש), ג׳ של ספינה prob. *framework* of a ship (v. גָּשַׁשׁ); comment.: *sounding pole.* Sabb. 125ᵇ (Ms. M. אגושש, Ms. O. גשיש; v. Sm. Ant. s. v. Contus).

גְּשׁוֹשָׁא, גְּשׁוֹשָׁאָה m. (v. preced.) 1) *one carrying the sounding pole in advance of the ship, sounder. Pl.* גְּשׁוֹשֵׁי Sabb. 100ᵇ (Ms. O. גְּשׁוֹשָׁאֵי).—2) *one tracing treasures buried in the ground.—Pl.* גְּשׁוֹשָׁאֵי. B. Mets. 42ᵃ.

גְּשִׁישׁ m. (גּוּשׁ, גָּשַׁשׁ; formed like עֲצִיץ) [1) *sounding apparatus,* v. גָּשַׁשׁ.]—2) *a frame on which the couch is spread* (sponda). Zab. III, 1; 3 ג׳ של מטה; Tosef. ib. IV, 4. Ib. Mikv. VI (VII), 17 חג׳ החיצון the outer frame (of a double bed, sponda exterior, v. Sm. Ant. s. v. Lectus).

Esth. R. to I, 6.—*Pl.* גְּשָׁרִשִׁים, גְּשָׁרִשִׁין. Tosef. Kel. B. Mets. VIII, 3 הגּ׳ של קיטליזקי (ed. Zuck. קיטליאקי, read ס for א) the bed-frames of the little bed chambers (κοιτωνίσκοι—which are taken apart or placed against the wall in day time).—*Tosef. Mikv. VI, 8 ג׳ ע״ג השבר Ar. (ed. קשקשרם, Sabb. 53ᵃ קשרשין) *splints.*

גָּשַׁם (b. h., v. גּוּשׁ) *to make the earth cloddy* (v. Ges. H. Dict.[10] s. v.).—*Part. pass.* גָּשׁוּם *cloddy* in consequence of ample rains. Y. Yoma V, 42ᶜ top שנת גְּשׁוּמָה שחונה וכ׳ (sub. ארץ) a year in which the earth forms clods, then is parched so as to form scabs, and then moistened with dew; Bab. ib. 53ᵇ שנת שחונה שנת ג׳ Ms. M. (ed. שנה אם שח׳ (חרא) תחא ג׳, v. Rabb. D. S. a. l. note), expl. ג׳ ושח׳, v. Rabb. D. S. a. l. note; Lev. R. s. 20; Tanḥ. Aḥărê 3 (corr. acc.); ed. Bub. ib. 4.

Hof. הוּגְשַׁם (denom. of גֶּשֶׁם) *to be frought with rain, rain-bringing.* B. Bath. 25ᵇ since the destruction of the Temple לא הוּגְשְׁמָה וכ׳ the south wind has not been rain-bringing.

גֶּשֶׁם I m. (b. h.; preced.) *heavy, continuous rain.* Taan. 3ᵇ לא אמר מוריד הַגֶּ׳ if he failed to insert in the second benediction (v. גְּבוּרָה) 'Who sendeth rain'.—*Pl.* גְּשָׁמִים. Taan. I, 1, a. fr. גבורות ג׳, v. גְּבוּרָה. Ib. 2 שואלין את הגּ׳ we insert the petition for rain in the ninth benediction, v. שַׁאֲלָה.—ימות הגּ׳ *rainy season, autumn and winter.* Ib. 3ᵇ. Toh. VI, 7, v. בִּקְעָה; a. v. fr.—שְׂדֵה גּ׳ (or sub. שדה) *a field naturally watered by rain,* opp. שלחין. Bekh. VI, 3 של גּ׳ from fields with natural irrigation; cmp. בַּעַל. [In later Hebr. literature גֶּשֶׁם *substance,* v. next w.].

גֶּשֶׁם II, **גְּשָׁמָא** m. ch. (גשם, v. גּוּשְׁמָא) *body, self.* Dan. IV, 30.—*Pl.* גְּשָׁמַיָּא. Lam. R. to I, 5 לא ירהבון גְּשָׁמַיְהוֹן (Koh. R. to VII, 11 גרמיהון) they will not devote themselves to warfare.

גְּשָׁמָא (גְּשָׁמָא) f. (v. preced., cmp. גָּשַׁשׁ) *frame, door-stop* against which the door shuts. Erub. 101ᵃ (explain. 'a widowed door') דלית לה ג׳ (Ms. M. בשמא, a clerical error for כשמא, oth. Var. גְּשָׁאמָא, כְּשָׁאמָא, v. Rabb. D. S. a. l. note; גְּרִשְׁחָמָא, reduplic. of גשם, cmp. גוזוטרא, v. Ar. ed. Koh. s. v. גשם) which does not shut against a frame.

גשף, Men. 50ᵇ אירגשף Ar., v. נְשַׁף.

גְּשִׁקְרָא, v. גּוּשְׁקְרָא.

גָּשַׁר (v. גשש) *to join,* esp. *to make a bridge.* Ab. Zar. 2ᵇ הרבה גשרים גָּשַׁרְנוּ we have built numerous bridges.

גְּשַׁר ch. same. B. Kam. 113ᵇ וגַשְׁרֵי גְּשָׁרֵי . . קטילי they (the government officials) fell trees (belonging to private persons) and build bridges.

גֶּשֶׁר m. (preced.) *bridge, ferry.* Erub. 55ᵇ; Tosef. ib. VI (V), 4 חקברי ירחגּ׳ וכ׳ graves and bridges (in the outskirts of towns) which have a place of shelter.—Gen. R. s. 76, end עשה עצמו כגּ׳ וכ׳ Jacob constituted himself a ferry, taking persons from one shore and setting them down on the other (Mat. K. כְּגֶשֶׁר like a *ferry-man*).—*Pl.* גְּשָׁרִים, גְּשָׁרִין. Erub. V, 1. Ib. IX, 4 המפולשים ג׳ bridges under which there is an open passage. Ab. Zar. 2ᵇ; a. fr.

גִּרְשָׁרָא, גְּשָׁרָא ch. same, 1) *board, joist* (cmp. כָּשׁוֹרָא).—*Pl.* גְּשָׁרִין. Targ. Ezek. XXVII, 5 Levita (ed. גְּשָׁרֵיךְ, גְּשָׁרָךְ).—2) *bridge.* Ber. 59ᵇ he who sees the Euphrates אגּ׳ דבבל from the bridge (or ferry) of Babylon; a. fr.—*Pl.* גִּישֵׁי, גְּשָׁרֵי, גִּישָׁא. Targ. Y. I Ex. XX, 26. Targ. Nah. II, 7 (h. text שערי).—B. Kam. 113ᵇ, v. גְּשַׁר. B. Bath. 73ᵇ.—[Sabb. 67ᵃ top סרכי מד׳ וד׳ גְּשׁוֹרֵי (Ms. M. גשרי)—prob. a Var. of preceding וד׳ ציבי מד׳ כשורי, v. כָּשׁוֹרָא.]

גָּשַׁשׁ (b. h.; v. גּוּשׁ) *to touch a substance, to strike against.* Ḥall. II, 2; Y. ib. 58ᶜ top הספינה גּוֹשֶׁשֶׁת the ship touches the ground (in harbor).

Pi. גִּישֵׁשׁ *to feel, grope.* Y. Yoma V, 42ᶜ הרה מְגַשֵּׁשׁ וכ׳ entered groping &c.

Pilp. גְּשַׁגֵּשׁ (cmp. קשקש, כשכש) *to beat, ring.* Lev. R. s. 8 (ref. to Jud. XIII, 25, cmp. פַּעֲמֹן) התחיל רוה״ק לְגַשְׁגֵּשׁ וכ׳ the holy spirit began to ring in Samson.

Hithpa. הִתְגּוֹשֵׁשׁ, *Hithpol.* הִתְגּוֹשֵׁשׁ, *Hithpalp.* הִתְגַּשְׁגֵּשׁ, *Nithpa.* נִתְגּוֹשֵׁשׁ 1) *to wrestle, fight.* Gen. R. s. 22; s. 77; Cant. R. to III, 6. Ex. R. s. 28, beg.—2) *to exercise one's strength, practice.* Pesik. S'liḥoth. p. 166ᵃ גבור שהוא מִתְגּוֹשֵׁשׁ וכ׳ a warrior practicing on a stone-cutter's stone.

גְּשַׁשׁ ch., *Pa.* גִּשֵּׁשׁ same, *to feel, touch.* Targ. Y. Gen. XXVII, 12; 22 (h. text מוש). Gitt. 67ᵇ bot. גִּשְּׁשָׁהּ he (being blind) touched it (and felt the bone).

גִּישׁ, גִּשְׁתָּא I f. (preced.) *feeling, touch.* Ḥull. 47ᵇ resembling wood בגּ׳ in touch. Ib. 122ᵇ; Sabb. 107ᵇ.

גִּישׁ, גִּשְׁתָּא II f. (preced.; cmp. גְּשׁוֹשָׁא) *sounding tube; ג׳ ובת ג׳ a large and small tube,* i. e. *a siphon.* Ab. Zar. 72ᵇ אסיק חמרא בגּ׳ brought up wine through the siphon. Ib. a gentile came and put his hand אגּ׳ on the large tube. Ib. גרירי . . . אגּ׳, v. גְּרַר.

גַּת I pr. n. pl. *Gath* in Philistea. Snh. 102ᵃ; a. e.

גַּת II f., with suffix גִּתִּי־, גִּתְּךָ (contr. of גַּנָּת) *a marked-off space.* Tosef. Ohol. XV, 7 'the court of a burying place' לתוכה . . . זו הגת (R. S. to Ohol. XV, 8, ed. Zuck. לתוכי, Var. גל) is the marked space into which the caverns open.—Par. IV, 2 שרפה חוץ מִגִּתָּהּ if he burnt the cow outside of the place selected for the purpose; Zeb. XIV, 1; Tosef. Par. III, 9 sq.—*Pl.* גִּתּוֹת, גִּתֵּי. Par. l. c.

גַּת III f., with suffix גִּתִּי־, גִּתְּךָ (b. h.; contr. of גגת, cmp. גִּיגִּית) *vat for wine pressing;* הגּ׳ (שיצת) *the season of wine pressing.* Ab. Zar. V, 11 ג׳ של אבן a stone vat, של חרס an earthen. Ib. IV, 8, v. בָּעַט. Ḥag. III, 4 (24ᵇ) מנחה לגּ׳ הבאה he may reserve it for the next season (and give it to the priest). Ib. 25ᵇ דבר שאין לו ג׳ something which has no special manufacturing season (e. g. date wine); a. fr.—Lam. R. introd. 32 (play on מבלרגִּיתוֹ, Jer.

VIII, 18) עשיתי לביתי גִּיתִּי I made my house my vat (cmp. Lam. I, 15).—*Pl.* גִּיתוֹת, בית הגר׳ *the press room.* Tosef. Ter. III, 7; Y. ib. II, 41[b] bot. בית הגיתי׳ (corr. acc.)—Tosef. l. c. שתי ג׳ לבור וכ׳ two vats for one pit; a. fr.

* גִּיתִּי, גִּתִּית f. (denom. of preced.) *woman engaged in the wine press, wine treader.*—*Pl.* גִּיתִּיוֹת. Gen. R. s. 71 [read:] אף הג׳ מאחורי הקוררים וכ׳ even the wine-treaders behind the beam handlers (of loose character) maligned her. Esth. R. to I, 10 (play on אֲבִגְתָּא) אֲבִיא גִּיתִּי מא׳ ק׳ I shall bring the wine treaders &c. (to deride her).

ד

ד *Daleth*, the fourth letter of the Alphabet; it interchanges dialectically with ז, e. g. זב, דב; with צ, e. g. אֶזְבַּע, אֶדְבַּע.—ד eliminated in אוּנָא=אוּדָנָא, קַמָּא=קַדְמָא.

ד׳ as a numeral, *four*, v. א׳.

דִּ׳ (דִּי) a prefix, corresp. to h. שֶׁ־, *of, who, which, that* (quod). Targ. Gen. XXXI, 42. Ib. IX, 5; a. v. fr.—Ber. 2[a] זמן ק״ש דשכיבה the time of reading the Sh'ma of bed-time (Deut. VI, 7). Ib. ליתני דערבית וכ׳ let him first state *that of* (the law concerning) the evening prayer. Ib. הא קמ״ל דכפרה וכ׳ we are given to understand (by implication) that &c. Ib. ממאי דהאי וכ׳ whence is it proved that this *uba* &c.? Ib.[b] ואינהו דמחשכי וכ׳ and it was *they* who (as an exception) worked late and early; a. v. fr.—[This prefix is used for the formation of what may be named *Difel nouns*, as דְּכָמָא, דְּבִירָתָא &c., a. *Dispeel nouns* as דִּיסְקַרְתָּא &c.]

דָּא, דָּה I f. (=h. זֹאת, זוֹ) *this;* with prefix ה, הָדָא (הָדָא), cmp. אָדָא I. Targ. Gen. II, 23; a. fr.—Ned. 41[a] (prov.) דְּדָא בְּרָה וכ׳ in whom there is this (wisdom), in him there is everything.—דא ודא this and that, both. Sabb. 52[b] ד׳ וד׳ (אחת) חדא הוא all sorts of rings come under the same law; a. fr.—Y. Succ. I, 52[c] top חדא אמרה הוא חדא this proves &c., v. אָדָא I.—חדא היא דכתיב (abbr. הה״ד) וכ׳ it is this which Scripture says, thus we read. Y. Sot. I, 17[b] bot.; Gen. R. s. 2; a. v. fr.—Y. Gitt. IV, 45[d] bot. בדה introduced his lecture with this.—לא בְּדָא *not in this case*, i. e. the law does not apply to this. Y. Ber. I, 2[b] bot.; a. fr.—Y. Taan. II, 66[a] bot. לא בדא הלכה וכ׳ not in this case is the practice in agreement with the anonymous opinion.

דָּא דָּא II, דָּא *da da*, the camel-drivers' call. Pes. 112[b]. [דא, Cant. R. to II, 15, v. בלטוורא.]

דְּאַב (b. h.; cmp. דוב, זוב) *to melt, pine away, languish.*—*Hif.* הַדְאִיב *to melt, to cause to languish.* B. Bath. 79[a] (play on מידבא, Num. XXI, 30) עד שתַּדְאִיב נשמתן (Var. תדיב, תדוב, v. Rabb. D. S. a. l. note 2) until it (the fire of Gehenna) shall melt their soul. Ned. 22[a] (ref. to Deut. XXVIII, 65) ומַדְאִיב וכ׳ . . . . שמכלה which ruins the eyesight and makes life languid. Ch. דְּאִיב.

דַּאֲב, דְּאִיב m. (preced.) *languor, weariness.* Targ. Y. II Deut. XXVIII, 65.

דָּבוֹנָא, דָּבוּנָא, דָּאבוֹנָא same. Targ. Job XLI, 14 (דאב׳ fem., h. text דאבה).—Targ. Ps. XIII, 3 דב׳ Ms. (ed. דוו׳; h. text יגון). Targ. Y. Num. XXI, 30 בְּדִבּוֹ (some ed. בְּדָד׳, h. text בְּדִיבוֹן, cmp. B. Bath. 79[a], s. v. דָּאַב); a. e.

* דְּאֵב (denom. of preced.) *to make languid.* Targ. Prov. XVIII, 8 מְדַאֲבְנָן ed. Lag. (oth. ed. מרכנן, h. text כמתלהמים).

דְּאֵג, v. הוֹאֵג.

דָּאַג (b. h.) [*to melt,*] cmp. דאב a. רצף, *to be low-spirited, to sorrow, fear.* Snh. 106[b] (play on דאג, I Sam. XXI, 8, a. דּוֹאֵג, ib. XXII, 18) at first יושב תקב״ה ודוֹאֵג וכ׳ the Lord sat in anxiety, that he (Doeg) might degenerate; after . . . ., He said ווֹי שיצא זה woe that he did &c. Ber. 40[a] יְדַאֲגִ מרירה וכ׳ must be in fear of contracting &c. Succ. 29[a]. Hag. 13[a] שלבו דואג בקרבו whose heart within him is in fear of sin (reverential). Sabb. 105[b] sq. יְדַאֲגוּ כל האחין all the brothers should feel troubled (examine their ways). Midr. Till. to Ps. XLVIII a man committed a sin ותהי דואג בלבו and was troubled in his heart; a. fr.

דְּאָה I (b. h.) *to float, fly.* Pirké d'R. El. ch. IV הוֹאָה על וכ׳ (ref. to Ps. XVIII, 11).

דְּאָה II f. (b. h.; v. הַיְדָּה) *Daah*, name of an unclean bird. Hull. 63[b] ד׳ וראה וכ׳ Daah and Raah and Ayyah and Dayyah are the same genus; Sifré Deut. 103.

דְּאוֵי=דָּוֵי, v. דוי, הָוָא II.

דאומטיקוס, read: רְאוּמָטִיקוֹס.

דאוסיניסי, Y. Ab. Zar. V, end, 45[b], v. דְּנִיסְטֵרִיס.

דַּאַי m. (v. דַּי) *sufficiency.*—יותר מְדַּאַי more than enough, *too much.* Keth. 111[a]; a. fr.—כְּדַאַי, v. כְּדַי.

דְּאִיב (v. דאב) *to flow.* Targ. Ps. CV, 41 (h. text זוב).—Part. דָּאֵיב, v. הוֹב.

דָּאִיב *languor*, v. דְּאֵב.

דָּאֵיג, דָּאֵיךְ, v. הוֹג, הוֹךְ.

דְּאִיסְקַרְתָּא, v. דִּיסְקַרְתָּא.

דאיסרטוס, Y. B. Mets. II, 8[c], v. דְּנִיסְטֵרִיס.

דְּבוּבוֹת. Cant. R. to III, 11 two legions זה עם זה ד׳ hostile to each other. Ib. fire and hail זה וכו׳ ד׳ are hostile elements; Pesik. Vayhi, p. 4[a] רכו׳ (corr. acc.).

דְּבַב I ch. same, *to murmur.* חזרינהו לסיפוותיה דקא דַבְּבָן Ar. (prob. quot. of B. Kam. 117[a] bot. חזא דפריש׳ סיפוותיה Ms. M.).

דְּבָב m. (=דִּבָּה, v. דִּבַּב) *whisper, evil speech;* only in בַּעֲלֵי ד׳, pl. בַּעַל ד׳ *man of evil speech,* i. e. *opponent, informer.* Cant. R. to VII, 10 (play on *dobeb,* ib.) הייתי נעשה בעל ד׳ וכו׳ I should have become an opponent of those (patriarchs) sleeping &c. Sifra B'huck. Par. 2, ch. IV בעלי ד׳ וכו׳ informers shall surround you from without; Yalk. Lev. 673 בעל דבבא. Sifra Emor, Par. 14, ch. XIX כבעלי ד׳ לו the whole congregation shall act as if they were his accusers.

דְּבָבָא II, **דְּבַב** ch. same, with בְּעִיל, בְּעַל. Targ. Ps. VIII, 3 (h. text אוֹיֵב); a. fr.—Gitt. 55[b] וב׳ דְּבָבֵיהּ בר וכו׳ and his enemy was Bar K., opp. רחמיה.—*Pl.* בעלי ד׳, also דְּבָבַיָּא, ב׳ דְּבָבִין. Targ. Ps. LXVIII, 24. Ib. XXXVII, 20. —Targ. Lam. I, 2; a. fr. [Sifré Num. 42, v. next w. Yalk. Lev. 637, v. preced.]

דְּבָבָה f. same. Sifré Num. 42 במקום ... ושנאה ובעלי ד׳ (not דבבא) there (in heavens) where there are neither hatred . . . . nor slanderers; Yalk. ib. 711.

דְּבָבוּתָא, דְּבָבוּ ch. same, *hatred.* Targ. Gen. III, 5; a. e.—Targ. Is. XIV, 21 ed. Lag. (ed. דבב).

דִּבְדְּבָנְיוֹת f. pl. (reduplic. of דבב) *lumps of dripping grapes* (exposed to heat; v. דְּבַב). Ab. Zar. II, 7 (39[b]) והדבד׳ (Mish. ed. דברניות, Ms. M. דברבנ׳; Y. ed. דכדב׳, corr. acc.; Mish. Nap. דַּמְדְּמָנְיוֹת). Y. Sabb. I, 4[a] bot.; Y. Bets. II, 62[a] top דמדמ׳. Cmp. אַדַּמְדְּמִנִּי.

דִּיבָּה, דִּבָּה f. (b. h.; רבב) *evil report, calumny.*—Trnsf. *an ill-reputed* woman. Pes. 87[b] (play on *Diblayim,* Hos. I, 3) ד׳ רעה בת ד׳ וכו׳ an ill-reputed woman daughter of &c.; cmp. הוּמָּה I.

דְּבוּ f. (דֹּב) *she-wolf.* Cant. R. to III, 4 כבין ד׳ לכלב about that stage of the morning when you begin to distinguish between a wolf and a dog (v. Ber. 9[b]).

דְּבוֹנָא, v. דְּאבוֹנָא.

דְּבוּרָא, דְּבוּר, דְּבוּק, v. דִּיבֵּק׳.

דְּבוֹרָא, דְּבוֹר, v. דְּבוֹרְיָא.

דְּבוֹרָה f. (b. h. דְּבֹרָה; דבר *to lead, join*) 1) [*swarm,*] *bee.* Yalk. Deut. 795 (play on הדבורים, Deut. I, 1) מה הד׳ הזו בניה מתנהגין וכ׳ as the bee is followed by the young, so are the Israelites led by the righteous &c.; (Deut. R. s. 1 כדבורים היו וכ׳ like bees my children were guided &c.). Ib. מה חד׳ הזו וכ׳ as the bee whose honey &c.; a. fr.—*Pl.* דְּבוֹרִים. Kel. XVI, 7 מדף של ד׳ the vessel used for smoking the bees out. Bekh. 7[b] דבש ד׳ bee-honey. Deut. R. l. c., v. supra.—2) pr. n. f. *Deborah,* the heroine

דָּאִיר, דָּאִיץ, v. דּוּר, דּוּץ.

דאית, Targ. Prov. XII, 12 some ed., read רָאִיג.

דְּאִיתָאָה, pl. דְּאִיתְאִין, v. דַּיְיתָאָה.

דָּאלוּ, v. דָּלוּ.

דאפלא, v. דיופלא.

דְּיוּצִיפֵי, דָּאצִיפֵי m. pl. name of a species of *doves.* Ḥull. 62[a] ed. (Ar. דידר׳).

דְּאַר* (v. דּוּר) *to turn, circle.* Targ. Ps. CXXIX, 3 דַּארוּ דַּארַיָּא ed. Ven. (cmp. Pesh.) the turners turned (planned my destruction, h. text חרשו חרשים; ed. Lag. ראדו ראדיירא, oth. ed. רדו רדיירא, v. רָדַי).

דַּאָרָא* m. *turner,* pl. דַּאֲרַיָּא, v. preced.

דָּאָרוּ pr. n. m. *Daru,* name of R. Naḥman's slave. B. Mets. 64[b]; a. e.

דארזי, v. ארז a. אַרְזָא.

דְּאַת* (h. דשא) *to sprout. Af.* אַדְאֵית *to bring forth.* Targ. O. Gen. I, 11, v. דַּיְיתָאָה.

דַּב, v. דּוֹב.

דֹּב (v. דְּבָא) *wolf.* Gen. R. s. 99 לדב כתיב דב חיה שמה it reads (Dan. VII, 5) לדב (instead of לדוב)—*deb* (wolf) was her (Media's) name (with ref. to Jer. V, 6); Lev. R. s. 13; Esth. R. introd.

דְּבָא, v. דבי.

דְּבָא, v. דִּיבְּא.

דְּבָא *to drip, overflow.* Sifré Deut. 42 (ref. to Deut. XXXIII, 25) כל הארצות דובאות כסף וכ׳ all countries will send their overflow of silver to the land of Israel (to buy fruits); Yalk. Deut. 963; Lev. R. s. 35 ד׳ כסף ומביאין לא״י. [Sifré l. c. הארצות דובאות למלאות וכ׳, read באות; cmp. Lev. R. l. c.]

דְּבַב I (b. h.) *to drip, flow; to murmur, speak lowly, whisper.* Yeb. 97[a] (ref. to Cant. VII, 10) מה כומר ... מיד דּוֹבֵב as the heated mass of grapes drips as soon as you apply your finger, כך . . . דּוֹבְבוֹת וכ׳ so do the lips of scholars in the grave murmur when their names are cited; Snh. 90[b]; Bekh. 31[b] (Y. Ber. II, 4[b] bot. רוחשות, Ar. דובבות); a. e.—2) **to drop pitch.* Y. Ab. Zar. II, 41[b] bot. נכרי עובדן ודובְּבָן a gentile may tan them (the leather bottles) and pitch them; [Tosef. ib. IV (V), 10 ed. Zuck. (Var. רובבן; Bab. ib. 33[a] ריבבן; Tosaf. a. l. quotes fr. Tosef. רובד׳, v. רָבַב a. רָבַד.]

דְּבַב II (deriv. of דִּבָּה or דֹּב) *to speak evil, be hostile,* only in part. pass. דָּבוּב, f. דְּבוּבָה. Y. Erub. VII, 24[c] bot. a woman שהיתה ד׳ לחבירתה who was on bad terms with her neighbor (ib. III, 20[d] bot. רבי׳, corr. acc.).—*Pl.* דְּבוּבִין,

and prophetess. Meg. 14ª; a. fr.—שִׁירַת ד׳ *the song of Deborah* (Jud. V). Y. Meg. III, 74ᵇ bot.; Treat. Sof'rim XII, 10; a. e.

דְּבוֹרָא, דְּבוֹר) דְּבוֹרְיָא f. *bee-swarm, bee-hive.* B. Bath. 108ª (in Hebr. Diction). הרחק חרדלך מִדְּבוֹרְיִי Rashi (ed. מִן דְּבוֹרָאי, Ms. F. a. R. דבורי) remove thy mustard plants from my bee-hive. Ib. דְּבוֹרָיִךְ Rashi (ed. דבורך).—*Pl.* דְּבוֹרָיִן. Y. Peah VII, 20ᵇ top דבש ד׳ bee-honey.

דְּבוֹרִיתָא, v. הַבְּרָתָא.

דְּבַח I ch.=h. זָבַח, *to slaughter, to sacrifice, feast.* Targ. Ps. LIV, 8; a. fr.

Pa. דַּבַּח same. Targ. Ex. V, 8; a. fr.

דְּבַח II, **דִּיבְחָא, דִּבְחָא** ch.=h. זֶבַח, *slaughtering, sacrifice, feast.* Targ. II Kings V, 17. Targ. Prov. XXI, 3; a. e.—*Pl.* דִּבְחִין, דִּבְחַיָּא, דִּיבְ׳. Targ. Num. XXV, 2 דִּבְחֵי (some ed. O. דַּבֵּי). Targ. II Sam. XV, 12; a. fr.—Esp. *the feast of Passover.* Sabb. 110ª בין ד׳ לעצרתא between Passover and Pentecost.

דְּבָא, דְּבִי* (=הִוָּא) *to look out, lie in wait.—Pa.* דַּבֵּי *to lurk for, hunt.* Sabb. 106ᵇ חנו לא בעי דַּבּוּיֵי Ms. M. (ed. לא עבידי לרבויי) the ones need no hunting; Bets. 24ª בעירן לך׳ Ms. M. (v. Rabb. D. S. a. l.; ed. עבידי לר׳), v. רְבִי.

דְּבִיבָה, v. דָּבַב II.

דְּבִיבִים m. pl. (b. h.; דבב=דבה) *excrements,* a softer expression in the *K'ri* instead of the *Kethib* חרירים (II Kings VI, 25). Meg. 25ᵇ.

דְּבִילָה f. (b. h.; דבל, cmp. דבב) *a thick viscid mass, cake of pressed figs; fig used for pressing.* Pes. 87ᵇ (play on *Diblayim,* Hos. I, 3) she was sweet in the mouth of all כד׳ like figs; כד׳ . . . הכל all trod upon her as figs are trodden upon. Gen. R. s. 31 הכניס עמו ד׳ he took the provision with him in a pressed state; רוב מְכֻנָּסוֹ ד׳ most of his storage was &c. Yoma 76ª; Tosef. Ker. I, 20, a. e. ד׳ קעילית preserved figs from Keilah (which are intoxicating). Y. Bicc. III, beg. 65ᶜ ד׳, opp. גרוגרות; a. fr.—*Pl.* דְּבִילוֹת. Naz. 9ª (alternating with sing.).

דִּיבְלָא, דְּבֶלְתָּא, דְּבִילְתָּא ch. same. Targ. Jud. IX, 11 (h. text תְּמוּכָה); a. e.—*Pl.* דִּיבְלִין. Targ. I Chr. XII, 40.—דְּבִילָתָא, דְּבִלָּ׳. Targ. I Sam. XXX, 12 (some ed. sing.). Targ. Y. Num. XXXIII, 46.

דְּבִילְתָּה same. Y. Dem. II, 22ᶜ.

דָּבִיק, דְּבִיק, v. דְּבֵק.

דְּבִיקָה f. (דבק) 1) *embrace.* Ex. R. s. 33 דרך דְּבִיקָתָן in the position of their embrace.—2) *attachment.* Gen. R. s. 80; Midr. Till. to Ps. XXII בד׳ with the expression דבק (ref. to Deut. IV, 4).

דְּבִיר m. (b. h.) 1) *the Holy of Holies* in the Temple. Y. Ber. IV, 8ᶜ top.—2) *the Book,* a word in use among the Persian Jews. Ab. Zar. 24ᵇ (ref. to Jud. I, 11).

דְּבִירָא, v. דִּירְבּוּרָא.

דְּבֵיתָא f. (Difel noun of בַּיְתָא, v. letter ד) [*of the house,*] *wife,* only with suff. of person. pron. דְּבֵיתְהוֹן ד׳ *the wife of.* Ber. 27ᵇ. Taan. 23ᵇ דְּבֵיתָךְ דמר ד׳ your wife; a. v. fr. —דְּבֵיתְכִי *thy wife.* Ned. 51ª.

דְּבַלָּא, Targ. Is. XXXIV, 4, some ed., read נְבָלָא.

דְּבֶלְתָּה, v. דְּבִילָה.

דַּבְלוּל m., pl. דַּבְלוּלִין (denom. of דְּבֶלְתָּה, cmp. σῦκον, συκῆ, ficus) *piles, excrescences;* trnsf. *lumps.* Tosef. Kel. B. Mets. IX, 2 דרו ד׳ יוצאין וכ׳ (cmp. מְצָרִין ib.) if lumps of upholstery protrude from the couch. Ib. VII, 11 דרו ד׳ . . . תרמנה if lumps or irregular pieces of reeds hang down from the matting.—Denom. מְדוּבְלָל a) *lumpy.* Bekh. III, 4 הצמר המ׳ (Talm. ed. 25ᵇ המדולדל) the clumps in the wool.—b) (cmp. Arab. *dubal*) *melancholy, miserable-looking.* Succ. II, 2 סוכה המְדוּבְלֶלֶת a miserable looking Succah, expl. ib. 22ª (by Rab) as עניה or מדולדלת (Y. ib. 52ᵇ bot. מדולדלת, v. דַּלְדֵּל a. דַּלְלֵל) beggarly, thinned; (by Samuel) as קנה עולה וקנה יורד or מבולבלת disarranged.

דְּבֻלָּל, part. pass. מְדוּבְלָל, v. preced.

דְּבֶלְתָּא, v. דְּבִילָתָא.

דָּבַק, דָּבֵק (b. h.) *to cleave, adhere, stick.* B. Bath. 91ᵇ, v. infra.—Yalk. Gen. 133 דבקו כל החיל וכ׳ the whole army was close to the fortress.—Ib. Deut. 824 ד׳ לסדומיים he joined the Sodomites.—2) *to join, glue, affix.* Y. Meg. I, 71ᵈ top דְּבָקִין דְּדֵבֶק the parchment is joined with glue.—*Part. pass.* דָּבוּק, f. דְּבוּקָה *attached, close, cleaving.* Sot. 42ᵇ (ref. to Ruth I, 14) בני הדבוקה the descendants of her who was attached (to Naomi). Gen. R. s. 20 דְּבוּקִין לעור close to the skin. Snh. 64ª (ref. to Deut. IV, 4) like two dates הַדְּבוּקִים וכ׳ which stick to one another (easily separated); ib. דבוקים ממש really glued (inseparable); Yalk. Deut. 824 הַדְּבוּקוֹת . . . כשתי; a. fr.

Nif. נִדְבַּק *to be joined, attached, affixed.* Keth. 111ᵇ; Yalk. l. c. is it possible for man לִידָּבֵק וכ׳ to be joined to the Divine Majesty? Ib. כאילו נ׳ בשכינה (Keth. l. c. מִדַּבֵּק) as though he were joined. B. Bath. 91ᵇ ששבה (Ms. H. וְדָבְקָה) (Ruth) who came back and remained attached to Bethlehem (v. supra); a. fr.

Pi. דִּיבֵּק, דִּבֵּק 1) *to glue.* R. Hash. III, 6 (27ª, ᵇ).—2) *to invite one to join in travel.* Gen. R. s. 29 ראה אחד ודִיבְּקוֹ he saw a person and made him go with him.—Part. pass. מְדוּבָּקִים Yalk. Deut. l. c. שמדובקים לחיריו וכ׳ who cling to the Life of the World (the Lord).

Hif. הִדְבִּיק *to paste, fasten.* Pes. 37ª חרתית ולבסוק ד׳ he heated the pot and then pasted the dough to its wall. Ib.ᵇ.

Hithpa. תִּתְדַּבֵּק, הִתְדַּבֵּק *to be joined.* Gen. R. s. 59 אין אורר מִתְדַּבֵּק בברוך (Yalk. Hos. 528 מְדַבֵּק) the cursed (Eliezer) shall not be joined (through marriage) to the blessed (Isaac). Keth. l. c., v. Nif.—Yalk. Deut. l. c. מְדַבָּקָה; a. fr. [Sabb. 113ᵇ [read:] לְהַדְבֵּק עם הנשים or לדבר, v. Rabb. D. S. a. l. note.]

Pa. דַּבַּר 1) *to lead, drive.* Targ. O. Ex. III, 1 ed. Berl. (ed. דְּבַר): Ib. XIV, 21 (ed. דְּבַר, h. text ויולך). Targ. Ez. XVI, 12; a. e.—Keth. 62b sq. עַד כְּמָה קָא מְדַבְּרַת אַלְמְנוּת חֵירִים how long yet wilt thou lead a life of living widowhood (separation from a living husband)?—2) *to carry off.* Targ. Ezek. XXXIII, 6; a. e.

Af. אַדְבֵּיר *to take, lead.* Targ. Is. XIV, 2; a. fr.—Bets. 21b אַדְבְּרֵיהּ וכ׳ took him out on a walk; ib. 29a. Y. Yeb. XIII, 13c bot. מַדְבְּרִין לַהּ גְּבַר they introduce to her a suitor.

Ithpa. אִיתְדַּבַּר, אִיתַּדַּבַּר, *Ithpe.* אִיתְדְּבַר 1) *to be seized, taken away.* Targ. Prov. XXIV, 11. Targ. Ez. XXXIII, 6. Targ. II Kings II, 9 sq.; a. e.—2) *to conduct one's self.* Targ. Gen. XXXIII, 14 אִיתַּדַּבַּר ed. Berl. (h. text אתנהלה).

דִּבָּר m. (b. h.; preced.) 1) *word, utterance, command* (cmp. הִידְבּוּר). B. Bath. 56b (ref. to Deut. XIX, 15) ד׳ ולא חצי ד׳ a statement (testimony) but not a partial statement. Mekh. Bo, introd. הית הוי׳ לאהרן (Tanh. ib. 5 דבור) the word of the Lord came to &c.; a. fr.—דְּבַר תּוֹרָה according to the Biblical law. Erub. 81; a. fr.—*Pl.* דְּבָרִים, constr. דִּבְרֵי. ד׳ תורה Biblical laws; ד׳ סופרים Rabbinical laws. Ib. Yeb. IX, 3; a. fr.—ד׳ קבלה prophetic exhortations or incidental utterances in other Biblical books than the Pentateuch. Ḥag. 10b; Nidd. 23a; a. e.—B. Mets. 49a; Bekh. 13b ד׳ יש בהם משום מחוסרי אמנה to word of mouth the rules concerning the faithless are applied, i. e. a verbal agreement is morally binding. B. Mets. 48a הנושא ונותן בד׳ וכ׳ he who contracts verbally has no legal claim. Ib. ד׳ ואיכא ... קאי באבל he who retracts a verbal transaction with which a payment of money was connected, comes under the category of those against whom the words 'but the scholars declared' (ib. IV, 2) has been pronounced.—דִּבְרֵי הַיָּמִים *the Book of Chronicles.* Lev. R. s. 1. B. Bath. 14b.—דָּבָר אַחֵר (abbrev. ד״א) another interpretation (is this). Gen. R. s. 1, beg.; a. fr.—2) *thing, affair, object, occurrence* &c. Sot. 28b ד׳ שיש בו דעת לישאל an object which has sense to ask, i. e. a rational being, opp. ד׳ שאין וכ׳ dumb creatures &c.—Num. R. s. 11 ד׳ שבינך לבינו that which concerns only thy relation to God; v. בֵּין.—ד׳ שבממון a monetary affair. B. Mets. 94a; a. fr.—ד׳ הלמד מענינו a thing (law) derived from the context on the very subject. Sifra, introd.; a. fr.—ד׳ אחר (abbr. ד״א) something not to be named, a) *idolatry.* Men. XIII, 10 ואין צריך לומר לד״א much less priests who have been offering to idols; a. fr.—b) *swine.* Ber. 43b (prov.) תלה לית קורא לד״א וכ׳ hang a palm shoot around the swine and it will follow its habits (of wallowing in the mud). Sabb. 129a sq.; a. e.—c) *leprosy* Ib. אי פגע בד״א קשה לד״א if he meets a swine (after blood letting), he is in danger of becoming a leper.—d) *unchaste conduct, sexual intercourse, sodomy* &c. Ib. 17b על בנותיהן משום ד״א ועל ד״א משום ד״א they forbade connection with their daughters on account of idolatry, and decreed something else (that a gentile child should be unclean as though afflicted with gonorrhœa) on account of sodomy. Ber. 8b צנועין בד״א chaste in marital life; a. fr.—*Pl.* as above.—בעל ד׳ *the person to deal with, opponent, party.* B. Mets. 14a לאו ב״ד דידי את I have nothing to do with thee; a. fr.—לא היו ד׳ מעולם there were no such things,

דָּבֵק, דְּבֵק ch. same, *to adhere* &c. Targ. Ps. XLIV, 26. Targ. Prov. XVIII, 24 דְּבֵיק ed. Lag.; a. e.—Keth. 111b וכי אפשר לדְבוקֵי, v. preced. Nif.

Pa. דַּבֵּק *to paste, glue.* Men. 11a הַדָּקָה לקומץ וכ׳ *if* he pasted the handfull of dough to the wall of the vessel.

Ithpa. אִתְדַּבֵּיק, *Ithpe.* אִיתְדְּבֵיק *to be attached, join.* Targ. Ruth I, 14; a. fr.—Gitt. 56b מהו לאיתְדְּבוקֵי בהו how about joining their ranks?—Pes. 49a אנא לאיתְדְּבֵק בזרעיה Ms. M. (ed. דאדבק בזרעיה) that I should be connected with his descendants. Sabb. 113b. Gen. R. s. 14 אית חספין מִתְדַּבְּקִין can broken earthen vessels be joined together?

Af. אַדְבֵּק; אַדְבֵּיק 1) *to reach, overtake, attain to, obtain* (corresp. to h. דִּשֵּׂיג). Targ. Gen. XXXI, 23. Targ. O. Lev. XIV, 21 sq.; a. fr.—Part. pass. מְדַבַּק *joined work.* Targ. I Kings VII, 29 (h. text לוּת; v. 30 עובד דיבוק).—2) *to join* (plans), *to contrive fraud* (nectere dolos; h. text הצמיד). Targ. Ps. L, 19 (Ms. *Pa.*).

דֶּבֶק m. (b. h.; preced.) 1) *glue, paste.* Y. Meg. I, 71d top, v. דָּבַק. Sabb. VIII, 4, v. שַׁבְשֶׁבֶת.—2) *junction.* Ḥull. 50a מקום חד׳ the place where the entrails adhere to the hip.—*Pl.* דְּבָקִים *followers.* Yalk. Deut. 824 אתם ודְבָקֵיכֶם ye and your followers.—3) *nexus, cause. Pl.* as above; constr. דִּיבְּ, דִּבְקֵי.—ד׳ מיתה duties the neglect of which is the cause of premature death. Sabb. 32a (a Variant of בדקי, v. בָּדַק); Y. ib. II, 5b bot.; Tosef. ib. II, 10 דיבק ed. Zuck. (corr. acc.); Ber. 31b.

דָּבַר (b. h.) *to join, arrange, lead* (the flock); v. next w.

Pi. דִּבֵּר, דִּיבֵּר (b. h.) *to converse, speak.* Ber. 31b, a. fr. דִּבְּרָה תורה כלשון בנ״א the Torah speaks according to the language of men, i. e. uses metaphors and phrases adapted to human understanding. Sot. 12b שעתיד לְדַבֵּר וכ׳ destined to speak to Divinity. Ter. I, 2 .... מְדַבֵּר חרש שהִבְרוּ wherever the scholars use the word *ḥērēsh,* they mean one who neither hears nor talks. Mekh. Bo 7, end, a. fr. או אינו מְדַבֵּר אלא בר׳ or does perhaps the text speak only of—? [מְדַבֵּר as a noun, v. s. v.].

Nif. נִדְבַּר *to hold communion, converse.* Mekh. Bo, introd. לא נ׳ עמו וכ׳ the Lord did not hold communion with him outside the capital of Egypt. Ib. fr.

Hithpa. חִתַּבֵּר, same, esp. part. f. מִתְבַּרְתָּ *being on terms of intimacy with a man.* Keth. I, 8 ראוה מד׳ עם אחד (omit בשוק); expl. ib. 13a. Ib. VII, 6 מד׳ עם כל אדם she is intimate with everybody. Ib. לכשהיא מד׳ בתוך ביתה וכ׳ when her neighbors can hear her voice in moments of intimacy with her husband.

Hif. הִדְבִּיר *to make submissive, persuade,* v. הִירְבּוּר. Macc. 11a דִּבֵּר לחוד יַדֵּבֵּר לחוד the Piel *dibber* has one meaning (speaking harshly), and the Hif. *yadber* another.

דְּבַר ch. same, 1) *to seize, take, lead, drive.* Targ. Gen. XIX, 15; a. fr. (h. לקח).—Ib. XXXI, 18; a. fr. (h. נהג).—2) *to conduct one's self* (cmp. נָהַג). Erub. 14b, a. e. פוק חזי מאי עמא ד׳ go out and see how the people conduct themselves (what the religious usage is). Koh. R. to IX, 10, v. כְּלוּם.

I deny it outright. Shebu. 41[b]; a. fr.—ד׳ בגו, ד׳ בגב, v. גַּב, גַּו.

דֶּבֶר m. (b. h.; cmp. דִּבֵּר Pa. a. Ithpe., esp. Targ. Ez. XXXIII, 6) *death, pestilence.* Ab. V, 8. Sabb. 33[a]; a. fr.—Esp. *the plague of pestilence in Egypt.* Ex. R. s. 12. Tanḥ. Vaëra 14; a. fr.

דַּבָּר m. (דבר) *leader.*—*Pl.* דַּבָּרִין. Snh. 8[a] ד׳ אחד וכ׳ a generation must have one leader, but not two.

דְּבָרָא I, דַּבְרָא m. (דבר, cmp. נַהֲגוּ) *drive, way of moving.* Targ. II Kings IX, 20.—*Pl.* דַּבָּרִין. Targ. Jud. V, 20 כבשי ד׳ (h. text מְסִלּוֹת).

דַּבָּרָא II, pl. דַּבָּרֵי *bees,* v. דִּבְרְתָּא.

דַּבָּרָא m. (דבר) 1) *pasture, field.* Taan. 4[b]. Ab. Zar. 68[b] בדד׳ concerning a field mouse; a. e.—2) pr. n. pl. *Dabra.* Targ. Y. Deut. IV, 43 (h. text גּוֹלָן).

דִּבְרָת, pl. דִּבְרוֹת, v. דִּבֵּר.

דִּברונתא (דַּבְרוֹנָא) m. (דבר) *drift, flow, current* (cmp. דַּבָּרָא I). Ab. Zar. 47[a] לד׳ נחרא וכ׳ Ms. M. a. Rashi (ed. לדברונה דמרא) he worships the current of the river (the whole connection from its source to its mouth).

דברותא, Yalk. Gen. 22 ד׳ דמיא, v. זַכְרוּתָא.

דַּבְרִיתָא (דַּבְרִיוֹתָא), דַּבָּרִית f. (v. דַּבָּר) *leader.* Midr. Till. to Ps. XXII, 6; Yalk. Jud. 42; Ps. 686 (play on דבורה) חשיך דרא דאתתא ד׳ poor is the generation whose leader is a woman.

דַּבָּרָן m. (דבר) *spokesman.* Yalk. Gen. 151 למה אתה ד׳ why art thou the spokesman?

דַּבְּרָן m. (preced.) *eloquent.* Targ. Y. Ex. IV, 10.

דַּבְּרָנִית f. (cmp. preced.) *talkative, loquacious.* Gen. R. s. 18, beg.—*Pl.* דַּבְּרָנִיּוֹת. Ber. 48[b]. Gen. R. s. 45; Deut. R. s. 6; a. e. [Ab. Zar. II, 7, v. דַּבְּהָבְנִיּוֹת].

דְּבַרְתָּא I f. (דְּבַר)=h. מַלְקוֹחַ, *booty.* Targ. Num. XXXI, 11; a. e.

דְּבַרְתָּא II f. (דְּבַר)=h. דֶּבֶר, *pestilence.* Taan. 21[b].

דְּבוֹרְתָא, דַּבַּרְתָּא f. ch.=h. דְּבוֹרָה, *bee.* *Pl.* דַּבַּרְיָתָא, דְּבוֹרְיָתָא. Targ. O. a. Y. II Deut. I, 44. Targ. Jud. XIV, 8. —דַּבָּרֵי. Y. Sabb. I, 3[b].

דָּבַשׁ, *Hif.* הַדְבִּישׁ *to become liquid, to ferment* (of honey). B. Mets. 38[a]. Snh. 101[a]. Sabb. 154[b].

דְּבַשׁ m. (b. h.; preced.) *glutinous substance, honey* (of bees, dates &c.). Bekh. 7[b]. Ter. XI, 2 תמרים ד׳; a. fr.

דְּבָשָׁא, v. הוּבְשָׁא.

דְּבֶשְׁתָּא, מַדְבַּשְׁתָּא pr. n. pl. *D'beshta, Madbashta* (Honey-Town) in Gad. Targ. Y. I, II Num. XXXII, 34. Targ. Y. ib. 3 מד׳ (O. מלבשתא ed. Amst., ed. Berl. דיבון).

דָּג m. (b. h.) *fish.* ד׳ טמא unclean fish, forbidden in dietary laws, ד׳ טהור clean, permitted. Bekh. I, 2; a. fr.—*Pl.* דְּגִים. Ḥull. VIII, 1; a. fr.—M. Kat. 25[b] דגי רקק, v. לְוִיָתָן.—מַזַּל דָּגִים (or without מזל) *The Fishes, Pisces,* twelfth sign of the Zodiac. Pesik. R. s. 20; a. e; v. גְּדִי.

דָּגָה f. (b. h.) same, mostly collect. *all kind of fish, pieces of fish.* Ned. 51[b] if one says, 'I will taste no דג, he is forbidden to eat large fish &c.; if he says דגה he is forbidden small fish &c. Ib. ד׳ משמע גדולים וכ׳ *dagah* implies both large and small (in Biblical language), but in vows the popular usage is followed. Y. Bets. II, 61[b] top; a. fr.

דְּגוּנָא m. (preced., v. הוּגִית) *fisher boat, light shallow-going boat.* *Pl.* דְּגוּנְיָן. Targ. Is. XVIII, 2 (Var. הְגוּנְיָן).

דְּגוּנִית f. same.—*Pl.* דְּגוּנְיָתָא. Targ. Am. IV, 2 הְגוּנְיָת (Var. דוּגִית, דְּגוּגִית sing.).

דְּגוּל, v. דִּרְגּוּל.

דָּגוּל, v. דָּגֵל.

דָּגוֹן (b. h.) pr. n. *Dagon,* name of the Philistean god. Tosef. Sabb. VII (VIII), 2 דגן על שם ע״ז וכ׳ Dagan (in the charm *Dagan v'Kidron*) reminds of idolatry, as it is said &c. (Jud. XVI, 23). Y. ib. VI, 8[c] bot. [read:] ד׳ משום ע״ז.

דְּגוּרָא m. (דְּגַר I) *heap, pile, mound.* Targ. O. Gen. XXXI, 46. Targ. Hab. III, 15 (piled up waves, h. text חֹמֶר).—*Pl.* דְּגוּרְיָן. Targ. O. Ex. VIII, 10; a. e.—[Y. Kil. I, 27[a] top חסדרגורין, read חס דגורין, R. S. to Kil. I, 2 חסא דאיגרין, cler. error, for דדגורין; v. חָסָא.]

דְּגִירָה f. (דָּגַר b. h.) *brooding,* the expression דגר. Hull. 140[b] אתרא ד׳ ד׳ there is an analogy betwen *dagar* (Jer. XVII, 11) and *dagar* (Is. XXXIV, 15).

דָּגַל I, *Pi.* דִּגֵּל, הִדְגֵּל (denom. of דֶּגֶל) *to outgeneral, play tricks* (cmp. στρατηγέω a. καταστρατηγέω). Cant. R. to II, 4 (play on דגלו ib.) באביו.. אפי׳ אותן הַתַּרְגּוּלִין שֶׁהִדְגֵּל even those devices with which Jacob deceived his father.

Hif. הִדְגִּיל same. Sabb. 63[a] (play on ודגלו, v. supra) two students הַמַּדְגִּילִים זה לזה וכ׳ who outwit each other with sophistries (Tosaf. to Ab. Zar. 22[b]). [Rashi: *who form an assembly* (דֶּגֶל) for studies, in the absence of a teacher.]

דְּגַל ch., *Pa.* הַגֵּיל same. Targ. Prov. XVI, 10 לא נְדַגֵּיל פומיה Ar. (ed. נְדַגּוּל) his mouth is not tricky (h. text מָעַל).

דָּגַל II, part. pass. דָּגוּל, v. דֶּגֶל.—*Nif.* נִדְגַּל (denom. of דֶּגֶל) *to be divided in troops, arranged.* Part. pl. f. נִדְגָּלוֹת *those arranged in troops, the hosts of heaven.* Num. R. s. 2 (ref. to Cant. VI, 4) ובמה אתם כו׳ and wherein do ye (Israelites) resemble the angels?; Yalk. Cant. 992.

Hif. הִדְגִּיל 1) *to put up a flag, to signalize.* Tanḥ., ed. Bub., B'midb. 15 (ref. to Cant. II, 4) ולוי הוא מַדְגִּיל עלי אהבה (Tanḥ. ib. 14; Num. R. l. c. מגדיל) Oh, that He

would let the flag of love wave over me!—2) *to arrange an assembly.* Sabb. 63ª, v. דָּגַל I.

דֶּגֶל m. (b. h.) *troop, division, cohort* (cmp. *caterva*); *standard.* Cant. R. to II, 4 ודִגְּלוֹ Michael and his band (of angels); a. e.—*Pl.* דְּגָלִים. Num. R. s. 2 והיו כולם עשויים ד׳ ד׳ וכ׳ and all of them (the angels) were arranged in divisions, as it is said (Cant. V, 10) *dagul* (surrounded by divisions) of a myriad each (with ref. to Ps. LXVIII, 18). Ib. עֲשֵׂה אותם ד׳ וכ׳ divide them into cohorts as they desired (with ref. to Num. II, 2); v. Cant. R. to II, 4; Tanh. B'midb. 10.—Ex. R. s. 15 אין ד׳ אלא צבאות *d'galim* means hosts. Ib. דְּגָלֵי השמים ... וד׳ הארץ וכ׳ the heavenly hosts are the angels, the earthly hosts (of the Lord) are Israel. Ib. s. 24, end; a. fr.—Sabb. 5ª; 98ª דומה לדְגָלֵי מדבר resembling the marches of the Israelites in the desert.

דִּיגְלָא, דְּגְלָא* m. (v. preced.) *a carrying pole in the shape of a standard,* Ar. (ed. a. Mss. mostly רִגְלָא, רִיגְלָא q. v.) Bets. 30ª. B. Mets. 83ª (v. Rabb. D. S. a. l. note, a. to Sabb. 148ª).

דִּיגְּאלָא (דַּגְּלָא) m. (דְּגַל) *cunning; false.* Targ. Prov. XIX, 28 דיגא׳ ed. Lag. (oth. ed. ר׳ דגל׳). Ib. XXIV, 28 (h. text חנם). Ib. XX, 17 (h. text שקר).—Ab. Zar. 22ᵇ (prov.) מכתבא ... ד׳ בחבריה ידע Ar. (ed. a. Ms. M. רגלא) the pencil splits the stone (marble), a schemer finds out his like.

דגלוס, דגלום, Koh. R. to V, 12 ד׳ פטרגוס, a corrupt. arising fr. two Var. to פרטיל ibid., פודגרוס a. פודלגוס (ποδαγρός, ποδαλγός); cmp. Y. Kidd. I, 61ª; Sot. 10ª; Tanh. Masé 12.

דַּגְלוּתָא f. (דְּגַל) *cunning, scheme.* Targ. Prov. XVII, 4 ed. Lag. (Var. ר׳). Ib. XXX, 8 דיגלתא ed. Lag. (Var. ריג׳); v. דַּגְּלָא.

דִּיגְלָת, v. דִּיגְלָא.

דֶּגֶם, v. דּוּגְמָא.

דגמטרין, דגמטורין, v. דוגמטרין.

דָּגָן m. (b. h.; v. next w.) *pile; grain, bread, breadstuff.* Pesik. R. s. 10 דְּגָנוֹ של עולם are the store of the world. Tosef. Ber. IV, 15; Y. ib. VI, 10ᵇ חד׳ שהוא וכ׳ the more preferable kind of bread. Tosef. l. c. כל שהוא מין שבע ואינו מין ד׳ whatever belongs to the seven produces (Deut. VIII, 8) but not to breadstuffs; Bab. ib. 37ᵇ. Pes. III, 1; a. fr.—Ned. VII, 2 הנודר מן חד׳ וכ׳ he who vows abstinence from *dagan,* is forbidden dry Egyptian beans, v. next w.—*Pl.* דְּגָנִים. Pesik. R. s. 41 מנפח את חד׳ swells the grains; (Yalk. Ps. 755 מנפנף את רגלירה, read דְּגָנֶיהָ). Tosef. Ber. VII (VI), 8 Var.—בֵּית דָּ׳ pr. n. pl. *Beth-Dagan* in Judea. Tosef. Ohol. III, 9. [Tosef. Sabb. VII (VIII), 2, v. דְּגוֹן.]

דָּגַן, *Ithpe.* אִיתְדְּגַן *to be piled up, stored.* Ned. 55ª shall we judge (fr. R. Meir's opinion VII, 2, v. preced.) כל דמיתדגן משמע *dagan* implies everything which is piled up?—Ber. 47ᵇ; Bets. 13ᵇ אר׳ וכ׳ (אד׳) האי the one (the piled up) has become *dagan,* the other (standing in the ears) is not yet *dagan* (with ref. to Num. XVIII, 27).

דְּגָנָא ch. = h. דָּגָן. Targ. Y. Ex. XXIII, 19 (cmp. Tanh. R'eh 17 s. v. גְּדִי).—Y. Ned. VII, 40ᶜ top (ref. to R. Meir's opinion ib. VII, 2, v. preced.) דְּגָנָה דארעא dry Egyptian beans are the bread of the land (Palestine, therefore implied in *dagan*); (ref. to the Rabbis' opinion, ib.) דגנה מעבורה 'its bread' means its home growth.

דְּגַר I (h. דָּגַר) 1) *to heap,* v. דְּגוֹרָא.—2) *to brood.* Targ. Job XXXIX, 14.

Ithpe. אִתְדְּגַר *to be piled up* (of bowels in pain). Targ. Lam. I, 20. Ib. II, 11 אידגארן ed. Lag. (h. text חמרמר, cmp. חֲמַר=דְּגוֹרָא).

דְּגַר* II (cmp. זקר) *to leap.* Ḥull. 51ª ד׳ נפל מאיגרא (our w. omitted in Ar. s. v. איפומא) it leaped [and] fell from the roof (Rashi).

דַּד, v. דּוֹד.

דַּד m. (b. h.; = דודו, v. דוה; cmp. הֲדִין) *breast, nipple, teat.* Sabb. 144ᵇ. Sifré Num. 89; Tosef. Sot. IV, 3 (ed. Zuck. שד); a. e.—Trnsf. *spigot.* Yoma III, 10.—*Pl.* דַּדִּים. Ber. 10ª. Y. Yeb. II, 3ᵈ; a. fr.

דַּדָּא, דַּד ch. same. Ab. Zar. 26ª she may smear poison לד׳ מאבראי on her breast outside.—*Pl.* דַּדַּיָּא, דַּדִּין. Targ. Is. XXXII, 12 (ed. Lag. חדין).—Lam. R. to I, 1 ותרין מזגדן אילין תרין דדיא (6 חד מאת׳) רבתי (not דדא) the two bottlers (in the riddle) are the two breasts. Gen. R. s. 98 יתברכון ד׳ וכ׳ blessed are the breasts which nursed such a son.

דִּדְבָא, v. דִּידְבָא.

דִּדָּת, v. דּוֹד.

דָּדָת, v. דדי.

דדתובא, v. דְּתוּבָא.

דִּדְתִין, v. דְּתַן II.

דַּדְוָתָא, v. דּוּדָא.

דָּדַת, דדי (b. h.; cmp. זוז) *to move nimbly, hop, trip.*—*Pl.* הָדָה 1) *to walk, pull* (a young child or beast unable to walk by itself). Sabb. XVIII, 2 מְדַדִּין עגלין וכ׳ you may lead or pull calves &c. (on the Sabbath). Ib. אשה מְדַדָּה וכ׳ a mother may walk her child. Ib. 128ᵇ דוחקין אין מדדין לא push you may, but make them hop, no. Pes. IV, 7 (55ᵇ) מְדַדִּין ומחזדדין וכ׳ Ar. (ed. only מחזדדין). Sabb. 88ᵇ and the angels מְדַדִּין אותך led them (the frightened Israelites) back; א״ת ידודון אלא יְדַדּוּן read not (Ps. LXVIII, 13) *yiddodun* but *y'daddun* (they led them). Cant. R. to VIII, 11 והיו מְדַדִּין להם וכ׳ the angels led the Israelites away, מְהַדְּדִין לפני וכ׳ and they themselves tripped timidly before the Lord, v. infra. Y. Sabb. XVII, end, 16ᵇ; Y. Erub. X, 26ᶜ top מְדַדֵּחוּ וכ׳ he makes the bolt slide with his finger tips. Cant. R. to IV, 8 [read:] אדין מְדַדֵּם ואינם וכ׳ He had just been leading them (through the Red Sea), and they should

not trust?—פיתקין ד׳ *to shake stones (ballots)*, i. e. *to protest against*. Esth. R. to I, 2 מה״ש מְדַדְּרִין פיתקין וכ׳ the angels protested against the Lord's decision; Cant. R. to VIII, 11 יהודון בהם ממדרין פרטקין (read מדדין) they (the angels) were excited against them, they protested (ref. to Joel IV, 3).

Hithpa. (b. h.) הִתְדַּדֶּה *to hop, trip* (of young or tied birds). B. Mets. 25[b] אי מִיתְדַּדְּרִין Ms. M. (ed. אי בְּמִיתַּ׳) if the tied birds (deposited in a certain place) hop from spot to spot. B. Bath. 23[b]; Bets. 11[a].

דדי, *Pa.* דַּדֵּי ch. same. Sabb. 128[b] דַּהֲווּ מְדַדְּרִינָן pull them we may, opp. עקר.

Ithpa. אִידַּדֵּי 1) as preced. Hithpa. B. Bath. 24[a] כל דְּמִידַּדֵּי וכ׳ any young bird which hops, will hop only within sight of its nest. Bets. 11[a] אִידַּדּוּדֵי אִידַּדּוּ they came hopping (from the nest). Sabb. 99[b] דלא לְדַדּוּ וכ׳ that the boards should not shake.—2) *to move about.* Y. Kidd. III, 64[a] top בּינֵי אוּרְחָא דזבונה מְדַדְּיָיה it is the habit of traders to travel from place to place.

דדינין, דדינון, Y. Sabb. II, beg. 4[c], v. דְּרִינוֹן.

דדכאות, v. דִּידְכֵי.

דדניא, Lam. R. to II, 2, v. דּוֹדָא.

דְּדָנִים m. pl. (b. h.) *Dedanites*, a nomadic tribe on the borders of Idumaea. Tanḥ. Yithro 5.—V. דּוֹדָנִים.

דדנין, Y. R. Hash. II, 58[a] top, expl. עצי שמן (Mish. ib. II, 2), prob. דְּרִינִין (δᾴδινος, pl.) *pine-wood*, (used for torches; Bab. ib. 23[a] אפרסמא; v. Sm. Ant. s. v. Taeda).

דדרא, v. דְּרָרָא I.

דְּדַקְרַת, v. דְּרוֹקְרַת.

דְּדָת, v. דָּא.

דְּהַב (cmp. זהב, צהב) *to be red* (or *yellow*).—*Hif.* הַדְהִיב *to redden, make red* (*with anger*). Lev. R. s. 15, end (play on *madhebah*, Is. XIV, 4) שהיא מַדְהֶבֶת וכ׳ that reddens with indignation the face of every one coming near her.

דְּהַב, דַּהֲבָא m. ch.=h. זָהָב, *gold*. Targ. Gen. II, 11; a. e.—Y. B. Mets. II, 8[c] bot. קופד דד׳ a golden piece resembling meat; Tam. 32[a]; a. fr.—B. Mets. 70[a]; B. Bath. 166[a] פריכא ד׳ broken pieces of gold (for the melting pot). Ib. 165[b] אין פחות וכ׳ ד׳ if a note has the word 'gold' (without any further definition), it means no less than a Denar in gold (v. Rabb. D. S. a. l. note).

דַּהֲבַאי pr. n. m. (preced.) *Dahăbai* (Goldsmith). Ḥag. 2[a].

דַּהֲבוּנָא m. (preced. ws.) *price in gold, cash*. Targ. II Esth. III, 11 (ed. Lag. ר׳, corr. acc.).

דְּהָבִי m.=h. זָהָבִי, *goldsmith*.—*Pl.* דְּהָבִין. Cant. R. to V, 5 דהבים (corr. acc.).

דַּהֲבָן ch. same. Y. Gitt. IV, 46[a].

דַּהֲבַת (דִּיהָ׳) pr. n. pl. *Dahăbath*. Taan. 7[b] Ms. M. (ed. דִּי׳).

דָּהָה *to be faint*, v. הֵיהָה.

דְּהַרְהוֹן, דָּהוֹן, דְּהוֹן (הֵהִין) m. (v. הֵהִין) *fattening substance, urin-soaked dung; a concrete of dung used for vessels*, cmp. גְּלָל. Y. Ab. Zar. II, 41[b] bot. אהן ד׳ של מימי וכ׳ a vessel made of dung prepared with urin absorbs no liquids.—Gen. R. s. 39, end (ref. to *Bethel*, changed into *Beth-aven*, Josh. VII, 2) [read:] לא זכתה . . . . בית העמל הרי . . . . בית העמד תמן קריין לפועלא טבא עמילא . . . . עמידה (ולהַרְהוֹן) she did not deserve even to be named *Beth Heamal* (house of toil, cmp. עמל ואון Ps. XC, 10), now she is named *Beth-Heamad* (dung-house); there (in Samaria, Galilee &c.) they call the good laborer *amela* (the industrious, v. עמל), and the dung prepared with urin *amidah* (concrete, cmp. עָמַד Hif.); Y. Sabb. IX, 11[d]; Y. Ab. Zar. III, 43[a] bot.; Yalk. Josh. 17 (v. Koh. Ar. Compl. s. v. הרהון).

דְּהַךְ, דְּהֵךְ=הַךְ. Targ. Job XI, 3. Targ. Ps. II, 4 ed. Lag.

דְּהַן, דְּהֵין (cmp. דוה; interch. dialectically with רהן, cmp. רוה) *to drip, to be fat* (corresp. to h. דָּשַׁן a. רָוָה). Targ. Prov. XI, 25 תדהן ed. Lag. (Var. תורכן, תודכן, corr. acc.); a. fr.

Pa. הַדְהֵין 1) *to fatten.* Targ. Ps. XXIII, 5. Targ. Prov. XV, 30; a. e.—2) *to grow fat.* Targ. Y. Deut. XXXI, 20.—[Targ. Ps. XX, 4, v. הַדְהַנָּאן.]

Ithpa. אִידַּהֲדֵין *to drip, be fat.* Targ. Is. XXXIV, 6.—Shebu. 47[b], v. next w.

דְּהַרְהִין, דְּהֵין m. (preced.) *fat, sappy.* Shebu. 47[b] קרב לגבי ר׳ ואידַּהֲדֵין go near a fat man, and be fat.—*Pl.* דְּהֵרְנִין. Targ. Ps. XCII, 15. Ib. XXII, 30 (Var. רח׳).

דְּהַרְנוּנְיתָא, v. דַּהֲנוּנְיתָא.

דְּהַרְךְ, v. דְּהַיְרַךְ.

דַּהֲכָא, v. הוֹהֲכָא.

דְּהַן I *to be fat*, v. הֵהִין.

דַּהֲנָא II, **דַּהֲנָא** m. (preced.) *fat.* Targ. Ps. XXXVI, 9 (Var רחן). Targ. Is. LV, 2 ed. Bxt. בד׳ (ed. Lag. a. oth. בדהין; cmp. הִידְבָא).

***דַּהֲנַאן** (denom. of preced.; cmp. הַאֲבַן) *to consider fat, to accept.* Targ. Ps. XX, 4 (ed. Wil. יְדַהֵן; h. text יְדַשְּׁנֶה).

דַּהֲנִיתָא f. (דהן, cmp. דְּהוֹן) *manure.* Targ. Ez. XXXII, 6 (ed. Lag. דוה׳).

דְּהֵינוּ׳, דַּהֲנוּנְיתָא f. (preced. ws.) *of a fat land.* תמרתא ד׳ (a fat-land date) *a species of dates of strong*

perfume. Keth. 61ᵃ דחנ׳; Sot. 49ᵃ דחינ׳ (corr. דחינ׳). Ib. ריחא דחינ׳ (read דרהינ׳) the flavor of a *d'hinunitha.*

דחק, v. רחק.

דִּי I (=הֵידוּ, cmp. דֵּר) *who, which is, since he, it,* &c. Y. Sabb. XIX, beg. 16ᵈ הוא דאמר . . . דו אמר the same that says . . ., says also &c. Y. Peah I, 15ᶜ top בגין דו בעי וכ׳ because he wants to teach &c. Y. Maasr. I, 49ᵃ bot. מן דו from the time that. Y. Gitt. IX, 50ᶜ top nobody says 'even' אלא דו מודה וכ׳ except he admits the preceding; a. fr.

דִּי II c. (=הֵן) *this, that.* Y. Naz. IV, end, 53ᶜ. Y. Erub. V, 22ᶜ top דו ואַלְפַּיִם itself (the whole area of the town) and two thousand cubits beside.

דִּי III (δύο, only in certain compounds) *two, double.* Lev. R. s. 14, beg. דו פרצופין נברא Adam was created with two faces (male and female persons combined); Gen. R. s. 8, beg. דיו; Ber. 68ᵃ; a. e.—Ex. R. s. 5 דו פרצ׳ חדה יוצא the word of the Lord went forth in two characters (killing and reviving). V. דִּיו II.

דְּיָא, v. דְּוִי.

דּוֹאֵג (b. h. דֹּאֵג) pr. n. m. *Doeg,* 1) the servant of Saul. Snh. 106ᵇ; a. e.—2) one D. ben Joseph. Lam. R. to I, 16; Sifra B'huck. ch. VI.

דַּוַּאר, Pa. of דּוּר I ch.

דַּוָּר, דַּוּאר, דַּוָּאר I m. (דּוּר I, cmp. preced.) 1) (transl. of cursor) *mail-carrier, despatch-bearer.* Tanh. Ekeb 11 ד׳ שהיה מהלך וכ׳ a *cursor* who travelled with an ordinance in his hand. Sabb. 19ᵃ קביע ד׳ במחא Ms. M. (ed. בי ד׳) the mail-carrier (ed. the post office) is permanently located in town.—2) (Pers. dâvar, judge, ruler, Fl.) בֵּי ד׳ *the* (*Persian*) *circuit court* consisting of regular law scholars, opp. דיינ׳ דמגריסתא squires in country places ignorant of the law. B. Kam. 114ᵃ (Ms. R. אַבֵּי ד׳ in the &c., Ms. M. בודאור, corr. acc.). Gitt. 58ᵇ כיון דאיכא בי ד׳ וכ׳ since there exists (in Persia) a lawful court, and he did not sue (the tax officer). Ab. Zar. 26ᵃ נקיטא לי זימנא לבי ד׳ I am summoned to court (and have no time). [In later Hebr. literature בי דואר is used in the sense of *post-office.*]

***דַּוָּאר II** m. (cmp. preced.) *davvar,* a species of lizard. Ex. R. s. 15 end [prob. to be read עֲרוֹד, v. Ḥull. 127ᵃ, or חֲוַורְבַּר, v. Sifra Sh'mini ch. VI, Par. 5].

דִּיב, דּוּב ch.=h. זוּב, *to flow, drip.* Targ. Ps. LXXVIII, 20 (Var. וְדַיְיבַן). Targ. Lev. XV, 25 יְהוֹב.—Part. דָּיֵיב, דָּאֵיב. Ib. 33.—Ḥull. 8ᵇ bot.—Pes. 74ᵇ מְדַב דָּיֵיב it drips. Nidd. 22ᵃ עד דמידב ד׳ it must be fluid. Ḥull. 133ᵃ.

דֹּב, דּוֹב c. (b. h.; דבב) [*murmurer,*] *bear.* Kidd. 72ᵃ; Ab. Zar. 2ᵇ; Meg. 11ᵃ (used of Persians, ref. to Dan. VII, 5).—Allegorically: *temptation.* Num. R. s. 13; a. e., v. גָּדָר.—*Pl.* דּוּבִּים. Snh. 107ᵇ.

דֹּב, דּוֹבָא ch. same. Targ. II Sam. XVII, 8. Targ. Is. XI, 7 (some ed. דיבא, corr. acc.).—Kidd. 72ᵃ. Taan. 25ᵃ.—Gen. R. s. 87, beg. חא ד׳ קמך here is the temptation before thee.—*Pl.* דּוּבֵּרִין. Targ. II Kings II, 24.—Taan. l. c.; B. Mets. 106ᵃ.—[דּוֹבָא, דּוֹבָא *wolf,* v. דֵּיבָא.] [Targ. I Kings XIV, 28, v. דּוּבָא.]

דִּיבָא, דִּיבְיָא, דִּוְיָא, דִּוָּא m. ch.=h. זוֹב, *flux, gonorrhœa, abnormal menstruation.* Targ. Lev. XV, 2 sq. [Targ. Y. ib. 3 דִּיבְיָה, read דִּוְיָה]; a. e.

דּוּבְיָאֵל pr. n. m. *Dubbiël* (bear-god), the genius of the Persians (v. דּוֹב). Yoma 77ᵃ, v. אִיסָּרָא II.

דּוּבְלָא m. (v. דִּבְלָה) *a species of figs* or *sycamore. Pl.* דּוּבְלֵי. Ber. 40ᵇ (defin. בעות שקמה). [דובלא, Sot. 10ᵃ, v. דִּבְלָא.]

דּוֹבָנָא m. (v. דּוֹבָא)=h. זָב, *one afflicted with gonorrhœa.* Targ. Lev. XV, 4; 7; a. e.

דּוּבְקָא, v. דִּיבְקָא.

דּוּבַר *back,* v. בְּדוּבַר.

***דּוֹבְשׁ** m. (v. דְּבַשׁ) *honey-crop.* Deut. R. s. 1 דובשה לבעלה what honey the bee produces, belongs to its owner; Yalk. ib. 795. [Ḥall. I, 4 דובשין, Mish. ed., v. דּוּבְשָׁן.]

דּוּבְשָׁא m. ch.=h. דְּבַשׁ. Targ. Jud. XIV, 8; a. fr.—Ber. 37ᵇ. Ib. 38ᵃ ד׳ דתמרי date honey; a. e.—Yoma 83ᵇ some ed. דיבשא.

דּוּבְשָׁן m. (preced. wds.) 1) *honey-crop, honey-store.* B. Kam. 114ᵇ. Snh. 101ᵃ. B. Bath. 80ᵃ דּוּבְשָׁנָן their own stock of honey.—2) *honey-cake.*—*Pl.* דּוּבְשָׁנִין. Ḥall. I, 4 (3), expl. Y. ib. 57ᵈ מלי גאלה meligala, honey and milk cake (Mish. ed. דובשין, corr. acc.).

דּוּבְשָׁנִיתָא f. (preced. wds.) *honey-like.* Gitt. 69ᵃ חלבניתא ד׳ sweet galbanum.

דּוּבְשְׁקָא, v. דִּפְשְׁקָא.

דּוּג ch.=h. דָּאַג, *to be anxious, troubled.* Part. דָּאֵיג, דָּיֵיג. Sabb. 156ᵇ הוה דָּאֵיגָא וכ׳ she was very much troubled over it. M. Kat. 28ᵃ דַּיְיגֵי רבנן הוו קא the rabbis were troubled (over R. Huna's sudden death).

דּוּגְזָר, v. רוּגְזָר.

דּוּגֵּי m. pl. (דּוּג, v. דָּאַג) *drippings* from melting fat.—בֵּי ד׳ a receptacle for the drippings of a roast. Ḥull. 111ᵇ.

דּוּגְיָאוֹת, Yalk. Deut. 923, v. כדכיאות.

דּוּגִין, Y. Keth. II, 26ᵈ, v. זוּג.

דּוּגִּית f. (=דגוגית, denom. of דָּג) *fisher-boat, light-going boat for shallows,* Palestinean word for Babylonian בְּרִצִּית. B. Bath. 73ᵃ; 78ᵇ; Y. ib. V, beg. 15ᵃ.

דּוּגְמָא, דִּיגְמָא, דִּוגְמָא f. (δεῖγμα, cmp. παράδειγμα) 1) *simile, illustration* (cmp. מָשָׁל לְ־ משל למה, הדבר דומה). Cant. R., introd. ד׳ דירחח . . עד up to Solomon's

days the method of argument by illustration was unknown (in Hebrew literature).—2) *show, exhibition, public appearance.* Y. Hor. III, beg. 47[a] דר׳ דירכו דמי וכ׳ (prob. to be read דמיא) your appearance resembles that of your Maker. Eduy. V, 6; Ber. 19[a] ד׳ חשקוה it was for show that they made her drink, i. e. they merely pretended to give her the real 'bitter waters'; [oth. opin. they performed the act on one who was, *like themselves*, a descendant of gentiles; Y. M. Kat. III, 81[d] דכמה חשקוה, (a popular adaptation of our w.; v. דְּכָמָא), expl. הִכְווָתָהּ something like it]. Midr. Sam. ch. XX (expl. תפקד לשלום, I Sam. XVII, 18) ד׳ דיידהון how they look.—3) *sample, example, token* (corresp. to h. אוֹת). Ḥag. 16[a] (play on דְּגוֹל מרבבה, Cant. V, 10) דוגמא הוא ברבבה שלו He is exemplified by His myriad (of angels), i. e. the Divine nature is recognized indirectly from the nature of His ministering messengers, v. Cant. R. to V, 9.—Keth. 28[b] קחו לכם ד׳ וכ׳ take a warning example &c. Taan. 23[a] ד׳ לדורות a sample (of great fertility) as a lesson for future generations. Sabb. 30[b] I will show thee הַדּוּגְמָתָן וכ׳ (Ms. M. הדוגמתו) the like thereof in this world.—Ib. 11[b] the dyer must not go out on the Sabbath בדר׳ שבצוארו (Ar. בדרי שבאזנו; Tosef. ib. I, 8 בדרי שבאזנו) with the sample of colors around his neck, v. אוֹת II.—Num. R. s. 6 (expl. Job XXXVI, 7 ד׳ דיידהו (ציניו) that which is like his own doing, i. e. some realization of his ideal, v. עֵרְנָא; Midr. Sam. ch. XXVIII דוגמה דיידהון; Gen. R. s. 71 דוגמת דידיה (corr. acc.), v. next w.; a. fr.—*Pl.* הַדּוּגְמָאוֹת. B. Kam. 119[b], v. אוֹת II (Var. Ms. הדוגמאות). [Our w., owing to its phonetic resemblance to דְּכָמָא, is inflected as though it were a native, whence the forms: הַדּוּגְמָת, הַדּוּגְמָת־, הַדּוּגְמוֹת, and even a Var. to Tosef. Sabb. I, 8 הַדְּגָמוֹ, as though fr. הֶדְגֵּם.]

הַדּוּגְמַטְרִין, הַדְּגְמַטְרִין, (דיגמטורי, דוגמטורין) m. pl. (a transpos. of διαγράμματα; cmp. גְּרַמַּטְרְיָא) *plans, designs.* Gen. R. s. 11 מראה לאלו מעין ד׳ שלהן וכ׳ Ar. (ed. דוגמא גטורין, some ed. in one w., corr. acc.; Tanḥ. Ki Thissa 33 מעין דוגמא שלהם) He shows to these (the righteous) something corresponding to their designs (reward) and to those &c. Tanḥ. P'kudé 11 (ref. to Job XXXVI, 7) the Lord refuses not to the righteous man ד׳ שלו a realization of his designs (ideals), v. preced.

דוגמניות, Midr. Till. to Ps. CXVIII, read הֲגָמוֹנִיּוֹת, v. הֲגָמוֹנָה.

דָּוִד, דָּוִיד (b. h.) pr. n. m. *David*, King of Israel. Ber. 4[a]; a. v. fr.—בן ד׳ or ד׳ (=משיח) the son of David (the David of the future), the redeemer of Israel from captivity. Snh. 98[b] ד׳ אחר a second David. R. Hash. 25[a] (a secret watchword) ד׳ מלך וכ׳ David, the King of Israel, is alive &c. Y. Ber. II, 5[a] top. Yeb. 62[a]; a. fr.

דּוֹד, דִּיד (b. h.) 1) *friend, lover, beloved;* (allegor.) *the Lord*, as the beloved of Israel. Cant. R. to I, 4, v. גְּנוֹנֵךְ; a. e.—2) *uncle, father's brother.* Sifra K'dosh. Par. 10, ch. XI; Yeb. 54[b].—Fem. דּוֹדָה, דִּדָּה *aunt.* Ib.—*Pl.* דּוֹדִים 1) *friends, related.* Y. Snh. XI, 30[a] bot.; Y. Ber. I, 3[b] bot. (ref. to Cant. I, 2) ד׳ דברי וכ׳ the words of the scholars are related to the words of the Law; Cant. R. to l. c. Ab. Zar. 35[a] דברי דודים Ms. M. (ed. דודיך) the words of the friends (the scholars); Num. R. s. 14. Gen. R. s. 37 בני דודיהן וכ׳ cousins (related nation).—2) (abstr. noun) *friendship, love.* Ab. Zar. II, 5 (29[b]) do you read כי טובים דודיך מיין .... דודיך מיין Ms. M. (v. Rabb. D. S. a. l. a. Cant. R. l. c.) better is thy (God's) love, or thy (Israel's) love?

דּוֹדָא ch. same. Gen. R. s. 37, beg. בני דודיכן אנן we are your cousins (Yalk. Chr. 1073 דודיכון, pl.).—*Pl.* דּוֹדַיָּא. Y. Taan. IV, 69[a] top כן ארתחון דבני ד׳ עבדין is this the way cousins act?; Lam. R. to II, 2 דדנירא (corr. acc.).

דּוּדָא m. (b. h. דּוּד) *boiler, caldron, pot.* Targ. II Kings IV, 38; a. e.—Snh. 64[a], v. אֲבָרָא; a. fr.—*Pl.* דּוּדֵי, דּוּדַיָּא. Targ. Zach. XIV, 20; a. e.—Nidd. 68[a] ד׳ חסרת thou wantest boilers (for hot water). B. Kam. 101[a] top, v. כַּפְרָא. Sabb. 41[a], v. אַגְמַרְכִי.—Fem. דּוּדְוָא, דּוּדְוָתָא. Targ. Y. Ex. XVI, 3; XXXVIII, 3; a. e. Targ. Y. Lev. VIII, 31 דּוּדְוָתַיָּא (!).

דודאי, v. דּוּדַאי.

דּוּדְבָא, v. דִּידְבָא.

דּוּדָה, v. דּוֹד.

דּוּדְוָרְוָא, v. דּוּדָא.

דודורין, v. דַּרְדּוּר.

דּוֹדַנְיָא, v. דַּרְדַּנְיָא.

דּוֹדָנִים m. pl. (b. h. דֹּדָנִים) *Dodanites*, a Javanic tribe, v. דַּרְדַּנְיָא. Gen. R. s. 37, beg.; Yalk. Chr. 1073 (ref. to דַּד, Gen. X, 4, a. רוֹד, I Chr. I, 7).

דָּוָה, v. דּוּר.

דּוּחְרִי* f. (דוי) *menstruation.* Y. Ab. Zar. II, 40[d] bot.; v., however, זַכְרוּתָא.

דּוּחֲנָא m.=דְּחַן II. Targ. Prov. III, 8 ed. Lag. (ed. רוה׳, Ms. רַוְחָ, h. text שקוי).

דּוּחֲנִיתָא, v. דַּחֲנִיתָא.

דּוּלָא, v. דּוֹבָא.

דַּוְאַר, v. דַּוָּאר.

דַּוְדָא, v. דִּידָא.

דַּוְדָה, pl. דַּוְוִים, v. דּוּר.

דַּוְוִי, v. דְּוַי.

דַּוְ׳, דַּוְל, דְּוַל, דְּוֹלָא, m. (דול) *bucket;* (collect.) *irrigation* by means of buckets. Targ. Is. XL, 15 (ed. Vien. הוֹל).—Erub. 20[b] דרי ליה לד׳ בהדיה he might carry the bucket with him.—B. Mets. 104[a] top בד׳ ... אי׳בעי לך you ought to have brought the water over from the large well by irrigating works. Ib. 77[a] לד׳ .. מאן if one hired working men for irrigating work. M. Kat. 4[a] חוה דלי ד׳

was doing irrigating work. Yeb. 97[b] דלאי דדלו ד׳ ye water drawers engaged in irrigation.—*Pl.* דְּוָלִין. Targ. II Esth. I, 2.

דְּוָלָא, v. דְּוָלָא.

דָּוֹן m.=דְּאֶבּוֹן. Ab. II, 7 Ar. (ed. דְּאָגָה).

דְּוָנָא, דָּוֹנָא, דָּוָן, v. דְּאֶבּוֹנָא.

דְּוָקָא, דַּיְקָא, v. דַּוְקָא.

דְּוָר, v. דּוּר.

דָּוָר, v. דַּוָּאר.

דְּוּשָׁא m. (דּוּשׁ) 1) *treading, passage.* Sabb. 81[b] משום ד׳ because of treading down (injuring a neighbor's field). B. Bath. 22[b] ד׳ דהכא וכ׳ the passage between the walls (stamping the ground) is beneficial to both buildings.—2) *ordinary course, habit.* B. Kam. 116[b] דְּוּשָׁרָה נקיט ואזיל he (the boatman) took his wonted course. Ber. 16[a] דוושרה נקיט Ar. (ed. סרכיה) he followed his habit (in recitation).

***דְּוָתָא** f. (דּוּר) *the sick man's draught, medicine for the appetite.* Targ. Job VI, 7 (Ms. זוותא; h. text כדוּר).

דְּוָתָא, דְּוָטָא f. ch. (=h. דָּוָה; v. דּוֹבָא) *a menstruating woman.* Targ. Y. Num. XXXI, 23 (some ed. דְּוָתָא).

דוזגר, v. רוּנְגָּר.

הוּדַח, *Hif.* חַדִּיחַ (b. h.; v. הִדִּיחַ) [*to brighten,*] *to wash off, cleanse, rinse.* Mikv. VII, 3. Ḥull. 8[b] מְדִיחַ he must wash the meat (at the place where the knife passed); a. fr.—Tam. IV, 2 בית המְדִיחִין the washers' hall where the offering meat was washed.—Y. Ab. Zar. III, 42[d] bot. לְהַדִּיחַ=לְדַחֵיחַ.

Hof. הוּדַח *to be washed, cleansed.* Makhsh. IV, 3 בשביל שתּוּדַח in order that the dish may be washed by the rain; Ḥull. 16[a]; Sabb. 11[b]; a. fr.

Nif. נִיהוּדַח, נָדוֹחַ *to be washed away.* Koh. R. to VII, 1; Midr. Sam. ch. XXIII.

הוּדַח ch., *Af.* אַדִּיחַ same. Targ. II Chr. IV, 6.

הוּדָחָה, Yeb. 80[b]; Gitt. 57[a], v. הֶדְיָהָה.

הוּדְחִינָא ch.=h. הוֹדַיָּן. Targ. Y. Num. XV, 19.

הוּדְחָכָא m. (הִדַּחֵק) *laughter, scorn.* Targ. Job XXXIV, 7 (Lev. הַדַּחֲכָא).

הוּדָחָן m. (b. h. הֹדַן) *a species of millet.* Pes. 35[a]. Ber. 37[a]; a. fr.

דְּחַק, הוּדַחַק m. (דחק) [*pressure;*] 1) *need, distress.* Ḥag. 5[a] בשעת הוּדַחֲקוֹ just when he needs it (no sooner); Yeb. 63[a] (v. Tosaf. a. l.). Ab. II, 3 בשעת הֲדָחְקוֹ when he is in need (of official protection). Y. Ber. V, 9[b] בד׳, v. אַזְכָּרָה.—2) *crowd,* v. הִירְחוּק.—3) *emergency,* v. הֲדָחָק.

[In later Hebr. הוֹדַחַק *a forced opinion* or *reply,* v. next w.]

דּוּדְחָקָא, דּוּדַחֲקָא ch. same; 1) *squeezing, forcing.* Targ. Y. Num. XXII, 24 בד׳ in a narrow place.—Pes. 14[b], a. e. מאי הוֹדַחֲקֵיהּ דר׳ וכ׳ what forces R. . . . (logically) to put it &c.—Ḥull. 8[b] ד׳ דסכינא the force of the knife (the blade forcing its way).—2) *crowded state, pushing.* Ber. 6[a] ד׳ דכלה Ms. M. (ed. ד׳ דהוה בכלה) the pushing at public lectures, v. פְּלָה. Ib.[b], v. אַגְרָא I.—3) *oppression, extortion, distress.* Targ. Ex. III, 9; a. e.—Gitt. 45[a] משום ד׳ דציבורא because the exorbitant price is an extortion of the community.—4) *difficulty.* Bets. 30[a] דדרו בד׳ (Ms. M. דרחקא) a load carried (on ordinary days) with a great effort.

דָּוַח, דוי· (b. h.; cmp. דָּאַב) [*to drip, melt away,*] *to mourn, repine.* Nidd. 23[b] (ref. to Deut. XXI, 17 אנוֹ, cmp. דְּוַי) מי שלבו דָּוֶה עליו a child over whose death his (the father's) heart is grieved. Ber. 16[b] אל יִדְוֶה לבנו may our heart not sink. Kidd. 81[b] יִדְווּ כל הַדָּווים let all those mourn who feel the affliction; Naz. 23[a]. Yeb. 47[a] the Israelites ... are דווים (some ed. דְּווּרִים, Part. pass.) broken down (under persecution). Gen. R. s. 60; s. 74; a. fr.

Nif. נִדְוֶה *to be afflicted.* Pesik. Asser, p. 96[a] על אותו האיש שנ׳ over this man (me) in his affliction; Tanḥ. R'eeh ed. Bub. 7 (Tanḥ. ib. 10 שנידוהו, Yalk. Deut. 892; Prov. 962 שנדוהו, corr. acc.).

Hif. הִדְוָה *to afflict.* Y. R. Hash. I, 57[b] bot. מַדְוֶה לה וכ׳ afflicts it (the year, causes prayers and fasting from fear of failure of the crop) in its beginning.

דְּוָא, דְּוֵי I ch. same. Targ. Jer. XLVIII, 17; a. e.

Ithpe. אִידְּוֵי *to feel pain, groan.* Ḥull. 51[a] מידוו וקרימי they groan constantly.

דְּוָא, דְּוֵי II (v. preced ; cmp. b. h. דָּפַק, דָּלָה) *to look out for, espy.* Sabb. 35[a] דְּוֵי למזרח Ar. (ed. דְּאוֵי) he looked eastward (for the reflection of the setting sun). Ib. 53[b] ומסגי כי דְּוֵי (Ms. O. כדובי) they raise their nostrils [read:] and march like looking out (for the wolf). Ker. 6[a] דְּווֹ לפומרה וכ׳ Ar. (ed. חזו) watch the lips of &c. Tam. 26[b] דוי לחכא וכ׳ he (the watchman) looks out in both directions.

דַּוֵּי, דָּוֵי m. (דְּוָא I) *sad, depressed.* Targ. I Kings XX, 43; XXI, 4 (ed. Vien. הַוֵּי).—*Pl.* דָּוֵן, דָּוִן. Targ. Is. XVI, 7 (ed. Lag. הוֹ, corr. acc.); 11.

דְּוֵיָא, דְּוָוֵי, דְּוַי m. ch. (=h. דַּוַי, v. preced.) *grief, affliction.* Targ. Gen. XXXV, 18 (h. text אוֹנִי, v. דָּוָה). Targ. Y. ib. XLII, 38 דָּווֹי (O. דוונא).

דַּוְיָא m. same. Snh. 100[b] (cit. fr. the Book of Ben Sira) לא תעיל ד׳ וכ׳ suffer not grief to enter thy heart &c.; v. גִּרְגֵּר.

דְּוֵיָא, v. דּוֹבָא.

דִּוּוֹן m. (דּוּר) *grief.* Yalk. Jer. 279 דִּוּוֹנוֹ של בית the grief over the (destroyed) Temple (differ. in Lam. R. introd. 32).

דְּוִיל m. (דּוּל Af.) *winding; clue*, only in דויל ידיה the clue which one's own hand wound up, i. e. *one's own doing*. Pes. 28a, v. גְּרָאָה. Cmp. הֲלִיל.

דּוּךְ I (b. h.) 1) *to pound, break*. Y. Bets. I, 60d top וְיָדוֹךְ וכ׳ but why should he not pound a day before?—Part. pass. דָּךְ, v. דַּךְ.—2) *to designate, mark off*, v. דּוּךְ II. [Gen. R. s. 5, v. דּוּךְ III.]

Nif. נְדוֹךְ, נִידּוֹךְ *to be pounded, crushed*. Bets. I, 7 נְדוֹכִין כדרכן are pounded (on Holy Days) in their usual way. Ib. 14a לָדוֹכָהּ וכ׳ as to pounding it (salt) alone. Yoma 75a דבר שנ׳ וכ׳ something which is pounded in the mortar (spices); a. fr.

Pol. דּוֹכֵךְ, part. pass. מְדוּכָּךְ *crushed*. Yalk. Ps. 848 מְדוּכָּכִים אנו we are crushed (Gen. R. s. 5 מדוכנין, v. דָּכַן).

דּוּךְ ch. same. Part. דָּאֵיךְ, דָּאִיךְ. Targ. O. Num. XI, 8. Bets. 14a דּוֹךְ, v. infra.

Pa. דַּיֵּיךְ same. Bets. 14a כי דַיֵּיכַת וכ׳ ed. (Ms. M. דייקת . . . דוק) when thou poundest (on a Holy Day), bend the mortar sideways and pound.

Af. אָדִיךְ (cmp. דעך) *to extinguish*. Kidd. 81a אתו כ״ע לַאֲדוּכֵיהּ Ar. s. v. אדך (missing in ed.) people came to put the fire out.

דּוּךְ II, דּוּכָא m. (cmp. דַּךְ; Assyr. דכי *to muster*, Schr. KAT p. 209[9]) [*marked off, pointed out,*] *place, stand, hall*. Targ. I Kings XIV, 28 (ed. Lag. דובא, some ed. רובא, corr. acc.); Targ. II Chr. XII, 11 (h. text תָּא).—Ber. 18b. Ib. 42b. V. דּוּכְתָּא.

דּוּךְ III m. (v. preced.) *leader, chief commander*, only in דּוּךְ דּוּכְנִין (an adaptation of dux ducum, δώξ δωκῶν, v. Du Cange s. v.) the leader of the services of the Levites, v. דּוּכָן. Y. Sabb. X, 12c; Num. R. s. 7 (rendering of נשיא נשיאי Num. III, 32). Ib. s. 4, end [read:] אלעזר הירה דוך דוכנין וכ׳ Eleazar was chief commander, prince over princes; cmp. דּוּכּוֹס.—**Pl.* דּוּכִּים. Gen. R. s. 5 (play on דִּכְּיֵם, Ps. XCIII, 3) ('the rivers lift up their voices', saying to the waves of the Sea) דּוּכְּיֵם קבלונו ye leaders, receive us; [Yalk. Ps. 848 דַּכְּיֵם אנו we are crushed].

דּוּכָא, v. דּוּךְ II.

דּוּכָס, דּוּכְּסָא m. (dux) *dux, commander*. Ex. R. s. 15; a. fr.—[Gen. R. s. 5 לדוכוס ים Rashi, v. דכסס.]—*Pl.* דּוּכְּסִים, דּוּכְּסִין. Cant. R. to II, 15 עשו ודוכְּסִיהָ (read רומי) Rome and her *duces*. Gen. R. s. 78 דּוּכְּסַי my (Rome's) *duces;* a. fr. [Lev. R. s. 16 דוכוסיא רואני, read as ed. Wil. דוכוס אחד ר׳.] V. דּוּכְּסָא.

דּוּכוֹסִיא, v. preced.

דּוּכְרָתָא f. (דּוּךְ) *mortar* (h. מְדֹכָה). Targ. Y. I Num. XI, 8.

דּוּכָן m. (cmp. דּוּךְ II) *place to stand on, stand, stage*, esp. *Dukhan*, the priests' stage from which they pronounce the benediction. Midd. II, 6; a. fr.—עלה לד׳ to go up the stage, *to officiate as priest*. Sabb. 118b; a. e.—2) *religious service from the stand, the Levite's singing, teaching*. Meg. 3a; Arakh. 4a the Levites מְדוּכָנָן Ms. M. (ed. בד׳) must interrupt their services.—*Pl.* דּוּכָנִים, דּוּכָנִין, v. דּוּךְ III. Cmp. דָּכוֹן.

דּוּכְנָא, דּוּכָן ch. same. Targ. Y. Num. VI, 23. Targ. Ezek. XLII, 12 (h. גדרה); a. e.—In gen. *teacher's platform, pulpit*. B. Bath. 21a ריש ד׳ *superintendent of the platform*, title of a tutor who assists the teacher of a primary class numbering more than twenty five pupils.—Cmp. דִּכְוָן.

דּוּכְנָה f. (דוך, v. דכן) *pounding, pounded dish*. Y. M. Kat. I, 80d bot. buy for us שירורין לד׳ peas for pounding.

דּוּכְסָא, דּוּכָסָא ch. = דּוּכּוֹס. Lam. R. to I, 5. Ab. Zar. 11a; a. e.—*Pl.* דּוּכְסַיָּא, דּוּכְסִין. Targ. Cant. VI, 8; a. e.—Gen. R. s. 67; a. fr.—Koh. R. to X, 18; Lam. R. introd. (R. Alex. 2) (ref to Is. XXII, 8 מסך) [read:] גלי דְּכַסַּיְרֵיהּ He uncovered (disgraced) its (the Temple's) commanders (cmp. דּוּךְ III).

דוכסוסטון, v. next w.

דּוּכְסוֹסְטוֹס m. (transpos. of δύσχιστος) *hard to split*, an inferior kind of *parchment*, opp. to קְלָף, a split parchment of superior quality. Men. 31b. Ib. 32a sq.; Sabb. 79b; a. fr.—*Pl.* דּוּכְסוֹסְטִין. Y. Sabb. VIII, 11b (not טון . . . . .).

דּוּכְסוֹסִיא m. (v. דּוּךְ III, a. סוּסְתָּא; a popular adaptation of סַכְסִיוֹטָא, ταξεώτης) *the magistrate's officer, sergeant*. Meg. 27a דוכסו׳ ed. (Ms. M. דוכסס׳, Ar. דכסס׳), expl. by R. Shesheth פרשא דמתא the riding messenger of the town. [Cmp. דורקטי.]

דּוּכְסוּתָא f. (denom. of דּוּכְּסָא) *dukedom, (ducatus), governorship*. Cant. R. to VI, 12 [read:] הב לי ד׳ דגובברתא give me the governorship of G. (v. גּוֹבַבְתָּא). Ib. כד נסב ד׳ וכ׳ having entered the office he came down from there (to Sepphoris).

דוכסן, Y. B. Mets. II, 8c bot. בד׳, some ed., v. פְּרַכְסָן.

דוכסס, v. דְּכְסֵס.

דוכססיא, v. דּוּכְסוֹסְיָא.

דּוּכְרָא, v. דְּכַר II.

דּוּכְרָנָא, דּוּכְרָן, v. דָּכְרָן.

דּוּכְרָנִית f. (denom. of דּוּכְרָא) *ram-like*, or *man-like*. Keth. 11a, v. אַרְלוֹנִית.

דּוּכְתָּא f. (v. דּוּךְ II) *place*. Ber. 42b (interch. with דּוּךְ). Ib. 4b בכל ד׳ everywhere else (in Rabbinical writings). Yeb. 62a בד׳ אחריתי in another place (of the Scriptures). B. Mets. 93b bot.; a. v. fr.

דּוּל (v. דְּלָא) *to wind, draw water*. Denom. דַּוְלָא, דַּוַל.

**Af.* אַדְוֵיל *to wind up, make skeins, prepare for spinning*. Yeb. 63a זבון ולא תדויל Ar. s. v. דל 5 buy (ready-made) and do not wind skeins (ed. זבין ולא תיזול, v. זול I a. II).

Ithpe. אִידְּוַל, אִידַּל *to be drawn from, to give water enough for irrigation*. B. Bath. 8a מִידְּוַול לא ודילמא but

perhaps the well (to be dug) will prove unfit for irrigation? Ib. 12b.

דְּוָלָא, דְּוַל, v. דְּוִיל.

דּוּלְבָּא, v. דְּלוּב.

דּוּלְבָּקִי, v. דְּלַפְקִי.

דַּוּלָּלָא, דַּוְלָלָא m. (דְּוִיל, v. דְּוִיל) *clue, skein.*—*Pl.* דַּוְלָלֵי. Hull. 60a they give the leper a reel וסתר דַּוְלָלֵי ed. (Ar. דוללא) and he must wind up the clues or skeins.

דּוֹלְפִינִין m. pl. (δελφίν) *dolphins* (a fish about which many fables were circulated among the ancients, cmp. Sm. Ant. s. v.). Bekh. 8a דולפנ׳ (Var. דּוֹלְפִינָא, corr. acc.; Ar. ed. pr. דִּילְ׳); Tosef. ib. I, 11.

דּוֹלְפָנָא m. (דלק) *blear-eyed.*—*Pl.* דּוֹלְפָנֵי. Keth. 60b. [דולפנין, Bekh. 8a, v. preced.] [דולפני, Tosef. Kel. B. Bath. I, 9, read דּוּלְפַּקִי.]

דּוּלְפַּקִי, v. דְּלַפְקִי.

דולפקס, דולפקוס, Sifré Deut. 231, v. לִידְהָקוֹס.

דּוּלְרִיָּא, v. דְּרַרְיָא.

דּוֹם, imper. of דָּמַם.

דִּים, דּוּם (cmp. דמם, דבב) *to speak in a low voice, to suspect.* Part. pass. דָּיִם *suspected.* Yeb. 52a מְיֻדָּם הוּה דְּ׳ מחומתיה he was suspected of illicit relations with his mother-in-law; Kidd. 12b חמתיה מיטה דַּיְימָא . . . . (v. Rashi to Yeb. l. c.) his mother-in-law was suspected &c.; Yeb. 69b sq.

דּוּמָא pr. n. *Duma.* Tosef. Par. II (I), 1 ור׳ חיתה נקראת the cow was named Duma (Var. ור׳ שמו the owner's name was D., v. דָּמָא); Yalk. Num. 759 דמת.—V. דּוּמָה II.

דּוּמָה I f. (v. דּוּם) 1) *evil report, rumor.* Nidd. 66a, v. דִּימָה.—2) *a woman of ill repute.* Sot. 27a. Gitt. 69b דשדתיה ד׳ בת׳ ד׳ which an ill reputed daughter of an ill-reputed mother has spun.

דּוּמָה II f. (b. h.; preced.) *silence, land of death.* Masc. *Dumah,* the guardian angel of the deceased. Ber. 18b (Ms. M. דּוּמָא). Ḥag. 5a משלימנא ליה לד׳ I (the angel of death) hand him over to Dumah. Sabb. 152b.

דּוּמוֹס, v. דִּימוֹס.

דומסיא, v. דִּימוֹסִין.

דּוּמְי f. (דּוּם) *evil report, gossip.* M. Kat. 18b; Yeb. 25a ד׳ דמחא וכ׳ the gossip of a place must remain undenied for a day and a half (in order to be acted upon legally).

דּוּמְיָא m. (דָּמָא) *resemblance, (there is) an analogy; (under) analogous conditions.* Kidd. 19a בנו ד׳ דידיה וכ׳ 'his son' (Ex. XXI, 9) means a son like himself (the father), as he (the father) is of age, so must his son (to whom he designates her) be of age. Shebu. 40b; B. Mets. 4b ד׳ דכלים וכ׳ under similar conditions as the just stated claim of chattel and landed property. Meg. 2a זמנידהם ד׳ דומנם מה וכ׳ *z'mannehem* (their respective seasons, Esth. IX, 31) is analogous to *z'mannam* (ib. 27); as *z'mannam* means two days &c.—M. Kat. 4a; a. fr.

דּוֹמִיטְיָנוֹס pr. n. m. *Domitian,* the Roman Emperor. Y. Sabb. XIV, 14d ברתיה דדמיטי׳; Y. Ab. Zar. II, 40d דתרמטינוס (corr. acc.).

דומין, Esth. R. to VI, 10 ד׳ פנטון, read קוֹמִיס פְּרִיבָטוֹן, v. בגרון. V. קוֹמִיס.

דומינו, read הוֹמִינֵי (vocat. of dominus) *O Lord.* Lam. R. to I, 5 Ar., v. בִּיבִי. [דומינון, דומינין, Gen. R. s. 8; Koh. R. to VI, 10, read חֵימָנוֹן.]

דּוֹמִינְקִי, דּוֹמִינָקִי f. pl. (dominicae, sub aedes, v. Revue des Etudes Juives, 1884, p. 277) *churches.* Snh. 74b חני קווקי ודי הירכי יהבינן לחו נורא Ms. M. (ed. omit. נורא; Var. lect., v. Rabb. D. S. a. l.) how dare we give fire to those churches (on Sundays)? [קווקי, קוואקי &c., misnomer of κυριακή, the name used by the Greek teachers of Christianity, corresp. to the Latin dominica.—For another explan. v. Revue des Etudes Juives 1885, p. 195 sq.]

דּוּמְיָא, v. דַּמְיָא.

דּוּמֵם, v. דָּמֵם.

דּוֹמִינְקִי, v. דּוֹמִינִקִי.

דומסיא, v. דִּימוֹסְיָא.

דומקיא, Yeb. 17a, v. רומקי.

דּוּן, v. דִּין.

דּוֹן* m. (v. דַּנָּא) *keg, measure.* B. Bath. 90b they called it ד׳ פפא (quot. Tosaf. to Yeb. 79a ed. רוז, Ms. M. רז, Ms. H. כוז) and they named it (the measure introduced by Papa) ד׳ פפא *Papa's keg.*

דָּוָן, v. דְּוַן.

דּוֹנָטִיבָא, דּוֹנָאטִיבָא m. pl. (donativa, pl.) *imperial donations.* Gen. R. s. 10, end (בה . . ., corr. acc.); Yalk. ib. 16 דונאט׳. Ex. R. s. 41 דונה טיבה some ed. (corr. acc.). Num. R. s. 7; a. fr.

דּוֹנְבָא, v. דַּנְבָא.

דּוֹנָג, v. דִּינָג.

דּוֹנַג m. (b. h.) *wax.* Lam. R. to I, 4 נעשו כד׳ they became (yellow-complected) like wax.

דונגר, v. רוּנְגָּר.

דונחטיבה, דונת טיבה, דונת, v. דּוֹנָאטִיבָא.

דּוֹס (=דּוּשׂ) *to stamp;* denom. הֵידְסָא.

דּוֹסָא pr. n. m. (prob. an abbrev. of Dositheus, v. דּוֹסִתַּאי) *Dosa,* a Tannai, usu. named *R. D. ben Harkhinas,* or *Hork'nos.* Eduy. III, 1.—Tosef. Kel. B. Bath. IV, 14; a. fr.—Erub. 83a [read:] ר׳ נתן אומר ר׳ ד׳ אומר (v. Rabb.

D. S. a. l.). [Y. Shek. VII, 50d ד׳ ר׳, Men. 50b יוסי ר׳.] V. חֲנִינָא, a. הַרְכִּינָס.

דוסאי, v. הוֹסַאי.

דוסיקאות, Tosef. Kel. B. Mets. II, 3, v. דִּיסַקְיָא.

דוסקמא, דוסמקא, Tanḥ. Noah 1, v. הוּרְמַסְקִית.

דוֹסַתַּאי pr. n.m. (Δοσίθεος) *Dostai*, 1) a disciple of Shammai. Orlah II, 5.—2) D. father of Abba José. Tosef. Peah IV, 2 ed. Zuck. (Var. דוסאי); Yoma 22b; a. fr.—3) R. D. son of R. Judah. Tosef. Shebi. II, 18; a. e.—4) R. D. son of R. Jannai. Tosef. Ber. VII (VI), 8. Nidd. 31b; a. fr.

דופורין, דופורון, read: רִיפּוּדִין m. (repudium) *divorce*. Gen. R. s. 18 (among gentiles) the wife may divorce him ודיא נותנת לו ד׳ and she gives him the *repudium* (v. Sm. Ant. s. v.).

דּוֹפִי f. (b. h. דֶּפִי, דֹּפִי; r. דָּפָה) *to strike against, damage;* cmp. (דפן) *damage to reputation* (cmp. meanig of גְּדֻפָּה), *taint, reproach*. Yoma 22b לא היה בו שום ד׳ no reproach rested on Saul's descent. Tem. 15b; Tosef. B. Kam. VIII, 13; a. fr.—Snh. 99b חגדות של ד׳ v. דָּרַשׁ.—Pes. 30b earthen ware אינו יוצא מידי דוֹפְיוֹ לעולם (Ms. O. מדפנו, v. Rabb. D. S. a. l. note 50; Ab. Zar. 34a דופנו, Ms. M. דָּפְיוֹ) can never get rid of its defect (once made unclean, it cannot be cleansed by any process, v. תַּקָּנָה).

דּוֹפְיָא ch. same. Targ. Ps. L, 20 (Var. דּוֹפִי, דָּפְיָא, Regia דָּפְיוּ fem.).

דופלומטר, v. דיפלומט׳.

דופלין, v. דיפלון.

דֹּפֶן, דּוֹפֶן* m. *damage, defect*. Ab. Zar. 34a, v. דּוֹפִי.

דָּפָן, דּוֹפָן c. (דפן, v. דָּפַף) 1) *board-partition*, esp. a wall of the festive booth (סֻכָּה). Succ. 4a ד׳ האמצעי the middle of the three walls. Ib. ד׳ עקומה *the curved wall*, a legal fiction by which a part of the ceiling may be considered as part of a curved wall.—Ib. 6b; a. fr.—2) (trnsf.) *side* of a vessel, oppos. to bottom, rim &c. Ohol. IX, 16 תחת דָּפְנָהּ under the belly of its side; Tosef. ib. X, 9 הוֹפְנָהּ. Ib. VII, 10 side of a cave, opp. to שקוף &c.; a. fr.—3) *the chest surrounding the lungs, ribs*, also *a single rib*. Ḥull. 48a, a. fr. ריאה חסמוכה לד׳ lungs adhering to the chest. Snh. 49a ד׳ חמישית the fifth rib (counting from the lowest).—4) *the paries of the abdomen*. ד׳ יוצא a fetus extracted by means of *the cesarean section*. Nidd. V, 1; a. fr.—Metaph. תלה בד׳ to suspend from the wall, i. e. *to leave a decision in suspense*. Y. Kidd. IV, 65b bot.; Y. Snh. VI, 23c bot. ברפן (corr. acc.).—*Pl.* דּוֹפָנִים, constr. הוֹפְנֵי; mostly דְּפָנוֹת. Ḥull. 45b דופני ריאה *the grooves between the lungs*, דפנות *ribs*. Ib.a ד׳ שתי two sides of the chest.—Succ. I, 1; a. fr.—Tosef. Ohol. VI, 2 בצד הוֹפְנֵי וכ׳ ed. Zuck. on the *wall-like* side of the tent. Ib. עם דופני של אוהל, ed. Zuck., read (with R. S. to Ohol. V, 7) לִפְנוֹת or (with ed.) הוֹפְנוֹ.

דָּפְנָא, דּוֹפְנָא ch. same. B. Mets. 23b אי דדפנ׳ Ar. (ed. דפקא) whether the piece is from the ribs.—*Pl.* הוֹפְנֵירֵיתָא. Targ. Y. Lev. XXIII, 42 (הוֹפְנֵירֵיתָא).—דְּפָנָתָא. Y. Succ. I, 51d.

דּוֹפְנִי, v. הוֹפָן.

דּוֹפֶק m. (דפק; cmp. אַפָּק) *that against which a turning body knocks, frame*, esp. *dofek, the frame supporting the movable stone of a tomb*, v. גּוֹלָל. Ohol. II, 4; a. e.—*Pl.* הוֹפְקִין. Ib. דופק ד׳ the frame supporting the frame stones or sills.

דּוֹפְקָא ch. same. Targ. Y. Num. XIX, 16; 18.

דּוֹפְקָנִין m. pl. (דפק) *knockers*, name of a parasite plant growing on thorns, cmp. כָּשׁוּת. Tosef. Erub. XI (VIII), 11 קרנין וד׳ (Var. קוצין) 'horns' and 'knockers'.

דופרה, v. דִּיפְרָא.

דּוֹפְשָׁקָא, v. הִפְשָׁקָא.

דּוּץ I, דִּיץ (b. h.) *to skip, dance; to rejoice*. Denom. דִּרְצָה.

דּוּץ, דִּיץ ch. same. Targ. Job XLI, 14 תדרץ ed. Lag. (Ms. תדוץ, some ed. תדרוק, corr. acc.).—Targ. II Sam. I, 20. Targ. Ps. XXI, 14 (ed. Lag. נְדוֹצָצָא *Pol.*); a. fr.—*Part.* הָדֵיץ, הָאִיץ. Targ. Hab. I, 15. Targ. Prov. XXIX, 6; a. e.

דּוּץ II (contr. of הִצִּיץ) *to prick, stick, squeeze*. Sabb. 50b דָּצָהּ שלפה וכ׳ if he stuck it in, pulled it out &c.—Ib. 156b דָּצָתָהּ בנורא (Ms. O. דרצתא בריזא, v. Rabb. D. S. a. l. note 30) she stuck it (the brooch) into the wall. Ḥull. 93b אי דָּץ ברית מידי if he stuck something into the nostrils (so as to keep them open). Succ. 37b לא לָדוּץ וכ׳ one must not squeeze the palm branch between the myrtle and willow (after they have been tied together). [B. Bath. 74a דצירה Ar., v. הִצִּיץ.]

דּוֹק m. *a withered spot in the eye*, v. דַּק II.

דּוֹק (cmp. דּוּךְ) 1) *to pound, beat; to powder*. Bets. 14a, v. הוּךְ.—Part. Peil דָּרִיק *powdered*. Ib.b ד׳ טפי fine-powdered. Ḥull. 51b, v. כְּרִיתָנָא. V. דְּקַק.—2) (cmp. בָּרַר, בָּקַר a. oth.) *to examine carefully, to be particular, exact in expression; to pay special attention, to mind*. Ib. 6a, a. fr. דָּק ואשכח he examined and found. Succ. 8a לא דק he did not express himself exactly; a. fr.—*Part.* דָּרִיק *careful*. Keth. 18b מֵרַיק ד׳ he is very careful (as to what witnesses he uses). Yoma 83b חווה ד׳ בשמא minded a man's name (considering it an indication of his character). Ib. לא הוו דַּרְקִי בשמא did not mind &c. Ib. הַרְקִירְתוּ ye mind.—Part. Peil דָּרִיק (v. *Pa.*) *proved, conclusive*. B. Kam. 3b those verses לא כמר דָּרִיקִי וכ׳ are no evidence either for the one or the other.—Denom. דִּרְקָא, דָּרְקָא, דּוּקָא.

Pa. דַּרֵיק 1) *to grind, to chew carefully*. Sabb. 155a bot. דדריקה ואכלה Ms. M. (ed. דדריקה באוכלא) she grinds her food carefully.—2) *to argue by pressing a word, to analyze, prove*. Keth. 31b ד׳ מרישא takes his argument from the first clause; a. fr.—3) *to calculate exactly*. Targ. Y. Lev. XXVII, 18. Ib. XXV, 50, v. דְּקַדֵּק; a. e.

Af. אַדְרִיק, אוֹדְרִיק *to be punctilious, get impatient*. Koh. R. to III, 9 א׳ מלכא the king was irritated. Pesik. B'shall.

p. 86[b]; Yalk. Sam. 152 אוֹדִיקַת סרח וכ׳ Serah . . . grew *angry;* cmp. דְּקַדֵּק.—2) *to examine, look with anxiety, wait attentively.* Targ. Prov. VII, 6. Targ. Ps. XIV, 2; a. fr.—Gen. R. s. 17 לקלחון . . . אודיק R. . . . . examined into the noise they made; Lev. R. s. 34; Yalk. Lev. 665; Yalk. Is. 352. Y. Keth. XII, 35[a] top; Y. Kil. IX, 32[b] top א׳ לון תכ׳ Bar K. looked out for them (waiting for them to ask him).

דַּוְקָא, דַּוְקָא m. (preced.) 1) *exactness, minuteness.* Nez. 7[b] נחית לד׳ enters into minuteness (saying 'one and a half').—2) (as an adv.) *exactly, exclusively, only.* Yeb. 76[a] ד׳ שערתא a real barley corn it must be (nothing else). Men. 30[a] באמצע שיטה ד׳ only in the middle of a line.—Gitt. 44[a] ד׳ או לאו ד׳ is this meant exactly (one hundred), or not exactly? Men. 27[b] אל ד׳ *el* (towards) is meant in its exact sense; a. fr.

דּוּקָא I m. (דוק)=h. דַּק, *chaff.* Targ. Is. XL, 15. Ib. XXVIII, 28.

דּוּקָא II m.=h. דַּק, *a withered spot in the eye* (or *withered in growth, dwarf*). Targ. O. Lev. XXI, 20 (Y. II ib. גנרס).

דּוּקָא m. (דוק) *evidence by conclusion, exact meaning.* Keth. 31[b] בד׳ דחא וכ׳ they differ as to the conclusion to be drawn from this Mishnah. Zeb. 31[b] (Rashi: דְּיוּקָא).

דּוּקָיָא m. pl. (δόκια, pl. of δόκιον) *beams of the ceiling.* Lam. R. to I, 1 רבתי (חד בר נש, an oneirocritical interpret. of Kappadokia) *Kappa* in Greek is *twenty,* ד׳ בל״י קורות (not דיקיא) *dokia* in Greek is *beams;* v. דְּיוּקָא.

דוקלינוס, v. דְּיוּקְלִיטְרִינוֹס.

דּוּקִים (v. דּוּק) pr. n. pl. *Dukim* (cmp. צוֹפִים), *Dokos,* a stronghold near Jericho. Y. Ab. Zar. I, 39[c] טקסיס ד׳ the garrison of D.

דּוּקִינָר m. (ducenarius, δουκηνάριος S.) *commander, procurator.* Y. Ab. Zar. I, 39[b] (Bab. ib. 6[b] מינאה).

דוקלטיאנוס, v. דְּיוּקְלִיטְיָאנוֹס.

דַּוְקָנָא, דַּוְקָנָא m. (דּוֹק) *calculating, accurate scholar.* Ab. Zar. 10[a] ספרא ד׳ an accurate scribe (paying attention to exact historical dates).—*Pl.* דַּוְקָנֵי, דַּוְוֵי. Men. 29[b] ספרי ד׳ careful copyists of the Bible. Yeb. 43[a] משום דמסרימי בה ד׳ זו וכ׳ because exact scholars report a traditional addition (to the Halachah in question), 'These are the words of R. S.'

דִּיקָנִי, דּוּקָנִי f. (denom. of דִּקָּן; adopted in Hebr.) *trimming shears* on a pole. Y. Maasr. III, end, 51[a] חיתה ניטלת בד׳ if the fruit is taken off with trimming shears (by a person standing outside the garden). Ib. צור צור הוּקְנִיתָךְ וכ׳ wrap well up (keep well thy question about) the pruner (sophistical as it is), it is better than anything (the Agadists have to say).—Tosef. Kel. B. Mets. III, 9 האיזמל של דר׳ one knife of the shears.

דּוּקְנִיתָא, v. preced.

דּוּקְרָא m. ch. (דקר) *fork-like reed,* opp. to קני plain stems; prop. *Pl.* דּוּקְרִין, דּוּקְרֵי. Succ. 13[a] דקני ד׳ the pronged reeds (corresp. to אַפְקוֹתָא of the palm-tree, Rashi). Lev. R. s. 12.

דַּיְקָן, דּוֹקָן m. h. same, *fork, fork-like reed, pronged pole.* Y. Erub. I, 18[c] קנה וד׳ reed-stem and prongs. Ib. 19[c] כמין דק׳ כמין דוק׳; Y. Kil. IV, 29[b] דוק׳; Y. Succ. I, 52[a] bot. כמין דְּקָרִים (v. דֶּקֶר). Y. Shebi. II, 33[d] top עושה לה דיק׳ (corr. acc.) he puts under it a pronged prop. Tosef. Kel. B. Mets. III, 14 הדוק׳ ed. Zuck. (Var. דורקין).—*Pl.* דוק׳ וסותם דְּקָ׳, דּוֹקָרְנִין, דּוֹקָרָנִין. Y. Kil. l. c. he took forked reeds with which he closed the breach; Y. Erub. I, 19[c] top; Y. Succ. l. c.—Tosef. ib. I, 4 if one made a ceiling of the Succah בקנים ובד׳ with (plain) reeds and with forked reeds; Bab. ib. 13[a] קנים וד׳ (Ms. M. 2 קנים הד׳, v. Ar. s. v. דקר), expl. ד׳ קנים של pronged reeds. Tosef. Men. XI, 6 דומין לדק׳ shaped like forks; Men. XI, 6 (96[a]) מפוצלין . . . . כמין ד׳ Ar. (ed. omit. כמין ד׳).—*Denom. מְדוּקָרָן *fork-shaped.* Tosef. Kil. IV, 5 קנים מדוקרנין; Erub. 16[a]; 11[b] קנים הדוקרנין (Ms. M. הדוקרים).

דַּיְקָ׳, דּוֹקָרְנָא ch. same.—*Pl.* דּוֹקָרְנִין, דַּיְקָ׳. Y. Yoma III, beg. 40[b] כמין תרין דק׳ וכ׳ like two prongs of light; Y. Ber. I, 2[c] דקור׳ (corr. דוקר׳); Gen. R. s. 50 Ar. (ed. תרתין קרנין).

דּוּר I (b. h.) [1) *to form a circle or enclosure* (v. Fl. to Levy Talm. Dict. I, p. 440[a] sq.).—Denom. הוֹר II, הוֹרָה &c.].—2) (denom. of הֵירָה) *to reside, dwell.* Ber. 8[a] לעולם ידוֹר אדם דר וכ׳ one must try to live in the same place with his teacher. Keth. 72[a]; a. fr. אין אדם דָּר וכ׳, v. כְּפַרְפָּה. Ib. 110[b] בל הדר בא״י whoever lives in Palestine.—Succ. 35[a] (ref. to *hadar,* Lev. XXIII, 40) א״ת הָדָר אלא הַדָּר דבר שֶׁהָדַר וכ׳ ed. (Ms. M. הַדָּר דבר הדר וכ׳) read not *hadar* but *haddar,* something which remains on its tree from year to year (without withering); a. fr.—3) *to lodge,* v. infra.

Pi. דִּיֵּר 1) *to cause a circuit; ד׳ שדה to let cattle change folds within a field, to collect manure in a field, by letting cattle live on it.* Shebi. III, 4. Y. ib. 34[c] bot. מְדַיְּרִין בטובה you may let your cattle live on one's field as a favor; a. e.—2) *to lodge,* v. infra.

Hif. הֶדִּיר *to lodge.* Pesik. R. s. 3, beg. (play on הֶדְיֹט) שמֶּדִּירוֹ בינה בפרה it (the goad) causes understanding to dwell in the cow; Pesik Baḥod. p. 153[a] שמורה (ed. O. שמדיר); Koh. R. to XII, 11 [read:] שהוא מְדַיֵּר; Num. R. s. 14 שָׁהָר; Y. Snh. Taṇḥ. B'haăl 15 דָּר אצל הפרה וכ׳.—[Num. R. l. c. the words of the wise הָדִּירִים בינה וכ׳ lodge understanding with men.]

Nithpa. נִדַּיֵּר *to be manured* by cattle living in folds, v. Piel. Shebi. IV, 2; M. Kat. 13[a]; a. e.

דִּיר, דּוּר ch. same, *to dwell.* Targ. Ps. CV, 23; a. fr.—Pes. 113[a] top (v. Rabb. D. S. a. l. note 6).—Part. דָּיֵיר, דָּאִיר. Targ. Ps. LVII, 5 דָּיִירָא Ms. (ed. דיירא).—Yeb. 52[a] דאיר בבי חמוי וכ׳ he resides with his father-in-law. B. Mets. 117[a] דהוו דָּיְרִינָא וכ׳ who occupied. Taan. 24[a] דָּיְרֵי I live in a poor village.

Pa. דַּיֵּר, דַּיֵּיר 1) *to go around, to peddle* (cmp. h. סָחַר). R. Hash. 9b (expl. דָּרוֹר, Lev. XXV, 10) כְּמִדַּיֵּיר כי׳ 3: דיירא Ms. M. (ed. בי דיירא, Ar. s. v. דר ומובילו וכ׳ מְדַיֵּיר דריא) as a traveller is licensed to go around and carry his goods through the whole district.—2) *to deposit manure*, v. preced. *Pi.*—B. Kam. 113b הני דְּדַיְּירֵי דירי Rashi (ed. דרי, Ms. R. דְּמְדַיְּירֵי דיירי, v. Rabb. D. S. a. l. note) those (gentiles) who manure fields for pay by letting cattle live on them in folds.—3) *to place around (in a row*, Rashi). Kidd. 81a ד׳ גולפי placed jugs around (as a partition).—*4) *to round a person, to overtake.* B. Kam. 92b; B. Mets. 107b (prov.) רהוט . . . ולא מַדְּוְרוּהוּ וכ׳ Ar. (ed. מטו, אמטו) runners run but overtake not one who has taken a morning meal.

דּוֹר II m. (preced., cmp. זֵר) *rim, wreath.* Kel. XVI, 3.—*Pl.* הוּרִים. Ib.

***דּוֹר III** m. *a stuffed bag.* Lam. R. to I, 1 רבתי (חד כותי 2), v. אֵדֶר I. [Y. Snh. X, 28a top; Num. R. s. 14; 15; Tanḥ. B'haăl. 15, v. כַּהוּר.]

דּוֹר m. (b. h., הוּר I) [*circle, period,* cmp. גִּיל] *generation, contemporaries.* Arakh. 17a ד׳ לפר פרנס as the leader so the generation; a. v. fr.—ד׳ המפלגה the generation which witnessed the separation of races; ד׳ המבול which perished in the flood; ד׳ המדבר which perished in the desert, &c. Snh. X, 3 (107b, sq.); a. fr.—*Pl.* דּוֹרוֹת. Ib. 99a; a. fr.—לְדוֹרוֹת *for all time to come; permanent,* opp. לְשָׁעָה חוראת שעה a temporary ordinance. Ib. 16b (ref. to Num. VII, 1) אותם במשיחה ולא לד׳ וכ׳ only they were installed with ointment, but not as a precedent for future installations; a. fr.—Men. 19b, a. e. ד׳ משעה לא ילפינן a permanent law cannot be derived from a special temporary legislation.—פסח ד׳ annual Passover celebration, opp. to פסח מצרים the one observed in Epypt. Pes. IX, 5; a. fr.

דּוֹר imperat. of גָּר. Kidd. 41a; a. fr.

דּוֹרָא I m. (v. הוּר I) *district, settlement, village* (corresp. to h. חָצֵר). B. Bath. 54b ד׳ דרשוותא Ms. M. (ed. דרשואתא); Erub. 12a הוּרָה דרשותא *Shephardville* (v., however, Berl. Beitr. z. Geogr. Babyl. p. 30).—Pes. 40a ד׳ דבי וכ׳ the settlement of Be-Ḥashu.—*Pl.* הוּרָתָא. Targ. Ps. X, 8 ed. Lag. (Vär. דרתיא, v. הַרְתָּא; Ms. הוּרְאָתָיְיא).

דּוֹרָא II m. (b. h. דַּר, v. Ges. H. Dict. s. v.) *dura,* name of *a jewel, mother of pearl*(?). Targ. Esth. I, 6 ד׳ דכרכי וכ׳ the dura of the Sea places.—Esth. R. to l. c. למרגליתא הוּרָה . . . אית אתר there is a place where a pearl (or jewel) is called *durah;* Meg. 12a there is a precious stone in the Sea places ודירה שמה Ms. M. (ed. הָרָה) whose name is *dirah* (*darah*); Y. Snh. X, 28a top תמן קריין . . דירה there (at a certain place) they call &c.

דּוֹרָא III or **דַּוְרָא** m. (הוּר I) a *parasite worm* in the bowels. Num. R. s. 7 [read:] שאהיה נותן ד׳ במעיהן; v. הַרְרָא.

דּוֹרָא IV m. (דיר II) *burden, load.* B. Kam. 92b (prov.) אי דלית ד׳ וכ׳ (our w. missing in Ar. s. v. דלא) if thou wilt lift the burden, I shall lift (if you will share the responsibility, I shall take the lead).

***בֵּי דּוּרָא, בֵּי דַּוְרָא** (cmp. הַוָּאר I) *Be-Dura (Davvara),* a station near Hagronia. Ber. 31a ed. (Ms. M. דיירא, without בי; Ms. F. בי דירא; oth. var. דרא, דראי, בי דודא, v. Rabb. D. S. a. l. note).

***דּוֹרָאטָא** m. pl. (δώρατα, irreg. pl. of δῶρον, v. LXX, II Chr. XXXII, 23 ed. R.) *gifts.* Y'lamd. to Num. XV, 1 quot. in Ar. s. v. דרית.

***דּוֹרָאי** m. (v. הוּרָא) *county governor,*—מרי ד׳ (Mylord, the governor), title of an officer. Yoma 82b; Snh. 74a; Pes. 25b (Ms. M. דודאי; Rashi: the lord of *my village,* v. הוּרָא I).

הוֹרְבָן, v. הֶרְבֵּן.

דּוֹרְבָּנָא m. (contract. of דברברנא, reduplic. of דבר, v. הַדָּבָר; cmp. רוֹרְבָּנָא a. הֶרְבֵּן) *a haughty leader.* Targ. Job XXXIV, 20 ed. Lag. (ed. Vien. הוֹרְבָּנֵי).—*Pl.* הוֹרְבָּנַיָּא, הוֹרְבָּנֵי. Ib. XXXV, 9 (Var. רַבְרְבָנֵי). Targ. Prov. VIII, 16 Var. ed. Lag. דוכרני (corr. acc.). Targ. Ps. XXXI, 24.

דִּרְגוֹן, דּוֹרְגוֹן m. (דרג) *a suite of graded officers.* Y. Hor. III, beg. 47a הוא וכל דו׳ דידיה Himself and his entire staff (of angels); Y. Snh. II, 20a top דר׳. Ex. R. s. 1 הית מנית דר׳ שלו he (Moses) left his escort.—Y'lamd. to Num. XII, 1, quot. in Ar. דרוגן. Num. R. s. 4 שיהיו עושין דר׳ לפניו that they should form a hierarchy of officers before him. Y. Keth. XII, 35a bot. חמא דורגן דידיה וכ׳; Koh. R. to IX, 10 דרגן (corr. acc.) he saw his (R. Ḥiya's) suite in the future world, and his eyes became dim.

דּוֹרְדָּא m. (Pers. *durd,* cmp., however, דרד) *sediment, lees, dregs.* Ab. Zar. 32a.—*Pl.* דּוֹרְדַּיָּא, דּוֹרְדֵּי (used as sing.). Targ. Ps. LXXV, 9.—Meg. 12b like wine resting עַל דּוֹרְדֵּיהָ upon its lees (Jer. XLVIII, 11). Ab. Zar. 34a; a. e.

דּוֹרְדַּנְיָא, v. הַרְהַנְיָא.

דּוֹרְדֵּס, v. הַרְהֵס.

דּוֹרְדָּיָא pr. n. m. *Durdaya.* Ab. Zar. 17a El. ben D. (Var. דרודיא).

דּוֹרָה, v. הוּרָא I, II.

דּוֹרוֹן I pr. n. pl., כרם ד׳ *the vineyard of Doron.* Y. Kil. VII, 20a bot.

דּוֹרוֹן II, ch. form דּוֹרוֹנָא m. (δῶρον) *present, honorary gift.* Targ. Ps. CXLI, 2. Ib. XL, 7; a. e.—Zeb. 7b עולה ד׳ הוא the burnt offering is a votive gift (not a means of atonement). Pes. 118b; a. fr.—*Pl.* דּוֹרוֹנִין. Targ. Y. Ex. XII, 46; a. e.—דּוֹרוֹנוֹת. Gen. R. s. 79. (Yalk. ib. 133 הוֹרָנוֹת); a. fr.—Chald. form. דּוֹרוֹנְיָתָא. Targ. Ps. XX, 4 ed. Lag. (Ms. a. some ed. דוכר׳ incorr.). Cant. R. to VIII, 11 דורונות, v. next w.

הוֹרְיָא f. (δωρεά) same. *Pl.* הוֹרְיָאוֹת. Gen. R. s. 85, end, the one sent (to Babylon) dates, and the other (to Palestine) דורוית gifts of honor (purple cloak, ref. to Josh. VII, 21); Cant. R. to VIII, 11 דורונויות (corr. acc. or הוֹרוֹנוֹת).—Ex. R. s. 5 דוראות של עטרות gifts consisting of crowns.

הוֹרְיָיתָא, הוֹרְיָתָא, הוֹרְיָתָא f. (הִרּוֹר, דרר, דור, v. הִרּוֹר) *freedom, remission of tribute* or *fine, pardon.* Gen. R. s. 53 (play on לְיַצְחֵק) [read:] יֹצֵא חוֹק לעולם ליתן דו׳ לעולם a law was issued to give a grant (remission of sin) &c.; Yalk. ib. 92 יצא חוק דרור׳ וכ׳. Gen. R. l. c. [read:] מה עשיריה . . . ליתן ד׳ לעולם אם עשיריה . . . . ליתן ד׳ לעולם as the verb עשה used there (Esth. II, 18) means to grant a remission to the world, so does the verb עשה (Gen. XXI, 8) etc.; Pesik. Sos, p. 146ᵃ דורניא (corr. acc.); Yalk. Gen. 93 דרור׳.—Y'lamd. to Lev. XXI, 10, quot. in Ar. ד׳ שלימה full pardon.

הוֹרְיוֹת, v. הוֹרְיָא.

הוֹרְיָיתָא, v. הוֹרְיָתָא.

הוֹרְכָא m. (דרך) *threshing.* Targ. Y. II Deut. XXV, 4 הוֹרְכִיָּה (Y. I הָרְכִיָּה, h. text דיש).

הוֹרְכָאוֹת f. pl. (v. preced.) *pomace.* Tosef. Maas. Sh. I, 10 ד׳ של תמרה ed. Zuck. (Var. ריתכאות).

הוֹרְכִיּוֹת, הוֹרְכִיאוֹת, הוֹרְכָאוֹת *reliefs,* v. הִירְדֵּי.

הוֹרְמוֹס m. (a disguise of Ἑρμῆς, or Mercurius, the divinity of commerce to whom a great annual fair, prob. of Tyre, was dedicated, v. Y. Ab. Zar. I, 39ᵈ top, quot. s. v. ארקלים) *Durmos,* name of *a great annual fair.* B. Mets. 72ᵇ (Ms. M. אסרטין, v. Rabb. D. S. a. l. note).

הורמוסקית, v. הוּרְמַסְקִית.

הורמליס, הורמלוס, הורמילוס, v. הרומילוס.

הורמייס׳, הורמסיות, הורמסיאות, v. אנדרולומוסיא.

הורמסקין, v. הַרְמַסְקִינָא.

הוּרְמַסְקִית pr. n. f. *Durmaskith* (*of Damascus*). Sifré Deut. 1 R. José ben D.; Ḥag. 3ᵇ; Tosef. Yad. II, 16 הורמוס׳; Tosef. Sot. III, 9; a. fr.—Mekh. Yithro, Baḥod. 1 Abba José b. D.—[Tanḥ. Noah 1 דוסקמא, דוסמקא (corr. acc.), Var. קצרתא, v. Tanḥ. ed. Bub. ib.] [*Pl.* הוּרְמַסְקִיּוֹת, v. הַרְמַסְקִינָא.]

הורמסקנין, הורמסקניות, הורמסקנא, v. הַרְמַסְקִינָא.

הורניא, Pesik. Sos p. 146ᵃ, v. הוֹרְיָא.

הורניאות, Esth. R. to I, 1, read הורונויות, v. הִירְדֵּי.

הורסות, Tosef. Maas. Sh. I, 10 Var., v. הִרּוֹסוֹת.

הורסים, Y. Kidd. I, 58ᵈ, v. הִרּוֹסָה.

הוּרְסָן m. (הרס) *place where hides are trodden or fulled* before tanning. Bets. I, 5 (11ᵃ) you must not place the hide לפני הור׳ in front of the *dor'san* (Mish. Nap. a. oth. בית הדריסה, Y. ed. לפני הדריסה).

הוּרְצִינִי, v. הַרְצִינִי.

הוּרְקְמִי f. (a perversion of τρωκτή, sub. σταφυλή, v. infra) *grape used for dessert,* fit for eating but yielding no wine, fig. *a woman who has no menstruation.* Nidd. IX, 11. Ib. 64ᵇ; Keth. 10ᵇ (phonetic etymology) דור קטוע [hence the perversion] a cut-off race (bound to die out). Ib. משפחת ד׳ a family the women of which have neither menstruation nor symptoms of injured virginity. Y. ib. I, 25ᵃ bot. quoting Mish. Nidd. l. c. טָרוֹקְטִי.

הורקן, דורקין, Tosef. Kel. B. Mets. III, 14 Var., v. הוֹקְנָן.

הוֹרֵשׁ m. *lecturer,* v. הָרַשׁ.

הוּרְשִׁינֵי m. (comp. of הוּר a. שִׁינֵי, pl. of שִׁנָּא) [*row of teeth,*] *gum.* Sabb. 65ᵃ לד׳ (some ed. לדורשו, incorr.; Ms. M. דורשני, Var. a. Ar. in two words, v. Rabb. D. S. a. l. note) a remedy for the gum. Cmp. הִרְנָא I.

הוּרְתָּא, v. הַרְתָּא.

הוּשׁ (b. h.), part. a. perf. הָשׁ 1) *to tread, trample, thresh.* Sabb. VII, 2 הַהָשׁ he who threshes (on the Sabbath); a. fr.—Euphem. for sexual contact. Nidd. 41ᵇ. Gen. R. s. 85. Pes. 87ᵇ; a. e.—דוש בעקב to trample with one's heel, *to treat lightly, not to heed.* Ab. Zar. 18ᵃ. Lev. R. s. 27.—2) *to walk about, be familiar, well-known.* Meg. 24ᵇ אם היה דש בעירו if he has been a familiar figure in his town (so that people do not mind his bodily disfigurement); Y. Taan. IV, beg. 67ᵇ; a. fr.

Pi. הִדּוֹשׁ *to trample.* Ex. R. s. 15 הירתם מְדַדּוֹשִׁין את חצץ וכ׳ you used to tread upon this piece of wood. Midr. Till. to Ps. VIII, 3 מְדַדּוֹשׁ עליך כעפר even one who treads upon thee as upon dust. Gen. R. s. 44 הַדּוֹשָׁם tread upon them.

Polel הוֹשֵׁשׁ, v. הָשֵׁשׁ.

הוּשׁ ch. same, 1) *to thresh.* Targ. Ruth II, 17.—Zeb. 116ᵇ; Men. 22ᵃ, v. הַשְׁתָּאָה.—2) *to tread upon, trample* (to death). Targ. II Kings VII, 17; a. fr.—B. Kam. 9ᵃ דָּדֵישׁ אמצרי he sets his foot upon the landmark (symbol of possession).—3) *to be used to, not to mind.* Sabb. 129ᵇ כיון דדשו ביה רבים since the people are in the habit of doing it. Gitt. 56ᵇ כיון דדש דש being used (to the hammering) the gnat did not heed it. Keth. 62ᵃ הַשְׁנָן בה we are used to it.—Targ. Prov. VIII, 33 תְּדִרְשׁוּן, v. Af.

Af. אַדֵּישׁ, אָדֵשׁ *to pass over, to leave unheeded, to be listless.* Targ. Prov. IV, 15; XIII, 18; XV, 32 Ar. a. Mss. (ed. Lag. אר׳ מר׳ with ר, h. text פרע); ib. VIII, 33 (v. supra, ed. Lag. תירשון).—Snh. 7ᵃ (prov.) טוביה לדשמע ואדיש (Ms. M. ואריש) happy he who hears (himself abused) and minds it not; he will escape a hundred evils.—Y. Peah I, 15ᶜ bot.; Y. Kidd. I, 61ᵇ אכול ואֵדֵישׁ . . . . ומַדְּשִׁין eat and care not (do not share in our conversation), for so do dogs eat and mind not. [Targ. Y. II Num. XI, 8 הָדְשָׁשׁ, אדשין, v. הָשֵׁשׁ.]

Ithpe. אִתְדַּשׁ, אִידַּשׁ *to be trampled upon, threshed.* Targ. Is. XXIV, 3. Ib. XXV, 10.—[Targ. Jer. XLVIII, 26, v. דְּשַׁשׁ.] *Polel* דּוֹשֵׁשׁ. *Palp.* דַּשְׁדֵּשׁ, v. דְּשַׁשׁ.

דַּוָשָׁא, v. הַוָשָׁא.

דַּוְשָׁן m. (דשן) *fat pasture ground.* Sifré Num. 81; Deut. 62 דּוֹשְׁנָהּ שֶׁל יְרִיחוֹ (cmp. דֶּשֶׁן Jer. XXXI, 39).

דַּחְדּוּת, דּוּת f. (sub. בִּירָה) m. *a subterranean masoned store-room, cistern, cellar.* [Syr. חדוּתָא *grex, horreum,* P. Sm. 1200.] [In Mishnah Seder Tohăroth חדות, v. R. S. to Ohol. XI, 8.] B. Bath. IV, 2 he who sells a house, has not sold with it לֹא אֶת הַבּוֹר וְלֹא אֶת הַדּ׳ either the pit or the *duth.* Ib. 64ᵃ אַחַד הַבּוֹר וְאַחַד הַדּ׳ וכ׳ *bor* and *duth* are subterranean, בּוֹר בְּחַפִּירָה דּ׳ בְּבִנְיָן a *bor* is made by digging, a *duth* by masonry. Tosef. Erub. XI (VIII), 18; Tosef. Pes. I, 3 הִרְצִיעַ וְהִדּ׳; Y. ib. I, 27ᵇ top וְהַתּ׳. Ib. בַּתּ׳ שֶׁיֵּשׁ לָהּ וכ׳ treating of a *ḥadduth* which has a lid. R. Hash. III, 7.—Y. Ab. Zar. II, 40ᶜ bot. לְהַדּוּת . . . עוֹלָה (corr. acc.) when going up with him to the upper story or down to the cellar &c. Kel. V, 6 ed. Derenb. הדת׳. Ohol. XI, 8 חדת׳; Tosef. ib. XII, 4 הדּ׳; a. fr.—*Pl.* דּוּתוֹת. Tosef. B. Bath. III, 1 (Var. הוּתוֹת, Mish. ib. IV, 2 sing.).—חַדְדּוּתִין. Y. ib. IV, 14ᶜ bot. חרותין ed. Krot. (corr. acc.). [Our w. seems to be originally חדות, fr. יחד. As to rejection of ח cmp. חַלְבְּצִין.]

דַּוְתָא, דָּוְתָא, v. הַוְתָא.

דַּחָא, דָּחָא, v. דחי.

***דַּחַד**, *Pa.* דַּחֵד (=חדתד) *to set apart of each kind.* Targ. Y. I Deut. XV, 14 (O. פרש, h. text ענק Hif.) מְדַחֲדָא תְּדַחֲדוּן לֵיהּ (ed. Amst. מדחר׳ תדחר׳, corr. acc.).

דַּחְדָּה, v. דחי.

דְּחַח, דְּחַח (cmp. זְחַח) *to be merry, wanton.*—Denom.:

***דַּחְחָא** f. *jester, dancer.*—*Pl.* דַּחְחָן. Dan. VI, 19 (cmp. דַּחְיָיא; oth. opin.=next w.).

***דַּחְחוֹנוֹת** f. pl. (v. preced.) *boards used at weddings as tables.* Tosef. Kel. B. Mets. V, 3 Kimḥi (ed. Zuck. רחוזונית, Var. רחזוונות).

דַּחְחוּתָא m., pl. דְּחוּחֵי (דחח, v. דְּחַח) *wantonness.* Targ. Ps. LXII, 9 ed. Lag., v. זְחוּתָא.

דַּחְחִי, v. דחי.

דְּחִיחִי, v. הִירְחוּר.

דְּחוּכָא m. (דְּחִיךְ) *feast, wedding entertainment.* Koh. R. to II, 2 [read:] דִּרְחוֹכֵיהּ מֵעַרְבָּא וכ׳ he whose feast is disturbed,—what has rejoicing to do with him?; Pesik. Aḥaré p. 169ᵇ הֵן דִּרְחִבָּה מֵעוֹרְבֵב (read הֵן דִּדְחוֹכֵיהּ); Lev. R. s. 20.

דְּחוֹק m. (דחק) 1) *oppression.* Targ. Ex. VI, 6. Targ. Ps. XLIII, 2.—2) *need, stint.* Targ. II Chr. XVIII, 26; I Kings XXII, 27.

דְּחִי, דָּחָא, דָּחָה, דָּחָא (b. h. דָּחָה) 1) *to push away, thrust.* Tosef. Yoma IV (III), 14 דְּחָאוֹ וְלֹא מֵת; Y. ib. VI, 43ᶜ bot. דְּחָיֵיהוּ if the man thrust the goat down the precipice, and it did not die. Snh. 107ᵇ, a. e. תְּהֵא שְׂמֹאל דּוֹחָה וכ׳ let the left hand repel them and the right invite; a. fr.—Transf. דּ׳ בְּקֹשׁ, or בְּקֹנֶה *to dismiss with a vague or paltry reply.* Hull. 27ᵇ. Tanḥ. Ḥuck. 8; Num. R. s. 19; a. fr.—2) *to expel.* Tosef. Dem. III, 4; Bekh. 31ᵃ; Y. Dem. II, 23ᵃ top, v. חֲבִירוּת.—3) *to suspend, make inoperative, supersede.* Ohol. VII, 6 אֵין הוֹדְחִין נֶפֶשׁ מִפְּנֵי וכ׳ we dare not set aside the regard due to one human life for the sake of saving another human life; Gen R. s. 94 כָּךְ עוֹשִׂין דּוֹחִים וכ׳ is it thus one must act? dare you sacrifice one life &c.?—Y. Snh. VIII, 26ᶜ top דּ׳ אֶת הַסָּפֵק to disregard the doubt the benefit of which is to be given to the criminal.—Y. Shek. IV, 47ᵈ bot. דְּחִינוּ אוֹתוֹ וכ׳ we postponed it (the fast) to the first day of the week; Meg. 5ᵇ דְּחִינְהוּ; Erub. 41ᵃ דְּחִינְהוּ.—Pes. VI, 1 . . אֵלּוּ דְּבָרִים דּוֹחִין וכ׳ the following performances needed for the Passover offering take precedence of the Sabbath (cause a suspension of the Sabbath laws); a. v. fr.—*Part. pass.* דָּחוּי a) *pushed, hurried.* M. Kat. 28ᵃ מִיתָה דְּחוּיָה a hurried death.—b) *suspended, superseded.* Yoma 7ᵇ, a. fr. טוּמְאָה דְּחוּיָה הִיא וכ׳ the law about levitical purity is only suspended for the sake of an entire community (and its suspension requires atonement), opp. טוּמְאָה הוֹתֶרֶת the law &c. is inoperative. Zeb. 12ᵃ מְעִיקָּרוֹ דּ׳ unfit from the start, opp. נִרְאֵית וְנִדְחֵית, v. infra.—[Yeb. 80ᵇ; Gitt. 57ᵃ דּוּתָה, v. הִידַּח.]

Nif. נִדְחָה *to be pushed aside, suspended; to give way.* Meg. 5ᵇ הוֹאִיל וְנִ׳ יִדָּחֶה the fast being once suspended (on account of the Sabbath), let it remain so (and not be taken up on Sunday). Pes. 66ᵇ אִישׁ נִ׳ . . . וְאֵין צִבּוּר נִידָּחִין an individual (if unclean on Passover) is suspended (postpones the celebration) until the second Passover (Num. IX, 10 sq.), but not a community. Yoma 64ᵃ בַּעֲלֵי חַיִּים אֵינָן נִידָּחִין animals (dedicated for sacrifices) cannot be removed forever from sacred use (as long as the obstacle lies not in their physical unfitness). Ib. נִרְאֵית וְנִ׳ once fit and then discarded (on account of a temporary unfitness).—Ber. 64ᵃ שֶׁשָּׁעָה נִדְחֵית מִפָּנָיו . . כָּל הַנִּ׳ to him who gives way to time (yielding patiently to circumstances), time will give way, v. דָּחַק.

Hif. הִדְחָה 1) *to remove hurriedly.* M. Kat. 22ᵃ מַדְחֶה מִיטָּתוֹ he who is anxious to remove the bier of a relative (hurries the burial).—2) *to thrust.* Arakh. 30ᵇ אַדְחֶה אֶבֶן אַחַר וכ׳ Rashi (ed. אירדחה, corrupt. of אַרְחֶה; Ar. דְּחַח imperat. Kal) I will throw a stone after the fallen man (not give the sinner a chance to return). [Naz. 16ᵇ מִדְּתִין בה Ar., read with ed. כִּדְהַווֹינַן בה.] [Tosef. Toh. VIII, 8 הַמִּדְחֶה, v. דָּחַס.]

דְּחִי, דָּחָא, ch. same, 1) *to thrust, push, knock down.* Targ. O. Num. XXXV, 20 דְּחָאֵיהּ he knocked him down (h. text הדף; Y. הַחֲוֵיהּ). Targ. Ps. CXVIII, 13; a. e.—2) *to suspend, supersede* &c., v. preced. 3). Zeb. 12ᵇ הוּא דּ׳ נַפְשֵׁיהּ בִּידִים he debarred himself from offering (on account of his apostasy). Pes. 69ᵇ אֵימָא לִידְחֵי I might think they take precedence of the Sabbath. Ber. 23ᵃ גַּבְרָא דְּחוּיָא הוּא the person was for the time in an unfit condition to pray (and his prayer does not count at all).

Af. אַדְחֵי, *Pa.* דַּחֵי *to push aside, drive off.* Pes. 57a דְּחוּרֵי קָא מַדְחֵי לָן he sends us off (with a vain promise). *Ithpa.* אִידְּחֵי, *Ithpe.* אִירְּחֵי 1) *to be thrust down.* Targ. Ps. XXXVI, 13 אִידְּחַיִין Ms. (ed. וְיִדְּחַיַּן); a. e.—2) *to be superseded, postponed* &c. (v. preced. Nif.). Targ. Y. Num. IX, 10.—Zeb. 12b מִמִּילָא אִי׳ he was debarred from offering through no fault of his. Ib. גִּבְרָא אִי׳ the person was unfit; a. fr.

דְּחִיָּה, דְּחִיתָא f. (preced.) 1) *thrusting, knocking down.* Snh. 45a (ref. to דּוּחְפֵי, Mish. ib. VI, 4) מְנַיִּין שְׁבִי׳ whence do we derive the law that he must be knocked down?; Y. ib. VI, 23c top מְנַיִּין שְׁטָעִין דְּ׳.—*Pl.* דְּחִיּוֹת, דְּחִיּוֹתָא. Ib.—2) *postponement, suspension.* Y. Sabb. XIX, beg. 16d עִיקַּר דְּחִיָּתָן וְכוּ׳ what they chiefly supersede is the Sabbath and that which is required for their execution is labor (otherwise forbidden).—[דְּחִיּוֹת in later Hebr. literature: *the reasons for shifting the first day of Tishri* in the Jewish calendar.]

דַּחְיָא m. (v. דַּחֲוָא) *feaster, reveller.*—*Pl.* דַּחְיִין. Lev. R. s. 33, v. דְּיוֹנִיסִין.—Fem. דַּחְיָיתָא. Lam. R. introd. (R. Johan. I) קִרְתָא דְּ׳ (translation of קִרְיָה עֲלִיזָה Is. XXII, 2; Targ. חֲדָאה).

דְּחַךְ, דָּחֵךְ, דָּחֵיךְ (cmp. דְּחַח) *to laugh; to deride.* Targ. Job XI, 3; Targ. Ps. II, 4, v. דְּהֵיךְ. Targ. Ps. XXII, 8 (ed. Lag. רְחֵב). Targ. Prov. I, 26 (Var. דְּחַק, incorr.).—Pesik. B'shall. p. 93b דַּחֲכָא וּבְכָא laughing and weeping (Koh. R. to XI, 2 חֵירוּכָא).

Pa. דַּחֵךְ *to make sport of, to play.* Gen. R. s. 79 לֵידַע אֲנָא מְדַחֵךְ בְּחַדְרִין וְכוּ׳ (Koh. R. to X, 8 מְגַחֵךְ) will I not make sport of that elder of the Jews?! Koh. R. to III, 2 children מְדַחֲכִין וְכוּ׳ (ed. Wil. מְדַחֵי) playing in front of a dwelling.

דְּחַל, דְּחִיל (cmp. זחל a. Arab. *daḥala*) [*to be depressed, bent,*] *to fear, be afraid of, shun; to worship, revere.* Targ. Gen. XVIII, 15. Targ. Ps. XXXIII, 8; a. fr.—*Part.* דָּחֵיל, דָּחֲלִין; constr. דְּחִיל. Targ. Ex. IX, 20. Targ. Gen. XIX, 30; a. fr.—Sabb. 23b דְּ׳ מִרְבָּנָן he who reveres the scholars. Y. Naz. IX, end 58a (play on מוֹרָה a. מוֹרָא, v. Mishn. ib. IX, 5) מָה בִּיזְרָא דְּ׳ וְכוּ׳ as the grain is afraid of the iron (scythe), so is the hair &c.; a. fr.—Sabb. 31b, a. fr. דְּחִיל חֲטָאִין shunning sin.

Pa. דַּחֵל *to frighten, to cause fear.* Targ. II Sam. XIV, 15 דַּחֲלוּנֵי ed. Lag. (ed. דְּחַלּוּנֵי).

Af. אַדְחִיל *to frighten, scare.* Cant. R. to III, 6 מִן הַדָּא אַתְּ מַדְחִיל לִי with this (fire) wilt thou frighten me?—Koh. R. to VII, 1 (prov.) whom a snake once has bitten, חֲבָלָא מַדְחִיל לֵיהּ a rope will frighten.

Ithpe. אִידְּחִיל *to be afraid.* Lev. R. s. 9 אִידְּחִילַת מִינֵיהּ she was afraid of him.

דְּחִילָא, דִּחְיוֹל m. (preced.) 1) *fearing,* v. preced.—2) *fearful, terrible, awe-inspiring.* Targ. Y. Gen. XXVIII, 17. Targ. Ps. LXXVI, 5 דָּחִיל Ms. (ed. נְהִיר דְּחִיל, combin. of two versions). Targ. Deut. X, 17. Ib. VIII, 15; a. fr.—Lev. R. s. 9 מָה דִּ׳ חִדְרָן שְׁלִידְטָא how severe is this ruler!—*Pl.* דְּחִילִין, f. דְּחִילַן. Targ. Hab. I, 7. Targ. Ps. XLV, 5 (noun).

דְּחִילָא m. (preced.) *fear, reverence.* Targ. Jon. I, 16 (ed. Lag. דַּחֲלָא).

דְּחִילוּ f. same, *fear, worship.* Targ. O. Gen. XXVIII, 17 מָא דְּ׳ אַתְרָא וְכוּ׳ Oh, the fearfulness of this place!—**Pl.* דְּחִילָוָן *manifestations of worship.* Targ. Is. LXVI, 20 ed. Ven. I a. Levita (ed. Lag. רְחִילוֹן, oth. ed. רְחִילִין; h. text צְבִיִּים (!); cmp. תּוֹשְׁבְחָן for כַּרְכָּרוֹת ibid.).

דחינוניתא, v. דַּחֲנוּנִיתָא.

דְּחִיס, v. דְּחַס.

דְּחִיף, v. דְּחַק.

דְּחִיפָה f. (דחק) *pushing, knocking down.* Y. Sabb. VII, 9d bot. נְגִיחָה וּדְ׳ אַב נְגִיפָה goring and knocking down are chief actionable damages, v. אַב (Y. B. Kam. I, beg. 2a נְגִיפָה).

דְּחִיק, דְּחִיק, v. דְּחַק.

דְּחִיק m., **דְּחִיקָא** c. (דחק) 1) *narrow, pressed.* Targ. Y. Num. XXII, 26. Targ. I Kings VIII, 64 (not ר); a. e.—Taan. 21a דְּ׳ לְהוּ מִילְּתָא טָבָא they were hard pressed (in great distress); B. Mets. 114b.—*Pl.* דְּחִיקִין, f. דְּחִיקָן. Targ. Ez. XLII, 5 sq.—2) *forced.* B. Kam. 43a, a. e. שִׁיטּוּרְיָא דְּ׳ a forced answer (argument).

דְּחִיל, v. דְּחַל.

דַּחֲלָא I m. (preced.) *fearer, worshipper.*—דְּ׳ דִּיר׳ *God-fearing.* Targ. Gen. XXII, 12; a. e.—*Pl.* דַּחֲלַיָּא. Targ. Ps. CXXXV, 20; a. e.—Targ. Is. LV, 13 דְּחִילֵי חֲטָאָה shunning evil.—Fem. דַּחֲלְתָא. Targ. Prov. XXXI, 30 דְּ׳ דִּיר׳ Ms. (ed. דְּחִלְתִּיהּ דְּאֱלָהָא). Targ. II Kings IV, 8.

דַּחֲלָא II, דַּחֲלְתָּא f. (preced.) *fear.* Targ. Ps. II, 11. Targ. Prov. I, 7; a. fr.—Y. B. Mets. II, 8c bot. בְּגִין דַּחֲלְתֵּיךְ from fear of thee; a. e.—Trnsf. (cmp. יִרְאָה) m. *deity.* Targ. Is. II, 22. Targ. Y. II Deut. XXXII, 15. Targ. Y. I ib. 18 דַּחֲלַת (Ms. דְּחִלָא); a. fr. *Pl.* דַּחֲלָן. Ib. 17; a. fr.—דַּחֲלָתָא. Targ. Ps. LV, 5.

דחלא, Pesik. Zakhor, p. 26b, read: זַחֲלָא.

דַּחֲלוּלֵי דַּחֲלוּלָא m., pl. *scarecrows.* B. Bath. 27b וּבְדִ׳ בְּעַלְמָא סְגִי לֵיהּ Ms. (v. Rabb. D. S. a. l.) and the putting up of scarecrows (to keep the birds off) would be sufficient (Rashi: cutting *gaps* between the branches).

דַּחֲלוֹנָא m. (v. דַּחֲלָא) *God-fearing, conscientious.*—*Pl.* דַּחֲלוֹנַיָּא. Y. Maas. Sh. V, 56b bot., v. חַכַּר.

דַּחֲלְתָּא, דַּחְלְתָּא, v. דַּחֲלָא.

דחם, v. next w.

דָּחַס (דָּחַשׁ) (cmp. דחי) *to press, crowd.*—*Part. pass.* דָּחוּס, f. דְּחוּסָה *crowded, thick, full.* Lev. R. s. 30 דְּ׳ בְּעַלִּין Ar. (ed. רְחוּשׁ) thick with leaves; Pesik. Ul'kaḥ. p. 184a דָּחוּשׁ Ms. O. (ed. דְּ׳, v. Ar. Compl. ed. Koh. s. v. חשׁ 3, a. Koh. Ar. Compl. s. v. דחס).

Pi. דְּחֵס same. Tosef. Toh. VIII, 8 המְדַחֵס כליו וכ׳ (ed. Zuck. המדחם, ed. המדחה; R. S. to Toh. VII, 7 חרש, corr. acc.) if one stuffs his bathing apparel into the bather's window closet (opp. to המניח).

דְּחַס (v. preced.) *to press, stamp.* Targ. Lam. II, 2 ed. Lag.—Yeb. 103a צריך למְדַחֲסֵיה לכרעיה must press his foot (rest it firmly on the ground). Y. B. Mets. IX, beg. 12 חוו דחשין (read: דְּחַיְשִׁין or דְּחַיְסִין) they were crowded, opp. דְּלִיל.

Pa. דַּחֵס same. Ib. [Targ. Y. Deut. XXV, 9 ויחדס ed. pr., oth. ויחכס, prob. וירַחֵס.]

דְּחָסָה f. (דְּחַס) *squeezing, pressure* (on the abdomen). Yeb. 42a bot.

דְּחַח (b. h.; cmp. דחי) *to push, thrust, knock down* (interchanging with דְּחָה). Yoma VI, 6 דְּחָפוֹ וכ׳ knocked him down backward. Ib. 66b דחפו (Tosef. ib. IV (III), 14 דחאו), v. דחי. Snh. VI, 4; a. e.—Part. pass. דָּחוּף, f. דְּחוּפָה *impelled, hastened.* M. Kat. 28a מיתה ד׳ (stronger than דְּחוּיָה, v. דחי; Var. סחופה, v. Rabb. D. S. a. l. note).

דְּחַח ch. same. Targ. Y. Lev. XXIV, 23 (v. Snh. 45a quot. s. v. דְּחִיָּה). Targ. Y. Deut. VI, 19 (some ed. דחי; h. text הדף). Targ. Job XVIII, 18 Ms. Var. (ed. הדף).—*Part. pass.* דָּחִיף, pl. דְּחִיפִין *hastened, hurried.* Targ. II Esth. III, 15; VIII, 14 (Targ. I Esth. סחיפין, cmp. preced.). [Targ. Prov. I, 26, v. דְּחִיךְ.]

Ithpe. אִיתְדַּחַק, אִידְּחַק *to be pressed against, to hold firm.* Targ. Y. I Deut. XIX, 5 Levita תחד׳ (ed. תִּדַּחַק, Pe., Var. תִּדְּ׳; Y. II תקף, h. text נדחה).

דְּחַק (b. h.; cmp. preced.) *to press, squeeze, crowd, stamp.* Pes. 95b, a. e. דָּחֲקוּ זבין וכ׳ if persons afflicted with .... forced their way &c.—Men. 98b top הוֹחֲקִין ובולטין וכ׳ pressed against and protruded &c. Ab. II, 15 בעה״ב דוחק the employer (the Lord) presses (urges to work). Ber. 64a ד׳ את השעה to force time, be importunate, v. דָּחָה. Lev. R. s. 28; Pesik. Haom. p. 70b; Pesik. R. s. 18; Yalk. Job 998 (ref. to ושאף, Job V, 5) מי ד׳ (ל)(ב)ממונו וכ׳ who trampled upon the wealth of &c.?—Sifra Vayikra Par. 1, ch. II ד׳ להיות מדבר וכ׳ (Yalk. Lev. 430 נדחק) He pressed himself (confined His Presence) between the Cherubim &c.—*Part. pass.* דָּחוּק *pressed, scarce.* Ab. Zar. 35b.

Nif. נִדְחַק *to be pressed, confined,* v. supra.

דְּחַח I, דְּחֵיק ch. same, 1) *to push, squeeze* &c. Targ. Jud. I, 34; a. fr.—2) *to impel, hurry, press.* Targ. Josh. X, 13 (h. text אוץ). Targ. Y. Deut. XV, 3; a. fr.—M. Kat. 28a דְּחָקָא רגליה וכ׳ the foot of Bar Nathan is pressing (his predestined term of office has begun).

Pa. דַּחֵק *to press* (a debtor). Targ. Y. Deut. XV, 2 לְמִדַּחֲקָא (ed. Vien. למדחה).

Ithpe. אִידְּחֵק, אִיתְּ׳ 1) *to be pressed, squeeze one's self.* Targ. O. Num. XXII, 25 (Y. אִדְּחָקַת, read אִתְּ׳).—2) *to be distressed.* Targ. I Sam. XIII, 6; XIV, 24.

דְּחָק m. (preced.) 1) *emergency.* Nidd. 9b, a. fr. בשעת הד׳ in a case of emergency.—2) *pressure, need,* v. הוֹחַק.

דְּחַק II, דַּחְקָא ch. same, *oppression, distress.* Targ. Y. Deut. XXVI, 7 הִדְחָקוּ (O. הוֹחֲקָנָא).

דַּחְקָא m. (preced.) *oppressor. Pl.* הַחֲקָיָא. Targ. Jud. II, 18.

דַּחְקוּתָא f.=הַחְקָא. Targ. Y. Gen. XXX, 8.

דחש, v. דחס h. a. ch.

דמסים*, Y. Bets. III, beg. 62a top; Y. Sabb. III, 14a bot., read: רִיטְרִיס (retis) כהדיא ר׳ a stoppage in the river as one made with a net (v. Sm. Ant. s. v. Retis).

דִּי (h. זֶה, cmp. דִּין; corresp. to h. אֲשֶׁר, שֶׁל־, שֶׁ־) 1) *who, which, where, whom* &c. Dan. IV, 5; a. fr.—Targ. Gen. XXIV, 27. Targ. Ps. LXXIII, 27; a. fr.—Mostly as prefix: דִּילִי, דִּידִי, דִּ־, דְּ־, דֵּ־, דִּי־, v. דְּ־.—With personal pronouns דִּילָךְ, דִּירָךְ; דִּילָהּ, דִּילַהּ, דִּידָהּ, דִּירָהּ; דִּילָךְ, דִּירָךְ; דִּילָן, דִּירָן; דִּילְכוֹן, דִּירְכוֹן; דִּילְהוֹן, דִּירְהוֹן *mine, thine* &c. Targ. O. Gen. XXXI, 16 דילנא (Y. דִּי לָנָא). Targ. O. ib. XXXIII, 9; a. fr.—B. Bath. 4b דידי ודידיה הוא it is mine and his. Ib. עבד דידיה he made the *ḥazith* on his side, v. חֲזִית. Ber. 2b בין השמשות דידך thy definition of *ben hash-sh'mashoth.* Tam. 32a דידי טבא מדידכו my advice is better than yours. Gitt. 84b דילכון your countryman (Rab Kahăna). B. Kam. 117b דילכון אמרי דילהון היא I believed (learning) was yours (the Palestineans'); but it is theirs (the Babylonians'); Succ. 44a הִלְכוֹן, הִלְהוֹן.—Ḥull. 42b תנא דידן the author or compiler of our Mishnah. Deut. R. s. 2 ר״י דדידיה אמר R. J. said in his own name. Ab. Zar. 17a פליגא דידיה אדידיה there is a discrepancy between two opinions of his. Y. Ḥag. II, 78a top מן דידכן; Y. Snh. VI, 23c bot. מן דידכון one of yours.—2) *that* (*quod*). Dan. IV, 3; a. fr.—Y. Taan. IV, 67c bot. די תצניתא that it is a fast-day.

דִּי II=דְּאִי, *for if.* Y. R. Hash. I, 56b כן לא די. Also דִּילָא, הִלָּא *for if not.* Y. Ter. V, 43c; a. fr.—הֵילָכֵן, הִלָּכֵן *for if not so.* Y. Shebi. IV, 35a bot.; a. fr. V. הִל.

דַּי m. (b. h.; דָּוָה, cmp. הַאי) *sufficiency, plenty*; constr. דֵּי *enough for*; הֵידִי *enough for me*, דֵּיִיךְ *enough for thee* &c. Nidd. I, 1 דַּיָּן שעתן they have enough for the time being, i. e. the unclean condition, now discovered, has no retrospective effect, opp. מִשְּׁקִידָה לפקידה. Pes. 8b דַּיִּרנוּ we should have been contented. Taan. 24b דַּיּוֹ בקב וכ׳ (Ms. M. דיי לו קב) he is contented with a Kab of &c. B. Kam. II, 5 (25a) דיו לבא מן הדין וכ׳ it is sufficient for the law which is derived by conclusion *ad majus* to be as strict as the law from which it is derived, i. e. you cannot go beyond the latter. Ib. ור״ט לית ליה דיו does R. T. not follow the principle of *dayyo* (that the derived law cannot go beyond the original)? ודא דיו דאורייתא הוא is not the principle of *dayyo* biblical?—Gen. R. s. 21 דייך פפוס it is enough for thee, Papus, i. e. say no more; a. fr.—With prefix כְּדֵי (v. כְּדַיי), constr. כְּדֵי *as much as is required for, corresponding to,* as conj. *in order to.* Maasr. V, 6 ומצא כ׳ מדתו and found a quantity corresponding to what he had measured into it (reasonably increased); יתר על כ׳ מדתו more than the reasonable quantity.—כ׳ דיבור or תוך כ׳ ד׳ as much, within as much, time as is needed for an utterance (e. g. a greeting, v. Y. Ber. I, 4b). B.

דִּיבּוּר, דִּיאָתִיקִי, דִּיוֹתִיקִי (דִּיר׳) f. (διαθήκη) *a disposition of property*, esp. *by will and testament; covenant, contract*, v. Y. Peah III, 17[d] bot. for difference between ד׳ a. מתנה.—Targ. Y. Gen. XXIV, 10 ד׳ דריבונא Ar. (ed. שפר אפותיקי); Gen. R. s. 59, end (ref. to Gen. l. c.) זו ד׳ this means (his master's) will (in favor of Isaac).—Y. Ber. V, 9[b] top בר׳ נתתיו לו וכ׳ have I given it to him as a bequest (which may be cancelled)? I have given it to him as a donation. Y. B. Bath. VIII, 16[b] bot. ויחזור בדיתיקתו he may change his will. Ib.; Bab. ib. 152[b] ד׳ מבטלת ד׳ the later will cancels the prior. Y. B. Mets. I, end, 8[a] לפגם . . . אין דיתיקין וכ׳ nobody is likely to make a defective will (by anticipating in it the receipt of a debt before it has been collected).—*Pl.* דְּיָתִיקָאוֹת. B. Mets. 19[a]. Tosef. B. Bath. XI, 6; a. e.

דִּיב, v. דּוּב.

דִּיבָא m. (=h. זְאֵב), *wolf*. Targ. Y. I Gen. XLIX, 27 (II דּוּב). Targ. Is. XI, 6 (Regia הוּבָא); LXV, 25.—*Pl.* דֵּיבִין. Targ. Zeph. III, 3.—[Targ. Is. XI, 7 דיבא *bear*, v. הוּבָא.]

דִּיבָא m. 1) *flux, gonorrhoea*, v. דּוֹבָא.—2) סני דיבא or סניא דיבי *a certain part of the maw*, v. סַנְּיָא.

דִּיבָא f. ch. = h. דִּבָּה. Targ. O. Gen. XXXVII, 2 דִּיבְּהוֹן, ed. Berl. דִּבְּהוֹן.

דִּיבָא m. (cmp. זְבוּב) *fly*. Targ. Koh. X, 1 (h. text זְבוּבֵי מוֹת, ed. Buxt. דבובא).—*Pl.* דִּיבְבֵיָא, דִּיבְבֵי. Targ. Is. VII, 18 (ed. Lag. דבב׳, ed. Buxt. דְּבוּבַיָּא). Targ. Y. Lev. XI, 20 דִּיבְבֵי (read דִּיר׳); Targ. Y. Deut. XIV, 19. V. דִּירְבָא.

דִּיבָּה, v. דִּבָּה.

דיבון, Targ. Y. II Num. XXXII, 24 some ed., v. דִּכְוָן.

דיבונא, Targ. Prov. XXIV, 2, v. דִּיכּוּנָא.

דִּיבּוּק, דִּבּוּק m. (דבק) 1) *attachment, junction, intimacy*. Cant. R. to II, 6 (ref. to Deut. XI, 22) אירוחו ד׳ what is the form of intimacy? [Ab. ch. VI (Boraitha) ד׳ חברים (some ed. דקדוק) the friendship of students (the care in selection of friends).—2) *glue, paste, solder*. Y. Sabb. III, 6[a] bot. שמא נתאכל דיבוקו (read: שלא יתא׳ וכ׳) lest its solder may be consumed (if the vessel be left without water). [Ḥull. 52[a], read דָּבוּק if the bird is caught by means of glue, v. דָּבַק.]

דִּיבּוּק, דִּבּוּק ch. same, *joining*. Targ. I Kings VII, 30 עובד ד׳ joiner's work.

דִּיבּוּר, דִּבּוּר m. (דבר) *utterance, speech, dictate*. Cant. R. to III, 4 ד׳ קשה of the various expressions for prophecy *dibbur* is the severest; Gen. R. s. 44; Macc. 11[a]; (Sifre Num. 99 דִּבֵּר). Lev. R. s. 1 (play on ויקר, Num. XXIII, 4, a. ויקרא Lev. I, 1) the Lord reveals Himself to the gentile prophets בחצי ד׳ only with half a word (defective revelation), opp. ד׳ שלם. Ex. R. s. 28 ד׳ זכור וכ׳ the two statements following each other immediately are considered one. Ib.[b] תרי ת׳ כ׳ ד׳ there are two different intervals comprised under the expression *tokh k'd'e dibbur*. Snh. 31[b] bot. כ׳ לזלזל וכ׳ in order to give honor to &c. Ib. 32[a] bot. כ׳ שלא תנעול דלת וכ׳ in order not to make loans too difficult, v. דֶּלֶת; a. fr.

דִּיר־ (representing δις-, δύο) *two, twice*, cmp. הוּ III.

דִּיאָן* m. (דאב=דאו formed like עַוָּר, v. דִּיוּ) *longing, faint, love-sick*. Cant. R. to II, 9, v. דִּיוּ.

דיאו*, Y. Ab. Zar. I, 39[c] top, קַפְּלוֹן ד׳, read דִּיאֶן (calo diem) *I proclaim (welcome) the day*, an etymology of *calenda* (v. Sm. Ant. s. v. Calendar). V. קָלַנְדַּס.

דִּיאוֹנִיסִין* m. pl. (διονύσια, τὰ) *the Dionysian feast, bacchantic revels*. Lev. R. s. 33 (ref. to Ezek. XXIII, 42) מובאים קאניסין וכ׳ (corr. acc.) *'carried along'* (in procession) refers to the Dionysia, 'drunken', means the revellers, v. הַחֲדִיא.

דִּיאָטָא, v. דִּיטָא.

דִּיאַטַגְמָא, דִּיאַטַגְנָמָא, דִּיוֹטַגְמָא (דִּיוֹטַ׳) f. (διάταγμα) *edict, ordinance*. Targ. II Esth. III, 15; a. e.—Sifré Deut. s. 33 כדיוט׳ ישנה like an antiquated ordinance. Lev. R. s. 1; a. fr.—*Pl.* דִּיאַטַגְמָאוֹת, דִּיטַ׳, דִּיוֹטַ׳. Ex. R. s. 30; a. e.—דִּיאַטַגְמָטִין. Y. Shebu. VII, 38[a] bot. דיאטיגמתין; Y. Keth. IX, 33[b] bot. דין מוגמרין (corr. acc.).

דִּיאָטָה, pl. דִּיאָטוֹת, v. דִּיטָא.

דיאטיגמתין, v. דִּיאַטַגְמָא.

דִּיאַטְרִיטָא, דִּיאַטְרִיטִין (דִּיוֹ׳) m. pl. (diatreta, v. Sm. Ant. s. v. Vitrum) *cut or engraved glass vessels*. Ex. R. s. 27, end [read:] ב׳ כוסות הללו ד׳ these two cups of cut glass. Esth. R. to I, 7 כוסות דיוטרי׳ (corr. acc.). Gen. R. s. 19 דיוטרו׳ (corr. acc.). Ruth R. to I, 1 כוסות דיוטריטון (corr. acc.); a. fr.

דִּיאוּקִיטוֹס, דִּיאוּקִיטָא* m. (διοικήτης, dioecetes) *overseer of the treasury, treasurer*. Lev. R. s. 5 (prov.) unfortunate the district where the physician has the gout, ודאיקוטטא בחד עינא ed. (Mus. ודיוקטסא, corr. acc.) and the treasurer only one eye (is unable to examine the coins).

דִּיאָלָא, v. דַּיָּלָא.

דיאלקטי, v. אַלְקְטִי.

דיאנא, דיאנת, Men. 77[a] ed., v. זְרִינָא II.

דיאתימון*, read דִּיאֶתִּימִין (διεθέμην, sec. aor. med. of διατίθημι) *I disposed by will*. Y. B. Bath. VIII, 16[c] top אם הכותב ד׳ בלעז וכ׳ even if one writes in Greek διεθέμην (*I willed*, instead of *I will*), it is to be considered as if it were a gift (cmp. ib. יחזק, עשיתי &c.); ib. חיזרתי וכ׳ I went around to all linguists to find out what ד׳ was &c.; Tosef. ib. IX, 14 דיותומין (ed. Zuck. דייתיקי, corr. acc.).

commandment, 'Remember the Sabbath'. Y. Ned. III, 37^{d} bot.; a. fr.—תּוֹךְ כְּדִי דִּ׳, v. דִּי.—Esp. דִּבּוּר׳ *revelation, Divine Speech,* (hypostasized) *the Word, the Dibbur.* Lev. R. s. 1, beg. קוֹל הַדִּ׳ עִצְמוֹ the direct voice of the Dibbur. Yeb. 5^{b}, a. fr. לִפְנֵי הַדִּ׳ prior to the revelation. Cant. R. to I, 2; a. fr.— עַל פִּי הַדִּ׳ following the Divine order. Y. Sabb. VII, 10^{c}; a. fr.—*Pl.* דִּבּוּרִין, דִּיבּוּרִים, דִּבִּ׳. Gen. R. s. 38 דִּ׳ אַחֲרִים mysterious words (accounts), v. אַחֵר. Cant. R. l. c.; a. fr. V. דִּבֵּר.—2) (homilet., v. Ps. XLVII, 4) *being led, submission.* Sabb. 63^{a} אֵין דִּ׳ אֶלָּא נִחוּת the root דבר (in Mal. III, 16 נִדַּבְּרוּ) means submission; Macc. 11^{a} (corr. acc.).

דִּבִּירָא, דְּבִירָא, דְּבוּ׳, דִּיבּוּרָא ch. same, esp. *revelation.* Targ. Ez. I, 24; 25 ed. Lag. דִּבּוּר׳ (oth. דִּבּוּ׳, some ed. דִּי בִּירָא, read דִּיבִּרָא). Targ. Y. Num. VII, 89; a. fr.—R. Hash. 6^{a} אִימָא דְּ׳ לָא כְּלוּם הוּא I might have thought a mere word (without action) was of no effect. Ib. לָא קַיְּימַהּ לְדִיבּוּרֵיהּ he did not substantiate his word (by an action). Ned. 41^{a} דְּ׳ קָשֵׁי וְכ׳ talking is injurious to the eyes; a. fr.—*Pl.* דְּבִירַיָּא, דִּבְּיִרְיָא, דִּבְּוּרַיָּא, דִּיבְּוּרַיָּא, דִּבִּ׳, esp. *the Ten Commandments.* Targ. Y. Ex. XX, 1 (II דִּיבְּרַיָּא); a. fr.—Y. Meg. IV, 75^{b} bot. קְטַע בְּדִיבְּרֵי וְכ׳ cut the Ten Commandments apart, so that our children may be able to study them.

דִּיבְחָא, v. דִּבְחָא.

דִּיבֵי, v. דִּיבָא.

דִּיבֵּירָא, *of Bera, Bire,* v. בֵּירָא.

דִּיבִּירָא, v. דִּיבּוּרָא.

דִּיבְלָא, v. דִּבְלָתָא.—[דִּיבְלָא Yoma 78^{b}, v. בְּלָא.]

דִּיבְקָא, דִּיבָקָא m. (דבק) *joining, combination.* Meïl. 16^{b} דְּאִי דְּ׳ דִּידָךְ הִיא Ar. (ed. דִּיוּקָא) this is merely thy own combination (that Rab's opinion was delivered in connection with the Mishnah), but Rab himself recited merely a tradition (without reference to that special clause of the Mishnah).

דִּיבֵּר, דִּיבֵּר (b. h.) m.=דִּיבּוּר, esp. *revelation.* Sifra Thazr., Neg., ch. I. Mekh. Bo, beg. (Tanh. ib. 5 דִּבּוּר); a. fr.—*Pl.* דִּיבְּרוֹת (fem.). Mekh. l. c., v. כָּלוּל. Y. Ber. IV, 8^{c} top; a. fr.—Esp. *the Ten Commandments.* B. Kam. 54^{b} דְּ׳ הָרִאשׁוֹנוֹת the text of the Decalogue in Exodus, דְּ׳ הָאַחֲרוֹנוֹת the one in Deuteronomy. Snh. 67^{a}, מְדִבְּרוֹתֶיךָ, v. כָּלָה.

דִּיבְּרָא, דִּיבְרָא, v. דִּיבּוּרָא.

דִּיבְשָׁא, v. דּוּבְשָׁא.

דִּיגְאָלָא, v. דִּגְלָא.

דִּיגּוּל m. (דָּגַל I) *stratagem, deception.* Cant. R. to II, 4 דִּיגּוּלוֹ his (Jacob's) stratagem (Gen. XXVII, 16).—*Pl.* דִּגּוּלִין, דִּגּוּ׳. Ib.; v. דָּגַל.

דִּיגּוּן m. (v. דגן) *storing of grain, piling up.* Gitt. 47^{a} דִּיגּוּנָךְ וְלֹא דְּ׳ נָכְרִי (the word דגנך, Deut. XIV, 23 means) what *thou* (the Israelite) *storest* up (is subject to tithes), but not what the gentile stores up, opp. to דְּגָנְךָ וְכ׳ the grain growing on thy ground (Palestine). B. Mets. 88^{b} בְּנֵי דִּ׳ Ms. F. (ed. גּוּרָן, v. Rabb. D. S. a. l. note 100) adapted for storage.

דִּיגּוֹן m. 1) (δίγονος) prop. *born a second time,* in gen. *for a second term, twice* (Lat. *bis*). B. Bath. 164^{b} such is the custom of that nation אַרְכָּן שְׁנִירִית קוֹרִין לוֹ דִּ׳ (Ms. M. דּוּגָן) an archont in his second term is called *digonos* (bis, iterum consul). Ib.; Naz. 8^{b} if one says, I vow to be a Nazir . . . . דִּ׳ שְׁתִּים *digon,* he has to be a Nazir twice in succession; Tosef. ib. I, 2 טִיגּוֹן ed. Zuck. (Var. דְּרִיגּוֹן, corr. acc.).—2) (by analogy with τριγώνιον, τετραγώνιον) *having two corners.* Tosef. Neg. VI, 3 דִּיגּוֹן (בֵּית) וְכ׳ ed. Zuck. (corr. acc.) a house which has only two corners (semicircularly built); B. Bath. l. c.; Naz. l. c.

דִּיגְמָסִיס, v. הִיגְמוֹסִיס.

דִּיגְלָא, v. דִּוּגְלָא.

דִּיגְלַת, דִּיגְ׳ pr. n. (h. חִדֶּקֶל) *the river Tigris.* Targ. Gen. II, 14.—M. Kat. 25^{b} bot. נְשׁוֹק כִּיפֵי דִּ׳ וְכ׳ the shores of the Tigris touched each other (the water forming a level with the banks). Kidd. 71^{b}. Yeb. 121^{a}. Ber. 59^{b}. Taan. 24^{b} שִׁפּוּךְ מִרְזְבֵי דִּמְחוֹזָא לְדִ׳ (not דְּצִיפּוֹרִי, v. Rabb. D. S. a. l. note) the gutters of Mahuza emptied themselves into the Tigris.

דִּיגְמָא, v. דּוּגְמָא.

דִּיגְנוֹסִיס f. (διάγνωσις) *decree.* Targ. II Esth. II, 8 ed. Lag. (ed. דִּיגּוֹט, corr. acc.).

דִּידֵּי, v. הִי.

דִּידָבָא (הוּדָבָא), דִּידָבָא m. (=דִּבְדְּבָא, v. דִּיבְבָא) *fly.* Ḥull. 58^{b} לֵית דִּ׳ בַּת שִׁתִּין (Ar. דד׳) no fly lives a whole year. Ber. 44^{a} עַד דְּחָוֵה שְׁרִיךְ לֵיהּ דִּ׳ וְכ׳ (Ms. M. דִּשְׁרִיא . . דּוֹר׳; v. Rabb. D. S. a. l. note) so that a fly would glide down his (fat and smooth) face.—Gitt. 86^{b} הֵידְבָתָא דִּבְרֵי כִּיפֵי a large fly found among sheaves.

דִּידְדוֹנֵי* f. (reduplic. of דּוֹר or דּוּעַ; cmp. אוּדְרִיתָא) *the vapor room.* Nidd. 67^{a} אֵימַר בַּר׳ נְפַל Ar. s. v. אַדְוִותָא (ed. דְּרִידוֹנֵי) I say, it (the mud) fell off in the vapor room (where she entered after the bath).

דִּידְכֵי f., pl. **דִּידְכָאוֹת** (διαδοχή, v. דִּירְתִּיכוֹס) *relays, guards at stations.* [Popular adaptation דִּרְכ׳, as if fr. דֶּרֶךְ.] Yoma VI, 8 (68^{b}) דִּיד׳ Y. ed. (Mish. הִדְכָאוֹת; Bab. ed. הִידְכָ׳, Ms. M. הִידְתָ׳, Ms. L. דִּיד׳, דּוּד׳; Mish. Nap. הִידְכָרוֹת, v. Rabb. D. S. a. l. note). Mekh. B'shall. s. 1 דּוֹרְכִיּוֹת הָיוּ לוֹ Pharaoh had guards at stations (communicating with one another).—Gen. R. s. 10; Yalk. ib. 16 [read:] הִרְבָּה לָהֶן בְּרִיצָה וְהִרְבָּה לָהֶן בְּדִידְוֹכִין he increased for them the speed (of the mail bearers), and the number of mail stations. Esth. R. to I, 1 דּוֹרְכִ׳ עִם דּוֹרְנִיאוֹת וְכ׳ postmen carrying gifts will be numerous &c.

דַּיָּה f. (b. h.; v. הָאָה) *Dayyah* name of several unclean birds. Ḥull. 63^{a} *ḥăsidah* (Lev. XI, 19) זוֹ דְּ׳ לְבְנָה is the white

דִּירָא m. (v. preced. a. דִּוֵּר) *grief.* Targ. Prov. XXIII, 29 ed., Ms. הִירָוְדָא.

דִּירְבִּיט m. (διαβήτης, diabetes) *siphon.* Y. Erub. X, 26[d] top מעלין בד׳ you may draw liquids by means of a siphon on the Sabbath; Tosef. Sabb. II, 8; Erub. 104[a] בִּרְיוֹפֵי (popular perversion, as though=דִּרּוֹ פֵּי *double mouth*, v. דִּרּוֹ II).

דִּירְוָדָא, דִּירְוָדָא* m. (reduplic. of דור, v. דוּר) *grief.* Targ. Prov. XXIII, 29 Ms. דִּרי, ed. Lag. דּוּר; ed. הֵירָא (Var. in ed. Lag. p. XII ריוא, corr. acc.). [Prob. a corrupt. fr. הִירוּרָא, v. next w.]

דִּירְוָדִי m. (דָּוָה) *grief.* Gen. R. s. 74 חזר לִדִירְוָדִיו Ar. s. v. קרקר 2; Yalk. Gen. 130 (ed. Gen. R. לסורו) he (Laban) went back to his grief.

דִּירְזָגִי, דִּירְזָגוּ, v. next w.

דִּירְזָגִי (a popular perversion of διαδοχή, as though=דִּרּוֹ זוּגֵי *two sets*, v. דִּרּוֹ II) *succession in government, surrender of office.* Sot. 13[b] אותה שבת של ד׳ תירתה וכ׳ (Ar. דירזגי; Yalk. Deut. 941 דירוזגו) it was the week of transmission of office when the office was taken from the one (Moses) and given to the other (Joshua, hence 'Moses and Joshua went' &c., Deut. XXXI, 14); v. דִּירִתִיכוֹס.

דִּירָטָא, v. הִירִיטִי.

דִּירַטְגָמָא, v. הִירַאטַגְמָא.

דִּירוֹטָרִימוֹן, v. הִירַאטָרִיטָא.

דִּירוֹטְרִין, Gen. R. s. 62, a corrupt. of דִּירִיטִי, v. הִירִיטִי.

דִּירוֹמַד m. (perh. a perversion of δίδυμος, *forked*, cmp. LXX, Josh. VIII, 29; popular etymol.=דִּרּוֹ עִמּוּדִין, v. דִּרּוֹ II; Erub. 18[a]) *a corner-piece* made of two boards rectangularly joined or of a block dug out in the shape of a trough, four of which corner-pieces form, in legal fiction, an enclosure of wells &c. (v. פַּס), making the ground so enclosed a private place for Sabbath use. Erub. 15[a], a. fr. גירון משום ד׳ is considered as a *diomad* (two fictitious walls). Y. ib. II, 20[a] top, opp. פשוט a plain bar; a. fr.—*Pl.* דִּירוֹמְדִין. Ib. II, 1 ארבע ד׳ נראין כשמונה four corner pieces having the appearance of eight bars; a. fr. [דיומדין, Y. Shebi. VII, beg. 37[b], v. הִירמוֹרוֹן.]

דִּירוֹמַסְתָּ, דִּירוֹמְסִית, v. הִירְמָסִית.

דִּירוֹנָא m., pl. דִּירוֹנִין (דִּין) *quarrels.* Lev. R. s. 12 (ref. to מדנים, Prov. XXIII, 29) לאן ד׳ Ar. s. v. פט (ed. דיונין).

דִּירוֹסִים or דִּירוֹסוֹס pr. n. m. (prob. intended for Dionysos) name of one of Haman's ancestors. Targ. Esth. V, 1; Targ. II Esth. III, 1 (strike out בר דיוס, Var. דיוסקס).

דִּירוֹסְטוֹס, Ex. R. s. 31, beg., read דְּנִיסְטֵרִס.

דִּיחָה (cmp. דוי) *to be faint.*—*Af.* אַדִּיחַ *to make fainter, paler.* Nidd. 20[a] אַדִּיחוּהוּ לידה וכ׳ they showed him a fainter color, and he declared it clean.

דִּיחָה, דִּיחְתָּא m. (preced.; cmp. form and meaning of כַּהֲיָה) *faint, feeble, dim; light* in substance, *thin.* Neg. I, 2 של סיד הֵירָהּ הרמנה the red within the lime-colored leprosy is fainter than the latter, opp. עז; Tosef. ib. I, 3 הוֹהָא. Tosef. Nidd. III, 11 ד׳ מכאן if fainter than this (shoe-black), opp. עמוק; Nidd. II, 7; 20[a] ד׳ מכן. Ib. ד׳ דד׳ extremely faint. Gitt. 57[a] דירהה מן האור Ar. (ed. דוחה, read הוֹהָה, fr. הָוָה) gets faint from the effect of the heat. Yeb. 80[b]; Tosef. ib. X, 6 שכבת זרעו דוחה his semen is watery, opp. מקושר cohesive; Tosef. Zabim II, 4 דוחה; Nidd. 35[b].—Y. B. Bath. VIII, 16[a] bot. wherever the word מורשה (heirloom) is used, לשון דיחא it is a faint (vague) expression (not meant in its true sense as a real inheritance). Ib. (ref. to Deut. XXXIII, 4) ליח ד׳ סיגין וכ׳ there is none vaguer than this (*morashah*), for whosoever labors (studies), obtains the whole of it.—*Pl.* f. הֵירְחוֹת. Y. Ter. III, 42[b] top ענבים ד׳ the juice of grapes is light in substance (incohesive).

דִּירְחֵי (=הֵי חֵי) *of this* (certain event). Targ. Y. Gen. XXV, 33 כיום ד׳ as if it were the day of a certain event (of Isaac's death and Esau's succession, cmp. Targ. Y. ib. 31); Targ. O. ib. 31, 33 הִלְחַי ed. Berl. (ed. הִלְחֵין, הֵירְלִחֵין, cmp. הֵירְלִיחַ, הֵירְלִי, s. v. הֵי).

דִּירְחָנָא=הַחָנָא. Targ. Ps. LXV, 12.

דַּיְרָא, v. הַיְרָא.

דִּירְן I f. (b. h.; דור) *fluid, writing ink.* Ab. IV, 20. Sabb. 133[b]. Y. Sot. II, 18[a] top, v. אֶרֶר; a. fr.—*Pl.* דִּירְוָאוֹת, דִּירוֹת. Midr. Sam. ch. XXVII, end (דיוא׳); Gen. R. s. 58; Yalk. ib. 102; Yalk. Kings 170 כמה ד׳ וכ׳ how many ink drops have been spilt . . . . to write 'the sons of Heth' ten times!

דִּירְן II (δι-) *two, double,* a Greek prefix, sometimes used as a separate word (δύο) for etymological purposes, and sometimes separated from its junction. Erub. 18[a] (explain. דיומדין, v. דִּירוֹמַד) דיו עמודין two columns; ib. (expl. דיופרא, v. דִּיקְרָא) חצושה ד׳ פירות bearing fruits twice a year.—דיופ׳, דיוד׳, ד׳ פרצוף, ד׳ זוגי &c., v. דִּיוֹפ׳ &c.

דִּירְ a Greek prefix.—1)=δι-, v. preced.—2)=διά-.

דִּירָן* m. (v. הָוֵי) 1) *faintness, trouble, sickness.* Y. Ber. IX, 13[a] bot. ד׳ ליה וכ׳ he was in trouble; (so) we let him pass.—2) interj. expressive of love-longing (cmp. אוֹי &c.) *Oh! Ah!* Cant. R. to II, 9 (play on דודי) את אומר לנו ד׳ ד׳ וכ׳ thou (O Lord) sayest to us, Oh! Oh! [strike out the gloss פי׳ דיאו דיאו]. *Thou* art sighing for *us* first (instead of our aspiring for thee)! Ib. (twice more; correct slight inaccuracies). Pesik. R. s. 15 [read:] את אמרת לנו ידו, דיאו את לגבן, את אתת לגבן קדמאה; Num. R. s. 11 [read:] את אמרת לנו דיו את אתת וכ׳.

דְּיוֹסְטַר m. (an adaptation of διωστήρ, treated as a compound of דְּיוֹ־ and סְטַר) *a pole reaching from end to end* (LXX Ex. XXXVIII, 4; Aquila Ex. XXX, 4) 1) *the transverse staff of the upright loom* (v. Sm. Ant. s. v. Tela). Kel. XX, 3; Tosef. ib. B. Mets. XI, 5 דיסטר.—2) (adj.) *double-edged.* Targ. Ps. CXLIX, 6 סייפא דיוסטרא ed. (Ms. דיו סטר).—3) מיפסלת ד׳ *the engraving on both sides of the tablets* (Ex. XXXII, 15). Targ. Ps. LXXIV, 6 (corresp. to גלופיהא ib.; Ms. דְּיוֹ סְטָרָא).

דְּיוֹסְפְּרָא pr. n. pl. *Diosp'ra* (prob. Diospolis=Lydda). Sabb. 46a.

דיוסק, v. הִיסַּקְנָא.

דיוסקוס, דיוסקום, v. הִיסְקוֹס.

דיופוטא, Var. of טַפְּרָטָא.

דְּיוֹפְטִין, דְּיוֹפַטִין m. pl. (διαβήτης=circinus, cmp. דְּיוֹבִיט) *compasses.* Sifré Deut. 7 ye need no arms, אלא קובע ד׳ ומחלק but one has only to put up compasses and divide (the land in shares); Yalk. ib. 801 לא קובע ד׳ (some ed. יופרטון, corr. acc.); Targ. Y. Deut. I, 8 קבעו הִיפְּטָיָא וכ׳ (הִפְּ׳) put up the compasses &c.

דְּיוֹפֵי, v. דְּיוֹבִיט.

דְּיוֹפְטִין, v. הִיוֹפְטִין.

דְּיוֹפְלָא f., pl. דְּיוֹפְלֵי (a corrupt. for tabula or tabella, —ae) *letter, despatch.* Ab. d'R. Nath. ch. IV [read:] עד שבאה אליו ד׳ וכ׳ when he received a letter from Rome announcing the death of the Emperor &c.; (Ed. Schechter 2nd vers. ch. VI: באו לו אגרות). Meg. Taan. ch. XII עד שבאת עליו דיופלה של רומי ופצעו וכ׳ when a despatch arrived against him, and his head was split with clubs (v. Sm. Ant. s. v. Fustuarium); Koh. R. to III, 17; Taan. 18b דאפלי מרומי Ms. M. (ed. דיופלי מהעיר); Sifra Emor Par. 8, ch. IX.

דיופלוסטון, v. הִיפְּלַי.

דיופלין, Gen. R. s. 59, v. דיפלון.

דְּיוֹפְרָא, v. הִיפְּרָא.

דְּיוֹפַרְצוֹף, דְּיוֹפְרוֹסוֹף, v. הִיפְּרוֹסוֹף.

דְּיוּקָא m. (דוק) *deduction, argument, implied opinion.* B. Mets. 8a מהיכא . . . . דְּיוּקְיָה דרמי whence does Rami . . . . draw his deduction? Keth. 17b דמתניתן וכ׳ ד׳ he reports what is to be derived from the Mishnah by implication; a. fr.—Meil. 16a, v. הִיבְקָא.

דיוקולגין, v. הִיקוֹלוֹגוֹס.

דיוקמניאות, v. הִיקוּמָנִי.

דְּיוּקָן f. (a reverential transformation of אִיקוֹן q. v.) *image, likeness.* M. Kat. 15b דמות דְּיוּקְנִי a likeness of My image (a human life; Y. Ber. III, 6a top; Y. M. Kat. III, 83a top אירונין); v. בָּעָה. B. Bath. 58a בדמות דְּיוּקְנִי . . . thou hast been permitted to see the likeness of My image (Abraham), but My image itself (Adam) &c. Hull. 91b דְּיוּקְנוֹ של מעלה his (Jacob's) image in heaven (Gen. R. s. 68 אירונין). Sot. 36b באת דמות דיוקנו Ar. ed. Koh. (ed. באתה דיוקנו) וכ׳ a vision resembling his father's countenance appeared; Tanḥ. Vayesh. 9; a. fr.—Sabb. 149a דְּיוּקְנָה עצמה the statue itself.—*Pl.* דְּיוּקְנָאוֹת (fr. דיוקני). Sabb. l. c.; Tosef. ib. XVII (XVIII), 1 ed. Zuck. (Var. בְּדִיקְנָאוֹת, חֲדִיקְנָאוֹת) *statues, busts,* differ. fr. צורה painting (Y. Ab. Zar. III, 42b bot. אִיקוֹנִיוֹת). B. Mets. 115a שכר ד׳ remuneration for pictures (?)

דְּיוּקְנָא ch. same. Targ. Y. Gen. I, 26. Targ. Y. Deut. XXI, 23. Targ. Ps. XXXIX, 7; a. e.—*Pl.* דְּיוּקְנִין. Targ. Y. Lev. XXVI, 1.

דְּיוּקְנָה, v. דְּיוּקָן.

דְּיוּקְנִי f. (v. preced.) *figure,* esp. *a figure in place of a signature* (v. Gitt. 36a, quot. s. v. פִּוְורָא). B. Kam. 104b בד׳ ואפי׳ וכ׳ you must not deliver trust money to a mandatary if the power of attorney is signed with a mere figure, even if witnesses are signed on it identifying the signature.—*Pl.* דְּיוּקְנָאוֹת, v. דְּיוּקָן.

***דְּיוּקְתָּא** f. (דוק) *the examination of family records required for pure marriages* (v. בְּדַק); in gen. *family record.* B. Mets. 59b (prov.) בדיוקתיה . . . דזקיף וכ׳, quot. Yalk. Ex. 349 (ed. בדיותקיה, Ms. M. בריסתקי, Ms. H. בדוקתיה, Ms. F. ברותקיה, &c., v. Rabb. D. S. a. l. note) if there is a case of hanging in one's family record, say not to him, Hang this fish up for me. [Sh'ilt. d'R. Aḥai s. 41 has three times דוקתא, s. 153 דותקא. For the etymol. of דות׳, דיותקא, v. Perl. Et. St. p. 80.]

דְּיוּר, דִּיוֹר m. (דור) *dwelling,* esp. *temporary residence, lodging.* Y. Erub. V, 23a top לשם דיור as a lodging place; a. e.—*Pl.* דְּיוּרִים, דְּיוּרִין. Ib. ד׳ ממש real lodging places, ראוי׳ לד׳ fit for shelter. Tosef. ib. X (VII), 12; a. fr. V. הִיר.

דַּיּוּר, דַּיּוֹר m. (דור) *inhabitant, lodger, tenant.* Y. Maasr. II, 50d top, opp. to בעה״ב landlord; a. e.—*Pl.* דַּיּוּרִים, דַּיָּרִין, דַּיּוֹרִין. Succ. I, 2. Ib. 10a מאי ד׳ . . . ד׳ ממש אטו ד׳ וכ׳ what is meant by *dayyorin?* Do you mean that no dwellers occupy the upper story?—Does the fitness of a residence depend on the existence of real dwellers?—Gen. R. s. 28; a. fr.

דַּיּוּר, דַּיִּר, דַּיּוֹרָא, דַּיּוֹר (not הִי׳) ch. 1) same. Targ. Y. II Gen. XLIV, 18. Targ. Y. Ex. XII, 45. Targ. O. Deut. XXIII, 8 (h. text גֵּר).—Gen. R. s. 58 (expl. גר, Gen. XXIII, 4).—*Pl.* דַּיָּרִין, דַּיָּרֵי &c. Targ. Y. Deut. l. c.; a. e.—2) *traveller, pedlar.* R. Hash. 9b, v. הדר *Pa.*—3) *proselyte.* Gitt. 54a; Bekh. 30a בר דַּיָּרְתָּא ד׳ proselyte son of a proselyte.—4) *pl.* דַּיּוֹרֵי, דַּיּוֹרָאֵי *innkeeper.* Taan. 21a; Snh. 109a.—*Fem.* דַּיָּרְתָּא *proselyte,* v. supra. [Y. Snh. VIII, 26b top נסבה דיורין read דינרין, cmp. Bab. ib. 71a.]

דְּיוֹרָא, דִּיוֹרָא ch.=h. דִּיר, esp. *inn.* Taan. 21a בההוא דיור׳ Ms. M. (ed. הָיָר׳, Var. דורא) in a certain inn.

through the thickness of the wall. Lam. R. to I, 1 דְּ דבייתי וכ׳ (חדא אתתא) רבתי Ar. (Var. עֲרִירְתָא) the bandstone of my house was broken.

דַּיָּאלָא, דַּיּוּלָא m. (דול) 1) prop. *one who pours water over another person's hands* (cmp. II Kings III, 11) hence (=שַׁמָּשׁ) *attendant, waiter*, esp. *attendant of a dining club*, serving at the table and collecting assessments, fees &c. Sabb. 148a; B. Kam. 119a אדא דְּ (Y. Sabb. II, 4d top אדא שמשא) Ada, the waiter. Pes. 86b והוא דרגש בחו דְּ provided the club-keeper has taken notice of them (Ms. M. 1 דגָּשׁ וכ׳) the club-keeper knows them well; Ms. M. 2 דהדר בהו דְּ that he went around for them to see whether they are all in).—2) in gen. *beadle, constable.* Yoma 18a (prov.) אי בר אחתיך דְּ חוי חזי בשוקא קמיה וכ׳ if thy sister's son has been appointed a constable, look out that thou pass not before him in the street (for he knows thy affairs well and may blackmail thee).

דְּיוּלָא* f. (דול) *pouring, sprinkling.* Y. Pes. V, 32c bot. (ref. to Num. XIX, 13) הא דְּ קרים גבה זריקה of this sprinkling act the expression זרק is used, and yet (in Num. XIX, 18 sq.) you call it הַזָּיָה.

דַּיָּן, דַּיָּנָן m. (b. h.; דון) *judge*, generally at the same time *lecturer, spiritual leader.* Snh. 7b. Sabb. 10a; a. fr.—*Pl.* דַּיָּנִין, דַּיָּנִים. Snh. l. c. כלי הד׳ the judges' implements (stick, strap &c.). B. Bath. 51a דַּיָּנֵי גולה the judges of the Diaspora (Karna a. Samuel; v. Snh. 17b). Keth. XIII, 1, v. גְּזֵרָה; a. fr.—*Fem. pl.* דַּיָּנוֹת. Koh. R. to II, 8 דיינים זכרים וד׳ נקבות male judges and female judges (leaders; Yalk. ib. 968 דַּיָּנִין . . וְדַיָּנִין נקבות).

דַּיָּן, דַּיּוּנָא, דַּי׳ m. ch. same. Targ. Ps. VII, 12; a. fr.—Keth. 94b אנא דְּ וכ׳ I am an authorized judge &c. Snh. 7b אוקמו דְּ דלא וכ׳ appointed a judge (lecturer) who had not studied; a. fr.—*Pl.* דַּיָּנִין, דַּיָּנַיָּא, דַּי׳. Targ. Deut. XVI, 18; a. fr.—B. Bath. 29a דְּ דשפלי דַּיָּנֵי דמי Ms. M. (ed. ד׳ דשיפלי חכי דַּאיָנֵי) ignorant judges will so decide; ib. 133b דְּ דחצצתא וכ׳ compromising judges (who know not the law) &c.; a. fr.

דַּיָּסָא, דַּיּוּסָא f. (דוש=דוס) *a dish of pounded grain* (wheat or barley), *grit.* Taan. 24b פרנכא דד׳ a plate of grit. Ber. 36b דְּ גרידא a plain dish of &c. (without admixture of honey). Bets. 16a. Ned. 49b.

דְּיוֹסְפָק, v. דְּיוֹסְפָּק.

דְּיוֹסְקִיָּא, v. דְּיוֹסְקָיָא.

דְּיוֹסְקִי, v. דְּיוֹסְקָיָא a. דְּיוֹסְקָא.

דַּיְוְצִיפֵי, v. דְּאוֹצִיפֵי

דַּיּוּקָא m. (דוק) *evidence by implication.* Pes. 99a מתניתן נמי דְּ our Mishnah, too, is evidence thereof; a. fr. V. דְּיָקָא.

דְּיוֹקוֹלְגוֹס, v. דְּיָקוֹלוֹגוֹס.

דְּיוֹקוֹסִין, v. דְּיָקְרִיתִין.

Ib. אמטו לדהוא דיו׳ Ms. M. (ed. . . . כי אתו ביתו) they reached the same inn; Snh. 109a דיו׳ Ms. M. (ed. דיו׳).—B. Kam. 113b, v. דְּיָרָא.

דְּיוֹתָא f. ch.=h. דְּיוֹ, *ink.* Targ. Jer. XXXVI, 18.—Ḥull. 47b כד׳ like dried ink. Nidd. 20a פכחותא דד׳ the watery part of the ink, תרותא דד׳ the sediment. Ib. קורטא דד׳ a piece of dry ink (a sort of Indian ink, v. Sm. Ant. s. v. Atramentum).—Denom. דַּיְּתָה *to dot with ink-marks.* B. Bath. 163a מְדַיְּתָה ליה Ar. (ed. מְסַיְּרָט).

דְּיוֹתְקָא, v. דְּיוּקְתָּא.

דִּידְחֵי, דִּידְחֵי m. (דחי) *suspension, removal of a consecrated object from its purpose; disability.* Kidd. 7b; Zeb. 12a, a. e. דְּ מעיקרא חוי דְּ a primary disability (existing at the time of the vow) is considered like a removal (through a cause of a later date), (opp. to דָּחָה, v. נראה ונדחה Nif.). Ib. יש דְּ בדמים the law concerning suspension or removal applies also to such objects as are consecrated only for the value they represent; a. e.—*Pl.* דִּיחֵי, דִּיחוּרִין. Yoma 63b דלית ליה דְּ who rejects the opinion concerning unfitness (of the scape-goat on account of an accident to the sacrificial goat). Zeb. 12b; a. e.

דִּידְחוּק m. (דחק) *crowd.* Tosef. Yoma IV (III), 17 ed. Zuck. (Var. דּוּחַק).

דִּידְחֵי, Cant. R. to II, 15, v. בלטוּרָא.

דִּידַּנְמָא, v. דִּיאַנְמָא.

דִּידְמֵי, v. דִּיְּרָא.

דַּיְדִי, v. הַיְדִי.

דְּיוֹאוֹן=דְּי יְהוֹן, *that they be.* Y. Ḥall. I, 58a top.

דָּיוּנָא, v. דּוּג.

דְּיוֹרָא, Targ. Y. Lev. XV, 3, v. דּוּבָא.

דִּיאֵטִי, דִּיוֹטָא, דִּיוֹטֵי, דִּיוּטָא f. (διαιτα, diaeta) 1) *chamber, sitting-room* (generally up-stairs); *compartment, story.* Sabb. XI, 2 (96a) בדיוטי אחת Y. ed. a. Ar. (Bab. דיוטא, v. Rabb. D. S. a. l. note 1) in the same story (of separate buildings). B. Bath. 63a דיו׳ תשלישנה Ar. (ed. דיו׳) upper story. Y. Yeb. I, 3a bot. לד׳ התחתונה וכ׳ to the nethermost room of the nether world (utmost degree of damnation; Gen. R. s. 68, a. e. אמבטה, אַמְבָּטִי; בָּטִי, בִּיטִי). Tosef. Erub. IX (VI), 21 דיוטא ed. Zuck. (Var. דיאטה, ed. דיאטס, corr. acc.); a. fr.—Gen. R. s. 62 they buried him בדיוטרין שלו (corr. acc.) in the compartment designated for him.—*Pl.* דִּיוֹטָאוֹת, דִּיוֹטָאוֹת, דִּיוּטָאוֹת. Erub. VIII, 11 (88a) שתי ד׳ וכ׳ two upper compartments opposite each other (with a common yard between them). Tosef. ib. VIII (V), 11, v. אִלְקְטִי. Ib. XI (VIII), 4; a. fr.—2) *arbitrator's office*, whence *diaeta*, name of a prison in Cæsarea in the Roman days. Esth. R. introd., beg. (some ed. דְּרָטִי).

דְּיוֹטוֹנָא f. (διάτονος, diatonus) *band-stone* running

דויקי, v. דִּיקִי.

דויקינתין, דויקינטין, v. דִּיקִינְתִין.

דויקלרא, דויקלר׳, Y. Ber. III, 6[d] bot., perh. a corrupt fragment of *perpendiculum* (פרפנדיקלון), *plumb-line* (hanging with its weight downward).

דויקניתא, v. דִּיקִינְתִין.

דַּוּרָא, דַּוָּרָא, v. דַּוָּרָא.

דְּוָרָא, דְּוֻרָא, v. דַּוָּרָא.

דַּוּר, דַּוֵּר, v. דּוּר.

דיורטין, v. דִּיאַטְרִיטָא.

דַּוִּישׁ, v. דַּוֵּשׁ.

דַּוֵּית 1) (*Pa.* of דות, cmp. Syr. דעת P. Sm. 933, a. דוי) *to drip, sweat.* Pes. 30[b] מְדַוְּיִתֵי Ms. M. (ed. מְדַוְּיִתֵי Ithpa.) (the glazed vessels) exude (are porous).—2*) *to languish, faint.* Targ. Job IX, 13 דייתן, Ar. (ed. Lag. דיתין, Var. דיותן, ed. שָׁיְחִין).—3) denom. of דְּוָתָא q. v.

דַּוְיָא, דַּוְתָא, דַּוְתָּא, דַּוְיוֹ f. ch.=h. דַּוָּה. Targ. Lev. XI, 14. Targ. Y. ib. 19 (v. דַּוָּה). Targ. Deut. XIV, 13 (Targ. Y. V ib., v. אַרְבּוּ). Targ. Y. ib. 18.—Keth. 50[a] דיו חיוורתא Ar. (ed. דַּוָּה). B. Mets. 24[b] דיו (masc.).—Y. Shek. VII, 50[c] bot.; Y. Ab. Zar. II, 41[d] bot.

דְּוִיתְיכוֹס m. (corrupt. of διάδοχος) *successor.* Sifré Deut. 334 בא ד׳ שלו (sub. זמן) the time of his successor (surrender of office) had arrived (cmp. דיוזגי); Yalk. Deut. 947 דיתיקוס. Sifré ib. s. 27 ריתיכוס (corr. acc.); Yalk. Deut. 814 דוכוס (read דירדוכוס).

דְּוִיתְיקִי, v. דִּיאַתִּיקִי.

דְּוָכָה f. (דּוּךְ) *pounding.* Sabb. 19[b], contrad. to שחיקה pulverizing.

דְּוָכוֹן, v. דְּכוֹן.

דְּוָכוֹת־, v. דְּכוֹת־.

דְּוִיפִין m. (דָּכַן) *the crushing* of the bulb or tuber in the ground. Y. Shebi. V, 35[d] bot. כעיקור ד׳ crushing is equivalent to tearing the plant out with the root.

דְּפוּנָא, דִּיכּוּנָא m. (preced.) *crushing, oppression.* Targ. Prov. XXIV, 2 (ed. Lag. דיכון, Var. דיבונא, ed. Vien. דִּכּוּ; h. text שֹׁד). Ib. XXI, 7 ed. Vien. דכ׳ (ed. Lag. דיכ׳, Var. דיב׳).

דִּיכְוָתֵי־, v. דְּכוּתָא.

דַּוְכִי, v. דַּךְ.

דְּוָכֵי* m. pl. (הוּךְ II) *marks, points.* B. Bath. 4[b] סגרפי ד׳ מלבר Ms. M. a. Ar. (ed. סימוני ירכי) the points (stinging boughs of the thorn hedge) must be directed outside (towards the neighbor). [Oth. opin. in Ar. *the staves* supporting the hedge.]

דִּיכְמָא, דִּיכְמָה, v. הִכְמָא.

דוכסאים, Gen. R. s. 5, v. דְּכָסָס.

דיכפת, v. רִיכְפַּת.

דִּיכְרָא, v. דְּכַר II.

דִּיל־ (דִּילָךְ, דִּילְהוֹן &c.), v. דִּי I.

דִּילָא, דִּילָּא=דְּאִי לָא, v. דִּי II a, לְ.

דִּילְבִּין, דִּילְבָּא, v. דְּלוּבָּא.

דִּילְדוּל, v. דְּלַדּוּל.

דִּילְדֵּל, v. דְּלַדֵּל.

דִּילּוּג m. (דָּלַג) *leap, skipping.* Num. R. s. 5 בד׳ in a leap (hurriedly).—Ib. s. 2 (play on ודגלו, Cant. II, 4) ודילוגו עלי וכ׳ even his skipping from subject to subject is to me a token of love. Cant. R. to l. c. (ref. to a child's skipping over the Name of the Lord in reading exercises and to an ignorant person's misreading); Yalk. ib. 986.

דִּילּוּעִין, v. דְּלַעַת.

דִּלְטוֹר, דִּילְטוֹר m. (delator) *informer, sycophant.* Snh. 43[b]; a. e.—*Pl.* דִּילְטוֹרִין, דִּלְ׳. Y. Peah I, 16[a]; Lev. R. s. 26; a. fr.

דִּלְ׳, דִּילְטוֹרָא ch. same. [Targ. Y. Gen. III, 4 דִּלְטוֹר, v. next w.]—*Pl.* דִּילְטוֹרַיָּא. Esth. R. introd. מן דסגין ד׳ וכ׳ when the informers increased, the plundering (confiscation) of people's property increased; Yalk. Esth. 1044; Yalk. Job 920.

דִּלְ׳, דִּילְטוֹרָא f. (delatura) *information, sycophancy.* Targ. Y. Gen. III, 4 (corr. acc., v. preced.).—Pesik. R. s. 33 אמר ד׳ על בניי spoke evil of My children.

דִּלְ׳, דִּילְטוֹרְיָא f. (delatoria, sub. verba) same. Gen. R. s. 19; a. fr. [Y. Peah I, 16[a] bot. ד׳ תיה להן דר׳, read: הירלטורין, v. הִירְלָטוֹר.]

דִּילְבֵּן, v. דִּי II.

דִּלְמָא, דִּילְמָא I (=דִּי לְמָא, v. Ezra VII, 23;=h. שֶׁמָּא=שַׁלְמָה) *for why*, whence 1) *lest, perhaps.* Targ. Deut. VII, 22; a. v. fr.—Ab. Zar. 35[a] ד׳ אזכא וכ׳ lest there may be one who &c. Ber. 29[b] מסתפינא ד׳ וכ׳ I am afraid, lest I may become confused; a. fr.—2) (without the meaning of apprehension) *perhaps, it may be.* R. Hash. 3[a]; a. e. כי has four meanings: אי ד׳ אלא הא *if, perhaps (lest), but, because.* Ber. 2[b] top ד׳ בראת וכ׳ is it not possible that the word *uba* indicates the arrival of *his* sun (the morning of the eighth day)? Ib. או ד׳ or may it not be; a. v. fr.—[Pesik. Shek. p. 13[a] דד׳, corr. דילמא, as Tanh. Ki Thissa 5.]

דִּילְמָא, דִּלְמָא II (=אַלְמָא (הִיא), דָּא, v. אַלְמָא) *here is a confirmation*, a heading used in the Palest. dialect for introducing a story as *an illustration* (corresp. to h. מעשה; v. Ruth R. to I, 17 a. Ex. R. s. 52). Koh. R. to V, 11. Pesik. Baḥod. p. 155ª. Y. Ber. I, 2ᶜ. Y. Peah III, 17ᵈ bot.; a. fr. (in Talm. Y.).

דולמא, דילמא, Y. Kil. IX, 32ᵈ top, a fragment of a Variant of the following דלמטיקון; read: חברדסין והדלמטיקין קולבין ומעפורין.

דילניה, Y. B. Mets. II, 8ᶜ, a corrupt., perh. of כְּלִידוֹנָהּ, v. כְּלִידוֹן, *her bracelet.*

דִּילְפָא, דִּילְפָה, v. דִּלְפָא, דִּלְפָה.

דִּילְפִינִין, v. דּוּלְפִינִין.

דִּים, v. דּוּם.

דִּימְדּוּם, v. דִּמְדּוּם.

דִּימָה f. (דּוּם or דמם) *evil talk, gossip, envy* (cmp. דבב a. derivatives). Nidd. 66ª שמא דִּימַּת עירַיִךְ וכ׳ ed. (Ar. דמות) perhaps the envy of thy towns-women has risen against thee (bewitched thee).

דימוניקי, v. דּוֹמִינִיקִי.

דִּימוֹס I, דּוּמּוֹס m. (δόμος, v. LXX, I Ezra VI, 24) *a row* or *layer* of stones, bricks &c. in a wall. Y. Erub. I, 19ª top דו׳ של ארזין a row of bond timber, v. אָרִיזַ. Sabb. 102ᵇ של אבנים ד׳ a row of stones in a wall; Tosef. ib. XI (XII), 1. B. Mets. 118ᵇ הנית .. על הד׳ placed a stone in its position. Sot. 44ª if in rebuilding his house הוסיף בו ד׳ אחד he made it one layer higher; a. fr.—*Pl.* דִּימּוֹסִים, דִּימּוֹסִין. [Ex. R. s. 50, read with Gen. R. s. 3 תְּרַמְלִיּוֹסִים.] Num. R. s. 7, beg. דמוסין (corr. acc.). [דִּימּוֹסִין *baths*, v. דִּימוֹסְיָא.] Chald. form דִּימוֹסְיָא, *pl.* דִּימוֹסַיָּא. Y. Ber. II, 5ª bot. מנית ד׳ I counted the layers (during prayer).

דִּימוֹס II m. (δῆμος) 1) *people* (populus). Gen. R. s. 6; Ex. R. s. 15, v. בּוּלִי II.—2) *popular gathering, public festival with games* (δημοτικὸς ἀγών) given by Emperors or high officials and connected with amnesty; in gen. *amnesty, pardon.* Y. Ber. IX, 14ᵇ when the king נותן ד׳ grants a general pardon, opp. ספיקולה.—Kidd. 63ª עשה כד׳ חזה act as was done in that public game (Ar. דְּרוּמוֹס). —Lev. R. s. 29, a. fr. יצא בד׳ he was pardoned. Gen. R. s. 79 when he heard a divine voice say ד׳ ד׳ *demos, demos* (pardon), the bird escaped, opp. ספיקולא; Y. Shebi. IX, 38ᵈ top; Pesik. B'shall. p. 88ᵇ דינים (corr. acc.); a. fr.—[Ex. R. s. 2, beg. רינתן בד׳, v. דִּימּוֹסִין.—Gen. R. s. 8 דִּימּוֹסָהּ, v. דִּימוֹסְיָא.]—*Pl.* דִּימּוֹסִין *public games.* Cant. R. to VII, 12 נטייל בד׳ וכ׳ let us take a walk among (observe) the amusements of the world.

דִּימוֹסָא, pl. דִּימוֹסַיָּא, v. דִּימּוֹס I, end.

דִּימוֹסְיָא (דמוסיא) f. (δημόσια, τὰ) 1) *public affairs.* Gen. R. s. 8 בד׳ של מדינה Ar. (ed. בדִימוֹסָהּ; Yalk. Job 907 בדימוסיס) with the public affairs of the country.—2) (δημόσιος=fiscus) *state property.* Y. Snh. X, 28ᵇ top ואחד ד׳ לכולן and one golden calf was the common property of all the tribes. Gen. R. s. 84, end; Yalk. ib. 143 they sold him לדמ׳ של וכ׳ to the public treasury (as a state slave).—3) (also as pl.) *state-tax, confiscation.* Lev. R. s. 30 למגבי דמ׳ וכ׳ to collect the taxes &c. Ib. . . . התיר מדמוסא שלהן (corr. acc.) he remitted one third of their due taxes; Pesik. Ul'kaḥ. p. 182ᵇ. Ib. Shek. p. 11ª sq. אייתי דִּימוֹסַיִךְ bring thy *demosia;* Yalk. Ex. 386 דִּימוֹסַיִךְ; Yalk. Prov. 953.—*Pl.* (Hebr.) דִּימוֹסָיאוֹת, דִּימוֹסְיוֹת. Lam. R. to III, 7.—4) *public bath*, v. דִּימוֹסִין.

דִּימוֹסִין, v. next w. a. preced.

דִּימוֹסִין m. (δημόσιον) 1) (sub. βαλανεῖον) *public bath.* Y. Snh. VII, 25ᵈ top, a. fr. ד׳ דטבריא the baths of Tiberias. Koh. R. to V, 11 דִּימוֹסִין; a. fr.—*Pl.* דִּימוֹסָיאוֹת, דִּימוֹסְיוֹת (דמוס׳). Ab. Zar. I, 7 (16ª) דימוסיא Ar. (Ms. M. דומסיא, ed. בימ׳, corr. acc.). Gen. R. s. 1 דמוסיות. Ib. s. 8; a. fr.—Y. Shebi. VIII, 38ᵇ bot. דומסיא read דִּימוֹסַיָּא public baths, opp. פרובטה private baths.—2) *prison.* Ex. R. s. 2, beg. בדימוס (corr. acc.).

דִּימוֹסְיָא, v. דִּימוֹסִין.

דִּימְסִית, v. דִּימְסִית.

דִּימוֹסְיוֹת, v. preced. a. דִּימוֹסְיָא.

דִּימְסַנְאֵי (דימסנאי) דִּימוֹסָנָאֵי, דִּימוֹסְנָאֵי* m. pl. (a corrupt. of δημοσιῶναι=publicani) *farmers of public revenues* under the Roman government. Meg. Taan. ch. III, quot. in Snh. 91ª [read:] איתבטילו ד׳ וכ׳ (v. Rabb. D. S. a. l. note) the *demosionai* were removed.

דִּמּוּעַ, דִּימּוּעַ m. (דָּמַע) *mixture of Trumah and Ḥullin.* Tosef. Dem. V, 2; Y. ib. IV, 24ª אימת חד׳ conscientiousness in observing &c. Ib. V, end, 25ª; a. e.—Nidd. 47ª דמ׳ דרבנן the law concerning mixture &c., which is merely of rabbinical origin.

דִּימוֹרוֹן, דִּיוֹמוֹרוֹן m. (diamoron) *a medicament composed of the juice of black mulberries and honey.* Y. Shebi. VII, beg. 37ᵇ Mus. (ed. דיומדרן, corr. acc.).

דִּימַחְמָרָא, v. דִּמְחָמְרָא.

דִּמְסִית, דִּימְסִית pr. n. pl. (cmp. דִּימוֹסִין) *Dimsith* (*Bath*), identical with Emmaus, v. אַמָּאוּס. Sabb. 147ᵇ קרקעיתה של ד׳ Ar. (ed. דיומסת, דיומסית, corr. acc.) the mud of D.—Ib. מיא דיומס׳ (read מיא דדימסית, v. Rabb. D. S. a. l. note 20). Ab. d'R. N. ch. XIV, end (cmp. Sabb. l. c., a. Koh. R. to VII, 7).

דִּימְעָתָא, v. דְּמַע.

דִּין, דִּינוּ, v. דִּן.

דִּין I, דִּן (b. h., v. Ges. H. Dict. s. v.) [*to rule,*] 1) *to hold court, pass sentence, punish.* Snh. II, 2 המלך לא דָּן ולא דָּנִין וכ׳ the king must not act as judge, nor be summoned before court. B. Kam. 82ª בשני וכ׳ ודנין court is held on Mondays and Thursdays. Snh. VII, 5 דנין את

דִּין II m. (b. h.; preced.) 1) *law-suit, claim; judgment, justice, law.* Yeb. 92ª; Snh. 6ᵇ יקוב הר׳ את ההר let the law cut through the mountain (justice under all circumstances). Ib. 2ᵇ אין הֵירֵיהֶם ד׳ their decision is not binding. Keth. IX, 2 אין מרחמין בד׳ compassion must have no influence on the decision of the law. Ib. IX, 1 ד׳ ודברים שנים I have no claim whatever &c. Snh. l. c. אין לי וכ׳ two persons who come before court. Ib. VI, 1, v. גָּמַר.—B. Mets. 30ᵇ, a. fr. ד׳ תורה strict law, opp. לפנים משורת הד׳ inside the line of the law, *equity.*—Sabb. 33ª עינוי הד׳ vexations of the law, unnecessary delay of sentence, עיוות הד׳ perversion of the law, partiality and sophistry; קילקול הד׳ disregard of the law, wrong sentence through carelessness.—Ab. Zar. 18ª, a. fr. יום הד׳ the day of judgment (in the world to come). Ib., a. fr. הצדיק את הד׳ to declare God's judgment right, to submit to God's decree with resignation, צירוף הד׳ resignation.—Ab. IV, 22, a. fr. נתן ד׳ to give an account, to be made responsible.—Gen. R. s. 28 נטלו דִּינָם suffered punishment. Ib. s. 22 לתבוע דִּינוֹ של וכ׳ (Ar. דקרין) to make responsible for &c., cmp. הִיקְרִיוֹן; a. fr.—Ib. s. 12 end, a. fr. מידת הד׳ the attribute of justice, Divine Justice, opp. מידת הרחמים Divine Mercy; v. מִדָּה.—בֵּית דִּין (abbr. ב״ד) court, v. בַּיִת.—גְּזַר ד׳ decree, v. גָּזָר.—Kidd. 65ᵇ, a. fr. בעל ד׳ litigant, opponent in court.—Snh. 32ᵇ מרומה ד׳ proceedings in court which bear evidences of fraudulent claims or statements.—Ber. 55ª מוסר ד׳ על חבירו וכ׳ one who appeals to the Lord for judgment on his neighbor.—2) *argument, analogy.* Snh. 4ᵇ; Zeb. 38ª מפני הד׳ by analogy from equal expressions, v. גְּזֵרָה. Ib. והלא ד׳ הוא is not this an analogy?—Esp. *conclusion from minor to major* (קל וחומר). Y. Kidd. I, beg. 58ᵇ; Bab. ib. 4ᵇ, a. fr. מה . . . . . אינו ד׳ if a Hebrew hand-maid . . . . . is acquired by means of money, אינו ד׳ וכ׳ is it not so much the more proper that a wife &c.—Snh. 54ª, a. fr. אין עונשין מן הד׳ the tresspass of a law derived by conclusion *ad majus* is not punishable.—לבא מן הד׳ וכ׳, v. דַּי.—Snh. 2ᵇ, a. fr. ובד׳ הוא ד־ and by right &c. Ib. הוא הד׳ דאפי׳ the same applies also to &c.—*Pl.* דִּינִין, דִּינִין, constr. דִּינֵי. Hag. I, 8 הד׳ the interpretations of laws, v. ib. 11ª.—Snh. IV, 1, a. fr. דיני ממונות civil cases, ד׳ נפשות capital cases. R. Hash. 21ᵇ ד׳ שבלב שלא וכ׳ sentences from a mere inner conviction, without witnesses &c.; a. fr.

דִּינָא, דִּין ch. same, 1) *law, decision; cause* &c. Targ. Is. LVIII, 6, v. מַסְמֵר. Targ. Prov. XX, 8; a. fr.—Gen. R. s. 45 יבעי דִּינִי גבך may my cause be required at thy hands, i. e. you wronged me, cmp. הִיקְרִיוֹן.—Snh. 8ª יומא דד׳ court day. B. Kam. 39ª; B. Mets. 117ᵇ נחית לעומקיה דד׳ he enters into the depth of the case before him. B. Bath. 173ᵇ ד׳ דפרסאי Persian law (arbitrary). B. Kam. 113ª, a. fr. ד׳ דמלכותא ד׳ the law of the (secular) government is law (must supersede the Jewish law in civil affairs). B. Mets. 83ª ד׳ הכי is this the law? Ber. 5ᵇ דעבד ד׳ בלא ד׳ that He will pass sentence without justice (punish without cause). Nidd. 69ª, v. גַּלְגַּל. Gitt. 56ᵇ bot. ד׳ דהאי גברא במאי what is this man's (thy) punishment (in the nether world)? Lev. R. s. 27 אילו הוה הדין ד׳ וכ׳ if such a case would

דִּין, דִּינָא witnesses are examined &c., v. כְּרִיזוּר. Ib. 5ª ידין ד׳ וכ׳ dare he hold court? He dare; a. fr.—2) *to argue, conclude.* Pes. 27ᵇ דָּנוּ דִּין אחר they argued differently. Maas. Sh. II, 9; Eduy. I, 10 הַדָּנִין לפני חכמים those who argued before the scholars; Snh. 17ᵇ by 'those who argued &c.' are meant R. Shimeon &c. Ab. Zar. III, 5 (45ª) אני אובין ואדון (v. Rabb. D. S. a. l. note 8), v. בּוֹז. R. Hash. 7ª דנין שנה . . . משנה וכ׳ we compare the word *shanah* (year), used in connection with *months*, with *shanah* used &c. (Num. XXVIII, 14 with Ex. XII, 2); a. fr.—3) *to judge, form an opinion of.* Ab. I, 6, v. זְכוּת; a. fr.

Nif. נִידּוֹן, נִיהוֹן (b. h. נָדוֹן) *to be judged, be called to account, summoned, punished, sentenced.* R. Hash. I, 2 חשולם נ׳ sentence is passed upon the world (prosperity or failure decreed). Ib. 16ª נִידּוֹנֶת לשעבר sentence has been passed upon it in the previous year (on the Passover, *before* the seed was sown), נ׳ לחבא on the Passover of this same year (after the seed has been planted). Ib. אדם נ׳ בכל יום judgment is passed on man every day. Ib. 12ª ברותחין נִיהוֹנוּ they were punished with (found their death in) hot water. Ab. III, 15 בטוב העולם נ׳ the world is ruled with divine mercy. Hull. 45ª כמוח נ׳ is subject to the same law as the brain. B. Kam. II, 5 לחיות כנ׳, v. הַי; a. fr.

Pi. דִּיֵּן *to argue, discuss, dispute.* Koh. R. to II, 8 הירתה מְדַיֵּינַת וכ׳ she argued (contended) with him. Ib. שמְדַיְּינִין בהלכה who argue legal questions.—Gen. R. s. 3 הוו מדיינין זה עם זה contended with one another; a. fr.

דִּין, דִּינָא ch. same. Targ. I Kings XX, 40; a. e.—*Part.* דָּיֵן, דַּיְּנִין, דַּיָּנִין. Targ. Is. XVI, 5. Targ. O. Ex. XVIII, 16 דַּיָּנָא ed. Berl. (Var. דַּאיְנָא, דַּאיְנָנָא, v. Berl. Targ. O. II, p. 25; Y. דַּיְּינָא).—Ib. מֵידִין. Targ. O. ib. 13 לְמֵידַן (ed. Berl. לַמְדַן, Y. לְמֵידוּן); a. e.—Y. Snh. I, 18ª bot. יתיב הוו דַּיְּינִין sat holding court single-handed. Ib. קומי וכ׳ had a law-suit before &c. Keth. 27ᵇ דַּאיְנָא I decide (v. supra). B. Bath. 29ª, v. דַּיְּינָא; a. fr. [Sabb. 67ᵇ, v. דני.]—דון מינה ומינה judge from it and (all) from it, i. e. an analogy (v. גְּזֵרָה) must be carried through all points so that the case deduced agrees throughout with the case from which the deduction has started, opp. דון מינה ואוקי באתרה judge from it and place the deduction back on its own basis, i. e. let the deduction won by analogy be regulated by the rules of the original case, e. g. Shebu. 31ª an analogy between testimony and trust with reference to false oaths (Lev. V, 1 sq., a. 21 sq.). Yeb. 78ᵇ; B. Kam. 25ᵇ; a. fr.

Pa. דַּיֵּין 1) *to dispute, quarrel.* Targ. Y. Ex. XV, 12; a. e.—2) *to decide.* Shebu. 32ᵇ תדכי לְדַיְּרֵי דַּיְּנֵי וכ׳ how shall the judges decide this case?; ib. 47ª לְדַיְּרֵינוּ; a. e.

Ithpe. אִתְדַּן, אִתְדַּן אי׳ *to be judged, decreed upon, punished.* Targ. Y. Ex. XVIII, 11. Targ. Is. LIX, 4; a. fr.—R. Hash. 16ª אימת אִיתְדִּינוּ when were these sentences passed?—Ib. חד דינא מִתְדָּנָא sentence is passed upon it (the grain) once only; תרי דיני מתדנא sentence is . . . . twice.

Ithpa. אִיתַּדַּיַּן, אִיתַּדַּן 1) same. Targ. Ps. XXXVII, 33; a. e.—2) *to argue, dispute, have a law-suit with.* Targ. II Chr. XXII, 8; a. e.—Y. Snh. III, end, 21ᵈ [read:] ויהוון מְיִתַּדַּיְּנִין וכ׳ and contested before &c.; a. e.

come up in your country. Ib. דִּינְכוֹן אתיתי למחמי (Tanh. Emor 6 דריצבון, read: דִּינֵיכוֹן pl.) I came to see your administration of the law; a. fr.—2) *contest, quarrel.* Targ. Prov. XVII, 1; a. fr.—*Pl.* דִּינִין. Targ. Y. Gen. XIII, 7 [read:] וחוו דינין. Targ. Y. Ex. I, 10 בחלין ד׳ by what laws; a. fr.—[Y. Keth. IX, 33[b] bot. דין מוגמרין, v. הֵיאֵטַגְמָא.]

דִּינָא, דֵּינָא, v. דַּיָּן.

דִּינַאטוֹס m. (δυνατός) *able, capable.* Y'lamd. to Deut. IV, 30 אני ד׳ וכ׳ Ar. ed. R. (Var. דינסטוס &c., v. Koh. Ar. Compl. III, p. 97[b]).

דִּינָג, דִּינָג pr. n. f. *Dinag (Dunag),* daughter of R. Nahman. Kidd. 70[a] דר׳ Ar. (ed. דו׳).

דִּינָה pr. n. f. (b. h.) *Dinah,* daughter of Jacob. B. Bath. 15[b]; a. fr.

דִּינוּ, v. דִּין.

דִּינוּן=דְּאִינוּן (v. אִידְהוּ). Y. Bicc. II, end, 65[b] מרין ד׳ who say (v. הוּ I). Y. B. Bath. X, 17[c] bot. (a note which contains the words) זוזין ד׳ וכ׳ '—*zuz* which are', and the number is effaced (Mish. ib. 2 דאינון). Y. B. Mets. V, 10[b] top ומה ד׳ וכ׳ and what profit they may bring; a. e.

דִּינוּן, v. הֵן.

דִּינוּר נהר ד׳, דִּינוּר pr.n. *N'har Dinur* [*Fire-River*] a fictitious river (v. Dan. VII, 10). Yalk. Is. 373 the Sun bathes in a river of fire which is called נ׳ ד׳. Gen. R. s. 78; Hag. 13[b] (Ex. R. s. 15 נהר של אש).

דִּינִיס, Pesik. B'shall. p. 88[b], v. הִימּוֹס II.

דִּינָמִיס f. (δύναμις) *power, ability.* Cant. R. to IV, 8 (not דינמוס, interpret. אֵל, Is. XLV, 14).

דִּינַסְטִיס, v. דִּינִיסְטִיס.

דִּינְקַאי, Koh. R. to X, 8, v. נַקַּאי.

דִּינָר m. (denarius) *denar* (silver denar=$\frac{1}{24}$ of a gold denar, v. Zuckerm. Talm. Münz. p. 19 sq.; Sm. Ant. s. v. Denarius). Y. Kidd. I, 58[d] top; cmp. B. Mets. 44[b]; a. fr.—*Pl.* דִּינָרִין, constr. דִּינְרֵי. Y. Ber. IX, 13[d] bot.; a. fr.—V. גּוֹרְדִּינוֹן a. אִיסָר a.—B. Bath. 166[a] דִּינְרֵי (sub. זהב) *gold denars,* דינרין *silver denars.*

דִּינָרָא, דִּינָרָא, דִּינָרָא ch. same. Targ. Y. Ex. XXX, 13.—Y. Keth. VII, 31[d] top; Y. Kidd. II, 62[d], v. גּוֹרְדִּינוֹן. Ab. Zar. 52[b] ד׳ טרוינא והדריינא שיפא Ms. (ed. הדר׳ טורוי׳) a Trojanic, Hadrianic denar which is rubbed off (i.e. Jewish coins restamped by Trojanus &c.). Ib. 6[b] ד׳ קיסראנא (some ed. קיסרנאה, Rashi קס׳) a Cæsarean denar (Ms. M. ד׳ דקיסר a denar coined in commemoration of coronation; cmp., however, דִּיסְקוֹס); a. fr.—*Pl.* דִּינָרִין, דִּינָרֵי. B. Bath. 166[a]; a. fr.

דִּיסָא, v. דִּיוּסָא.

דִּיסְגָנִים, v. דִּיסְקָנָס.

דִּיסְטוֹרִין, v. דִּיסְהוֹרָא.

דִּיסִיקָא, v. דִּיסְקָא.

דִּיסְפָּק* (דִּירְסְפִּי Ar., ed. דִּירְסְפָּק) m. a *litter carried by mules* (Lat. Basterna). Ḥull. 79[a] בד׳ . . . אי מעיילת לי when you hitch for me the mules to the litter. Gitt. 55[b]; 57[a] שקא דד׳ the shaft of a litter. [Prob. named after the city of Thapsacus.]

דִּיסְקָא (דִּיסָקָא) m. (δίσκος) *disc* (always used in the sense of *tabula, tabella*), 1) *tablet.*—*Pl.* דִּיסְקֵי. Men. 40[a] ליכתביה אד׳ (Rashi אדיסקי׳, Ms. R. 2 a. K. אר׳) let it be published on public tablets (inscriptions; comment.: in official letters from Palestine to Babylon, v. infra).—2) *official document, letter.* B. Kam. 112[b] נקיט ד׳ מב״ד וכ׳ (M. M. ריסקא, v. Rabb. D. S. a. l. note) he held a letter from the Supreme Court (authorizing him to take depositions of witnesses). Kidd. 70[a] ד׳ דזמירנותא Ar. (ed. פיתקא דהזמנא, פיסקא) summons to appear before court. Ib.[b], v. דַּסְקָא.—*Pl.* דִּיסְקֵי. Men. 40[a], v. supra. Gitt. 36[a] their signatures in the shape of figures (as a fish, bough &c.) were known to the public בדסקי (Rashi בדריס׳, Ar. בדריס׳) by the official letters which they issued. Ib. 88[a] רב בדר׳ וכ׳ (Ar. בדרי׳) Rab put his signature sideways only in official letters.—[דִּיסְקָאוּת, v. הִיסַּקָּא.]

דִּיסְקוֹס I m. (δίσκος) *disk, plate, trencher.* Ex. R. s. 15 דר׳ של לבנה the disc of the Moon. Ib. דס׳ ד׳ מלא דינרין her (the Moon's) disc. Y. Ab. Zar. I, 39[b] (Bab. ib. 6[b] דינרא קיסרנאה, v. דִּינָרָא) a plate full of (gold) denars. Gen. R. s. 33 דס׳ דדהב a golden plate. Ib. s. 11 דיוסקום אחד טעון וכ׳ (corr. acc.; Var. Ar. טרפזין; Sabb. 119[a] שלחן; Pesik. R. s. 23 תמחוי) a large trencher carried on sixteen poles. Esth. R. to I, 19; a. e.—*Pl.* דִּיסְקוֹסִים, דִּיסְקוֹסִין. Gen. R. s. 10 a bath-tub in which were שני דר׳ נאים Ar. (ed. דיר׳; Yalk. Gen. 16 דיסקסר׳, דסקיוס׳; Yalk. Prov. 961 רסיקיסין, corr. acc.) two fine disks.—Ib. דיסקים, v. דִּיסְקָרִין.

דִּיסְקוֹס II pr. n. m. (or place). Tosef. Mikv. I, 17; Y. Ter. VIII, 45[b]; Kidd. 66[b] דסקים, v. מְגוּדָּה I.

דִּיסַקְיָא f. (δισάκκιον=bisaccium S.) *bag with two pouches, saddle.* Tosef. B. Bath. IV, 2; B. Bath. 78[a].—Ber. 18[a] לא יתנם בדר׳ ויניחם וכ׳ Ms. M. (once דיסיקיא, ed. דסקיא) one must not put them in the saddle bag and place them across the back of an ass. Sabb. 142[b] דר׳ Ms. M. (ed. דס׳); a. fr.—Y. Ber. III, 6[d] bot. דייסקי; Y. Erub. VI, 23[c] top דייסיקיא (corr. acc.). Y. Sabb. VII, 10[c] אזנים של דיסיקיא (corr. acc.) locks of &c.—*Pl.* דִּיסַקְיָאוֹת. Tosef. Kel. B. Mets. II, 3 דוסיקאות ed. Zuck. (R. S. to Kel. XII, 1 דיסקאות; Kel. l. c. סיטונות).

דִּיסְקִיפְלִינָא f. (disciplina) *instruction, habit.* Y'lamd. Vayikra, end, quot. Ar.

דִּיסְקַנָס (דִּיסְקָנִיס, דִּיסְגָנִיס) m. (a popular corrupt. of דִּיקְסְטַנְס, דִּיגְ׳, dextans) *dextans,* a copper coin, $\frac{5}{6}$ of an As. Y. Maas. Sh. I, 52[d] top מעות

של ד׳ money consisting of small coins (Tosef. ib. I, 4 פרוטות קטנות וכ׳), v. תורמסר.

דיסקרי, דיסקרא, v. next w.

דְּיִסְקָרִין, דְּיִסְקָרִין m. (δισκάριον, v. דִּיסְקוֹס) *salver, saucer.* Gen. R. s. 78 דיסקרא, דסיקרין (corr. acc.).—*Pl.* דִּיסְקָרִין. Ib. s. 93 (translat. משבצות, Prov. XXV, 11; Yalk. Prov. 961 דִּיסְקוֹס, v. דִּיסְקוֹס). Pesik. Baḥod. p. 101[a]; Pesik. R. s. 14; Lev. R. s. 20 דיסקרי (read: שני דיסקרין); Pesik. Par., p. 36[b] קיטונין (corr. acc.); Koh. R. to VIII, 1; a. e.

דְּיִסְקָרְתָּא, דְּאִיסְקָרְתָּא, דְּיִסְקַרְתָּא c. (a Dispael of דְּ־, v. דְּ־) *part of a town, settlement, private town* (עיר של יחיד). Erub. 59[a] 'a private town which became public ground' כגון דאיס׳ וכ׳ ed. (Ms. M. דיס׳) e. g. the *diskarta* of the Resh Galutha. Ib. דיס׳ דנשואר Ms. M. (ed. דנתוואי). Gitt. 40[a] דס׳ דעבדי a settlement of slaves. Meg. 16[a] סגי ליה בחדא ד׳ Ms. M. (ed. בחד) he is sufficiently rewarded with a township (as a royal grant, v. דִּיסְקָתָא).—Sot. 6[b] רב יהודה מד׳ Rab Judah of *Diskarta.* [Fl. to Levy Targ. Dict. II, 577[a] identifies our w. with Pers. *dastcharah, dascharah.*]

דְּיִסְתּוֹדָר, דְּסִ׳ m. (Dithpe. or Dispe. of סודר; v. preced.) *shreds of a turban.* Sabb. 48[a] ed. (Ms. M. סוּדְרָא).

דְּיִסְתּוֹרָא, דְּיִסְתּוֹרִין sing., **דְּסִ׳, דְּיִסְתּוֹרִין** pl. m. (Dithpe. or Dispe. of אסר; v. preced.) *a binding relation, the relation of a serf* or *peasant, a sort of tenancy.* Arakh. 28[a] סגיא ליה בדיסתורין ed. (Ar. a. Yalk. Lev. 678 דיסטורין) (when consecrating all of his fields) he may still make a living by working as a serf. Kidd. 60[b] דנקדש בדיסתורא ed. (Ar. דסטורין) when he holds the land shown to her as a peasant (but owns it not).

דְּיִסְתָּנָא I דְּסִ׳ c. (dial. for דשתנא, reduplic. of דָּשְׁנָא) *gift, portion.* Sabb. 156[b] אנא שקלת דד׳ דיהבו לי וכ׳ Ms. M. (v. Rabb. D. S. a. l. note, ed. שקלתי ריסתנאי דיהבת) I took the portion which was given to me (the bride) and gave it &c. Ber. 42[a] ד׳ . . . . שדא Ms. M. (read שדר; ed. שדרו להו ר׳ מבי וכ׳) the Resh Galutha sent them an honorary portion. Gitt. 67[b] ד׳ דחנקא חמותא Ar. (ed. ר׳ . . . . חמתא) a gift which chokes a mother-in-law (a colloquial expression for a treacherous gift, as from a diseased animal &c.; differ. in Rashi). Ber. 50[b] . . . . שקל ד׳ . . . פתק Mar Z. took (some of the fruits) and threw them to R. . . as his portion of honor (Ms. M. רומנא . . . זרק).

דְּיִסְתָּנָא II דְּסִ׳, (dial. דְּשְׁתָנָא) f. (Difel, v. דְּ־, denom. of וְסָתָא) *a menstruous woman.* Taan. 22[a] דיס׳ ed. (Ms. M. דיש׳). Sabb. 110[a] דיס׳ Ms. O. (ed. דיש׳, Ms. M. דש׳). Ab. Zar. 18[a] דש׳. Ib. 24[b] כמאן קרו פרסאי לנדה דש׳ (Ms. M. אמרי for קרי) on what authority do the Persians call a menstruous woman *dishtana* (for the usual *distana*)? Answ. (ref. to Gen. XXXI, 35 as if fr. דוש, cmp. דַּוְוִשָׁא, having the *course* of women). [פרסאי does not necessarily refer to the Persian language, as evidenced by the preceding דְּבִיר. Persian *dashtân* may be borrowed from Aram.—Syr. דשתנא, P. Sm. 958.]

דְּיִסְתָּקָא דְּסִ׳, m. (dial. for דשתקא, v. preced.; Dithpe. denom. of שִׁקָּא; cmp. Syr. אסתקא, לסתקא, P. Sm. 325; 931) *handle* of an axe, sword &c. Targ. Jud. III, 22.—Y. Erub. V, 22[d] bot. דשקתא דגזוראי (read: דְּשִׁתְקָא) the handle of a wood-cutters' axe (wedged in between two buildings of a court). [Correct s. v. גְּזוֹרָאָה: (גזר) *wood-cutter.*]

***דְּיִסְתָּקָא דְּסִ׳,** f. (dial. for דשתקא, v. preced.; Dithpe. denom. of שִׁוְקָא, שׁוּקָא) *market-town, settlement.* Targ. II Esth. VI, 10 ed. Frf. (ed. Lag. רוסחקא, oth. ed. ריס׳; Meg. 16[a] דִּיסְקַרְתָּא).—Ber. 54[a] רס׳ דמחווא; B. Mets. 83[a]; B. Bath. 12[b]; Yalk. Ex. 346 ריס׳ the market-town (outside) of M'ḥoza; v. דִּיסְתָּקָא.

דְּיִעְבַד m. (=דְּאִיעְבַד, Dithpe. of עְבַד) *having been done, diăbad,* a dialectical term to indicate that the case before you is dealt with as a fact, and not with reference to its direct permissibility in the premises, לכתחילה; *as a fact, decision ex post facto.* Ḥull. 2[a] הכל שוחטין לכתחילה ושחיטתן כשרה ד׳ the words of the Mishnah (I, 1), 'All slaughter' mean a direct permission (all *may* &c.), whereas the immediately following clause, 'And their slaughtering is ritually legitimate' indicates a decision after the fact (which implies that deaf-mute persons &c. must not be admitted to the slaughtering act)!—Ib.[b] איכא הכל לכ׳ איכא הכל ד׳ sometimes 'All . . .' means a direct permission (all *may*), and sometimes a sanction after the fact. Ib. תרתי ד׳ למה לי why should there be in the Mishnah two *diabads?* Men. 105[b] ד׳ אין לכ׳ לא if it has been done, it is legitimate, but directly permissible it is not. Ber. 15[a]; a. v. fr.—בְּדִ׳ *as a diabad.* Ḥull. 15[b] לא קא מכשיר . . . אלא בד׳ R. Ḥ. declares the action legitimate after it has been done, but he does not directly authorize it; a. fr. [Zeb. 75[b] דאיעבד, read: דאיערב.]

דְּיִעָה, v. ד ע ה.

דִּיעָתָא f. (=h. זֵעָה) *sweat.* Targ. O. Gen. III, 19 (ed. זִרְעָתָא, v. Berl. Targ. O. II, p. 2).

דוף, Targ. Job XLI, 14 תדיף, some ed., read: תדיץ, v. הוּץ I, ch.

דיפל, v. next w.

דִּיפְלָא f. (dupla, sub. pecunia) *a double price,* in gen. (=mulcta, v. Du Cange s. v.) *fine.* Y. Ab. Zar. I, 39[d] bot.—Y. Sabb. VI, end, 8[d] מאן גרם ליה ד׳ דיפל (not דיפל) what was the cause of his being fined?; v. מוּכְסָא.

דיפלומטר, Ex. R. s. 20, beg., v. פלומטר.

***דיפלון,** read: דִּיפְלִין m. pl. (pl. of διπλός) *double (years), double age,* i. e. 140 years (Ps. XC, 10). Gen. R. s. 59 (expl. בא ברמים, Gen. XXIV, 1) בא בדר׳ (some ed. בדיוף, Yalk. ib. 103 בדופלין) he was entering into his double age (approaching his one hundred and fortieth year; cmp. Gen. XXI, 5; XXV, 20); comment.: *double world* (this life and the hereafter).

דִּיפְלֵי f. (διπλῆ, sub. στοά, v. Lübker Reallex. s. v. Stoa) *a double colonnade.*—ד׳ איסטבא an *ist'ba* (v. אִיסְטַבָּא)

with a double row of seats, v. אִיסְטָוָונִית. Y. Succ. V, 55[a] bot. (describing the basilica-synagogue of Alexandria). Yalk. Ps. 848 ד׳ איסטווה של וכ׳ the basilica-synagogue of Tiberias; Midr. Till. to Ps. XCIII, end דפליסט׳ (corr. acc.).—Contracted: דִּיוֹפְלוֹסְטָן, דִּיפְלִיסְטָן (v. סְטָיו). Succ. 51[b] (v. Rabb. D. S. a. l. note 40); Tosef. ib. IV, 5; Yalk. Deut. 913 די פלסטין (corr. acc.).—[Y. Pes. X, 37[c] top דיפלי פוטרין, read: פִּירְלִי דִּפּוֹטְרִין, v. פִּירְלִי a. פּוֹטְרִין.]

דִּיפְלֹס׳, דִּיפְלִיסְטָן, v. preced.

דִּיפְרָא (דְּפָ׳, דּוּפָ׳) m. (δίφορος) *bearing twice a year*, a species of *figs*. Dem. I, 1 דופרה ed. (Ms. M. דיפיא, read רא . . .; Ar. דיופרא). Shebi. IX, 4 דו׳; Tosef. ib. VII, 15 דר׳.—Erub. 18[a] דיופרא, v. דִּיוֹ II.—*Pl.* דִּיפְרִין. Y. Shebi. IX, 39[a] top דפרין, דפרים (corr. acc.).—[Gen. R. s. 65 דיפרא סופא, v. פראסופא.]—V. דִּיפְרִיאוֹת.

דִּיפְרוֹסוֹפִין, דִּיפְרַצוֹף, דִּיפְרוֹסוֹף, דִּיפַרְצוֹפִין m., pl. (διπρόσωπος) *double-faced*. Erub. 18[a] דיו פרצוף פנים וכ׳ ed. (Ms. M. דו פרצוף, Ar. דיו פרצוף) Adam had two faces. Ber. 61[a] דו פרצופין ברא וכ׳ (Ms. M. שני) the Lord created Adam with two faces; Gen. R. s. 8 beg. דיו פרצופים וכ׳; Yalk. ib. 20 דיו פרצופין (Ar. דיו פרוסיפון, corr. פרוסופין); Tanḥ. Thazr. 1; a. fr.—Trnsf. *double-natured*. Ex. R. s. 5; Lev. R. s. 1 דו פ׳ היה וכ׳ the Word (v. הִיבּוּר) went forth with a double nature, bringing life and death; Cant. R. to II, 3 הִיפְרוֹסָפִין.

דִּיפְרִיאוֹת* f. pl. (v. דִּיפְרָא) prop. *bearing twice a year*, in gen. *several crops in one year*. Tanḥ. T'tsavveh, ed. Bub., 10 (Ms. R. דופריות, Tanḥ. ib. 13 רפואות, ed. Amst. רפאיות; Yalk. Hab. 565 צופריאות) and it brings me three crops every year.

דִּיפַרְצוֹף, v. דִּיפְרוֹסוֹף.

דִּיפְתֵי, דִּיפְתִי pr. n. pl. *Difti*, in Babylonia (v. Neub. Géogr. p. 390). Ḥull. 87[b]. [Erub. 64[a] גיפתי, marginal correct. ד׳; missing in Ms. M.; ed. Sonc. גובתא; Ms. O. זיפתי &c., v. Rabb. D. S. a. l. note.]

דִּיפְתָרָא דְּפָ׳, m. (διφθέρα) 1) *hide prepared for writing* (contrad. to מצה a. חיפה, v. also דוכסוסטוס). Meg. II, 2 (opp. to ספר). Ib. 19[a] defined דר׳ דמלית וכ׳ *diphtera* is a skin prepared with salt and flour, but not with gall-nut, v. אַפָּץ; Sabb. 79[a]; Gitt. 22[a].—2) *record, document, list*. Tanḥ. Vaëra 5 ד׳ של אלוהות a list of the deities; Yalk. Ex. 175.—*Pl.* דִּיפְתָרָאוֹת, דִּיפְתָרִין, דִּפְ׳. Y. Peah II, 17[a] bot. דִּפְתַרְיֵהֶן their (national) records. Pesik. R. s. 8 ד׳ כתובות וכ records are written before the Lord &c.

דִּירI, *to dance*, v. דּוּץ I.

דִּירII, דִּירָא, דִּירְצָא I m. (preced.) *dance, rejoicing*. Targ. Is. XXXII, 13. Targ. Job III, 22 (h. text גִּיל); a. e.

דִּירְצָא II f. (דּוּץ II) *pricking pain* in the eye. Bets. 22[a]; Ab. Zar. 28[b].

דִּירָא m. (דּוּץ I)=b. h. זֶמֶר, an animal of the *deer* or *gazelle* species. Targ. O. Deut. XIV, 5.—*Pl.* דִּירְצִין. Targ. Y. ib.—Fem. דִּירְצְתָא. Targ. Prov. V, 19 (h. text יעלת).

דִּירְצָה f. (דּוּץ I) 1) *dancing, rejoicing*. Keth. 8[a]. Pesik. Ronni, p. 141[b] ומצרילין ד׳ and insert *ditsah* (in place of הריעה); Cant. R. to I, 4; Ab. d'R. N. ch. XXXIV.—2) דִּירְצַת הערבירין (sub. תריס) *a shield* used at Arabian sports. Kel. XXIV, 1. [Gen. R. s. 10, beg., read רִיצָה, v. דִּירְכִי.]

דִּירְצוּתָא f. (preced.) *rejoicing*. Targ. I Chr. XVI, 27 (h. text חדוה).

דִּירְצִיבוֹן, Tanḥ. Emor 6, read: דִּירְנִיכוֹן, v. דִּירְנָא.

דִּירְצְתָא, v. דִּירָצָא.

דִּירָק, v. דּוּק.

דִּירְקָא m. (preced.) *evidence by conclusion*. Sabb. 154[b], a. fr. ד׳ עמי there is also an evidence, i. e. I can also prove it. V. הַדְּרָקָא.

דִּירְקָא* (δέκα) *ten*. Ber. 56[b] (oneirocritical analysis of *Kappadokia*) קפא כשורא ד׳ עשרה *Kappa* (v. כִּיפָּה) means *beam*, *deka* means *ten;* [v., however, הוֹקָרְיָא, a. Gen. R. s. 68].

דִּירְקֵדְ, דִּירְקִדּוּקָא, דִּירְקִדּוּק, v. דִּקֵּד׳.

דִּירְקִן, Num. R. s. 22 ד׳ שלכם, read: דִּירְקוּ.

דִּירְקוֹלָא m. (דקל; v. הֶקֵּל) *anything made of thin twigs* or *reeds* (cmp. דִּקְוָרָא); 1) *basket* of twisted osiers or reeds. Snh. 7[a] (prov.) הרא נירמא וד׳ שפיל when she slumbers, the basket (upon her head) drops (laziness begets ruin). Meg. 7[b] (prov.) if a peasant become a king, ד׳ מצואררה וכ׳ the basket will never come down from his neck (he will always betray his low birth). Pes. 112[b] ריש תורא בד׳ וכ׳ even when the ox has his head in the fodder basket, &c. Ned. 51[a].—Ḥull. 98[a], v. next w.—*Pl.* דִּירְקוֹלֵי. B. Mets. 83[b] ד׳ וכ׳ basketfuls of fat. Ab. Zar. 75[a] דקולי ed., v. חַלָּתָא.—*2) *a shoe made of twisted reeds* &c.—*Pl.* דִּירְקוֹלֵי. Yoma 78[b] בדירקו׳ Ar. (Ms. M. בדקולי, ed. בדַרְבְּלֵי, Var. in Mss. דירקורי, דכולי, v. Rabb. D. S. a. l.).

דִּירְקוֹלָא m. (דקל; cmp. תְּרְמוּד, תַּמַּר) 1) ד׳ דמיא (=h. קְרִילוּתַּ) the *column* or *jet* of boiling water poured upon wheat &c. for scalding. Pes. 40[a] (Ar. דירקלא).—2) (=h. קִדְחָה) *seething kettle*. Ḥull. 98[a] דד׳ דבישרא a kettle of boiling meat; [Ar.: a kettle containing *a basketful* &c.; v. preced.]. [Keth. 10[b] לד׳, v. הִדְקָא.]

דִּירְקוֹלָאָה m. (v. דִּירְקוֹלָא) *basket maker*.—*Pl.* דִּירְקוֹלָאֵי. B. Bath. 22[a] ד׳ דאיירתי דירקולי Ms. M. (ed. דירקלאי . . .) basket-makers who brought wicker-work for sale; [Rashi: 'one opinion': *kettle-makers*, v. preced.].

דִּירְקוֹלוֹגוֹס m. (διχολόγος) *pleader, advocate*. Lev. R. s. 29 מנח לך דקלירקוס Ar. (corr. acc., ed. נִירְקוֹלוֹגוֹס q. v.).—*Pl.* דִּירְקוֹלוֹגִין. Yalk. Num. 738 שני ד׳ וכ׳ two pleaders stood before Hadrian; Yalk. Prov. 946 דיוקולגין (corr. acc.).

דִּיקוֹלַר, v. דִּיוּקְלִירָא.

דִּיקוֹמִינִי, דִּיקוֹמִיוֹנִי, read:

דִּיקוּמָנִי m. pl. *Decumani*, soldiers of the tenth Roman cohort. Esth. R. to I, 3, end, v. אָגוּסְטָאנִי. Gen. R. s. 94 דיקומניות, דיוקמניאות (corr. acc.).

דִּיקוֹנְתִּידָה, v. קוֹנְתִּידָה, קָנַת.

דִּיקוּקָא m. (דקק) *crushing, fragments.* Targ. Is. XXX, 14.

דִּיקוּרְיוֹן m. (decurio) *decurio*, commander of ten horsemen. Sifré Deut. 322 דיקריון (corr. acc.); Yalk. ib. 946.

דִּיכְּיָא f. (δίκη) *right, justice, punishment, satisfaction.* Ex. R. s. 19 עשיתי ד' שלהם בבני (not דיוקי) I gave them (the Gibeonites) satisfaction (for their wrongs) on My children (II Sam. XXI, 1 sq.).—Cant. R. to II, 7 (ref. to Is. XXXII, 1) [read:] עד שגובה ד' שלו until He collects His debt of justice (punishes Israel for his sins). Gen. R. s. 45 תבע ד' דידי Ar. (ed. דקיון) plead my cause; a. e.—Num. R. s. 22; Tanh. Matt. 3 [read:] אינו אלא ד' שלכם it is your cause which is taken up.—*Pl.* דִּיכָּיָן. Y. R. Hash. I, 57b כהדין דיירין (corr. acc.) like court proceedings, v. במגנימין.

דִּיקָנוֹן, v. הִיקָּרוֹן.

דִּיקוֹס, Yalk. Gen. 15. v. הִיקָּרוֹן.

דִּיקוֹיָא, Lam. R. to I, 1 רבתי (חד בר נש), v. הוֹקָיָא.

דִּיקִינְתִּין, דִּיקִינְתִּי m. pl. (ὑάκινθος; די for הי or יי to avoid the use of letters of the Tetragrammaton; Ar. reads דיקינטין) *hyacinth*, a precious stone. Ex. R. s. 38, end לוי ד' (not דיקני) Levi was represented on the High-priests' breast-plate by a hyacinth (h. ברקת). Y'lamd. to Deut. X, 1, quot. in Ar. דיקינטין, דייקוסנין, corr. acc.) the pearls and hyacinths. Gen. R. s. 79, end (after interpreting קְשִׁשׁ in קְשִׁשְׁטָה, Gen. XXXIII, 19) what function have *Yod Hé* here? [read:] אלו חלזות ד' וזמרגדין שדרכן וכ' (v. 'Rashi' a. l. a. Yalk. ib. 134) these are the links of hyacinths and smaragds with which jewelry is decorated, i. e. the vowel letters connecting the consonants, but which also have an allegorical meaning (v. the sentence following: מי כותב וכ').

דִּיקִינְתִּינוֹן m. (ὑακίνθινον, v. preced.) *hyacinth-colored.* Esth. R. to I, 6 (quoted as Greek translation of כרפס ib.) דיקינטרינון Mus. (ed. שיינון, corr. acc.); v. אלטינון.

דִּיקְלָא, v. הִיקָּלָא a. הִיקוּלָא.

דִּיקְלַאי, v. הִיקוּלָאָה.

דִּיקְלוֹס pr. n. m. (Diocles, etis) *Diocles*, the name of the emperor Diocletian before his accession to the throne. Y. Ter. VIII, end, 46b ד' חזדרא D. the swineherd; ib.c, v. דִּיקְלִיטְיָנוֹס.

דִּיקְלוֹן, Y. Sabb. II, 5a top ד' זקוקה, read: ד' דדיקלון *a strainer made of reeds*, v. הִיקוּלָא.

דִּיקְלִיטְיָנוֹס, דִּיקְלִיטְיָינוֹס, דִּיקְלִיטְיָאנוֹס (abbrev. דִּיקְלוֹס) pr. n. m. *Diocletian*, Roman emperor. Y. Ter. VIII, end 46c (v. דִּיקְלוֹס) we despised Dioclet the swineherd, ד' מלכא וכ' D. the King we do not despise; Gen. R. s. 63. Y. Ab. Zar. I, 39d top דיקלטיא. Y. Naz. VII, 56a דוקלינוס (corr. acc.); a. fr.

דִּיקָא, v. דִּקָּה.

דִּיקָנִי, v. הוֹקָנִי.

דִּיקָנָא, v. הִקְנָנָא.

דִּיקְרִיוֹן, v. הִיקְרִיוֹן.

דִּיר I m. (=זִיר) *crown, rim.* Targ. Ex. XXV, 11; (Targ. O. ed. Berl. זִיר, v. ib. II, p. 27); a. fr.

דִּיר II m. *tent*, v. הִירָא.

דִּיר, *Pi.* הִדִּיר, *Pa.* הַדִּיר, v. הוּר.

דִּיר m. (הוּר) *shed*, esp. for cattle, wood &c.; *stable, store-house.* B. Kam. VI, 1; a. fr.—Yalk. Ex. 191 יְהִירוּ. (Pesik. Hahod. p. 55a מדירן, Var. מדורות, Pesik. R. s. 15 מהירות) when taken directly from its stable.—*Pl.* הִירִים. Ned. I, 3 כד' (Y. a. Bab. ed., 10b, דִּירַיִּים *Du.*) as forbidden as the Temple sheds for cattle or wood. Ib. 13a דורים; Y. ib. 37a; Tosef. ib. I, 3 דיריים.

דִּיר (הַיְרָא) הִירָא ch. same, *shed*, also *tent* for human residence. Targ. Mic. II, 12. Targ. Prov. XXI, 20 הדירה וכ' (ed. Vien. הדירה) the dwelling of the wise man; a. fr.—*Pl.* הִירִין. Targ. Y. Num. XXXII, 16; 24 (Targ. Y. II ib., v. הַכְנָוִן). Targ. Is. XXXII, 19.—B. Kam. 113b דדירי דִּירֵי Rashi (ed. דרי), v. הוּר Pa.—[דיירין, Y. R. Hash. I. 57b כחדין ד', v. הִיכֵּי.]

דִּירָא, v. דִּיוֹרָא.

דִּירָה I f. (preced.) *human dwelling.* Yoma 10a בית ד' a compartment in the Temple designated for a dwelling. Ib.b דִּירַת קבע permanent residence, opp. ד' עראי. Ib. בעל כרחה וכ' a dwelling not freely chosen (as the High-priests' in the Temple) is not called a dwelling (to require *M'zuzah*). Ib. 11b מיוחד לד', v. יָחַד; a. fr.—*Pl.* דִּירוֹת. Pesik. R. s. 15; v., however, דִּיר.

דִּירָה II f. name of *a grain worm.* Par. IX, 2; cmp. הוּרָא III.

דִּירָה III f. name of *a jewel*, v. הוּרָא II.

דִּירְכָא, v. הַרְכָא.

דִּירְכָאוֹת, דִּירְכִיוֹת f. pl. *guards at stations*, v. דִּרְדְּכִי.

דִּירְתָּא f. ch.=h. דִּירָה I.—*Pl.* דִּירְוָתָא, constr. דִּירָוָת. Targ. Jer. IX, 9. Targ. Ps. LXXXIII, 13 Ms. (ed. עירדית; h. text נאות).—דִּירָתָא, דִּירָאתָא. B. Bath. 67a. Lam. R. to I, 1 דעיר; v. הַרְתָּא.

דִּרְשׁ, דַּרְשׁ m. (b.h.; דּוּשׁ) *treading, threshing.* Meil. 13a (ref. to בדישו, Deut. XXV, 4) דִּרְשׁוֹ שלך וכ׳ what the ox threshes of thine own, but not of sacred property; Y. Ter. IX, 46c bot. בר׳ שחוא מותר לך. Tosef. Kel. B. Mets. IV, 3 מקום חדרי׳ the threshing place. Gen. R. s. 69, a. e. מה עפר עשוי ד׳ לכל as the dust is trodden upon by all.—B. Mets. 90b לאו בדרשו הוא he did not muzzle it in the threshing place.

דִּרְשׁ, דִּרְשָׁא, דַּרְשׁ ch. same. Targ. O. Deut. XXV, 4. Targ. Is. XXVIII, 18; a. e.—Hull. 6b (prov.) תורא מדרשׁה וכ׳ the ox has a right to eat of what he threshes.

דִּרְשָׁאָה m. (preced.) *thresher.*—*Pl.* דִּרְשָׁאֵי. Zeb. 116b [read:] דדרישן בריה ד׳ (Ms. M. דדרשׁ דִּרְשָׁתְאֵי) with which the threshers thresh; Men. 22a דדשו בה דִּשָׁתְאֵי; Ab. Zar. 24b דדרישן (קורקסא) ed. (Ms. M. דדריש׳ בריה דִּשָׁרְתָא); Yalk. Sam. 122 דדַרְשָׁא (קורקשא), v. preced.

דִּרְשָׁה f. (דּוּשׁ) *threshing.* Sabb. 75a. Pesik. Hahod. p. 46a, a. e. בדִרְשָׁתָן in their law about threshing (Deut. XXV, 4). B. Mets. 90b.—Euphem. *coitus, friction.* Nidd. 41b.

דִּשּׁוּן, דִּרְשׁוּן m. (דשן) *removal of ashes, cleaning.* Yoma 21a ד׳ מזבח הפנימי the ashes removed from the inner altar, ד׳ חמנורה the snuffs of the candlesticks. Ib. 33a ד׳ מזבח וכ׳ the cleaning of &c. Tam. III, 9.

דִּרְשָׁן pr. n. gent. *Dishan.* Targ. Gen. XXXVI, 21; Targ. I Chr. I, 38 הִרְתָן.

דִּרְשְׁנָא, v. הַשְׁנָא.

דִּרְשָׁנָא m. *rye.* Pes. 35a (expl. שִׁרְפּוֹן, cmp. דּוּשׁ a. שׁוּם).

דִּרְשָׁתָאֵי, pl. דִּרְשָׁתָאֵי m. *threshers,* v. דַּרְשָׁאָה.

דִּרְשָׁתָנָא, v. דִּרְסָתָנָא II.

דִּרְתְּ, v. הַרְתְּ.

דַּרְתָּא, v. הַרְתָּא.

דִּרְתָּא, v. next w.

דִּרְתָּא, דִּרְתָּא m. ch. (v. דאת)=h. דֶּשֶׁא, *sprouting, plants.* Targ. O. Gen. I, 11; a. fr.—Meg. 27b Rab. H. Ar. a. Ms. M. 2 (ed. ריתא, Ag. Hatt. דִּרְתָא) אסר דר׳ had grass tied around (in place of a belt).—*Pl.* דִּרְתָאֵי, דִּרְתָאִין. Targ. Jer. XIV, 5. Targ. Ps. XXIII, 2 (some ed. דְּאִרְתָאִין). Targ. Y. Gen. l. c.

דִּרְתְּיכוֹס, v. הַרְתְּ.

דִּרְתְּכָאוֹת, v. הַרְכִּי.

דִּרְתָּן, v. הַרְשָׁן.

דֵּךְ, דֵּיכִי, דֵּךְ m., דָּךְ f. (דא with format. ך; cmp. הוּךְ II) *this, that.* Ezra V, 16; a. fr. Ib. IV, 13; a. fr.—Targ. Gen. XXXVII, 19 הֵיכִי ed. Berl. (ed. הֵרְכִי). Targ. Jud. VI, 20; a fr.—Gen. R. s. 5; Yalk. Ps. 848; (play on דָּכִים, Ps. XCIII, 3) לְהָדֵךְ ימא unto this sea there; Midr. Till. to Ps. l. c. לְהָדֵךְ פלן, expl. לדוכתא פלן. B. Mets. 86a מרי דיכי the lord of this (breeze) here.

דַּךְ m. (b. h.; דכך) *crushed, broken; afflicted, contrite.* Lev. R. s. 34; Midr. Prov. ch. XXII מדוכדך דך (שהוא) the poor man is called *dakh* because he is crushed.—*Pl.* דַּכִּים. Sabb. 104a, v. דכ״ן. Ib. 105a, v. נצטד״ק. Yalk. Ps. 848, v. הוּךְ III.

דָּכָא, *Pi.* דִּכֵּא (b. h.; v. preced.) *to crush, humble.* Midr. Till. to Ps. XCIII, 3 (play on דכים ib.) אני מְדַכְּאָן וכ׳ I will crush them (the Philistines) by means of severe afflictions. Ib. וְיַדַּכְּאוּ ישראל וכ׳ and crush Israel by means of persecutions; a. e.—*Part. pass.* מְדוּכָּא, pl. מְדוּכְּאִין. Keth. 8b.

דְּכָא, v. הִכִּי.

דכדבנות, v. הַבְדְּבָנִיּוֹת.

דִּיכְ׳, דְּכִדּוּךְ m. (next w.) *being crushed.* Y. Hag. II, 77c top; Ruth R. to III, 13 (ref. to דכא, Ps. XC, 3) עד דְּכִדּוּכְתֵּי שֶׁל נפש מקבלין up to the time when life is crushed, are repentant sinners received.

דְּכְדֵךְ (Pilp. of דוך) *to crush.*—Part. pass. מְדוּכְדָּךְ. Lev. R. s. 34, v. הוּךְ.

דַּכְדֵּךְ ch. 1) same. Targ. Ps. CXLIII, 3.—2) *to act humbly, to dissemble humility.* Ib. X, 10 יְדַכְדַּךְ ed. Wil. (Ms. יַדְכְּדֵךְ, h. text רכה).

דְּכִי, v. הִכּוּתָא.

דְּכָוִין, דִּיכְ׳ f. pl. (v. דּוּךְ; cmp. דָּכוֹן) *marked off places, folds.* Targ. Y. II Num. XXXII, 16; 24 (Targ. Y. I הֵירִין, h. text גדרות).

דְּכָוּתְ־, v. הִכְוָתְ־.

דָּכוֹן m. (דכן, cmp. הוּכָן, דְּכָוִין) *an elevated spot* in the kitchen or in the bath-house for vessels &c., *stand* (fixed to the stove or portable). Kel. VII, 2. Tosef. ib. B. Kam. V, 7 דָּכִין. Ib. 8 ד׳ של אולירין the bathers' stand.

דְּכוֹנָא, דָּכוֹן, v. הִיכְ׳.

דְּכוּרָא m. (דָּכָר II) *male person, male population.* Targ. O. Gen. XVII, 14 (Y. הְכוּרָאָה). Ib. 10; a. fr.

דְּכוּרִי f. *necromantic apparitions,* v. זְכוּרִי. Targ. II Chr. XXXIII, 6.

דְּכָוָותְ־, דְּיוֹכָוָותְ־ (only with suffix of personal pronoun; v. כְּוָתָא) *the like of, resemblance, appearance.* דְּכָוָתִי the like of me, &c. Targ. Ex. XI, 6. Targ. Y. ib. דדכָוָתֵיהּ לילי׳ וכ׳ that there was never a plague like that of this night &c.; a. fr.—Y. M. Kat. III, 81d (expl. דכמה, v. הִכְוָותָהּ) הִכְוָותָהּ a resemblance of it. Yalk. Sam. 134 (prov.) מולידין ולא דְּכָוָתְהוֹן (Cant. R. introd. דלירת כְּוָותְהוֹן) וכ׳

parents of incomparable virtue often rear children not like them at all; a. fr.—Cmp. דִּכְמָא.

דְּכוּ, דְּכוּתָא f. (דכי) *purity, levitical cleanness.* Targ. Lev. XII, 4; a. e. [Targ. Y. ib. 6 דְּכִירְתָא.]—*Pl.* דְּכֻוָתָא, דְּכָוָן *affairs concernig levitical cleanness.* Targ. I Chr. XXIII, 28.

דְּכָה, דכי, *Pi.* דְּכָה (Aramaism, v. next w.) *to declare clean.* Nidd. 25ᵃ לָא דְּכוּ וכו׳ the scholars never declared clean &c.

דְּכָא, דְּכִי (=h. זָכָה) [*to be clear* (cmp. דְּכַךְ),] 1) *to be clean, pure; to be cleared, acquitted, cleansed from sin.* Targ. Lev. XII, 7 וִיתְדְּכֵי O. ed. Berl. (ed. וְתַ׳ incorr., Y. וְיִתְדְּכֵי). Ib. XVI, 30 תִּדְכּוֹן O. (Y. תִּידְכוּן). Targ. Ezek. XXIV, 13 תִּדְכִּין (Nun emphat.; ed. Lag. תדכן); a. fr.—2) *to be deserving, privileged, admitted* (cmp. זכי). Targ. O. Deut. XXIII, 2 sq.—Targ. Ruth II, 10. Ib. 13 מְדַכְּיָ (sub. למיעל).—Lev. R. s. 34 [read:] זכי בי או דכי בי, v. זְכֵי.—*Part.* דָּכֵי, f. דְּכָיָא. Targ. Is. LXV, 5 דְּכֵינָא וכו׳ I am purer than &c., v. דְּכִי. [Targ. Prov. VI, 11, v. דְּרַךְ.]

Pa. דַּכֵּי *to clear, purify; to restore to levitical cleanness, to cleanse.* Targ. Ezek. XXIV, 13. Targ. Lev. XVI, 30; a. fr.—Gen. R. s. 79 לית אנן מְדַכְּיָן יתה וכו׳ should we not restore it (Tiberias) to levitical cleanness from the slain (buried there)?; Yalk. ib. 133 מְדַכְּרִין. Gen. R. l. c. [read:] צרוכין אנו מְדַכְּיָה לטבריא we must cleanse Tiberias (Pesik. B'shall. p. 89ᵇ למזכריה); Koh. R. to X, 8.—Ib. דדַכְּיֵיהּ which he had declared clean. Y. Shebi. IX, 38ᵈ מְדַכֵּי טבריא.—Nidd. 6ᵇ מְדַכְּיָן וכו׳ observe the same levitical cleanness as required for Temple offerings, v. חַבְרָא.

Ithpa. אִיתְדַּכֵּי, אִתְדַּכֵּי 1) *to became clean, be cleansed* (from sin), *be purified.* Targ. II Sam. XI, 4. Targ. Lev. XIV, 4 לְדִתְדַּכְּיָא ed. Berl. (Var. לְדַמִּידַּכְּיָא; Y. לְדִמְדַּכְּיָא); ib. 7; a. fr.—2) *to be cleared away, be removed, be gone.* Ber. 2ᵇ אִתְדַּכֵּי יומָא the day is past; v. טָהַר.

Af. אַדְכָא *to polish;* trnsf. *to train.* Targ. Prov. XXII, 6 אדכא ed. Lag. (Ms. אדכיח, read אַדְכִּיחַ; some ed. אַדְרְכָא; h. text חנך).

דַּכִּי m., **דַּכְיָא** c., **דְּכִיתָא** f. (preced.) *clear, pure, clean, guiltless.* Targ. Ex. XXV, 11. Ib. XXVII, 20.—Ib. XXXI, 8; a. fr.—*Pl.* דַּכְיָן, דָּכָן; f. דַּכְיָתָא. Targ. Lev. XIV, 4. Targ. O. Gen. XXVII, 15; a. e.—Eduy. VIII, 4 דָּכָן they are clean (permitted), v. אִיל; ib. דאינון דַּכְיָין ed. (Ms. M. דכן) that they are clean (not susceptible of levitical uncleanness); Pes. 16ᵃ; Ned. 19ᵃ; Ab. Zar. 37ᵃ.—Yoma 76ᵇ חיטי דכייתא fine wheat flour.

דכיח, v. דְּכִי *Af.*

דְּכִיךְ m., **דְּכִיכְתָא** f., v. דְּכַךְ.

דָּכִין, v. דָּכוֹן.

דְּכִיר m. (v. דְּכַר)=h. זָכוּר, *remembered, reminded, mindful.* Targ. Ps. CIII, 14 ד׳ קדמוי it is remembered before Him.—Targ. Gen. IX, 15 דְּכִירְנָא I shall remember; a. fr.—Taan. 20ᵇ בינקותיה לָא דכירנא I do not remember his young days. Hull. 137ᵇ.—*Pl.* דְּכִירִין, דְּכִירֵי. Targ. Y. Deut. V, 15; a. e.—Snh. 29ᵇ.—Fem. דְּכִירָא. Targ. Lam. I, 7.

דְּכִירָא f. 1) v. preced.—2)=דְּכוּרוּ. Targ. Y. II Num. XXIV, 1.

דָּכַךְ (v. דכא), *Pi.* דִּכֵּךְ *to crush.* Part. pass. מְדוּכָּךְ, pl. מְדוּכְּכִים. Midr. Till. to Ps. XCIII מד׳ אנו we are crushed, worn out (Gen. R. s. 5 מדוכנין, v. דָּכַן).

דְּכַךְ ch. same. Part. Peil. דְּכִיךְ, f. דְּכִירְתָּא *crushed, melancholy.* Targ. Prov. XVII, 22 (h. text נכאה). [Ib. VI, 11 ותדכוך some ed., v. דְּרַךְ.]

Pa. דַּכֵּךְ *to crush.* Targ. Job IV, 19.

Ithpa. אִתְדַּכַּךְ *to be crushed.* Targ. Job XXXIV, 25.

דִּיכְ׳, דְּכָמָה, דְּכָמָא f. (compound of דִּי, כְּ a. מָא, v. כְּמָא a. דְּ־) *appearance, resemblance, the like of.* Y. M. Kat. III, 81ᵈ, v. דְּכָוָות־. With suffix of pers. pronoun: דְּכָמֵי, דְּכָמֵיהּ, דְּכָמֵיהּ &c. Targ. Job I, 8; II, 3; a. e.—Constr. דִּכְמַת, with suffix דִּכְמָתֵי &c. Targ. II Chr. XVIII, 3 ed. Lag. Targ. Job XII, 3; a. fr.—*Targ. Ps. LXXIII, 15 דִּכְמָתְהוֹן (ed. Lag. דמכמתהון), v. כְּמָת־.

דָּכָן, pl. of דִּכֵּי.

דָּכַן, *Pi.* דִּיכֵּן (cmp. דכך) *to pound* bulbous plants in the ground in order to stop the growth of the tuber (differ. fr. ריכן, v. רָכַן). Y. Shebi. V, 35ᵈ bot. דִּיכְּנוֹ וכו׳ he crushed the tuber in the Sabbatical year and took it out after &c. [Tosef. ib. II, 10 לדכן Var., read with ed. Zuck. לרכן; cmp. Y. ib. 36ᵃ top.]—Part. pass. מְדוּכָּן, pl. מְדוּכָּנִין. Ned. 58ᵃ במד׳ it treats of onions which had been pounded in the preceding agricultural year; Y. Shebi. VI, end, 37ᵃ במורכנין (corr. acc.).—Gen. R. s. 5, v. דְּכַךְ.

דְּכַן ch. same, *to crush.* Targ. Prov. XI, 3.

דְּכַס* (cmp. preced. a. Arab. دكس in Wahrmund Arab. Handwörterbuch) *to crush, weaken.* Y'lamd. to Gen. XXIV, 1 quot. in Ar. חלי דכסן (חולי דוכסן) read דְּכָסוֹ or דִּיכָּסוֹ disease broke his energies (I Kings XI, 4). Gen. R. s. 5, v. דְּכָסָס.

דּוּכְ׳, דְּכוּסְמָנִי, דְּכוּסְמִינִי f. (δεξαμενή) *reservoir, tank.* Pesik. R. s. 4.—Y'lamd. to Num. XX, 8 quot. in Ar.

דכסוסיא, v. דוכסוסיא.

דכסייא, דכסיא, v. הוּכְסָא.

דכסן, v. דָּכַס.

דּוּכְ׳, דּוּכְסָס, דְּכָסָס m. (דָּכַס, cmp. Arab. *dakasan*) *masses stamped upon each other, mounds, piles.* Gen. R. s. 5 (play on דְּכָדָם, Ps. XCIII, 3) לד׳ ים Yalk. Ps. 848 (ed. Gen. R. לדוכסאים, לדיכ׳) unto the piled up waters of the Sea.

דכ״ץ, v. אח״ס. Sabb. 104ᵃ דכים המלכנים הם צדיקים הם they are humble, sincere, righteous.

דָּכַר I=h. זָכַר [*to mark,*] *to remember.* Targ. Lam. III, 19 sq. Targ. Ps. LXXXVIII, 6; a. fr.—Sabb. 12ᵇ ר׳ זמנא

יְדַכְּרִינָךְ וכ׳ the Lord remember thee for health.—Part. דָּכֵר, דָּכְרָא, pass. דְּכִיר, דְּכִירָא *remembering, reminded.* Targ. Ps. CXXXVII, 1 הוינא דָכְרִין (ed. Lag. דְּכִירִין). Targ. Gen. VIII, 1; a. fr.; v. דְּכִיר.—2) *to mention, remind.* Targ. Gen. XL, 14 (with עַל).—[Targ. Y. I Num. XXIV, 1, v. *Af.*].—Sabb. 57ᵃ, a. fr. מאן ד׳ שמיה who mentioned his (its) name, i. e. what has this to do here?

Af. אַדְכַּר *to remind, call to remembrance.* Targ. Gen. XLI, 9. Targ. Y. II Num. XXIV, 1 (Y. I מְד׳, corr. acc.); a. e.—Ber. 31ᵃ, a. e. אַדְכַּרְתָּן מילתא וכ׳ thou recallest to my mind what R. . . . said; Succ. 53ᵃ bot.—Snh. 82ᵃ אַדְכְּרֵיה רב לגמריה (by reciting the verse) he recalled to Rabs' mind a tradition, v. גְּמָרָא. Nidd. 24ᵇ דכי מַדְכְּרוּ ליה מְהַכַּר that when they mention it (the reason), one should be reminded (that he has heard the law before). Keth. 20ᵃ מַדְכַּר חד לחבריה one (witness) may recall (the circumstances) to the other's mind. Ber. 18ᵇ לְאַדְכּוּרֵיה to recall it.

Ithpe. אִתְדְּכַר, אִתַּד׳. 1) *to be remembered.* Targ. Jer. XI, 19 יִתְדַּכַּר (not יִתְדַּפַּר).—2) *to be reminded, recollect.* Targ. Ps. XXV, 6; a. e.—Keth. 20ᵇ. Nidd. 24ᵇ, v. supra; a. e.

דְּכַר II, דְּכָרָא, דְּכִיךְ׳, דּוּכְ׳ m.=h. זָכָר [*marked,*] 1) *male, man.* Targ. Gen. I, 27; a. fr.—Gen. R. s. 33 בר ד׳ male offspring, opp. ברתא נוקבא. Bets. 7ᵃ ביעי דדכר׳ eggs originating from fructification by a cock, opp. דספנא וכ׳ from self-friction. Pes. 56ᵃ כופרא דד׳, v. כּוֹפְרָא III.—*Pl.* דְּכָרִין, דְּכָרֵי, דְּכָרַיָּא, דּוּ׳. Targ. Ex. XIII, 15; a. fr.—Keth. IV, 10 (52ᵇ) בנין דיכרין male issue, opp. בנן נוקבן. Gen. R. l. c. חוא מן ד׳ וכ׳ he is a descendant of Judah by the male side.—2) (sub. דיענא) *the male of the flock, ram.* Targ. Num. XXVIII, 11; a. fr.—*Pl.* as above. Targ. Ex. XXIX, 1; a. fr.—Ḥull. 51ᵃ הנהו ד׳ וכ׳ wethers which thieves carried off (by throwing them over the fence).—Gen. R. s. 70, end, v. דְּכָרְנִי. [ערנבי דיכרין, v. פְּרוּמָא a. fr. כְּרַח.]

דְּכָרוֹנָה, דְּכוּרוֹן =next w. Ezra VI, 2.

דּוּכְ׳, דְּכָרְנָא, דְּכָרָן m.=h. זִכָּרוֹן, *memorial, record.* Targ. O. Gen. IX, 16; a. fr.—Snh. 29ᵇ bot. פתגמי דו׳ a memorial of judicial proceedings (but not the verbatim reproduction of the words of the witnesses).—*Pl.* דְּכָרְנָוָתָא. Targ. Job XIV, 17; a. e.

דִּיכְ׳, דְּכָרְנִי m. (דְּכַר II, 2) *ram-like, lewd, unchaste.* *Pl.* דְּכָרְנִין. Gen. R. s. 70, end 'Rashi' (ed. דכרון, דכרין).

דִּיל, דְּיָל (contract. of דְּאִי לָא) *for if not.* דִּיל כֵּן (joined דְּיָלְכֵן, דְּיָלָכֵן, v. דְּיָ II) *for were it not so.* Y. Yoma VIII, 44ᵈ bot. Y. Gitt. VII, beg. 48ᶜ; a. e.—Y. Ber. II, 5ᵃ bot.—Y. Shebi. IV, 35ᵃ bot. אכול דילכן וכ׳ eat, for if thou (doest) not so, I shall kill thee.

דַּל I (imperat. of הִדַּל) *lessen, deduct;* (adv.) *less.* Sabb. 89ᵇ ד׳ עשרין deduct twenty years. R. Hash. 7ᵇ ד׳ רגלים leave out festivals. Succ. 2ᵃ ד׳ עשתרות וכ׳ imagine the Succah outside of the hollow, and there remains the shade of the roof; ד׳ דופנין imagine the walls removed. Ib. 56ᵇ נרמא ליה דל בדל let the retiring division of priests say to the coming in, 'less for less', i. e. take ye one loaf less and those relieving you will also take one less. Midr. Prov. ch. XXII דל עוד מחייו deduct also from the years of his life; a. e.

דַּל II m. (b. h.; דָּלַל) *thin, sparse; poor, needy.* Kil. V, 1 כרם ד׳ a sparsely planted vineyard; Y. ib. 29ᵈ bot. ד׳ בגפנים וכ׳ poor concerning vines, and rich as regards labor (requiring as much labor as a thickly planted vineyard). Lev. R. s. 34, v. דִּלְדֵּל; a. fr.—*Pl.* דַּלִּים. Sabb. 104ᵃ, v. גרמ״ל. Tanḥ. B'har 3 מיע״ט ד׳ they were void of good deeds. Num. R. s. 5 במנין ד׳ small in numbers; a. fr.—דַּלֵּי דַלּוּת, v. דַּלּוּת.

דָּלָא, v. דְּלָא.

דְּלָא *that not, which not,* v. דְּ־.

דְּלָא *to draw,* v. דלי.

דְּלָאָה m. (preced.) *drawer of water, worker on an irrigating apparatus.*—*Pl.* דְּלָאֵי. B. Kam. 50ᵇ; Ḥull. 107ᵃ, v. אֲרִיתָא. Yeb. 97ᵇ, v. דְּוַל.

דְּלַג (b. h.) *to contract, go back; to leap* (cmp. קָפַץ). Taan. 27ᵇ; Meg. 22ᵃ דּוֹלֵג the second reader goes back, i. e. takes up the last verse read by his predecessor. Ib. נְדַלּוֹג let us take up the last verse.

Pi. דִּילֵּג *to leap, skip.* Cant. R. to II, 9 מְדַלֵּג וכ׳ skips from mount &c. Meg. IV, 4 מְדַלְּגִין בנביא in reading from the Prophets you may skip (read two portions separated in the text). Num. R. s. 2 מד׳ מהלכה וכ׳ skips (digresses) from subject to subject. Tosef. Dem. III, 17 charity collectors מד׳ על פיתחיהן וכ׳ must skip the doors of (take no contributions from) those eating the fruits of the Sabbatical year; a. fr.

דַּלַּג ch. same; *Pa.* דַּלֵּג *to reduce.* Gitt. 82ᵃ top מְדַלֵּג ותני חד חד (the author of the Boraitha, Tosef. ib. VIII (VI), 9) drops only one by one (seven foldings with six signatures, six with five &c.). [Targ. Y. Gen. XLI, 14 דלוגית, some ed., דלוניה Buxt., read דלוניה, v. דְּלֵי.]

דִּיל׳, דְּלֵדּוּל m. (v. next w.) 1) *a limb torn in shreds, strips* &c. Ḥull. 46ᵃ דד׳ זה וכ׳ as to this case of (נדלדלה) the liver found to be torn &c.—2) *wart with a thin neck,* v. דַּבֶּלֶת. *Pl.* דְּלִדּוּלִין, דִּד׳. Neg. VI, 7 (Tosef. ib. II, 2 תלתלין); Sifra Thazr., Neg., Par. 1, ch. II. Bekh. VII, 6 (45ᵇ, Rashi תלתולין) בעלי חד׳ persons or animals afflicted with large warts. Neg. VI, 8 חד׳ שבראש וכ׳ (hairless) warts on the head or chin (Tos'f. Yom Tob: *isolated hair-grown spots*).

דִּיל׳, דִּלְדֵּל (Pilp. of דָּלַל) *to reduce, weaken.* Sot. 9ᵇ (play on דִּילְדְּלָה את כחו וכ׳ (דלילה) she weakened his strength, his understanding, his merits; Num. R. s. 9. Tanḥ. B'har 3 מְדַלְדְּלוֹ וכ׳ the Lord reduces his income, and he must sell his property.—2) *to loosen, detach.* Kidd. 24ᵇ דד׳ בו עצם he loosened a tooth in the slave's jaw.—Part. pass. מְדוּלְדָּל a) *loosely connected, hanging down, detached.* Lev. R. s. 34 he is called *dal* מד׳ מן הנכסים which means detached from his property (homeless); Midr. Prov. ch. XXII דל מנכסיו (insert מדולדל). Ker. III, 8 אבר המ׳ (Talm. ed. 15ᵃ sq. חַמְדוּלְדֶּלֶת) a limb hanging down from the body (not yet entirely detached). Ḥull. IX, 7

חמדולָדָלִין . . האבר limb or a part of flesh hanging down in tangles. Bekh. III, 4; v. דַּבְלוּל.—b) *poverty-stricken, beggarly.* Succ. 22ᵇ, v. דַּבְלוּל. Tanḥ. Vayakhel 7 עניים ומדולדלים poor and miserable.

Hithpalp. הִתְדַּלְדֵּל, דִּידֵּר; *Nithpa.* נִדְדַּלְדֵּל, נִידַּר 1) *to become thin, sparse; to be reduced.* Num. R. s. 5 (play on דל, Prov. XXII, 22) והם מִתְדַּלְדְּלִים וכ׳ they (the Levites) expose themselves to diminution for your sake.—2) *to be detached, loosely connected, disarranged, parted into shreds.* Y. Ab. Zar. V, 44ᵈ top נ׳ חוֹתְמָן the berries are forcibly detached from the stalk, v. חוֹתָם. Ḥull. 46ᵃ נִידַּלְדְּלָה כבד וכ׳ the liver is parted into shreds and mixed up with the fat layers. Ib. 44ᵃ סימנים שנִדַּלְדְּלוּ וכ׳ gullet and windpipe which are torn loose from their connection so that the larger portion of their circumference is detached.—3) *to be disregarded.* Sot. IX, 15 (49ᵃ) נִדַּלְדְּלוּ וכ׳ miracle workers are not appreciated.

דַּלְדֵּל ch. (preced.) *to become poor, neglected.* Sot. IX, 15 אזלא ודַלְדְּלָה become more and more abandonned.

Ithpalp. אִידַּלְדַּל *to be torn loose.* Ḥull. 44ᵃ אִידַּלְדַּל אִידַּלְדּוּלֵי Ar. (ed. אירפרוך וכ׳; v. Tosaf. a. l.).

דַּלְדַּלּוּת, v. דַּלּוּת.

דל״ת, Y. Naz. II, 51ᵈ bot. לשון חפר הוא דל״ת מל״ח קברת ברה״ת (Var. מל״ח דל״ת), read as ib. V, end, 54ᵇ: לשון הפוך הוא דלא קברת ברה the language (Mish. ib. V, 6, 'I will be a Nazir that this is &c.') has a negative meaning, as in the phrase 'that she will not bury her son' (where the opposite is meant).

דָּלָה, v. דלי.

דַּלְוַתֵּי, דַּלְוָתֵי, v. דַּיְתֵי.

דָּלוּ f. (דלי) *irrigation.* B. Bath. 12ᵃ דוולא . . . . בר ד׳ יומא Rashi (ed. דָּאלוּ, Ar. בדלי) a well can be divided between heirs only when there is for each enough for one day's irrigating work.—*Pl.* דַּלְוָתָא. Gitt. 74ᵇ דלו תלת ד׳ irrigate three times a year.

דּוּלָבָא, דִּלּוּב m.=h. עַרְמוֹן, *plane-tree.* Targ. O. Gen. XXX, 37.—Gen. R. s. 73, end דִּלּוּקָא (דלוקא); Yalk. ib. 130 דלוב.—*Pl.* דּוּלְבֵי. R. Hash. 23ᵃ; B. Bath. 81ᵃ; Y. Keth. VII, end, 31ᵈ; Gen. R. s. 15, beg. דִּילְבַּרְן (not ון . . .). [Ber. 40ᵇ דולבי Ms. M., v. דּוּבְלָא.]

דלובקס, דלובקוס, read: לִיבְּדְקוֹס.

דְּלוּבְקִי, v. דִּלְפְּקִי.

דַּלְוָתָא, v. דָּלוּ.

דְּלוֹ׳, דְּלוֹחָא m. (דָּפַח) *fear; object of fright.* Targ. Job III, 25. Targ. Ps. XXXI, 12; a. fr.—*Pl.* דְּלוֹחֵיָא, דְּלוֹחֵי׳. Targ. Y. Deut. XXV, 18. Targ. Job XV, 21; a. e.

דָּלוֹס, v. דֶּלֶס.

דְּלוֹסְקָמָא, v. גְּלוֹסְקָמָא.

דְּלוּעִין, v. דְּלַעַת.

דָּלוּף, v. דָּלוּב.

דְּלוֹפְקִי, v. דִּלְפְּקִי.

דַּלּוּת f. (דלל) 1) *poverty.* Midr. Prov. ch. XXII; a. fr.—בד׳ in poverty, i. e. sacrifice of poverty (birds), opp. בעשירות lambs, goats &c.; בְּדַלֵּי ד׳ the sacrifice of extreme poverty (flour). Kerith. 10ᵇ. Hor. 9ᵃ (v. Ms. M. a. l.). Kerith. l. c. עָלַיִךְ דְּרַפּוּת upon the person coming under the category of *dalluth;* עלית דדלי דלות upon the person coming under the category of extreme *dalluth.* Y. Hor. II, 46ᵈ (ref. to Lev. XIV, 21) מי שחוא ראוי לבוא לידי ד׳ only he who may possibly come under the category &c. (Bab. ib. l. c. בא לידי עניות).—*2) *vacillation.* Yoma 9ᵇ (ref. to דלת, Cant. VIII, 9) שעליתם בד׳ (Ms. M. 2) that ye left the Babylonian captivity with vacillation, opp. to בחומה, 'as a wall', i. e. all combined and firm; (Ms. Ms. 1 שעשיתם עצמיכם כדלת, ed. שעליתם כדלתות; Ar. ed. pr. s. v. סממגור quotes בְּדַלְדַּלּוּת, Ms. Koh. בדלי דלות; Yalk. Cant. 994 Ms. בדלי דלות).

דָּלַח 1) (as in Hebr. a. Syr.) *to stir up, make turbid.* Targ. Is. XXX, 14 ed. (ed. Lag. זלח, h. text חשׁם) a sherd with which לְמִדְלַח מיא וכ׳ to stir up some water out of a (dried up) pool.—2) *to be troubled, to fear.* Targ. Job III, 25. Targ. Ps. XXVII, 1; a. e.—[Targ. Job XXXVIII, 25 דלת Ms., ed. דְּלָא.]

Pa. דַּלַּח, *Af.* אַדְלִיחַ *to frighten.* Targ. Job IV, 14 דַּלַּיחַ Buxt. (some ed. a. Ms. דְּלִיחַ).—Targ. Prov. XXVIII, 14.

דְּלַט׳, v. דִּילַט׳.

דָּלָה, דלי (b. h.; דָּלַל) [*to be suspended, swing;* denom. דָּלִי; whence] 1) *to draw water.* Gen. R. s. 93; Cant. R. to I, 1. Ex. R. s. 1 אנשים דּוֹלִים וכ׳ men draw the water and women water the flock; a. fr.—Yoma 28ᵇ (play on דִּמְשֹׁק, Gen. XV, 2) שהוֹלָה ומַשְׁקֶה וכ׳ he (Eliezer) drew and gave to drink of his master's teachings.—2) *to lift up, relieve.* Midr. Till. to Ps. I, 3 וכשיְדַלֵּנִי וכ׳ and when the Lord shall lift me up out of the depths of suffering. Cant. R. to II, 1.

Hif. הִדְלָה 1) *to draw water, to irrigate.* B. Kam. 51ᵇ חַמַּדְלֶה מים וכ׳ he who draws water (to irrigate his field &c.); ואני אַדְלֶה and I will &c.; a. fr.—2) (denom. of דָּלִית) *to suspend, to train a plant to an espalier* &c. Succ. I, 4 ה׳ עלית וכ׳ if he trained a vine over the festive wreath. Kil. VI, 4; a. fr.—*Part. pass.* מוּדְלֶה, f. מוּדְלָה. Ib. Midd. III, 8. Y. B. Mets. X, 12ᶜ, v. דָּלִית.—Bab. ib. 91ᵇ במודלות Ms. F. (ed. במודלית) when figs and grapes overhang one another. [Y. Shebi. II, 33ᶜ bot. מודלה, v. מְדַלַּעַת.]

Pi. דִּלָּה *to sprinkle.* Part. מְדַלֶּה, pl. מְדַלְּין. M. Kat. 4ᵃ sq., v. דָּלַל.

דְּלָא, דְּלִי ch. same, 1) *to be suspended.* Part. pl. דְּלָיְין suspended. Targ. Esth. I, 6.—2) *to draw, raise.* Targ. Ex. II, 19. Targ. II Esth. I, 2 buckets דדלי אבנא which draw stone; a. fr. [Targ. Y. Num. XIV, 14 read מַדְלֵי Af.] [Pes. 40ᵃ מדליידהו, v. מְדָלָא.]—3) *to lift up.* B. Kam. 92ᵇ הַדְלִינָא, הַדְלַח, v. הוּרָא IV.—Ber. 18ᵃ הַדְלֵירֵיהּ (Yalk. Koh. 979; Yalk. Sam. 152 סלקיה) lift it (the cloak) up. Kidd. 81ᵃ דַּדְלֵיהּ וכ׳ he carried it by himself.—Yeb. 92ᵇ; B. Mets. 17ᵇ אי לאו דדְלָאי לך וכ׳ had I not taken up (removed) the sherd for thee, thou wouldst never have

found the pearl under it, i. e. but for my intimation you would not have reached the conclusion &c.; Macc. 21[b].—M. Kat. 28[b], v. דָּלַל.

Pa. דִּלֵּי (v. דלל) 1) *to relieve, lighten.* Targ. Y. Deut. XXXII, 51 ולא דַּלּוּ מיניה (Var. דָּלוּ, fr. דָּלַל) and they would not relieve him (give him a respite). Ib. דַּלֵּי מיני (Var. דְּלִי) respite me.—Meg. 13[a] דַּלֵּי כרגא he lightened the taxes (Esth. II, 18).—2) *to lift up.* Ber. 6[b] דַּלּוּיֵי lifting up the voice at funerals, v. דָּלַל.

Af. אַדְלִי *to lift, suspend.* Sot. 34[a] משוא דמַדְלִי וכ׳ a load which one can lift up and put on his shoulders, is the third portion of the weight he can carry.

Ithpe. אִידְּלִי 1) *to be suspended.* Y. Sabb. XVI, end, 15[d], a. e. בגדך מִדְּלִי (sub. אַתְּ) doest thou depend on thy good luck?, v. גַּדָּא.—2) *to be elevated, high.* Pes. 8[a] דמִידַּלְיָא (a bed) which stands on high legs (leaving space under it).—3) *to be relieved.* B. Bath. 16[b]; Yalk. Gen. 106 (prov.) (מִידְּלֵי) א׳ יומא א׳ קצירא when the day (sun) is high, the sick man is relieved.

דְּלִי, דְּלִי m. (b. h.; דָּלָה) 1) *bucket,* also used as *cover* of the well. B. Kam. 51[b] משרמסור לי דְּלִיוֹ from the moment he delivers his bucket (Rashi: cover) to him; Y. Kidd. I, 60[b] top; Y. B. Bath. III, beg. 15[d] דְּלִיהוּ. Tosef. Ber. IV, 16 ד׳ של צונן a bucket of cold water; a. fr.—*Pl.* דְּלָיִים. Gen. R. s. 45, v. בַּנְרִיּוֹת. [Y. B. Bath. l. c. (perhaps) דְּלָיָיו].—2) *Aquarius,* a sign of the zodiac. Yalk. Ex. 418.—3) בֵּית ד׳ pr. n. pl. *Beth Doli.* Yeb. XVI, 7; Eduy. VIII, 5 (Ms. M. מידלי).—4) *tangle,* v. דָּלִיל.

בר ד׳, דליה, דליא, v. בַּר דְּ׳.

דְּלֻגְדָּה f. (דָּלָה) *drawing water.* Ex. R. s. 1 ד׳ אחת דלה one draft (bucketful) he drew.

דָּלוּל m. (דלל, cmp. הִדַּלְדֵּל) *anything irregularly wound, tangle; tow, oakum* &c. B. Kam. II, 1 הרה ד׳ קשור וכ׳ (Ms. M. a. Var. noticed in comment. דָּלֵי) if the cock's feet were entangled &c. Ib. 19[b] בעל הד׳ the owner of the tangled material.

דָּלוּל m. (part. pass. of דָּלַל) *thin, sparsely planted.*—*Pl.* דְּלוּלִין. Y. B. Mets. IX, beg. 12[a], opp. דחשין, v. דָּחַס.

דְּלוּפָה, v. דָּלַף.

דְּלוּק, דָּלֵיק, v. דָּלַק.

דְּלֵיקָה, דְּלוּקָה f. (דלק) *fire, conflagration.* Sabb. XVI, 1 sq.; a. fr.

דְּלֵיקָא, דְּלוּקָא ch. 1) same. Targ. Ex. XXII, 5. Targ. Num. XI, 3.—Nidd. 36[b] are you not afraid מד׳ of the fire (punishment for disobeying a rabbi, cmp. גַּחֶלֶת)? Y. Yoma VIII, 45[b]; a. fr.—2) (=h. דַּלֶּקֶת) *fever.* Targ. O. Deut. XXVIII, 22 ed. Berl. (ed. דַּלֶּקְתָּא).

דָּלִית f. (b. h.; דלי) [*suspended,*] *branches of the vine trained to an espalier* &c.; also *grapes of the espalier.* Peah IV, 1 במחובר לקרקע ובד׳ וכ׳ of that which is directly connected with the ground as well as of the hanging fruits (grapes) and of the palm tree; Tosef. ib. III, 16. Y. B. Mets. X, 12[c] ד׳ אחת וכ׳ a grape vine which was overhanging a neighbor's peach tree; a. fr.—*Pl.* דָּלִיּוֹת. Men. VIII, 6 (86[b]) wine for libation must not be offered מן הד׳ (Tosef. ib. IX, 10 sing.) from grapes of the espalier, opp. רגליות. Pes. 53[a] ד׳ של וכ׳; Tosef. Shebi. VII, 15 ד׳ שבאשכול וכ׳ the hanging grapes of Abel.

דְּלֻכּוֹן, v. דד.

דְּלֻבֵּן, v. דל.

דָּלַל (b. h.) [*to be thin, swing, hang,*] *to be poor.* Lev. R. s. 34 דַּלּוּ מן המצות they became poor in good deeds.

Hif. הֵידֵל, חֲדַל 1) *to thin, to take off grapes,* or *take out plants* in order to give the remainder more room. Peah III, 3 חמֲדַל (Y. ed. חַמְרַל) he who thins the vineyard; Tosef. ib. I, 10. Peah VII, 5; a. fr.—M. Kat. 4[a] sq. (a Boraitha quoted by Rabina) ותתניא מְדַלִּין לירקות וכ׳ (v. דָּלַח) are we not told, you may irrigate the vegetable garden during the festive week, if you intend to use the vegetables during the festive days? Said Rabbah to him [read:] מי סברת מדלין מדלין מיא מאי מדלין שלופי you think this *m'dallin* means you may draw water, it means: *to pluck* (ref. to Peah VII, 5).—Said Rabina to him: ותתניא מדלין מים לירקות וכ׳ But it reads, *M'dallin mayim* you may sprinkle *water* &c.—*Part. Pual* מְדוּדָּל, f. מְדוּדָּלֶת *beggarly.* Y. Succ. II, 52[d] bot.; v. דַּבְדּוּל.

דָּלַל ch. 1) *to lift up* (v. דָּלֵי). Keth. 72[a] הידל ידַלְפוּנֵיהּ him who lifts up (his voice in funereal lamentations), they will lift up (praise him at his funeral); M. Kat. 28[b].—2) *to thin,* v. דָּלִיל.

Ithpa. אִידַּל *to lift one's self up, be proud.* Ib. [read:] דלא אִיתַּל ידלוניה him who did not praise himself, they will &c. (Ms. M. 2 לא לִיתַּל דדיילוניה, read: דִּירַדְלוּנֵיהּ, let one not praise himself, in order that they may &c.).

דְּלוּם, דֶּלֶם m. (דלל, with format. מ) *diminution, defect* (cmp. הוּפְּי). Pes. 57[a] that the workmanship was good ואין בהם ד׳ Ms. M. 1 a. ed. (Ms. M. 2 דלים, Ar. דלוס, דלים, v. Koh. Ar. Compl.) and there was no defect in them; Tosef. Men. XIII, 19 שלא נִתַּךְ בו דלום ed. Zuck. (ed. כלום).—Tosef. B. Kam. VII, 8 אין חֶשְׁמָן מקבל דלים (Var. כלום; Mekh. Mishp. N'zikm. s. 13 מֵעַל; Yalk. Ex. 343 מַעֲל) oil admits of no dilution through admixture (cmp. Cant. R. to I, 3).

דִּלְמָא I, II, v. דִּילְמָא I, II.

דלמטיקון, דלמטיקין, read:

דַּלְמָטִיקִין m. pl. (δαλματική, dalmatica) *dalmatics,* long undergarments of Dalmatian wool. Kil. IX, 7; expl. Y. ib. 32[d] top קובלין (read קולובין κολόβιον, v. Sm. Ant. s. v. δαλματική).

דָּלִיס, דָּלוּס, דֶּלֶס m. (דלל; cmp. Samaritan דלס

דלס Gen. XXI, 23, Arab. *dallasa*) *adulteration, fraud.* V., however, דֶּלֶם. [V. Fränkel Aram. Fremdw. p. 188.]

דלסתי, v. דַּלְתָּא.

דְּלַעַת f. (דלע, cmp. דָּלֵי a. זְלוּעַ)[*bottle-shaped,*] *gourd*, a general name for *cucumbers*, *pumpkins* &c. (v. Sm. Ant. s. vv. Colocynthe a. Colocynthis). Kil. I, 2 ד׳ מצרית וכ׳ Ms. M. (ed. חמצרי, corr. acc.) Egyptian gourd and the Bitter-gourd may be planted together (v. כִּלְאַיִם). Ned. VI, 1 דלעת הרמוצה, variously explained ib. 51ᵃ; Y. Kil. I, 27ᵃ top; a. fr.—Sot. 16ᵃ מגלחו כד׳ he shaves his body as smooth as a gourd; Y. Kidd. I, 59ᵈ top כדלת (corr. acc.). *Pl.* דְּלוּעִים, דְּלוּעֵרִין. הרכ׳. Sabb. XXIV, 4. Ned. VII, 1; a. fr.—Tosef. Maasr. III, 14 דְּלוּעִיוֹת.—Erub. 104ᵃ דְּלָעָיו, v. מְדַלַּעַת.

דָּלַף (b. h.; cmp. זלף) *to drip.* Bekh. 44ᵃ his eyes are דומעות הדולפות וכ׳ tearing, dripping or running.

דְּלַף ch. same. Targ. Prov. XIX, 13 דָּלֵף (Var. דְּלִיף).—Sabb. 43ᵃ דשכיחי דלפי which are liable to have leaky roofs.

דֶּלֶף m. (preced.) *drippings* from the roof; *leak* in the roof. Bets. V, 1; Sabb. 43ᵃ. Pes. 39ᵇ שנפל לתוכו ד׳ on which the drippings from the roof have fallen. Makhsh. IV, 4 sq.; a. e.

דְּיוֹל׳, דָּל׳, דָּלְפָא ch. same. Targ. Prov. XIX, 13; XXVII, 15.—Y. Maas. Sh. IV, 55ᶜ top; Lam. R. to I, 1 חד כותי רבתי).

דִּיל׳, דָּלְפָה f. (preced.) בירת ד׳ *receptacle of drippings*, name of the second roof of the Temple made for protection against an eventual leak in the upper roof. Midd. IV, 6 (Maim. הדְּלִיפָה).

דְּלוֹפָקִי, דְּלֹפָקִי f. (δελφική=δέλφις, delphica, sub. mensa) *delphica*, a three-legged table used as a toilet table or a waiter, contrad. fr. שלחן eating table (v. Becker Gallus, ed. Göll II, p. 354). Kel. XXV, 1. Ib. XXII, 1; Tosef. ib. B. Bath. I, 9 דולפני (corr. acc.). Ab. Zar. V, 5 (69ᵃ) דלפ׳ Ar. (Ms. M. דלוב׳, ed. דולב׳, v. Rabb. D. S. a. l. note). Y. Dem. VI, 25ᵈ statuary made כמין ד׳ like a kind of delphica (for practical use and not for idol worship, cmp. בָּסִיס). *Ex. R. s. 43 מגפפת לד׳ hugging the statuary figure supporting a delphica (Num. R. s. 2 סריס).—*Pl.* דְּלְפָקִיוֹת. Y. Ab. Zar. III, 42ᶜ bot.

דְּלִיק, דָּלַק (b. h.) 1) *to burn; to be illumined.* Gen. R. s. 39 saw a castle הוֹלֶקֶת lighted. B. Kam. VI, 5 וְדָלְקוּ and they caught fire. Y. Sabb. II, beg. 4ᶜ והיא דְּלִיקָה וְהוּא שֶׁתִּדְלֹק and kindle (the chip). Ib. bot. מְדַלְּיקִין עלי וכ׳ they light the Ḥanuckah lamps in my behalf at home; a. e.—2) *to pursue.* Targ. Lam. IV, 19. [Ib. III, 66 תַּדְלוֹק׳, read תְּדַלּוֹק׳ or תַּדְלִיק׳.]

דֶּלֶק m. (preced.) *light, burning material, wick, wood* &c. Y. Sabb. II, beg., 4ᶜ לא הוצת האור ברוב הד׳ the larger portion of the burning material was not enkindled (on the entrance of the Sabbath). Midd. I, 4 שער הד׳ the Temple gate by which the burning material was brought in. Koh. R. to V, 2, v. דָּלַק.

דלקטורין, v. כּוֹלֶקְטָרִין.

דַּלֶּקֶת f. (b. h.; דלק) *fever.* Y. Ab. Zar. II, 41ᵃ bot.

דְּלֵיקְתָּא, דְּלֵיקָא, דַּלֶּקְתָּא, v. דְּלִיקְתָּא.

דלריא, v. דְּרַדְיָא.

דל״ת *Daleth*, the fourth letter of the Alphabeth. Sabb. 104ᵃ, v. גימ״ל. Y. ib. VII, 10ᵈ top היה ד׳ וכ׳ if one changed a *Daleth* into a *Resh*. Maas. Sh. IV, 11 ד׳ דמאי the mark *Daleth* intimates that the contents are *D'mai* (v. דְּמַאי); Tosef. ib. V, 1; Y. ib. IV, 55ᵇ top. Y. Snh. X, 28ᵇ top; a. fr.—*Pl.* דָּל״תִין, דַּל״תִין. Sifré Deut. 36; Sabb. 103ᵇ.

דֶּלֶת f. (b. h.; דלל) *door*, *lid* on hinges, *shutter*. Erub. 101ᵃ, v. אַלְמָנָה.—נעל ד׳ בפני לוין to shut the door to borrowers, *to render credit difficult.* Snh. 32ᵃ; a. fr.—B. Kam. 80ᵇ הנעלת ד׳ וכ׳ a door once shut is not easily opened, i. e. it requires ardent prayer to regain divine grace after a calamity has set in; a. fr.—Tosef. Kel. B. Mets. VI, 7 של ד׳ *on hinges*, v. מַסְחֶרֶת.—*Pl.* דְּלָתוֹת, constr. דַּלְתוֹת. Sabb. XVII, 1. Lev. R. s. 14 יש ד׳ וכ׳ a woman's womb has doors (muscles, ref. to Job III, 10); a. fr.—Par. III, 2; Tosef. ib. III (II), 2 על גביהן ד׳ a seat of boards on hinges upon the backs of the oxen; Succ. 21ᵃ.—Yoma 9ᵇ כד׳ vacillating like doors, v. הַלּוּת. [Y. Kidd. I, 59ᵈ top, v. דַּלַּעַת.]

דַּלְתָּא* ch. same. *Pl.* constr. דַּלָּתֵי. Targ. Job III, 9 (10) דלתתי דתנון דשור, a gloss to פְּתָחַי or פִּרְחַי. [Ed. Lag. דלסתי; Ms. ולסתי.]

דלתותא*, Targ. Prov. XIX, 14 Var. (v. ed. Lag. II, p. XII⁴), a corruption of ירותתא.

דָּם m., constr. דַּם (b. h.; דום or דמם, cmp. דבב) *liquid; blood; life.* Men. 44ª בְּדָמוֹ (not בדמה, v. Rabb. D. S. a. l. note) with the juice of the purple shell.—Sabb. 31ᵇ רביעית ד׳ וכ׳ one fourth of a Log of blood did I (the Lord) put in your body (the smallest quantity required to sustain life, v. Sot. 5ª). Snh. 72ᵇ (ref. to Gen. IX, 6) הצל דָּמוֹ וכ׳ save the life of the one (who is pursued) at the expense of the life of the other (the pursuer).—דַּם ברית= ד׳ של מילה the blood lost at circumcision. Tosef. Sabb. XV (XVI), 9 צריך להטיף . . . ד׳ ב׳ he must cause the blood of the covenant to flow from him (even if born without preputium). Ib. 8; a. fr.—Pes. 16ᵇ ד׳ שהנפש וכ׳ the blood with which life escapes when cutting the animal's throat is called a *fluid* (with regard to levitical purity, v. כָּשֵׁר); a. v. fr.—*Pl.* דָּמִים. Keth. 9ᵇ טענת ד׳ complaint of absence of the token of virginity.—שְׁפִיכוּת ד׳ (abbr. ש״ד) *murder.* Yoma 67ᵇ; a. fr.—Midd. III, 1, a. e. ד׳ העליונים blood sprinkled against the upper part of the altar, opp. ד׳ התחתונים.—Snh. VIII, 6, a. fr. (with ref. to Ex. XXII, 1) יש לו ד׳ his blood is revenged, אין לו ד׳ may be killed with impunity. Ib. 72ª בד׳ קנהו he acquired possession of them by risking his life.—[דָּמִים *equivalent*, v. דָּמִים.)

דָּם, דָּמָא ch. same 1) *blood; life.* Targ. O. Gen. IV, 10. Targ. ib. IX, 6; a. fr.—B. Bath. 58ᵇ בריש כל מרעין אנא ד׳ וכ׳ at the head of all diseases (chief cause of physical disorders) am I, the blood. Yoma 82ᵇ, a. e. מאי חזית דד׳ דידך וכ׳ what right hast thou to assume that thy blood is redder than thy neighbor's (you have no right to commit murder even under compulsion). Kidd. 81ª נשוירתיה (שוירתי) לדָמָךְ וכ׳ I should have valued thy life two *M'ah*, i. e. I should not have spared thee; Pes. 112ᵇ Ms. M. (ed. סכנתיך, v. Rabb. D. S. a. l. note 200, a. note 3). Keth. 60ᵇ bot. גרדן Ar. s. v. על דמא דחמרא (ed. רמא) on the blood of an ass.—*Pl.* דָּמִי. Targ. Gen. IV, 11; a. fr.—Gitt. 57ᵇ, v. דָּמָה I.—2) *congestion.* Ab. Zar. 28ᵇ; Bets. 22ª ד׳ דמעתא וכ׳ congestion of the eye, tears &c. Gitt. 68ᵇ לד׳ דרישא for congestion of the head (head-ache). [דָּמִי *equivalent*, v. דָּמִין.] V. אִדְּמָא.

דָּמָא *to resemble*, v. דָּמֵי.

דָּמָא pr. n. m. *Dama*, name of a gentile of Ascalon, praised for his filial reverence. Ab. Zar. 23ᵇ (Var. רמא, רמה, v. Rabb. D. S. a. l. note 90); Kidd. 31ª; Y. Peah I, 15ᶜ top דָּמָה; Yalk. Ex. 364. Cmp. הוּמָא.

דָּמֵי, דָּמַאי m. (דמי) *suspicion, talk*, whence (cmp. שְׁתוּקֵי, הוּמָה) *D'mai*, fruits about which there is a suspicion as to the tithes therefrom being properly taken, opp. וַדַּאי. Y. Maas. Sh. V, end, 56ᵈ [read:] דמאי דָּמַי תיקון דָּמַי לא תיקון *D'mai* means, There is a talk that he has given the tithes, there is a talk that he has not; Y. Sot. IX, 24ᵇ top ומי לא תיקון (read דָּמַי). Y. Dem. II, 22ª top; Y. Shek. V, 48ᵈ top אירימתון דָּמַיָּךְ have you set apart what is due of them (the barley) according to the law of D'mai?—Dem. I, 1. Ib. 3 פטור מן הד׳ is exempt from the law of D'mai (no tithes required of them on account of doubt); a. fr.—*D'mai*, name of a treatise of *Mishnah*, *Tosefta* a. *Y'rushalmi* of the Order of *Z'raïm*. [Not to be confounded with ד״מאי=דְּמַאי *of what.*]

דְּמָאִין m. pl. (דמי, v. P. Sm. 913 sq.) *figures.* Targ. Jud. XVII, 5; XVIII, 14; a. e.

דִּימְמָ׳, דְּמִדּוּם m., pl. דְּמִדּוּמִין, דִּ״ (דָּמַם) *stand-still, stillness;* דְּמִדּוּמֵי חמה the time in the morning and the evening when the sun appears to stand still or be silent (cmp. Yoma 20ᵇ), *dawn and sunset.* Sabb. 118ᵇ; Ber. 29ᵇ; a. fr. Y. Pes. V, beg. 31ᶜ ד׳ החמה sunset.

דְּמַדֵּם (Pilp. of דמם) *to silence.* Part. pass. מְדוּמְדָּם *unable to speak, overcome by wine.* Y. Ter. I, 40ᵈ bot.

דַּמְדֵּם ch. same. Part. pass. מְדַמְדָּם *overwhelmed.* Cant. R. to III, 4 הוה מ׳ וכ׳ he lay in a stupor the whole night, opp. פרפר to be restless.

Ithpalp. אִידַּמְדַּם *to be dumb.* Targ. Y. II Ex. XV, 16 [read:] יִדַּ׳.

דַּמְדְּמָנִיּוֹת, v. דַּבְּדְּבָנִיּוֹת (cmp. דָּם).

דָּמָה pr. n. m., v. דָּמָא.

דָּמָה, v. דמי.

דַּמְחַרְיָא pr. n. pl. *Damharia*, in Babylonia. R. Hash. 21ª. Erub. 6ª דמח׳ Ms. M. (ed. דמית׳). Men. 81ª Ms. M. (ed. דַּמְחוּרְיָא). V. Berl. Beitr. z. Geogr. p. 30.

דִּמּוּ f.=דְּמוּתָא. Targ. Y. Deut. V, 8. Targ. O. Ex. XX, 4 ed. Berl.; a. fr.

דִּמּוֹר, דְּמוֹר m. same. Targ. Y. Ex. XX, 4; a. e.

דִּמּוּךְ, v. דַּמֵּךְ.

דְּמוּכָא m. (preced.) *sleep.* Targ. Esth. II, 21 בית ד׳ bed-room.

דמולא, Targ. Prov. VI, 31 Ms. (ed. מזלא), read מוּדְלָא.

דמוסיא, דמוסא, v. דימ׳.

דְּמוּעַ, v. דִּרְמֵ׳.

דְּמוּת *gossip*, v. דִּרְמָה.

דְּמוּת f. (b. h.; דמי) *resemblance, image*, esp. *man's divine image* (Gen. I, 26). Yeb. 63ᵇ כאילו ממעט הד׳ as though he diminished the divine image (by neglecting the propagation of man). Num. R. s. 19 מדמין ד׳ גבורה של מעלה וכ׳ they compare the appearance of Divinity to the shape of man; a. fr.—*Pl.* דְּמוּיוֹת. Pesik. R. s. 33 כמה ד׳ נדמיתי וכ׳ in how many images (visions) did I appear to you!—Yalk. Ex. 422 שני ד׳ אחד וכ׳ (!) two embroidered *designs*, one on each side.

דְּמוּתָא, דְּמוּת ch. same. Targ. O. Ex. XX, 4 (v. דְּמוּ). Targ. O. Deut. IV, 15 sq.; a. e.—Pesik. Parah, p. 41ª כדמותיה אנא וכ׳ whenever I see a vision resembling him &c.; Pesik. R. s. 14 בדמותיה (corr. acc.).

דִּימְמָ׳, דִּמְדֵּמָא m. (Difel of מָדַם, v. דָּמַם I, a. דִּ״) *that which is ruined; ruins, debris.* Targ. Is. XXIII, 13; XXV, 2 (h. text מִפְלָה).

דָּמָה, דמי (b. h.; v. דמם, דום) 1) *to mumble, think* (cmp. דבב); *to be silent.* Denom. (דִּרְמָה,) דְּמוּת.—2) *to imagine, compare.* Denom. דְּמוּת.—3) (denom. of דְּמוּת) *to resemble, be like, to imitate.* Sabb. 133^{b} חוּיר דּוֹמֶה לוֹ imitate Him. Ber. 29^{b} שתפלתו דוֹמָה עליו וכ׳ to whom his prayer appears like a burden. Taan. 22^{b} אין דורו דומה יפה (v. Rabb. D. S. a. l. note 20) his generation was not considered worthy. B. Kam. 92^{b}; Yalk. Jud. 67 ובן אדם לדו׳ לו (not ובני) and man associates with his equal. Sifra Sh'mini Par. 10, ch. XII; Ḥull. 76^{b} דַּהוֹמֶה that which resembles the animal specified in the Bible (species); חד׳ לַהוֹמֶה what resembles the animal classified with the animal specified in the Bible (genus); a. fr.—אֵינוֹ דוֹמֶה there is no resemblance, *you cannot compare.* Yeb. 64^{a} א׳ ד׳ תפלת ... לתפלת וכ׳ you cannot compare the prayer of .... to the prayer of &c. Sabb. 119^{b}; a. fr.—Ḥull. 48^{b} זו דוֹמָה לזו these are analogous cases, v. Pi.—למה הדבר דומה (משל) (abbrev. למ״ד, מלח״ד) (a simile:) to what can this be compared?, a phrase introducing a simile. Taan. 25^{b}. Yoma 86^{b}; a. v. fr.

Nif. נִדְמָה [1) (b. h.) *to be silenced, undone*].—2) *to be compared, to be imagined; to appear in the disguise of; to seem.* Kidd. 32^{b} כמה״ש נִדְמוּ לוֹ that they appeared to him as ministering angels; נדמו לו לערביים they appeared to him as if they were Arabs. Succ. 52^{a} צדיקים נ׳ להם כהר וכ׳ to the righteous sin will appear like a high mount; a. fr.—נִדְמֶה an animal *suspected* to be a hybrid or looking like one (cmp. דְּמַאי), esp. *a lamb looking like a kid*, and vice versa. Bekh. 12^{a} 'a ewe which gave birth to what looked like a kid'. Ḥull. 38^{b}; a. fr.

Pi. דִּימָּה 1) *to compare, judge from analogy.* Lev. R. s. 32 דִּמִּיתִיךְ לָהֶם I made thee like them (beasts). B. Bath. 130^{b} ובלבד שלא יְדַמֶּה וכ׳ but one must not decide ritual cases by analogy; v. Ḥull. 48^{b}.—2) *to have an opinion* without authority to refer to. Gitt. 19^{a}; 37^{a} מפני שאנו מְדַמִּין because we have such an opinion.—*Part. pass.* מְדוּמֶּה, pl. מְדוּמִּין; כמ׳ אני *it seems to me*, כמ׳ אנו *it seems to us* &c. Men. 18^{a}. Taan. 23^{a}; a. fr.—Y. Ber. II, 5^{b} bot. כמ׳ הירהר I thought.

דָּמָא I, דָּמֵי ch. same, 1) *to be dumb.* Targ. Hab. II, 19 דַּמְיָא (some ed. incorr. ר׳).—2) *to imagine, suspect, consider*, Targ. I Kings VIII, 27 דָּמֵי (incorr. חמי).—Part. act. a. pass. דָּמֵי *suspected, considered; resembling, like.*—Yeb. 114^{b} אמרה בִּדְדָמֵי she speaks of what was to be suspected (under the circumstances, though she has not seen it).—שפיר דמי it is considered as right, *it is right.* Ab. Zar. 38^{b} ש׳ ד׳ it is all right (is permitted). Ber. 13^{b} חא מיגנא ש׳ ד׳ but to lie (on the back) is permitted; a. v. fr.—Ber. 25^{b} כולה ביתא ... ד׳ the entire house is to be considered (for legal purposes) as four cubits. Ib. 4^{b} כתפלה אריכתא דַּמְיָא is to be considered as one continued prayer, v. אַרִיכָא; a. fr.—היכי דמי (abbrev. ה״ד) what is it like? *in what case?* Yeb. 63^{b} ה״ד אשה רעה what do you call 'a bad wife'? Sabb. 4^{a} ה״ד אילימא וכ׳ what case do you mean? Do you mean the case of an involuntary transgressor &c.?; a. v. fr.—Targ. Y. I Deut. XXXII, 32, v. *Pa.*—Erub. 54^{a} כהלולא ד׳ is like a wedding feast (soon passing away). B. Kam. 85^{a} דַּמְיָא עלי כאריא וכ׳, v. אַרְיֵב. Taan. 21^{b} דַּמְיִין מעייהו ל- their entrails look like those of human beings; a. fr.—Pes. 14^{b}, a. fr. מי דָּמֵי is this like (the other)?, i. e. there is no analogy between them.

Pa. דַּמֵּי 1) *to compare.* Targ. Is. XL, 25; a. fr.—Ḥull. 55^{b}, a. e. מְדַמְּיַת לחדדי טרפות קא you compare cases of *T'refoth* to one another (form an analogy)? (v. preced. *Pi.*). Snh. 47^{a} מי קא מדמית וכ׳ can you compare &c.?—Part. pass. מְדַמֵּי, f. מְדַמְּיָא, pl. מְדַמְּיָין. Targ. Y. II Deut. XXXII, 32 sq. (Y. I דמי׳).—2) *to imagine, speculate.* Targ. Jud. XI, 23. Targ. Is. XLV, 9; a. e.

Ithpe. אִדְּ׳, אִידְּמֵי, אִיתְדְּמֵי 1) *to be like, to take an example.* Targ. Prov. VI, 6 אִתְדְּמֵא וכ׳ imitate the ant (ed. Vien. אִתְרְמֵי, read אתד׳). Targ. Ps. CII, 7; a. e.—Y. Shek. IV, 48^{d} top; Y. Dem. I, 21^{d} bot. לא אִידְּמִינָן we cannot compare ourselves. Gitt. 57^{b} אייתו דמי ולא אִידְּמוּ they brought blood of animals but it did not look like (the blood of the prophet); a. fr.—2) *to appear* in the disguise of. Kidd. 81^{a} ... אי׳ לית שטן כ Satan appeared to him as a woman &c. Ib. 29^{b} אי׳ לית וכ׳ (a demon) appeared to him as a monster &c. Snh. 95^{a} אד׳; a. fr.

דְּמֵי II, 1) pl. of דְּמָא.—2) *value*, v. דָּמִין.

דַּמַּי, v. דְּמַאי.

דִּמְיָמָנוֹס, v. דּוֹמִינוֹס.

דַּמְכָתָא, constr. דִּמְכַת f. (דמך) *sleep.* Targ. Koh. V, 11.

דָּמִין, דָּמִים m. pl., constr. דְּמֵי (דמה) *equivalent, compensation;* (cmp. שָׁוֶה) *price, value; payment.* Pes. 112^{b} בשעה שאין לך ד׳ do not bargain when thou hast no money to pay with. Kerith. 13^{b} וערכין ד׳ the assessment of an object to be redeemed or of an object the value of which was dedicated, v. עֶרֶךְ.—Pes. 32^{a} ... לפי מידה או לפי ד׳ וכ׳ must he pay the fine according to quantity or according to value?—Kidd. I, 6 כל הנעשה ד׳ באחר whatever is used as payment for another object; expl. ib. 28^{a} כל הנישום ד׳ וכ׳ whatever is assessed as an equivalent, i. e. an exchange is meant and not a sale for cash. Ib.^{b} החליף דמי שור בפרה if he gives a cow in payment of money which he owes for an ox; a. fr.—Keth. 103^{b} נהוג נשיאותך בד׳ Ar. conduct thy office of Nasi as something valuable (Var. in Ar., a. ed. בְּרָמִים).

דָּמִי, דָּמִין, constr. דְּמֵי ch. same. Targ. Lam. V, 4 (h. text מְחִיר); a. fr.—B. Mets. 5^{b} he thinks (as a mental reservation) דמי קא יהבנא לית I am willing to compensate him. Ib. לא תחמוד לאינשי בלא ד׳ משמע להו common people understand the law, 'thou shalt not covet' (Ex. XX, 16) to mean coveting to get our neighbor's property without compensation. B. Kam. 46^{a} אי דְּמֵי רדיא וכ׳ if he paid the market price of a ploughing ox, he surely bought him for ploughing; a. fr.

דָּמִין (or דְּמִין) pr. n. pl. *Damin* (D'min), later mame of *Adami* (Josh. XIX, 33). Y. Meg. I, 70^{a} bot.

דְּמִיךְ, דְּמִיךְ, דְּמַךְ *to sleep; to die, to lie in the grave.* Targ. Ps. III, 6. Ib. IV, 9; a. fr.—Gen. R. s. 72, beg. עמך הוא דמיך he (Jacob) will lie with thee in the grave.

Ib. s. 91, a. fr. כד ד׳ וכ׳ when R. . . was dead; a. v. fr.—Ruth R. to III, 13; Koh. R. to VII, 8 ודַמְכַת לה and the fire over the grave died out.

Pa. דַּמֵּךְ same. Targ. Koh. V, 11. Targ. Job III, 13, some ed.—Y. Maas. Sh. IV, 55c top והחוא גברא יתיב מְדַמֵּךְ (not מדרך) and this man (I, thou) dreamt that he was *sitting* and *sleeping*.

Ithpe. אִידְּמִיךְ *to feel the approach of death.* Y. Kil. IX, 32c bot.; Y. Keth. XII, 35b.

דּוּמָ׳, דְּמָכָא, דַּמְכָא m. (preced.) *sleep; couch.* Targ. Ps. CXXXII, 4. Targ. Y. Deut. XXVIII, 16; a. e.—*Pl.* דְּמָכִין. Targ. Ps. CXLIX, 5 דַּמכירהון Ms. (ed. דְּמָ׳) their resting places.

דַּמְכוּתָא f. (preced.) *death.* Y. Ab. Zar. III, 42c top.

דָּמַם (b. h.; v. דְּמָה, הוּם) 1) *to be silent, dumb, at rest; to be stricken dumb.* Pesik. R. s. 33 (ref. to Is. VI, 5) תיראך הרית לי שדָמַמְתִּי how did it happen to me that I was silent (did not join in the praises of the angels)? Taan. 20a דָּמְמוּ הרוחות when the winds subside. Snh. 91a כאבן הוֹמֶם like a dumb stone. Ber. 19a יושב ודוֹמֵם sits in silence; a. fr.—*Part. pass.* דָּמוּם, f. דְּמוּמָה. Lam. R. to I, 17 (ref. to אֲהַהֹם, Ps. XLII, 5) ועכשיו ד׳ סלקא וכ׳ and now in silence does she (Israel) go up (to the ruins of Jerusalem), and in silence &c.—V. הָמְהֵם.—2) *to leave off.* Midr. Till. to Ps. IV, 5 (ref. to ודמו ib.) [read:] ובלבד שתהום וכ׳ provided that thou leavest off from the sin &c.; Yalk. ib. 627.

Hif. הֲדִמִּים *to silence, bring to a stand-still.* Ex. R. s. 29 end ה׳ כל העולם He made the world stand still. Gen. R. s. 97 שהוא מַדְמִים וכ׳ who will bring to a stand-still sun and moon.

דַּמַסְקָאָה, v. דַּמֶּשֶׂק׳.

דַּמַסְקוֹס pr. n. pl. (Damascus) *Damascus* in Syria. Y. Bicc. III, 65d כד מסקום read בד׳ in D.

דָּמַע (b. h.) *to flow, shed tears.* Tosef. Bekh. IV, 4 אם . . . . . דומעת if his eye is tearing. Bekh. 44a, v. דָּלַם. [Sifré Deut. 157 עד שירהו . . . דומעות שזלגו עיניו, read: דְּמָעוֹת; v. Sot. VII, 8.]

Pi. דִּמַּע (denom. of דֶּמַע II) *to make a thing, otherwise exempt, subject to the law of T'rumah, to mix secular grain, wine, oil &c. with T'rumah in proportions sufficient to make the whole prohibited to non-priests;* in gen. *to mix secular with sacred things.* Orl. II, 4; 6 דִּמְדַּמֵּעַ; a. fr.—Ter. III, 1 אינה מְדַמַּעַת וכ׳ does not make *Dema* by itself (if mixed with secular fruits). Ib. 2 אינה מְדַמַּעְתָּן does not make them *dema;* מְדַמְּעוֹת כקטנה וכ׳ make *dema*, the smallest of the two being considered as an admixture; a. fr.—Part. pass. מְדוּמָּע. Ib. V, 6 ארן המדומע מדמע וכ׳ that which became subject to the law of T'rumah through an admixture, can affect a second mixture only in proportion, i. e. according to the quantity of real T'rumah contained therein. Hag. III, 4 wine jars or oil jars חמְדוּמָּעוֹת which have been mixed up; expl. ib. 25b מד׳ דקדש containing liquids, a portion of which was designated for libations.

Nif. נִדְמָע *to become Dema through mixture.* Ter. l. c. Nidd. 46b עיסה שנִדְמָעָה if a sufficient quantity of T'rumah has been put in a dough to make it forbidden to non-priests; a. e.

דָּמַע ch. *to tear, drip.* Targ. Jer. XIII, 17 (some ed. דַּמַּע . . *Pa.*). Targ. Lam. II, 18.

דֶּמַע I m. (b. h.; preced.) 1) *tear, weeping.* Men. 30a; B. Bath. 15a Moses wrote בד׳ (Ms. M. בדְּמָעוֹת) with tears (so that he could not speak).—*Pl.*, v. דְּמָעָה.

דֶּמַע II m. (b. h.; cmp. נִיר, תְּנוּבָה) *fruits*, whence (sub. מַתָּנַת רֵאשִׁית, v. Ex. XXII, 28) *the priest's share of the produces, T'rumah.* Mekh. Mishp. s. 19; Yalk. Ex. 351 T'rumah has three names, *Reshith, T'rumah* וד׳ and *Dema;* Tem. 4a. Ohol. XVI, 4 אוכל בדְּמָעוֹ he may partake of his priestly share. Tosef. Ter. X, 16 בית הד׳ place in the barn designated for T'rumah.

דְּמָעָא f. 1) *tear*, v. דִּמְעָתָא.—2) as preced. Targ. O. Ex. XXII, 28.

דִּמְעָה f. (b. h.; preced. wds.) *tear*, collect. *tears, weeping.* Lam. R. to II, 11 דִּמְעַת חסם וכ׳ (Ar. התסית, Var. חשום, v. Ar. Compl. ed. Koh. s. v. חסית) tears caused by pungent matter, mustard &c. Ib. חקרר ד׳ Ar. l. c. (ed. Amst. חקבר, ed. Lam. R. בית הכסא, v. Sabb. 152a top); Ab. d'R. N. II, ch. XLVIII (ed. Schechter, p. 132 הדקר) tears caused by severe cold; a. e.—*Pl.* דִּמְעוֹת. Ib.; Sabb. 151b; Ab. d'R. N. ch. XLI (XLVIII, v. supra); a. fr.—B. Bath. 15a, v. דֶּמַע.

דִּמְעָתָא ch. same. Targ. Is. XXXVIII, 5; a. fr.—*Pl.* דִּמְעָתָן, דִּמְעָתָא. Targ. Ps. CXVI, 8. Targ. Lam. II, 11 (ed. Lag. דִּמְעִין m., fr. דִּמְעָא). Targ. Jer. XIII, 17 דמען ed. Lag. (oth. ed. עין . .); a. fr.—Bets. 22a; Ab. Zar. 28b דִּמְעָתָא (or עָתָא . . sing.) constant tearing of the eyes.—Sabb. 33b דִּמְעֵי עיניה (some ed. דִּמְעָת, Ms. M. דִּמְעֵיהּ) tears dropped from his eyes.

דְּמַר*, *Ithpa.* אִתְדַּמַּר (v. P. Sm. p. 921) *to be stupefied, astonished.* Targ. Prov. VI, 30 לא לִמְיתְדַּמָּרוּ (Ms. a. some ed. למתר׳, corr. acc.) let them not be astonished (h. text רבוזו, v. LXX).

דַּמֶּשֶׂק (b. h.) pr. n. pl. *Damascus.* Targ. O. Gen. XIV, 15 (Y. I דַּרְמֶשֶׂק). Targ. Is. XVII, 1; a. fr.—Sifré Deut. 1 שאני מד׳ I (R. José b. Durmaskith) am from D., v. דורמסקית; a. fr.

דַּמֶּשְׂקָאָה m. *of Damascus.* Targ. O. Gen. XV, 2 (ed. Berl. דַּמַּסְ׳).

דֶּמֶת, v. הוּמָא.

דָּן (b. h.) 1) pr. n. m. *Dan*, son of Jacob. Pes. 4a מדן קאתי he is a descendant of Dan; a. e.—2) pr. n. pl. *Dan* in northern Palestine. Pesik. Shek. p. 15a מזבח שבדן the altar (erected by Jeroboam) in Dan.—Targ. Y. II Num. XXXIV, 15. Targ. Cant. V, 4; Pirké d'R. El. ch. XXVII expl. = פמיאס, *Paneas;* Midr. Sam. ch. XXX; XXXII דנה (יען) פנייס.—Y. Dem. II, 22c bot. כְּפַר דָּן.—3) name of an

idol *Dan*. Sabb. 67^{b}; Tosef. ib. VII (VIII), 3; Y. ib. VI, 8^{c} bot. (ref. to Am. VIII, 14).

דֵּין, דֵּן, emph. **דֵּינָה, דֵּינָא** c. (cmp. דָּא, הָדֵּךְ) *this, that*. Targ. Is. VI, 3. Targ. Deut. II, 3 הָדֵּין (ed. Berl. הָא ד׳=הָדֵּין); a. v. fr.—Lev. R. s. 7 מן הדר׳ קריא from this verse (it is proven). Ib. s. 8 ד׳ אמר לינא בעיא לד׳ וכ׳ the one said, I do not want this (woman) &c. Sabb. 112^{b} ליה ד׳ כגון ד׳ וכ׳ this is not (an ordinary) human being; ib. ב״א a man like this is worth the name of a human being; a. fr.—Y. Ab. Zar. II, 41^{d} bot.; a. e. אסיר לך דנא this (piece) is forbidden to thee.—מן קדמת דנא ere this, formerly. Y. Sot. II, 17^{d}; a. e.—בְּדֵּר׳ a)=h. פֹּה, *here* (cmp. בָּא, הָכָא). Targ. Jud. XVIII, 3. Targ. Is. XXII, 16 (some ed. בְּהֵדֵּין); b) *like this, thus*. Targ. Gen. XXXII, 4. Targ. Jud. XVIII, 4; a. fr. [Targ. Ps. II, 10 read; בְּדוּן.]—B. Bath. 75^{a} (play on כדכד, Is. LIV, 12) לידוור כד׳ וכד׳ let it be as this one says, and as that one; Pesik. Aniy. p. 135^{b}; Pesik. R. s. 32.—בְּהָדֵּין in this manner. Targ. I Kings XXII, 20.—מָהֵדֵּין=h. מַה־זֶּה, *why*. Targ. Jer. XXVI, 9; a. e.—אֵי מְהֵדֵּין *from what, which*. Targ. Jon. I, 8.—הֵדִּינוּ (=הֵדֵּין הוּ) *this*. Y. Erub. VII, 24^{c} top, a. e. חֵי ד׳ צד וכ׳ (=h. אֵיזֶהוּ) which is 'side', and which &c.?, v. חֲיֵידִינוּ.—*Pl.* הֵדִּינֵי. Y. Snh. IV, 22^{b} bot. חי ד׳ וכ׳ which are the two additional ones?—[הָדֵּין *then*, v. הֲדֵּין.]

דֵּנָא 1) v. preced.—2) v. דֵּינָה. [Targ. Prov. VIII, 7 דנא, Var. ed. Lag., v. דֵּנָא.]

דֵּנָא m. (v. אוּדְנָא II) *a cylindrical vessel, jar* (dolium). Yoma 28^{b} ד׳ דחלא a jar of vinegar (which emits a stronger smell through a slight opening than when open). Ab. Zar. 60^{a}, v. כּוּבָּא II. Sabb. 157^{b}, v. אוּדְנָא II.

***דָּנָב** pr. n. pl. *Danab*. Tosef. Dem. I, 13 אוצרה של ד׳ Var. (ed. Zuck. ר׳). Tosef. Shebi. IV, 8 (Var. ed. Zuck. דגב, דנב, text ר׳); Y. Dem. II, 22^{d} top דבב.

דִּינְבָא, דַּנְבָא m. (=h. זָנָב) *tail*. Targ. Jud. XV, 4. Targ. Job XL, 17, v. גְּנוּבְתָּא I. Targ. O. Ex. IV, 4 ed. Berl. (ed. זַנְבָּא); a. e.—*Pl.* דִּנְבַיָּא, דַּנְבַיָּא. Targ. Jud. l. c. Targ. Y. Gen. XXXVII, 2; a. e.—Snh. 37^{a} בדנבי (Ms. M. בד׳) among the last (in the front row).

דְּנָגְאֵי, v. זִרְנְגָאֵי.

דַּנְדָּנָא, דַּנְדָּנָה f. *mint* (Maim.). Shebi. VII, 1 עלה הד׳ the leaves of *dandana;* 2 עקר הד׳ the root of &c. (Y. ed. הר׳, corr. acc.); Nidd. 51^{b} (v., however, Löw Pfl. p. 108 *sq.*).

דָּנָא, דָּנָה 1) v. הֵן.—2)=דַּאֲנָא *which I*. Y. Pes. V, 32^{c} bot. (Y. Taan. III, 67^{a} bot. דאנא).

דָּנַח *to shine, be bright* (corresp. to h. זרח). Targ. Gen. XXXII, 32; a. fr.—Lev. R. s. 27 ושמשא הַנָּתָא וכ׳ does the sun shine in your country?; Gen. R. s. 33 אית גבכון שמשא דנח; Tanḥ. Emor 6; Y. B. Mets. II, 8^{c} bot.

דְּנִי a word in a charm formula. Sabb. 67^{b} הוּנִי דָּנַי *be strong, my vessels* (Rashi, v. דָּנָא); Y. ib. VI, 8^{c} bot.; Tosef. ib. VII (VIII), 3 דני דני.

דָּנִיֵּאל (b. h.) pr. n. m. *Daniel*, 1) the Babylonian exile. Snh. 93^{a}; a. fr.—Erub. 21^{a} בי כנישתא דד׳ a synagogue named from D., v. בַּרְנֵשׁ.—B. Bath. 14^{b}; 15^{a} *the Book of Daniel*.—2) name of an Amora. Y. Succ. IV, 54^{b} bot. Ḥull. 62^{a}; a. fr.—3) one Daniel, 'the tailor', a scholar. Lev. R. s. 32, end; Koh. R. to IV, 1.

דָּנִיסְמוֹס, v. דָּנֵס.

דַּנְכוֹ pr. n. m. *Dankho*, name of an expert money changer. B. Kam. 99^{b} (Ms. M. בנבו, דנבו).

דָּנָן, דְּנַן c. (=הֵן) *this one; there*. Targ. Ps. XXIV, 6; a. e.—Targ. Gen. XXV, 32; Targ. Num. XI, 20 למא ד׳=h. למה זה.—B. Mets. 15^{a}. Ib. 18^{a}; Keth. 89^{b}.—כְּדְנַן *thus*. Targ. Gen. XXXII, 5; a. e.

דָּאנָ׳, דָּנֵס׳, דָּנְסְמוֹס m. (δανειστής, danista) *money-lender, usurer, creditor*. Ex. R. s. 29 טוס . . . . (corr. acc.). Ib. s. 31, beg. דיוסטוס (corr. acc.). Num. R. s. 9, beg. הד׳ משבר שיניו the lender breaks the debtor's teeth (enforces his claim). Y. Sabb. II, 5^{b} top (ref. to שָׁשׁוּ, Ps. LV, 16) he makes the angel of death ד׳ שלו (some ed. דינ׳) his creditor (to collect his debts, visit his sins). Y'lamd. Thazr. end (quot. in Ar.) דנסטס, (Var. דינסטיס, corr. acc.). [Ib. to Deut. IV, 30 אני דינאסטוס וכ׳ ed. Koh. (v. Var. ib.), v. הִינָאטוֹס.]—*Pl.* דָּנְסְטָרִין. Ib. to Deut. XXIV, 10.—Y. B. Mets. II, 8^{c} אילין דאיסרטוס; Y. Ab. Zar. V, 42^{b} bot. אילין דאוסיניסי, read: דָּאנְסְטָרִיסֵי.

דָּנַק (Difel of אנק, v. הִ־) *to feel narrow, to choke. Ithpe.* אִידְּנַק 1) *to sigh, sob* (corresp. to h. אנק). Targ. Ezek. XXIV, 17. Targ. Mal. II, 13. Targ. Ezek. IX, 4 ed. Lag. (ed. מאנ׳).—2) (cmp. דָּחַק) *to regret, despair*. Ib. VI, 9; XX, 43; XXXVI, 31.

דַּנְקָא m. (Pers. dânkh; δανάκη) *Danka*, a small Persian coin, *the sixth of a Denar*, in gen. *one sixth*. B. Mets. 60^{b} מאה בד׳ one hundred *P'rutah* for a *d*.—Ib. 39^{b} ואידך תילתא יהבינן ד׳ וכ׳ and of the remaining one third we give one sixth to the sister, and for the other one sixth we appoint &c.—Zeb. 48^{a}; Kerith. 22^{b} בר ד׳, בת ד׳ worth a *d*.—Sabb. 35^{a} [read with Rashi:] א״ב פלגא דד׳ the difference between two thirds and three fourths (of a mile) is half a sixth.—*Pl.* דַּנְקֵי. R. Ḥash. 26^{a} (identified with מְעָה a. קְשִׁיטָה).

דנקאי, Gen. R. s. 79, v. נַקַּאי.

דנרסי, v. דַּרְהַסִּין.

דְּסְ־, for words under דְּסָ, v. under דְּרָ.

דסיקרין, v. דִּיסְקְרִין.

***דַּסְקָא** m., an assumed word for שַׁסְקָא q. v. Kidd. 70^{b} (criticising the spelling דסקא for דיסקא, in a summons issued by R. Naḥman) הא גברא והא ד׳ this word (ג, ב, ר, a. א) is read *gabra* and so this word (ד, ס, ק a. א) must be read *daska* (which you must have meant for *taska*).

דעד, Targ. Nah. III, 12 some ed., v. רְעַד.

דַּעְדֵּק (=דקדק, v. דקק) *to crush, break into small fragments; to humiliate.* Targ. II Chr. XXXIV, 7. Targ. Job XVI, 12 (Ms. Var. דצדק, corr. acc.). Ib. XL, 12.

דַּעְדַּק m. (preced.) *powdered; minute, tender, young.* Targ. O. Ex. XVI, 14 (Y. הָקִיק) *something powdered.*—Targ. Am. VII, 1; a. e.—*Pl.* דַּעְדַּקִּין, דַּעְדַּקַּיָּא; f. דַּעְדַּקְתָּא. Targ. Jer. XVI, 6. Targ. O. Num. XXIII, 10; a. e.—Targ. Ez. XVI, 61.—Tosef. Snh. II, 5 וכאימריא ד׳ and that the spring lambs are yet tender; Snh. 11[b] Ms. M. (ed. ערקין, Var. צדקין, v. Rabb. D. S. a. l. note). V. הַקִּיק a. הַרְהֵק.

דְּיוֹעָה, דִּיעָה f. (b. h.; ידע) *knowledge, understanding, reason; view; taste.* Snh. 92[a] אדם שיש בו ד׳ a man that has obtained knowledge. Lev. R. s. 1 (prov.) ד׳ קנית וכ׳ if thou hast acquired knowledge, what doest thou lack? &c. —Cant. R. to IV, 3 ד׳ סרוחה של וכ׳ the corrupt mind of, i. e. the fool, Ahasver; a. v. fr.—*Pl.* דֵּיעוֹת, דֵּיעוֹת (used also in Chald. phrases). Shebu. 42[a] אזלינן בתר רוב ד׳ we are guided by the majority of opinions; Yoma 83[a]; Tem. 27[b] בתר ד׳ אזלינן. Shebu. l. c. כיון דנחית לד׳ since he cared to mention a certain number of minds (as witnesses). Y. Sot. I, 17[a]; Tosef. ib. V, 9; a. e. כשם שיש ד׳ וכ׳ as men differ in tastes (sensibilities) as regards food and drink, so do husbands differ &c. Pes. 112[a] ארבע ד׳ וכ׳ there are four thoughts &c. (the husband thinking of his first wife and the wife of her first husband); a. fr. V. דַּעַת.

דִּיעָן, דַּיָּעָן f. pl. ch. (preced.) *opinions.* Y. Yeb. I, 2[c] bot.; Y. Keth. VI, beg. 30[c] ד׳ אית וכ׳ there are different opinions related in behalf of &c.; ib. V, 30[a] top רעיון רעיון (corr. acc.).

דְּיַעַן (b. h.; cmp. הוּךְ) *to crush, stamp upon.* Sifré Num. 160.

Nif. נִדְיַעַךְ *to be stamped upon, crushed, annihilated.* Pesik. R. s. 35 נִדְיַעֲכוּ וחלכו להם they were annihilated (their resistance broken) and gone.

דְּיַעַךְ ch. same, esp. *to extinguish, quench.* Targ. Prov. XVI, 14 נִדְיַעֲכִנֵּיהּ ed. Lag. (some ed. נדיעינ׳, corr. acc.).—*Af.* הֲדִיעֲךְ *to be quenched.* Targ. Is. XLIII, 17 הֲדִיעוּ (ed. Lag. דיעו׳). Targ. Prov. X, 7; XIII, 9, a. e. נִדְיַעַךְ shall be quenched.

Af. אַדְיַעֲךְ *to quench.* Ib. XV, 18.

דְּיַעַץ (v. דּוּץ II) *to prick, squeeze, fix, stick.*—Part. pass. דְּיִעַץ *fixed.* Targ. Y. Ex. II, 21.

Pa. דָּיַעֵץ same. Targ. O. Gen. XXX, 38 ed. Berl. (some ed. דו׳; Bxt. וְדִיעֵץ *Pe.*).—B. Bath. 74[a] הֲיָצִיתָהּ וכ׳ (Ms. M. אנחיתיה, Ar. הַצְרֵיהּ, v. Rabb. D. S. a. l. note). I stuck it on the point of the lance.

דַּיַּעַץ, Snh. 22[a] Var. in Ar. s. v. ריעץ, v. רַעַץ.

דעקן, Y. B. Kam. X, 7[c] top בר נש ד׳, v. עָקָא.

דַּעַת f. (b. h.; v. הָדָה) *knowledge, mind; temperament, physical disposition, constitution.* עלתה על ד׳ *to occur to one's mind, to strike.* Sot. IX, 6 (45[b]); a. fr.—שוקול הד׳ weighing of opinions, i. e. decision between opposite views. Snh. 6[a] טעה בש׳ הד׳ made a mistake in deciding, against the common practice, a case concerning which there are opposite authorities, opp. to a decision against an established law; ib. 33[a]; Y. Keth. IX, 33[a]; Y. Snh. I, 18[a] bot.—Y. Ḥag. II, 77[b] top אין דַּעְתָּן נקיה their mind is not pure (unfit to study esoterics).—B. Mets. 11[b], a. e. ד׳ אחרת מקנה a deputized person (or fictitious person, e. g. one's ground) can take possession. Snh. 25[a] sq. חולה בד׳ עצמו one who makes the chance of a game dependent on his own action, e. g. throwing dice, חולה בד׳ יונו who makes it dependent on his dove's flight.—Tosef. Ḥull. VII, 1 ד׳ מכרעת reason decides in favor &c.; Ḥull. 90[b] מאי ד׳ ד׳ תורה by saying 'reason decides' does he mean a reasonable interpretation of the Biblical law, or is he in doubt and 'reason decides' means ד׳ נוטה his opinion inclines in favor of &c.?—מִדַּ׳, לַדַּ׳ *with the consent of, with the knowledge of,* opp. בעל כרחך, v. כּוֹרַח. Kidd. 44[a] מד׳ אביה with her father's consent; מְדַּעְתָּהּ with her consent. Ib. שלא לד׳ אביה without her father's consent; a. fr.—ד׳ יפה good physical constitution, מי שדעתו ד׳ *not fastidious* in taste, opp. אִרְסְתָּנִיס q. v.—ד׳ קצרה *impatience, greed,* ד׳ רחבה *contentedness.* B. Bath. 145[b] bot.; Snh. 101[a] top.—Ber. 29[b] דַּעְתָּם קצרה they are impatient (Rashi: they do not understand how to express their wishes).—Pes. 113[b] אין הד׳ סובלתן whom the mind cannot endure; a. fr.—*Pl.* דֵּיעוֹת, v. דֵּעָה.

דַּעְתָּא ch. same. Targ. Job XV, 2; a. fr.—Ber. 18[b] אחלישתיה לדַעְתַּהּ thou madest him feel badly; Ḥull. 94[b]. —Ber. 33[b] bot. לא כיון דעתיה he had not his mind directed on it, recited without devotion. Ib. 36[a] צנון .... אַדַּ׳ וכ׳ people plant radishes with the intention of eating them when they are young. Ib. מאי הֲוָת דָּךְ בר״ע (in doing so) what was thy opinion? Is it that thou holdest to R. A.?—Kidd. 81[b]; Ber. 26[a], a. fr. לאו אַדַּעְתָּאי I did not think of it. Keth. 3[a], a. fr. כל דמקדש אַדַּ׳ וכ׳ whosoever betroths a wife to himself does so with the implicit understanding that his act is in agreement with the rabbinical enactments.—M. Kat. 17[a], v. בָּדַח. Gitt. 70[b] ד׳ צילותא a clear mind, full consciousness; ד׳ שגישתא a confused mind, delirium. M. Kat. 26[b] bot. כמה ליח בירה ד׳ וכ׳ how little sense (manners) has this scholar!—סלקא דעתך (abbr. ס״ד) it enters thy mind, i. e. you may think. Ber. 41[b] כל שיעוריה ס״ד 'all its measures',—you cannot mean that?—Pes. 2[a], a. fr. קא ס״ד וכ׳ (abbr. קס״ד) thy first impression naturally was that he who said 'light' meant really &c. (an editorial remark for the sake of introducing a discussion on premises finally to be upset). Ib. 14[b] דאי ס״ד וכ׳ for if we were to think that it was a rabbinical law; ib. 18[a]; a. fr.—Ib. top ואי ס״ד מכלים וכ׳ if we were to assume that he withdrew his opinion only as to vessels &c.; ib. 19[a]; a. fr.—Sot. 46[a] ס״ד אמינא . . . . . צריכא you may possibly think we say, i. e. you may be misled to interpret &c.; therefore (to obviate such a misinterpretation) a Biblical intimation is required; a. fr.

דַּף m. (דפק, *to hammer, join;* cmp. דפן) *board, plank;* trnsf. *a column* in the scroll (later Hebr. *a leaf* of a book).

Kel. XV, 2 ד׳ של נחתומות וכ׳ the (metal) plank of the bakers joined to the wall; B. Bath. 66a,b. Yad. IV, 8 בד׳ on the same column. Tosef. Gitt. IX (VII), 10; a. fr.—*Pl.* דַּפִּין, דַּפְּרִים. Ab. Zar. 75a; Nidd. 65a חד׳ the planks used as frame in the wine press. Num. R. s. 14 (ed. Amst. p. 258c) מקרים חד׳ keeps the joined boards (of the door) together. Men. 30a בת שלש ד׳ (ירישה) a sheet of parchment wide enough for three columns. Ib.b לבין חד׳ in the space between the columns. Neg. XI, 9 דַּפֵּי חלוק the strips (widths) of a shirt; a. fr.

דְּפָא ch. same. Targ. O. Ex. XXVI, 16 (Y. לוחא, h. text קֶרֶשׁ); a. fr.—Y. Meg. III, 74b bot. the word *ish* (Esth. IX, 6) בריש ד׳ must be written on the top of the column.—*Pl.* דַּפִּין, דַּפָּא, דַּפֵּי. Targ. O. l. c. 18; a. fr. [Some ed. דַּפִּין, דְּפָנִיא, דַּפָּא.]—B. Mets. 74a בי דפי the frame of the oil press, v. preced.—Succ. 36b ד׳ דעבידא when the Ethrog was artificially moulded so as to look like planks joined together (angular); [Rashi: as the wheel of a water mill].

דפאמא, v. גְּזִירִיפַּסֵּי.

דְּפוּס m. (interch. with טָפוּס; דפק, cmp. form הָלוּס) [*joined boards forming a frame*, v. הַדֵּם pl.,] *frame, mould* for cakes &c. Men. XI, 1 (94a) ד׳ (Mish. ט׳). Dem. V, 4 מכל ד׳ וד׳ Ar. (ed. ט׳; Y. טרפוס) from each cake-form. Succ. 36b ד׳ גדלו בד׳ if one trained it (the Ethrog) in a frame.—B. Bath. 16a (ref. to Job XXXVIII, 25) to each rain drop in the clouds I created בפני עצמה ד׳ a special mould (that no two of them commingle).—Sabb. 64a ד׳ של דדין a cast of female breasts; a. e.—*Pl.* דְּפוּסִין, דְּפוּסְרִין. Men. 94a. Ib. 97a by קערותיו (Ex. XXV, 29) אלו חד׳ the cake-moulds are meant; Num. R. s. 13 (ed. Amst. p. 254a) דפוסירו׳ (some ed.) read דְּפוּסָיו. V. טָפוּס, cmp. טִפְּסָא. [In modern Hebr. ד׳ *print*, בית חד׳ *printing office*; מַדְפִּיס *printer*, נִדְפַּס *printed*.]

דפוס, Targ. Y. II Gen. XLIX, 11 ד׳ ערבין, read with Bxt. דְּפוֹס.

דפוסיות, דפוסיו׳, v. דְּפוּס.

דפוקא, Num. R. s. 9 some ed., read דְּפוֹקָא.

דפטא, v. גְּזִירִיפַּסֵּי.

דְּפַטְיָא, v. דְּרוֹפְטִין.

דְּפָיוּ, דָּפְיָא, דֹּפִי, v. הוֹפְיָא, הוֹפִי.

דְּפִיעַ, דְּפִיעַ, Var. of דְּפִירַ, דְּפִירַח q. v.

דפלוסט׳, v. הִיפְּלִי.

דָּפַן (cmp. דָּחַם) *to hammer, force into a groove* &c.—Part. pass. דָּפוּן, f. דְּפוּנָה. Kel. II, 3 חבירת ד׳ וכ׳ an attachment in the shape of a jar fitted into the projecting rims of a vessel (to serve as a handle).

Pi. דִּפֵּן *to force, enforce the law against.* Sifra Emor ch. I מנין אם לא רצתה דִּפְּנוֹ whence do we prove the rule, 'If he refuses (to dismiss her), force him'; Yeb. 88b מנין שאם וכ׳ (read אם). Ib. צריכא למימר דפנו (not דד׳, v. Yalk. Lev. 629). Ib. דפנו בעדים proceed against him by procuring counter-evidence.

דְּפַן, *Pa.* דִּפֵּן ch. same. B. Mets. 107b דַּפְּנוּהוּ they prosecuted him.

דַּפְּנָא m. (preced.) *beadle.*—*Pl.* דַּפְּנִין. Gitt. 34a משום דַּפְּנוֹי on account of his (R. Shesheth's) beadles (who forced him).

דְּפָנָא *partition*, v. דּוֹפְנָא.

דַּפְנָא m. (cmp. δάφνη which is prob. of Semitic origin, v. preced.) *Bay-tree* used for hedges. M. Kat. 7a; B. Bath. 4a; v. הוּצָא. Pes. 56a שיכרא דד׳ the juice of the bay-fruit.

דפנו, דפנא, v. הַפְנֵי.

דַּפְנוֹת pl. of דּוֹפֶן.

דָּפְנֵי (דְּפָנֵי) pr. n. pl. *Daphne*, a suburb of Antiochia in Syria. Targ. Y. Num. XXXIV, 11 (h. text רִבְלָה).—Lev. R. s. 19 ד׳ של וכ׳ (not דפנו) Daphne Antiochena; Y. Shek. VI, 50a bot. דופני; Y. Snh. X, 29c bot. (not דפנא).

דָּפַק (b. h.) *to knock, strike against.* Denom. הוֹפֵק. [Gen. R. s. 44 שירהו מתדפקות, read מִתְדַּפְּקוֹת, v. דָּפַק.]

דְּפַק, *Pa.* דִּפֵּק ch. same, *to knock.* Lev. R. s. 5 [read:] מְדַפֶּקֶת לה she knocks at the door.

דְּפָרָא, v. הִיפְּרָא.

דְּפַשְׁקָא m. (Dif. of פשק, dial. for פסק, פתק, v. ד־; v. Koh. Ar. Compl. s. v. דבשקא; corresp. to בְּצָעָה) *dyke, ditch.* *Pl.* דְּפַשְׁקֵי. Sabb. 21a ומד׳ רבי ed. (Ar. ובדוב׳, Mus. s. v. פשק quotes ומפשקי in Rashi, דופש׳ in Talm.) and they grow in dykes.

דְּפָתְרָא, דְּפָתֵי, v. דִּיפְתֵּי.

דָּץ, v. דוּץ.

דצדק, v. הַצְדֵּק.

דְּצוּצָא m. (דצץ, reduplic. of דוּץ II) *a pullet in the egg-shell.* Bekh. 8b (some ed. ר׳, Ar. רצרצא; Rashi הַצְרָצָא).

דְּצִי (sec. r. of דוּץ II) *to stick.* *Pa.* דִּצֵּי. B. Bath. 74a הַצְרִיהּ, v. הַצִּיץ.

***דְּצִיָּא** f. (דצי, sec. r. of דוּץ I) *cheering up.* Targ. Prov. VI, 22 הַצְרִיךְ Ms. (ed. רציך; h. text תשיחך).

***דְּצִיצָא** m. (דצץ, redupl. of דוּץ I, cmp. preced.) *rejoicing.* Targ. Is. LXVI, 10 Ar. (ed. דִּרְץ).

ד׳ עד״ש באח״ב, דצ״ך, *the initials* of the names *of the twelve Egyptian plagues.* דָּם, צְפַרְדֵּעַ, כִּנִּים; עָרוֹב, דֶּבֶר; שְׁחִין; בָּרָד, אַרְבֶּה, חֹשֶׁךְ, מַכַּת בְּכוֹרוֹת. Ex. R. s. 5; s. 8 end; Tanḥ. Vaëra 9.

דַּק I m. (b. h.; דקק) *thin, fine, tender*, opp. גַּס. Ḥull. III, 1 עוף חד׳ small fowl (doves, birds &c.). Ib. VI, 7

זבל חד׳ powdered ordure, חול חד׳ fine sand; a. fr.—*Pl.* דַּקִּין, דַּקִּים. Ib. III, 1; a. fr. חד׳ the *small bowels*.—Y. Ber. II, 4[d] top בדקים (sub. נקבים) concerning the smaller functions of the body (urinizing, usu. קטנים), opp. גסים (usu. גדולים), v. גָּדוֹל.—Kel. II, 2 חד׳ שבכלי חרס the fine and small earthen vessels; a. fr.—Fem. דַּקָּה. חד׳ (בחמה), small cattle, v. גַּס. Ḥull. l. c. B. Kam. VII, 7. Ib. 80[a] חיה ד׳ small forest animals (deer, fox &c.). בד׳ (sub. מדה) in small quantities, *retail*. Dem. II, 5; Y. ib. 23[a] bot.; Tosef. ib. III, 12, v. לוּפְיָא.—Yoma IV, 4 ד׳ powdered frank incense, ד׳ מן הד׳ the very finest; a. fr.—*Pl.* דַּקּוֹת. Ḥull. 56[a]; a. fr.

דַּק, דַּקָּא ch. same.—*Pl.* דַּקַּיָּה. Naz. 59[b] לד׳ with the small bowels (of the sacrifice).

דַּק II, דֹּק, דּוֹק m. (b. h.) *a veiled* or *withered spot* in the eye, *cataract*. Sifra Emor ch. II, Par. 3 דק זה הדוק the Biblical *dak* is what is now called *dok*. Bekh. 38[b] דוק שחור a black spot, ד׳ לבן a white spot.—*Pl.* דּוֹקִין. Gitt. 56[a]; Ab. Zar. 51[a] ד׳ שכיעין; a. e.—V. דּוּקָא II.

דִּיק׳, דִּקְדּוּק m. (דִּקֵּק) 1) *crushing, humiliation, suffering*.—*Pl.* דִּקְדּוּקִים. Erub. 41[b] דִּקְדּוּקֵי עניות the sufferings of poverty.—2) *nicety, fine point, subtility, detail, minuteness;* [in later Hebr.: *grammar*]. Ab. ch. VI ד׳ חבריה the fine points discussed among scholars. Snh. 99[a] חוץ מד׳ זה except this single point (in the adopted interpretation of the Law). Bekh. 30[b].—Y. Ber. II, 4[d] אלו צריכין ד׳ (not צריך) the following pairs of words require special care in pronouncing; Deut. R. s. 2 ד׳ אותיות.—*Pl.* as above, constr. דִּיקֵי, דִּקְדּוּקֵי. Ḥull. 4[a] ד׳ מצות the details of ritual laws. Succ. 28[a] ד׳ תורה the subtile points in the interpretation of Biblical laws, ד׳ סופרים the special points in rabbinical enactments. Lev. R. s. 22 שני ד׳ שחיטה וכ׳ there are two defined rules concerning the cutting of animals. Y. Yoma III, 41[a]; Y. Sot. II, 18[a] כל ד׳ הפרשה all the particulars of the section; Tosef. ib. II, 1; a. fr.

דִּיק׳, דִּקְדּוּקָא ch. same.—*Pl.* דִּקְדּוּקִין. Targ. Cant. V, 13.

דִּיקֵּק (Pilp. of דקק or דוק) 1) *to crush, grind;* v. *Nithpa.*—*Part. pass.* מְדוּקָּק *broken, humiliated, afflicted*. Ex. R. s. 31 מדוכ׳ בעניות afflicted with poverty. Gen. R. s. 100 עני מדוכ׳ a very poor man.—2) *to even a woof by beating*. Tosef. Sabb. VIII (IX), 2; Sabb. 75[b]; 97[b] (v. Rashi a. l.).—3) *to examine minutely, search, investigate* (charity cases); *to trace genealogical records* (corresp. to בָּדַק); in gen. *to be very strict* in religious observances; (with עם) *to deal strictly with* (esp. used of divine retribution). Y. Peah VIII, 21[a] מְדַקְדְּקִין בכסות וכ׳ you must make inquiries if one asks for clothes, but you must not &c., if food is asked for; Lev. R. s. 34 (B. Bath. 9[a] בודקין).—Y. Kidd. IV, 65[d] אין מד׳ אחרית you must not trace its past records. Y. B. Bath. IV, end, 14[d] it is the custom in sales להיות מְדַקְדְּקִין to be strict, opp. בעין יפה liberal. Ex. R. s. 31 מד׳ עמהם he is stinting (illiberal) towards the poor. Y. Succ. I, 52[b] top לא דד׳ בה he paid no particular attention to its preparation. Ḥull. 4[a] חרבה מד׳ בה יותר וכ׳ they are very strict in the observance, even more so than &c.; Tosef. Pes. I (II), 15.—Yeb. 121[b] (ref. to Ps. L, 3) הקב״ה מד׳ עם וכ׳ the Lord deals with those around Him (the good) strictly, to a hair's breadth; Y. Shek. V, 48[d]. Lev. R. s. 27; a. fr.—Tanḥ. Mishp. 11 למה אתה מְדַקְדֵּק בהכאתה why art thou so severe in punishing her?

Nithpa. נִתְדַּקֵּק (=נִתְדַּכֵּי) *to be crushed, powdered*. Ohol. II, 7.

דַּקְדֵּק ch. same, 1) *to crush, humiliate*, v. דַּעֲדֵּק. Lev. R. s. 27, v. גָּרַר.—2) *to investigate; to be strict*. Targ. Job IX, 17 (cmp. Yeb. 121[b] in preced. w.)—Lam. R. to I, 22 (ref. to עולל, ib.) דְּקַדֵּק עלידון מה דדַקְדַּקְתָּא עלי be as strict in punishing them as thou hast been in punishing me.

Ithpa. אִיתְדַּקְדַּק *to be crushed, powdered, broken*. Targ. Mic. I, 7 ידקדקון Var. (ed. Lag. ידקקון; Vien. ידקרון, corr. acc.). Targ. Is. XXI, 9 יְדַי׳ (not יְרַי׳). [Targ. Nah. III, 10= יזדקוק׳ they will be chained, v. זְקַק.]

דַּקְדָּקָא m. (preced.) *powder*. Targ. II Chr. XXXIV, 7 (ed. Lag. אדקדקא, h. text הַדֶּק).

דַּקְדָּקִירָא c. (דקדק, with format. ר; cmp. סמוקרי &c.) *very thin, light*. Y. M. Kat. II, 81[b] top [read:] דזיפתה ד׳ for its pitch coating is very light, opp. גלידא.

דַּקְדַּקְתָּא, v. דַּקְתָּא.

דַּקָּדָה, v. דַּק I.

דַּקְתָּא m. (v. דּוּק Af.) [*a look-out,*] *a small door* or *bar* at the foot of a stairway, leading to a court or river bank. Erub. 60[a]. Ib. 61[a].—*Pl.* (Chald.) דַּקְתֵי. Ib.

דִּרְקוֹלָא, v. דִּרְקוֹלָא.

דקונתידה, v. קוּנְתִידָה, קַנָּת.

דִּרְקוֹלָא, v. דִּרְקוֹלָא.

דקוריא, read דקרי, v. דַּקַּר.

דַּקּוֹר m. (דקר) *chisel* or *borer*. Kel. XIV, 3 ד׳ של חרש the carpenter's &c.

דְּקוֹרָא m. (דקר; cmp. דּוּקְרָא) *wickerwork, basket; jug inclosed in wickerwork*.—*Pl.* דְּקוֹרֵי, דְּקוֹרְיָא. B. Mets. 84[a] כד׳ דהרפניא (Ms. M. כדקוראי) of the size of the baskets of H.; Sabb. 127[a] כד׳ וכ׳ of the size of the jugs of H.—Ḥull. 4[a] דקוריא דציפורי baskets with slaughtered birds (v. Tosaf. a. l.; Rashi: *strings of birds*, fr. דקר *to perforate*).

דקוריא, Y. Maas. Sh. IV, 55[b] bot. ד׳ קַפָּא, read: דּוּקְנֵיא *twenty beams*.

דִּיק׳, דִּקְנוֹן m. (דָּקָה=b. h. דָּכָא; cmp. דוק, דקק) *crushing; oppression, wrong*. תבע ד׳ של- *to ask satisfaction for one's wrongs, to take one's part;* Gen. R. s. 9, end תובעת ד׳ של וכ׳ protects the wronged; Yalk. Gen. 15 דיקיוס (corr. acc.). Num. R. s. 20 וכי ד׳ של וכ׳ did the angel take up the cause of the ass?; a. e. Cmp. עֶלְבּוֹן.

דְּקִילָן, דְּקִילִין* Targ. II Sam. XVII, 19, prob. to be read דְּקִירָן or דְּקִירָקָן (Pesh. דושא) *pounded grits;* v. next w.

דַּקִּיק m., **דַּקִּיקָא** c. (דקק, v. דַּק) 1) *broken, powdered, pounded.* Targ. O. Ex. XXXII, 20 (some ed. a. Y. דָּקִּ׳). Targ. Y. Ex. IX, 8 דָּקִּ׳ a pounded mass (v. דַּעֲבַד; h. text דַּק); a. e.—*Pl.* דַּקִּיקִין, דְּקִיקֵי, f. דַּקִּיקָן. Targ. O. Lev. XVI, 12.—2) *minute, tender, little, young.* Lev. R. s. 27, a. e. בעיר ד׳, בעירא דקיקא, v. בְּעִיר.—*Pl.* דַּקִּיקַיָּא, דַּקִּיקִין &c. Targ. II Chr. XXXIII, 11.—Y. Snh. I, 18[d] top; Y. Maas. Sh. V, 56[c] top גוזליא ד׳ the pigeons are yet very small. Y. Bets. I, end, 61[a] טליין ד׳ young children. Y. B. Mets. VI, end, 5[c] בנין ד׳ *minors.* Ib. מהו דיימרון דקיקייא וכ׳ can the minors say to the adults &c.? Ib. דקוקיא (corr. acc.).—[Targ. Y. Gen. XIX, 11 מִדַּקִּיקֵיהוֹן Ar., ed. מטליא.]—Y. Ber. I, 2[a] כופרניא ד׳ (the inhabitants of) small villages (living in scattered dwellings).—Fem. דַּקִּיקָן, דַּקִּיקָתָא. Targ. II Esth. IX, 19 קירוי ד׳ (h. text פרזות ערי).—Y. Gitt. V, 47[c] top אילין ד׳ the traps for small animals. Y. Dem. V, 24[c] bot.—V. דְּקָקָה.

דַּקִּירָא, v. אִיתִי II.

דְּקִירָה f. (דקר) *act of digging, quantity of ground broken with one stroke.* Bets. 8[b].—*Pl.* דְּקִירוֹת. Ib.

דַּקִּיתָא f. collect. noun (דקק) *young shoots.* Targ. Y. Gen. XXII, 3 [read:] ד׳ דתאנ׳ (=מרביות של תאנה, v. Tam. 29[b]).

דְּקִיתָא f. (v. preced.) *the lowest joint of the vertebra* (=h. עָצֶה). Targ. Y. Lev. III, 9. [Targ. Y. Deut. XVIII, 3 ד׳ Ar., v. רְקִיתָא.]

דֶּקֶל m. (cmp. דקר) 1) *palm-tree.* Peah IV, 1. Tam. 29[b]; a. fr.—B. Bath. 36[b] ד׳ נעורה (Ms. H. a. O. נעורה, v. Rabb. D. S. a. l. note 3) a young palm bearing more than once a year (oth. opin.: one dropping its fruits prematurely). Ab. Zar. I, 5 ד׳ טב a variety called *dekel tab* (Chald.: *good palm*). Sifra Thazr., Neg., Par. 5, ch. XIII ד׳ הרים אתה thou art a mountain-palm (too rash, v. Men. 84[b] top; Var. in R. S. to Neg. XI, 7 דוקר וכ׳ cutting through mountains, sophistical; Yalk. Lev. 552 צוקר).—*Pl.* דְּקָלִים, דְּקָלִין. Gen. R. s. 38.—Tosef. M. Kat. II, 10; Sabb. XIV, 3 מי דקלים (Var. דקרים, Tosef. ib. XII (XIII), 13 דקר׳, Var. ed. Zuck. דקלין) a potion used as *a purgative* (said to be the water of a well springing forth between two date-trees); Y. ib. XIV, 14[c]; Bab. ib. 110[a]; Y. Ber. VI, end, 10[d].—2)=דֶּקֶר. Y. Sot. II, 18[a].

דִּיקָ׳, דִּקְלָא ch. same, *palm-tree.* Targ. Ps. XCII, 13. Targ. Y. Gen. XXII, 3; a. e.—B. Kam. 59[a] ד׳ ארמאה Ms. M. (ed. דארמ׳, incorr.) an Aramean palm, ד׳ פרסאה a Persian palm. Ib. 92[b] (prov.) מטריל ואזיל ד׳ וכ׳ the bad palm will travel to meet a barren cane (like meets like). Ber. 55[b] bot. none see in a dream ד׳ דדהבא a golden palm-tree (a thing not experienced in reality). Erub. 51[a] ד׳ דסביל וכ׳ a palm-tree which supports its neighbor. Ib. ד׳ דפריק וכ׳ a palm which pays its owner's taxes. Keth. 10[b] כי נרגא לדיקלא (not לדיקולא) as injurious as the axe to the palm-tree.—*Pl.* דִּקְלִין, דִּקְלַיָּא, דִּקְלֵי, דִּקְלֵ׳. Targ. Ex. XV, 27. Targ. Deut. XXXIV, 3.—Y. R. Hash. II, 58[a] top, a. e. ד׳ דבבל the Babylonian palms. B. Bath. 26[a]; a. fr. [Sabb. 110[a] שני דקלי, read: דקלים as Ms. M.]—Fem. form דִּיקְלָתָא. Sabb. l. c. תרתי ד׳ Ms. O. (ed. תלאי, Ms. M. תילתא, corr. acc.), v. Y. ib. XIV, 14[c].

דִּקְלַי m. (preced.) *a palm-gardener.* Gen. R. s. 41, beg.; Num. R. s. 3; Midr. Till. to Ps. XCII (Yalk. Ps. 845 אדם).

דִּיקָ׳, דִּקְנָא, דֶּקֶן m. ch.=h. זָקָן, *beard, bearded chin, hair-growth.* Targ. Lev. XIII, 29 sq.; a. fr.—B. Bath. 58[a] תפשיה בדיקניה seized him by his beard. Gen. R. s. 72 (prov.) חניאת לסבי מן דיקניי thou pleasest my grandfather (with hair) from my beard, i. e. you wish to be liberal at other people's expense; (Yalk. Gen. 129 חבאת לפני מן דאקני, corr. acc.). Naz. 39[a] bot. [read:] כד צבעי סביא דיקנהון when old men dye their beards. B. Mets. 60[b] צבעית לרישיה ולדיקניה he dyed the hair of his head and beard; ib. ולד׳ . . . חווריה he washed it white again; a. fr.—*Pl.* דִּקְנִין, דִּיקֵ׳. Targ. Y. Lev. XIX, 27; a. e.—B. Mets. 39[a], v. next w.

דִּיקָ׳, דִּקְנָא m. (preced.) *bearded,* i. e. *adult, major.*—*Pl.* דִּיקֵ׳, דִּקְנֵי. B. Mets. 39[a] לדיקנני (Ar. לִדִּירְקָנֵי *for beards,* i. e. adults), v. אפיטרופא. Ib. 70[a] אפי׳ בד׳ וכ׳ is permitted even for the benefit of adult orphans.

דָּקַק (b. h.; cmp. הוּק, הוּךְ) *to crush, pound, powder.*—Denom. דַּק.—*Pilp.* דְּקַדֵּק q. v.

Hif. הַדֵּק 1) same. Kerith. 6[b] הידק הירק היטב pounding well &c.; Y. Yoma IV, 41[d] bot. כשהיה מידק היה אומר הָדֵק וכ׳ when the attendant pounded, the superintendent called, Pound well &c. [Sifré Deut. 207 להדוק פשתן, read לְהַדִּיק or לְסָרוֹק.]—2) *to be fine, small.* Part. מְדַקֵּק. Succ. IV, 9 (48[b]) one was wide (מעובה), Ms. M. (ed. דק; Y. ed., Ms. M. 2, a. Mish. ed. Pes. מי׳; Mish. Nap. מוּדָק Hof.) and the other tube was narrow; Y. ib. 54[d] top (they thought) חמ׳ של יין the narrow was for wine. Y. Yoma III, 41[a]; Y. Sot. II, 18[a] top מידק small and thin type of letters. Arakh. 25[a] מי׳ a sparsely sown field.

Nif. נָדַק, נִדּוֹק *to be crushed.* Mekh. Bo. s. 13 נִידָּקוֹת; Pesik. R. s. 17 נִידָּקֶת; Pesik. Vayhi, p. 64[b] נָדָקֶת. [Zeb. 22[a] טיט חנדוק, read חנרוק, v. רָקַק.]

דַּקֵּק ch. same, v. דקק.—Imperat. הוֹק (v. הוּק). Sabb. 152[a] ד׳ בככי וכ׳ grind with thy jaws (eat well), and thou wilt find (its effect) in marching.

Pa. דַּקֵּק same. B. Kam. 101[a] ודקדנחו and pounded them.—*Part. pass.* מְדֻקָּק (מְדֻקָּק). Targ. Is. XXX, 14 (h. text כָּתוּת).—*Palp.* דַּקְדֵּק q. v.

Af. אַדֵּיק (הַדֵּק) same. Targ. II Kings XXIII, 15; Targ. II Chr. XXXIV, 4 אודיק.—Gen. R. s. 70 מְדַקֵּק, v. גַּרְמָא. Lam. R. introd. (R. Ḥănina 2) אכלה ומדקה (fr. Dan. VII, 7). [Targ. Y. II Num. V, 19 תְּזוּדַּקִּי=תְּזוּדַּקִּי, v. זְקַק.]

דְּקָקָה f. (דקק, v. דקיק) *a tender child.* Y. R. Hash. II, 58[b] top ד׳ כחדא as the nails of a young child; Y. Snh. I, 18[c] bot. ed. Krot. ד׳ (corr. acc.).

דָּקַר (b. h.) 1) *to dig, bore, pierce.* Sabb. 110ª, a. e. (explain. מִי דקרין, v. הֶכֶל) שהם הוֹקְרִין וכ' because they make an opening in the bile. Y. Ned. IX, 41ᵇ bot. ודוֹקְרָהּ בלבו and sticks it (the sword) into his own heart. Gitt. 56ª, v. next w.—Kidd. 22ᵇ; a. fr.—2) (cmp. דֶּקֶל) *to spread, branch off.* Succ. 13ª Ar.; Erub. 11ᵇ; 16ª קנים הדוֹקְרים (הדוֹקְרין) reeds which spread, i. e. the top reeds, v. הוֹקָנָן.—*Part. Pu.* מְדוּקָּר *ramified*, formed like a הוֹקָנָן. Erub. 11ᵇ Ar.

Nif. נִדְקַר *to be pierced, stabbed.* Tanḥ. Pinḥ. 1; Num. R. s. 21, beg.

דְּקַר ch. same, *to stab.* Gitt. 56ª בעו למִדְקְרֵיהּ (the guardsmen) wanted to stab his body (to see whether R. Joḥ. was really dead). Ib. (Hebr.) ראמרו רבן דְּקָרוּ they (the Romans) will say, they stabbed their teacher. [Ex. R. s. 47 ודקרין, v. קְרֵי.]

דֶּקֶר m. (preced.) *a pronged tool, mattock* (v. Sm. Ant. s. v. Raster). Bets. I, 2; 7ᵇ. Ib. ד' נעוץ וכ' the mattock was stuck into the ground on the eve of the Festival. Shebi. V, 6.—Y. Sot. II, 18ª יחפור בדֶּקֶל (twice).—*Pl.* דְּקָרִין, דְּקָרִים. ד' מֵי *a purgative water*, v. דֶּקֶר a. דֶּקֶל. Sabb. 110ª (differences about spelling דקר' or דקל'); Y. ib. XIV, 14ᶜ; a. e.—Y. Succ. I, 52ª bot. ד' כמין like prongs, v. הוֹקָנָן.

דַּקְרוֹנָא, pl. דַּקְרוֹנִין, v. הוֹקָנָא.

דַּקְרָנָא, דַּקָּרְנָא, v. הוֹקָנָא.

דַּקְתָּא f. (הוּק) *stalks of flax beaten once* (still hard and knotty), contrad. to דַּקְדְּקְתָּא *thoroughly beaten, tow.* Ḥull. 51ᵇ ד' חיישינן וכ' if a bird falls upon *dakta*, we must apprehend internal injury, if on *daktakta*, we need not. B. Bath. 26ª top הוה אזלא ד' וכ' Ms. M. a. oth. (ed. ר', v. Rabb. D. S. a. l. note 2) pieces of stalks flew off and injured people.

דָּר, v. הוּר.

דָּר part. of הוּר.

דַּר m. (הוּר) *row.*—*Pl.* דָּרִין. Gen. R. s. 20 (explain. דַּרְדַּר שהיא עשויה ד' ד') because it consists of rows above rows (of the imbricated form of the artichoke).

דָּר, דָּרָא I ch. 1) same, *row, range, order.* Keth. 60ª בד' קמא בד' דנשר in a row of women. B. Kam. 117ª בד' קמא in the first row of scholars. Ḥull. 11ª top ד' דגברי a row of men. Ib. 47ª בד' דאוני within the ranges of the lobes of the lungs. Ib. 53ª בד' דסיתופיה in the order in which the claws of the lion's paw appear when he assaults an animal. Snh. 97ᵇ ד' קמא דקמי וכ' Ms. M. (ed. ד' דקמי; Ms. K. a. Ar. דָּרֵי, pl.) the first row (of righteous men) before the Lord; Succ. 45ᵇ (v. Rabb. D. S. a. l. note 9).—Kidd. 36ᵇ ר"י דדריה R. J. his class-mate; a. fr.—*Pl.* דָּרִין, דָּרֵי. Meg. 12ª (expl. דַּר, Esth. I, 6) ד' ד' ranges of mosaics. Nidd. 20ª תלתא ד' וכ' there are three ranges of leaves, and three leaves in each. Ber. 28ª תיוורתא ד' rows of white hair. Ib. 62ᵇ (phonetic etymol. of קפנדריא) ארמקיפנא in place of going around the rows of houses &c. Ab. Zar. 28ª ומיתתי דמא מבי דרי ed. (Ms. M. מבי כרי); Yoma 84ª ומיתתי ליה דמא מבי (Ms. M. ואתי דמא מבי ד' ומיתתי לידי דמא מבי ככי ושיני) and he makes blood come (and blood will come) out from between the rows of teeth. [Ib. בככי דרירה, v. הָדָרָא.] [Taan. 3ᵇ; B. Mets. 73ª; B. Kam. 113ᵇ בי ד', v. דָּרֵי.]—2) *a range of wood, pyre.* Cant. R. to III, 4 ד' יקידא יקדת a burning pyre hast thou set on fire, v. יָקַד.—*Pl.* as above. Targ. Ps. LXXXII, 15 Ms. (ed. זרזי).—3) (v. הוֹר) *period, generation.* Targ. Deut. XXXIII, 7. Targ. Job. VI, 17; a. fr.—Ḥag. 5ª עד דמלי להו לד' until they have completed the period (lived the years allotted to them). Snh. 97ᵇ בכל ד' וד' (Ms. M.) in each generation; a. fr.—*Pl.* דָּרֵי, דָּרַיָּא, דָּרִין. Targ. Is. LI, 8 sq.—Targ. Ps. XLIX, 12 (Ms. דָּרָתָא); a. fr.—Ḥull. 93ᵇ; Yeb. 39ᵇ אכשור ד' have the generations (the present) grown better?

דָּרָא II f. *court*, v. הִרְתָּא.—*shed*, v. הִירָא.

דְּרָא 1) *to winnow;* 2) *to carry*, v. דרי I, II.

דרא, Pes. 56ª, v. אסא ד', v. רָדָא.

דרבאני, v. הָרְבָּנָאָה.

דרבון, Deut. R. s. 6, read הָרָקוֹן.

דָּרְבּוֹנֵי, v. הָרְבָּנָאָה.

דָּרְבָּן m. (b. h.; a contr. of דברבן, v. דְּבַר) [*leader,*] *goad, the iron point on the staff* (מַלְמָד); also *the spud at the end of the handle of the ploughshare* (v. Sm. Ant. s. vv. Aratrum a Catrinos). Ḥag. 3ᵇ מה ד' זה וכ' as the goad directs the cow &c. Kel. IX, 6 מלמד שבלע הד' a goad (handle) in which the iron point was driven in so that nothing could be seen of it. Ib. XXV, 2, v. מַרְדֵּעַ. Tosef. ib. B. Mets. IV, 4. Pesik. Baḥod. p. 153ª; Y. Snh. X, 28ª, a. e., v. הוּר I. Ib. אדם עושה ד' לפרתו וכ' man makes a goad to direct his cow, and to his (evil) inclination should he not &c.?—*Pl.* דָּרְבּוֹנוֹת, דָּרְבָּנוֹת. Koh. R. to XII, 11; Num. R. s. 15 (quoted fr. Koh. l. c.); a. fr. [Num. R. s. 14 א"ת כד' אלא כדרבנות, v. I.פַּד]

דָּרְבָּנַאי, דָּרְבָּנָאָה* m., pl. (v. preced.) *goad-bearers* (an adaptation of δορυφόροι in speaking of Athens), *guardsmen.* Bekh. 8ᵇ (Ar. הָרְבּוֹנֵי).

דָּרַג *to leap, step.*—*Hif.* הִדְרִיג *to make a step* (מַדְרֵגָה), i. e. *to fell trees at uneven heights from the ground,* so as to make the stumps appear like steps, opp. הֶחְלִיק to cut at even heights. Y. Shebi. IV, 35ᵇ bot. [read:] לא יהא מחליק ומַדְרִיג מדריג ומחליק וכ' he must not cut one portion even and another step-like, but must make the stumps equally high; לַדְרִיג יחליק . . מקום where it is the custom to cut even, he must (in the Sabbatical year) cut uneven &c.; Tosef. ib. III, 14 [read:] ה"ד לא יחליק ויַדְרִיג וכ'. Y. Erub. VII, beg. 24ᵇ, v. כּוֹפֶת.

דַּרְגָּא, דַּרְגָּא c. (v. preced.) *step, stairs, ladder.* Targ. II Esth. I, 2. Targ. II Kings IX, 13 ד' שַׁעֲרָא (h. text גרם המעלות, v. גֶּרֶם).—Sabb. 77ᵇ; Keth. 10ᵇ (phonet. etymol.)

דַּרְגּ a way to the roof. Sabb. 155a, v. אַמַּדְלָא. Yeb. 63a נחית ד' ... סק ד' וכ' go down a step when taking a wife; go up a step in choosing a groomsman; Y. Kidd. IV, 66a. Pes. 112a לשינתא ,לפחדא ד' inviting fear, sleep; v. אַוְסִי.—*Pl.* דַּרְגִּין. Targ. O. a. Y. II Ex. XX, 23; a. e.—Targ. II Sam. VI, 13 דרגי Regia a. Kimḥi (ed. זוגי).

דּוּרְגּוֹן, דַּרְגּוֹן m. (דרג) *a suite of graded officers, staff.* Y. Hor. III, beg. 47a הוא וכל דו' דידיה He and His entire staff (of angels); Y. Snh. II, 20a top. Ex. R. s. 1 שידחיו היה מנוח ד' שלו Moses left his suite. Num. R. s. 4 עושין ד' וכ' (not דרגין) to form his staff (on bringing up the Ark, II Sam. VI, 1 sq.).—Y'lamd. to Num. XII, 1, quot. in Ar.; ib. to Deut. XI, 22 דרד', a. דור' (v. Koh. Ar. Compl. s. v. אקי).—[Tosef. Naz. I, 2 דרגון, v. דִּירְגוֹן, טְרִירְגוֹן.]

דַּרְגּוּשָׁה, v. דִּרְגּוּשָׁא.

דַּרְגִּיבַת, דַּרְגִּי, Y. Sabb. VI, 8c bot., read with Tosef. ib. VII (VIII), 2 דגן וקדרון, a charm formula.

דַּרְגִּישִׁין, v. דִּרְגּוּשָׁא.

דַּרְגֵּשׁ c. (דרג, with formative שׁ) 1) *the footstool in front of a high bed* (*Scamnum*); 2) *state bed with its footstool;* (v. Ned. 56a sq. the discussions about the meaning of our w., a. Maim. comment. to Mish. a. l.). Ned. VII, 5 מותר בד' ... חנודר if one vows abstinence from 'bed', he is allowed the use of the footstool. Snh. II, 3 (20a). M. Kat. 27a, v. גַּבָּא; Y. Ber. II, 5d bot.; Y. Ned. VII, end, 40c; a. e.

דַּרְגְּשָׁא ch. same, in gen. *couch.* Targ. Y. Gen. XLVII, 31 (Y. II דַּרְגּוּשָׁה.). Ib. XLVIII, 2. Targ. Ps. VI, 7; a. e.—*Pl.* דַּרְגְּשִׁין. Targ. Esth. I, 6 (ed. Lag. דַּרְגִּישִׁין). Targ. Ez. XXIII, 41; a. e.

דָּרַד, *Pa.* דִּרְדֵּד (=רדרד, cmp. ירד, רדה) *to take down, remove ashes.* Targ. Y. Ex. XXVII, 3 לְמִרְדָּדָא וכ' (לְמִרְיֵי) to cleanse it (the altar, h. text דשן); Targ. Y. Num. IV, 13 וִירַדְּדוּן.

Ithpe. אִידְּרִיד *to glide down.* Sot. 44a מִדְּרִיד ונפל (the uncleanness coming out sideways) glides down and falls to the ground. Cmp. מְדְּרוֹן.

דַּרְדְּגַי, v. דִּרְדֵּג.

דַּרְדּוּר m. (דרר) *a large barrel carried on wheels,* or *rolled.* Kel. XV, 1 ד' עגלה a water tank on wheels. Sifra Sh'mini ch. VII, Par. 6 מוציא דרור עגלה (corr. acc.). Ib. ארבה ד' עגלה; Yalk. Lev. 538 דַּרְדַּר. Pirké d'R. El. ch. XXX (ref. to חמת Gen. XXI, 14) לקח את חד' וכ' Abraham took the water barrel and tied it to her loins that it might drag behind her &c. [Sifré Num. 115, read דְּדִיד, as Yalk. ib. 750.]—*Pl.* דַּרְדּוּרִין. Tosef. Ab. Zar. IV (V), 5 (Var. הדרורין); Ab. Zar. 32a. Tosef. ib. VII (VIII), 9; Ab. Zar. 59b top Ms. M. (ed. דוד, corr. acc.). [Yalk. Cant. 992 דרדורי, v. דַּרְדַּר.]

דַּרְדֵּג (Pa'pel of דרג, cmp. זרק; v. Fl. in Levy Talm. Dict. I, 444a) *to drip.* Keth. 17b ד' משחא וכ' he dripped oil on the head of scholars at his son's wedding. Ib. דַּרְדּוּגֵי משחא וכ' the act of dripping oil &c. (indicating that the bride is a virgin).

דַּרְדַּנְיָא pr. n. *Dardania,* a district and city of Upper Mysia. Targ. Y. I Gen. X, 4 (some ed. הוֹרְדַּנְיָא; Y. II הוֹדִי'); Targ. I Chr. I, 7 (h. text דדנים, רד'); Gen. R. s. 37, beg.; Y. Meg. I, 71b bot. הַרְדַּנְיָרִית.

דַּרְדָּסָא m., pl. **דּוּרְדְּסִין, דַּרְדְּסִין** (Pa'pel of דרס) *cloth-shoes* or *slippers, socks.* Y. Kil. IX, 32d top (explain. מנעלות הפרנון Mish.). Ib. דילבש ד' דעמר ע"ג ד' וכ' who puts woolen socks over linen &c. Ib. bot. ד' דע' בחדא a woolen shoe on one foot &c.—Gen. R. s. 100 ואלבשוני דַּרְדָּסַאי וכ' dress me in my slippers . . . . and place my sandals by my feet (v. Sm. Ant. s. v. Solea); Y. Kil. IX, 32b top בנרסיי; Y. Keth. XII, 35a top דנרסיי, read דַּרְדָּסַיי. Y. Orl. III, 63a top מעבדינית דורדסין (ed. Krot. דודר', corr. acc.) to make socks of them.

דַּרְדְּקָא, דַּרְדַּק m. (Parpel noun of דקק; cmp. דַּקִּיק a. הַיְדַּבָּק) *tender, young, small;* esp. *pupil of a primary class.* Targ. Job III, 19.—B. Mets. 66a ד' קרעיה גברא רבא וכ' was it a child that destroyed the note? A great man &c. Ib. ד' קרעיה דכולי עלמא וכ' it was a beginner in learning that tore it, for, in civil law, all people are beginners &c.—*Pl.* דַּרְדְּקִי, דַּרְדַּקִּין. Targ. Job XXX, 1 ד' מינוי my juniors; a. e.—B. Mets. l. c.—B. Bath. 21a ד' מקרי teacher of primaries (Bible teacher); Bekh. 46a. Sabb. 104a. B. Kam. 92b, v. גַּבְרָא. Keth. 111b ד' מקרי ד' דר"ל the teacher of Resh Lakish's children.

דַּרְדֵּר (Pilp. of דרר, v. Fl. to Levy Talm. Dict. I, p. 444a); *Hithpalp.* חִדַּרְדֵּר *to roll.* Cant. R. to VI, 11 כולן מִדַּרְדְּרִין ומתגלגלין all of them get in commotion and roll (Pesik. R. s. 11 מתרעמין ומרגישין). V. הַרְהוּר.

דַּרְדַּר m. (b. h.; v. דָּר) *thistle, artichoke* (v. Löw Pfl. p. 100; 427). Gen. R. s. 20.—*Pl.* דַּרְדָּרִין, דַּרְדָּרִים. Shebi. VII, 1. Lev. R. s. 23; Cant. R. to II, 2 תוחים וד' thorns and thistles.—Pesik. R. s. 10 בקוצין ובד' וכ' with hedges of thorns &c.; Yalk. Cant. 992 דרדורי. [Yalk. Lev. 538, v. דַּרְהוּר.]—V. עַכְבִּית.

דַּרְדָּרָא ch. same.—Gitt. 70a מאי ד' what kind of *Dardara?* Ans. מוריקא דחוחי 'the crocus of thorns', i. e. Carthamus tinctorius (Löw Pfl. p. 199).—*Pl.* דַּרְדָּרִין. Targ. Y. II Gen. III, 18.—Pesik. B'shall. p. 93a [read:] ומעבר ליה חקלוון דד' (v. Bub. note 225) and he carried him over fields full of thistles.

דְּרוֹכוֹת m. pl. (דרך) *grape or olive treaders.* Ter. III, 4. Y. ib. 42a bot.; Y. Ab. Zar. IV, 44b top דרוכית (corr. acc.).

דרולמוסיא, v. אנדרולומוסיא.

דָּרוֹם m. (b. h.) *South, southern region.* Yoma 21b כלפי ד' towards the South. Gen. R. s. I, beg. דְּרוֹמוֹ של רקיע the southern section of the sky; a. fr.—Esp. דַּהֲ (b. h. הַנֶּגֶב) *the South of Palestine,* south of Lydda (with

a town of the same name: *Darom*, v. Neub. Géogr. p. 63). Pes. 70b. Yeb. 45a; Zeb. 22b זקני ד'; Y. Erub. VI, 23c bot. זקני חד' the scholars of D.

דָּרוֹמָא, דָּרוֹמָה ch. same. Targ. Gen. XXVIII, 14; a. fr.—Targ. Deut. XXXIV, 3; a. fr.—Lev. R. s. 20 [read:] רבנן דד' (or דָּרוֹמָאֵי)=זקני דרום, v. preced.—Y. Hor. III, end, 48c מטבריה אפדרומה from Tiberias or from Daromah?—Y. Ber. VIII, 12a top; a. fr. [Y. Erub. VI, 23c bot. ר' נתן דרומה, v. next w.]—בַּר דָּ' *Bar-Daroma*, name of a leader during the Bar-Kokhba rebellion. Gitt. 57a.

דָּרוֹמָאָה m. (preced.) *inhabitant of Darom* or *Daroma, Daromean.* Y. Erub. VI, 23c bot. ר' נתן ד' (not דרומה).—*Pl.* דָּרוֹמָאֵי. Zeb. 22b. Y. Taan. III, 66c bot. דָּרוֹמָאֵיי (?). Ib. IV, 69b bot. ד' נהגין חגה the Daromeans, in their custom of observing mourning for the destruction of the Temple, refer to חַגָּה (Hos. II, 13) (and mourn from the 'festive day', i. e. the first day of Ab, to the ninth; v. Bab. ib. 29b sq.). V. דָּרוֹמָיָא.

***דָּרוֹמוֹס** m. (δρόμος) *the runner's race in the stadium; course;* in gen. *contest* at public games. Kidd. 63a act before me כד' חזה Ar. (ed. דירמוס) as is done in that certain *dromos.*

דרומוסקוס, v. הוּרְמַסְקוֹס.

דָּרוֹמִי m., **דָּרוֹמִית** f. (דָּרוֹם) *southern; Daromean.* Y. Peah III, 17d חצירה ד' its southern half; Y. Kidd. I, 60d top.—Gen. R. s. 91, v. אָבָל. Y. Sabb. I, 3d top, a. e. ר' שמלאי חד' R. Simlai the Daromean.—B. Bath. 25b, a. fr. רוח ד' southern wind.—Zeb. V, 3, a. fr. מזרחית ד' South-East. Y. Pes. V, 32a bot. לד' a Daromean (Bab. ib. 62b לודים); a. fr.—*Pl.* דָּרוֹמִיִּים. Shek. VI, 3 Y. a. Bab. ed. (Mish. דָּרוֹמִים).

דָּרוֹמִית, דָּרוֹמִיָּא ch. same. Y. Ber. III, 6b bot. ר' יעקב ד'; a. fr.—Ib. I, 2b bot. דרומנה (corr. acc.).—*Pl.* דָּרוֹמָיֵי. Y. Pes. V, 32a bot. Y. Ber. II, 5b דָּרוֹמָיֵא, דָּרוֹמָיֵיא. V. דָּרוֹמָאָה.

דרומילוס, Gen. R. s. 48; Yalk. ib. 82 דרומלות; prob. a corrupt. of דִּיוֹפִּילוֹס m. (δίπυλος) *double-gated (passage).*

דרומיסקוס, v. הוּרְמַסְקוֹס.

דרומנה, v. דָּרוֹמָיָא.

***דָּרוּמָתָא** pr. n. pl. *Darumatha.* M. Kat. 27b ed. (Ms. M. 1 דראו מתא, 2 דראו מ', v. Rabb. D. S. a. l. note).

דָּרוֹסָא, דָּרוֹסָה pr. n. m. *D'rosa, D'rosah.* Y. Yoma IV, 41d top ר' ד'; Num. R. s. 12 דָּרוֹסַאי; Cant. R. to III, 10 בן ד'.—דרוסה, v. אַכְרִלָה.

דָּרוֹסָה m. *Darosah (Wine-Treader)*, name of a coin,= 1¾ As. Y. Kidd. I, 58d; Bab. ib. 12a הַדְּרֵיס; Tosef. B. Bath. V, 12 חַדְרֵס.—*Pl.* דּוֹרְסִים. Y. l. c. ג' ד' למעה (Bab. l. c. הַדְּרֵיסִין; Tosef. l. c. חַדְרֵסִין) three *d.* make one *M'ah.* [V. legends of Jewish coins in Conder Handbook to the Bible, 3rd ed., p. 177, sq.]

דָּרוֹסָה, v. דָּרַס.

דְּרוֹסוֹת f. pl. (דרס) *pomace* of dates in an advanced stage, contrad. to הוּדְרָאוֹת. Tosef. Maas. Sh. I, 10 (Var. דורסות).

דְּרוֹעָא, v. הְרַע III.

***דָּרוּפַתְקִי** m. sing. a. pl. (a comp. of דרי *to carry*, a. pl. of פְּתָקָא; cmp. מקבלי פתקין Sabb. X, 4) *bag for official documents, mail bag.* Snh. 99b [read with Ms. M.] כולהו גופי ד' נינהו טוביה לדזכי והוי ד' דאורייתא שנ' כי . . בבטנך (Ar. דרפתקי) all human bodies are mail bags (carrying the decrees of the Lord); happy they who are found worthy to be receptacles of the Law, as it says &c. (Prov. XXII, 18).

***דְּרוּקָא** m. (cmp. Lat. drungus, v. Sachs Beitr. I, p. 96) *a troop of soldiers.* Keth. 62a ד' דמלכא Ar. (ed. פריסתקא).

דרוקרא, v. next w.

דַּדְקֵי, דַּרְקֶרֶת (דְּרוּקֶרֶת) pr. n. pl. *Drukereth (Darkereth, Dadk.)* a Babylonian town (cmp. דָּרוּמָתָא, v. Berl. Beitr. Geogr., p. 31). Taan. 21b (Ms. M. דרו'). Nidd. 58b. Sabb. 94b דרוקרא (corr. acc.).

דְּרוֹר m. (b. h.; דרר, v. דור) [*moving about,*] 1) *freedom, privilege, amnesty.* Midr. Till. to Ps. XC לרטול ד' to ask a privilege. Ib. שתתן לי ד', v. מָרַד I.—Esp. *merchant's license.* Meg. 12a (cmp. הוּר ch. *Pa.*).—2) צפור ד' *a free bird*, living in the house as well as in the field. Sabb. 106b. Neg. XIV, 1 שתי ציפרי ד' (corresp. to חיות, Lev. XIV, 4); Tosef. Naz. VI, 1 שני ציפרים ד'; Y. ib. VIII, 57a bot. Tosef. Neg. VIII, 3 שתי ציפרין ד' ואלו וכ' two free birds which means such as are around in the city. Neg. XIV, 5 נמצאת שלא ד' it is discovered that it is not a free bird; Tosef. ib. VIII, 7 [read:] ונמצאת שניה שלא ד' (v. R. S. to Neg. l. c.).—[Y. Snh. X, 28a top כד' נאות, read: כהוד בנות like the *jewel* of girls, v. הוּדָא II.]

דְּרוֹרִיתָא f. (preced., formed like שערורית) *freedom,* v. הוֹרְיָתָה.

דָּרוּשָׁה, דְּרוּשָׁא m. ch.=h. דָּרָשָׁן *lecturer.* Y. Sot. I, 16d bot.; Lev. R. s. 9; Num. R. s. 9.—*Pl.* דְּרוּשָׁיָא. Succ. 38b in Alf. (ed. דְּרַשַּׁיָּא). [Y. Yeb. VIII, 8d top דְּרוּשָׁה, v. דָּרַשׁ.]

דְּרָא I, דְּרֵי (=h. זָרָה) *to scatter, strew; to winnow.* Targ. O. Ex. XXXII, 20 דרא ed. Berl. (some ed. זרא); Y. דרי. Targ. Is. XLI, 16. Ib. XXX, 24; a. fr.—B. Mets. 74a מִידְרָא winnowing. Ab. Zar. 44a what proof is there that *vayissaëm* (II Sam. V, 21) לישנא דדרוה הוא Ar. a. ed. Pes. (v. Rabb. D. S. a. l. note 7; ed. זרוי) has the meaning of scattering (to the winds)? Ans. (ref. to Is. XLI, 16) ומתרגמינן תדרינון (Ms. M. תבדר', ed. תזרי, v. supra) and we translate (*tissaëm*) 'shall scatter them'.

דְּרָא II, דְּרֵי (cmp. דלי, a. b. h. נָשָׂא quoted in preced. art.) *to carry away, to lift, bear, sustain.* Sabb. 66b a big ant דדרי מידי which is carrying something. Meg. 28a ד' מרא וכ' was carrying a rake over his shoulder. Ib.

to make.—2) *examination of witnesses, cross-examination.* v. חֲקִירָה. Snh. IV, 1; a. fr.—3) *interpretation* of the Biblical text. Pes. 22^{b}; a. e., v. פְּרִישָׁה.—*Pl.* דְּרִישׁוֹת. Lev. R. s. 13, beg. שתי ד' two queries.

דָּרַךְ (b. h.) *to tread, stamp, walk.* Ter. I, 9 ונמלך לדורכן and after consideration decided to use them for pressing. Ex. R. s. 15 עתיד לדרוך וכ' He will tread with His shoe upon &c.; a. fr.

Nif. **נִדְרַךְ** *to be trodden, pressed.* Ter. I, 8 ענבים הנדרכות (Mish. ed. התנדרכים) grapes in the press or intended for the press.

Hif. **הִדְרִיךְ** *to lead, rear, train.* Snh. 76^{b}; Yeb. 62^{b} המדריך בניו וכ' he who leads his sons . . . on the right path.

דָּרֵיךְ, דָּרַךְ ch. 1) same. Targ. O. Deut. I, 36. Targ. Is. LIX, 8; a. fr.—Keth. 60^{b} bot. דדרכא על וכ' who stepped upon &c. Sabb. 109^{a} דדרכא לידה וכ' Ms. M. (ed. דדריכא) that an ass had stepped on his foot. [Y. Maas. Sh. IV, 55^{c} top יתיב מדרך, read: מְדַמֵּךְ, v. דְּמַךְ.—Lev. R. s. 27 דרכת עד, read: אוֹרַכְתָּ, v. אָרִיךְ I.]—2) *to overtake,* v. infra.

Af. **אַדְרֵךְ** 1) *to thresh.* Targ. Is. XXVIII, 27 sq.; a. e.—2) *to lead.* Targ. Prov. XXII, 6, v. חִנֵּךְ *Af.*—Targ. Ps. XXV, 9; a. e.—3) *to trace, overtake.* Targ. Prov. VI, 11; XXIV, 34 ותדרכיך (ed. Lag. ויתיך, Var. ותדריך, ותדכיך, h. text וכמהלך).—Keth. 60^{b}; Ab. Zar. 15^{b} ולא אַדְרְכֵיה and did not find him.

דֶּרֶךְ c. (b. h.; preced.) *way, road; method, manner.* Kidd. 2^{b} ד' לשון וכ' *derekh* is feminine gender &c. Ib. דַּרְכּוֹ של אישׁ וכ' *it is man's way to carry war, and not woman's.*—Y. Ned. I, beg. 36^{c}, a. e. דתורה דיברה כדרכה, v. לָשׁוֹן. Succ. II, 1 לפי דַּרְכֵּינוּ by our way (incidentally). Ab. Zar. 15^{b} כד' שאסור . . . כך וכ' Ms. M. (ed. כד' שאמרו אסור) on the same principle that &c.; a. v. fr.—דֶּ' אֶרֶץ (abbrev. ד"א) the way of the land, a) *good manners;* b) *secular occupation, trade;* c) (euphem.) *sexual connection.* Ab. II, 2 study עם ד"א combined with a trade. Tosef. Sot. VII, 20 לימדה . . ד"א וכ' the Torah teaches incidentally the proper conduct that one must first build a house &c.—Gitt. 70^{a} bot. ד' ד"א וכ' travelling, marital connection &c. Gen. R. s. 18, end. Ib. s. 22, beg.—Ib. s. 80 כדרכה natural gratification of sexual appetite, שלא כד' unnatural. Ib. s. 18, end; a. fr.—Snh. 31^{b} העביר עלי את הד' mutilated me (oth. interpret.: wronged me in business).—*Pl.* דְּרָכִים. Kidd. I, 1. R. Hash. 17^{a} פירשו מדרכי ציבור they deviated from the ways of the community, became heretics.—דרכי שלום ways of peace (ref. to Prov. III, 17); מפני ד' ש' because the ways of the Law are ways of peace (differ. fr. משום אריבה, v. אֲרָבָה), i. e. it is a demand of equity, good manners &c., though no special law can be quoted for it. Gitt. V, 8 sq.; a. fr.—(ד"א) דרך ארץ *Derekh Erets* (*Manners*), name of a treatise attached to Talmud editions, divided into *Rabba* (Large), and *Zuta* (Small).

דִּירְכָא, דַּרְכָא ch. same. Kidd. 2^{b} ד' דמיכלא וכ' it is usual for excessive eating to produce &c.—Ab. Zar. 48^{b} ד' אחרינא another road.

ed. (Ms. M. a. Ar. שקיל) R. H. אתא . . . . . וקא ד' מיניה came and took it from him (to carry it himself). Ib. אי רגילת דָּרֵית במתך דָּרֵי if thou, in thy own place, art accustomed to carry (such things), carry it. Ab. Zar. 44^{a} it was a magnetic stone דחזת הַדָּרָא לידה Rashi (ed. דרא, Yalk. Ms. II Sam. to XII, 30 דליא, v. Rabb. D. S. a. l. note 9) which sustained it (held the crown suspended).—Ab. Zar. 32^{a} ודָרוּ בהדיידהו and they carry (the fragments of soaked clay vessels) with them (Ms. M. ודרו לידה במיא, v. תְּרֵי); a. fr.—Sabb. 77^{a} כל תמרא דלא דרי וכ' a wine which bears not an admixture of three (measures of water) to one, is no wine; B. Bath. 96^{b} דָּאֲרֵי; Erub. 29^{b}. V. הוּרָא IV.

Ithpe. **אִיתְדְּרִי** *to be carried off; to get up involuntarily* to save something. Ab. Zar. 59^{b}; 60^{b}. Y. Sabb. III, 5^{d} top ואיתדרון חבריא וכ' the colleagues jumped up trying to bring him back.

בֵּי דָּ', דָּרֵי m. (=בֵּי אִדְּרֵי, v. אִדַּר; v. Fl. to Levy Targ. Dict. I, p. 417^{b}) *barn.* Taan. 3^{b} מרבעי לבי ד' (v. Rabb. D. S. a. l. note 4) (the *strong* wind) *is needed in* the barn (for winnowing). B. Mets. 73^{a} הפוכו בבי ד' turn around (busy yourselves) in the barn. B. Kam. 113^{b} מאן . . . בבי ד' he whose grain is found in the barn.—[Ab. Zar. 28^{a}, v. דָּרָא I.]

דריא, R. Hash. 9^{b} Ar., v. הוּד ch. *Pa.*

דריאבון, Tosef. B. Bath. XI, 2, v. הַרְכּוֹן.

דריגון, Tosef. Naz. I, 2, v. הִירְגוֹן a טַרְיְגוֹן.

דָּרְיָוֶשׁ (b. h.) pr. n. m. *Darius,* King of Persia. Lev. R. s. 13; Esth. R. to IV, 4 ד' האחרון וכ' Darius the Second was the son of Esther.

דָּרֵיךְ, v. הִרַךְ.

דְּרִיכָה f. (דרך) *treading* grapes &c. Sabb. 145^{a} bot. דְּרִיכַת זיתים Ms. M. (ed. דריסת).

דָּרִיכוֹן, v. הַרְכּוֹן.

דריכות, Ter. III, 4 some ed., v. דְּרוּכוֹת.

***דְּרִינוֹן** m. (corrupt. of κέδρινον) *cedar-wood,* the wool-like substance of which is used for wicks. Y. Sabb. II, beg. 4^{c} (explain. לֶכֶשׁ; Bab. ib. 20^{b} שוכא דארזא). V. קֶדְרִינוֹן.

דָּרִיס, v. הִרַס.

דְּרִיסָה f. (דרס) *treading; walking, crossing.* Sabb. 145^{a} דְּרִיסַת זיתים וכ' (Ms. M. דְּרִיכַת) treading olives &c. Meg. I, 6 דריסת הרגל entering one's ground, the benefit of crossing; Y. Erub. VI, 23^{d} bot.—Y. Bicc. I, 63^{d} top מקום ד' a place for crossing, (right of way but not ownership of the interior of the soil). Lev. R. s. 3, beg. ד' אחת וכ' one passing which the Lord passed.—Y. Sabb. I, 2^{d} bot. כל חמעכב דרסה (corr. acc.) whatever prevents from crossing; a. fr.—Bets. I, 5, v. הוֹרָן.

דָּרִישׁ m. *lecturer,* v. דָּרַשׁ.

דְּרִישָׁה f. (דרש) 1) *inquiry.* Snh. 11^{b} כל ד' שאתה דורש וכ' whatever inquiry about common affairs you have

דָּרַס 1) *to tread, stamp.* B. Kam. II, 1 דָּרְסָה עַל וכ׳ if she trod upon a vessel. Y. Maasr. II, 49ᵈ bot. והוא עתיד לדוֹרְסָן dates which he intends to stamp; a. fr.—בית הדוֹרְסִין, v. מַעֲגִיל.—Part. pass. דָּרוּס, f. דְּרוּסָה.—דְּרוּסַת איש (calcata a viro) *defloured.* Keth. I, 7.—2) (ritual) *to press,* i. e. *to cut the throat of an animal by pressing the knife* (adding muscular force to the cutting capacity of the knife, instead of passing the latter to and back). Ḥull. 20ᵇ. Ib. 30ᵇ שמא יִדְרוֹסוּ זה על זה lest they press the knife by one adding to the strength of the other.—Denom. דִּרְסָה.—3) (of animals of prey) *to attack with paws or claws.* Ib. 53ᵃ. Pes. 49ᵇ; Snh. 90ᵇ; a. fr.—Ḥull. III, 6 עוֹף הַדּוֹרֵס a bird of prey (that seizes food with its claws or eats animals before they are dead).—דְּרוּסָה f. *an animal known to have been attacked by a beast or bird of prey* (which are suspected of leaving a poisonous substance in the body). Ib. III, 1 (42ᵃ) דְּרוּסַת חזאב an animal saved from the attack of a wolf.—יש לדרוסה ל־ the case of a *d'rusah* applies to one attacked by &c. Ib. 52ᵇ; a. fr.—4) *to stuff food into the camel's mouth,* contrad. to אָבַס a. חִלְעִיט.—Sabb. XXIV, 3; Gen. R. s. 63; Num. R. s. 21.

Nif. נִדְרַס *to be trodden down, to be effaced* (by treading or otherwise). B. Mets. 22ᵃ עשוי לְהִדָּרֵס liable to be effaced; ib.ᵇ.

דָּרִיס, דְּרַס ch. same, 1) *to tread.* Targ. Y. I Deut. XXVIII, 56; a. e.—Lev. R. s. 28, end דְּרוֹס עלי step on me.—Part. pass. דְּרִיס. Targ. Y. Deut. XXVIII, 33 *oppressed.*—2) *to press, use as a rest* (v. מְדָרָס). Nidd. 32ᵇ הא קא דָּרֵיס לכולהו Ar. (ed. הא דרס להו).—3) as preced. 2). Ḥull. 9ᵃ זמנין דשהי ודָרֵיס וכ׳ he may sometimes pause or press unawares.—4) as preced. 3). Part. act. דָּרֵיס, pass. דָּרִיס, f. דָּרִיסָא. Targ. Y. Lev. XX, 25; a. e.—Ḥull. 53ᵃ דדָרֵיס ופסקוהו לידיה when people cut its forefeet off, while it was attacking; a. e.

Ithpe. אִיתְדְּרַס as preced. *Nif.* B. Mets. 22ᵇ sq. משום דמִתְדָּרְסָא because the mark is likely to be effaced.

דְּרָסָה f. (דָּרַס 2) *pressing the knife* (which makes the animal so cut ritually forbidden). Ḥull. 9ᵃ; a. e. [Y. Sabb. I, 2ᵈ bot., v. דְּרִיסָה.]

דָּרַע I=זָרַע *to sow.* Targ. Koh. II, 5. Targ. Job XXXI, 8 Ms. (ed. זרע). [דרעינא, Ḥag. 5ᵃ, v. רָעָא I.]

דָּרַע II, דַּרְעָא m. (preced.) *seed, produce; offspring.* Targ. Y. Gen. IV, 3 (ed. Amst. מזדרע). Targ. Cant. I, 14; a. e.—Targ. Ps. XXXVII, 26 (ed. Lag. ז׳, Var. ד׳).

דְּרַע III, דְּרָעָא (דְּרוֹעָא) c. ch.=h. זְרוֹעַ, *arm,* (of animals) *shoulder.* Targ. Ex. VI, 6. Targ. O. Num. VI, 19 (Y. אַדְרוֹעָא); a. fr.—Gitt. 31ᵇ; Ber. 5ᵇ לִדְרָעֵיהּ, v. גְּלִי. Keth. 65ᵃ [read:] אגלי דִּרְעָהּ her arm was uncovered; a. fr.—[Gen. R. s. 80 שגלתּ בה דרועה, a corrupt., prob. to be read: שגלתה את זרועה.]—Yoma 33ᵇ עבורי ד׳ וכ׳ it is forbidden to forego the arm in favor of the forehead, i. e. to reverse the order of putting on T'fillin (Deut. VI, 8; oth. interpret. v. Tosaf. a. l.). Ib. מד׳ (Ms. M. מאידרעא).—*Pl.* דְּרוֹעֵי, דְּרָעָא. Targ. Ps. XXXVII, 17 דְּרוֹעֵי.—

דּוֹרְכָא, דָּרְכָא m. (דרך) *threshing, threshing time.* Targ. Y. I, II Deut. XXV, 4. Targ. Y. Lev. XXVI, 5 (דַּרְכָא).

דרכון, Y. Kil. I, 27ᵃ bot., v. רַבְּוּז.

דַּרְכוֹן m. (late b. h. אַדַּרְכֹּן, hellenized Δαρεικός) *Daric,* a Persian gold (and silver) coin, v. infra.—*Tosef. B. Bath. XI, 2 דָּרִיכוֹן ed. Zuck. (Var. דריאבון).—*Pl.* דַּרְכּוֹנוֹת.—Shek. II, 1 (in carrying the half-Shekel contributions to Jerusalem) מצרפין שקלים לד׳ (old ed. לדרב׳) you may exchange them for Darics. B. Bath. X, 2 (165ᵇ) if in a note is found ד׳ דאינון וכ׳ (Var. דַּרְכְּמוֹנוֹת) 'Darics which are'—and the rest is blurred. Shek. II, 4 after the Jews came from Babylonia היו שוקלין ד׳ they offered their half-Shekels in (half-)Darics of silver (this being the standard coin); Y. ib. 46ᵈ top ד׳ דינרין *Darics,* which is *denars* (of silver, v. דִּינָר). Tosef. ib. II, 4; Y. ib. III, 47ᶜ bot. דרכונות של זהב (Bab. ed. Var. דַּרְכְּמוֹנֵי זהב; Ms. M. דַּרְכּוֹנֵי).

דרכל, v. זַרְכֵּל.

דַּרְכְּמוֹן m. (late b. h.)=דַּרְכּוֹן.—*Pl.* דַּרְכְּמוֹנוֹת, v. דַּרְכּוֹן.

דרכמונין, Lam. R. to I, 6, a corrupt. for מָנִין (v. מָנֶה) with a numeral before it, perh. ארבע or ד׳.

דָּרַם, *Hif.* תְּדָרִים (denom. of דָּרוֹם) *to turn southward.* B. Bath. 25ᵇ דַּדְרִים shall face South(-East) in prayer.—*Part. Hof.* מוּדְרָם *exposed to the southern sun;* pl. f. מוּדְרָמוֹת. Men. 85ᵃ.

דְּרַם ch., *Af.* אַדְרִים same. B. Bath. 25ᵇ אַדְרִימוּ אַדְרוֹמֵי face ye South-East.

דַּרְמוּסְקוֹס, v. דַּרְמַסְקוֹס.

דרמינון, Y. Shebi. II, beg. 37ᵇ, read: רוֹדוֹמִילוֹן m. (ῥοδόμηλον) *a marmelade of quinces and roses.*

דַּרְמַסְקוֹס, דְּרָמוֹס׳, דַּרְמוֹס׳ (דרומיס׳) pr. n. pl. (*district of*) *Damascus.* Gen. R. s. 44, end דרמו׳; Yalk. ib. 78 דרמס׳ (expl. הקיני, Gen. XV, 19); B. Bath. 56ᵃ ערדיסקוס.

דַּרְמַסְקִינִין, דַּרְמַסְקִינָא m. pl. (pl. of δαμασκηνόν) *Damascene plums.* Y. Sabb. I, 4ᵃ bot.; Y. Bets. III, 62ᵃ top דורמסקנא, נה ..... Ber. 39ᵃ דורמסקין (Ms. M. margin דורמסקנין; Y. ib. VI, 10ᵇ bot. אַתְוָנַיָּא).—B. Kam. 116ᵇ top דורמסקנין. Tosef. Ter. VII, 13 דרמסקנין. Tosef. Dem. I, 9 דורמסקיות ed. Zuck. (Var. הוּרְמַסְקָנִיּוֹת).

דֵּרֶן m. (cmp. b. h. הֵרָאוֹן) *deren,* name of a parasite worm.—*Pl.* דְּרָנִים, constr. דַּרְנֵי. Ḥull. 67ᵇ. Sabb. 54ᵇ ד׳ ראשה the worms in the sheep's head.

דַּרְנָא ch. same, also *moth* in clothes; *wood worm.* Sabb. 75ᵃ top (in Hebr. diction) דריעה שנפל בה ד׳ a curtain of the Tabernacle which was attacked by moths. Ib. קרש שנפל בו ד׳ Ms. M. (ed. שנפלה).—*Pl.* דַּרְנֵי. Ḥull. 67ᵇ. V. זַרְנָא.

דרניקוס, v. הדרניקוס.

Targ. O. Gen. XLIX, 24.—דְּרָעָתָא. Targ. Job XXII, 9 וּדְרָעַת Ms. (ed. אורעת).

דרפתקי, v. דְּרוּפְתְּקִי.

דרצונא, v. next w.

דְּרְצִינִי, דַּרְצִינִי f. (Pers. *dârsini*, Lag. Ges. Abh. 35, Löw Pfl. p. 346) [*Chinese wood,*] *cinnamon.* Sabb. 65ª דורציני Ms. M. (ed. דרצונא, Ar. דרצין; v. Rabb. D. S. a. l. note).

דָּרַק=זָרַק *to sprinkle, strew, thrust.* Targ. Job II, 12. Targ. Y. Ex. XIX, 13; a. e.

Pa. דָּרֵיק same. Targ. II Chr. XXIX, 22.

דְּרָקוֹן m. (δράκων) *dragon, Boa Constrictor* (v. Sm. Ant. s. v.). [Its figure was used as a military ensign of the Roman cohorts. In Talm. it is considered an emblem of idolatry.] Ab. Zar. III, 3 if one finds vessels ... ועליהם צורת ד׳ upon which is the figure of the sun .... or of a dragon. Tosef. ib. V (VI), 2 איזהו מין ד׳ שאסור (v. ed. Zuck. note) what kind of serpent is forbidden (as an emblem of idolatry)?; Y. ib. III, 42ᵈ top.—Lev. R. s. 16, beg. (ref. to תעכסנה, Is. III, 16; cmp. עֲכִיס) שהיתה צורת ד׳ וכ׳ the figure of a serpent was on her shoes; Lam. R. to IV, 15 דרקין (corr. acc.). B. Bath. 16ᵇ. Gitt. 56ᵇ ור׳ כרוך עליה and a serpent wound around the barrel (allusion to the city of Jerusalem under the terrorism of the extremists). [Deut. R. s. 6 בא הדרבון, corr. acc.] [Y. Kil. I, 27ª bot. Ar., v. יַרְבּוּז.]

דְּרָקוֹנָא, דְּרָקוֹן ch. same. Gitt. 56ᵇ. Ber. 62ᵇ אתא ד׳ וכ׳, v. כַּרְכַּשְׁתָּא II; Gitt. 57ª דרקנא (corr. acc.).

דרקוניס, דרקונוס, v. הדרניקוס.

דְּרָרָא I m. (דָּרָא I) [*row of teeth,*] *the gum* (cmp. דוּרְשַׁנַּי). Ab. Zar. 28ª; Yoma 84ª רמי מידי בי ככיה ואתי דמי מִדְּרָרֵיהּ Ar. (ed. ומיתי דמא מבי דרי (ואתא) . . . (רמי) if he puts anything between his teeth, his gums will bleed. Ib. וַדְבֵּיק בי דדריך Ar. ed. Koh. (read: דְּרָרֵיךְ; ed. Ab. Zar. בי׳ דדרי; Yoma בככי דריה, Rashi דדריה; v. Rabb. D. S. a. l.) and stick it into the inside of thy gums.

דְּרָרָא II m. (דור, v. דּוֹר) [*the object around which the question revolves,*] *stake, risk.* ד׳ דממון *fixed sum.* Targ. Esth. IV, 7.—In Talm. ד׳ דממונא *money at stake, eventual loss.* B. Mets. 2ᵇ. Keth. 23ᵇ; a. fr.—Ḥag. 21ᵇ ד׳ דטומאה מדאוריירתא an eventual violation of the Biblical law of purity; Nidd. 6ª.

דְּרָרְיָא f. (an adaptation of διάῤῥοια, as if fr. דְּרַר I; as to dialectic variations, v. infra) *diarrhœa.* Lev. R. s. 18 (explain. זָרָא, Num. XI, 20) R. Ebiathar says, *l'zara* means לר׳ Ar.; Num. R. s. 7 לר׳ שאהיה נותן דורא וכ׳ (not אותן) Ar. (ed. לקדרא or לקדרא) it will cause diarhœa, for I will put a worm in their entrails. Sifré Deut. 1 דולריא; Pesik. Vattom., p. 131ª דרר׳ Ar. (Var. in Ar. a. ed. דלר׳, Ms. O. דרד׳, Ms. Parma דר׳ אריא), v. גָּסָה. Gitt. 70ª (מלמטה) אוחזתו דל׳ will be seized with diarrhœa. [Ib. (מיושב) אוחזתו דל׳ ed., Ar. אלריא q. v.] Ib. מאי דל׳ (insert סם) what is the remedy for *d.*? Ans. הַדְּרָא q. v.

דָּרַשׁ (b. h.) 1) *to examine, question.* Denom. דְּרִישָׁה.—2) *to expound, interpret.* Ber. I, 5 עד שֶׁדָּרָשָׁה בן זומא until Ben Zoma found an intimation of it in the Biblical wording. Taan. 5ᵇ מקרא אני דוֹרֵשׁ I find it intimated in a Bible verse. B. Mets. 104ª הרוג ד׳ לשון הרוּשׁ interpreted the popular (Chaldaic) wording used in documents. Pes. 22ᵇ, v. אֵת; a. v. fr.—Part. pass. דָּרוּשׁ, f. דְּרוּשָׁה. Y. Yeb. VIII, 8ᵈ top והלא ד׳ הוא has not the word מִנִּי been employed for interpretation?, opp. מופנה.—Denom. מְדָרֵשׁ, דִּרְדְּשָׁה.—3) (in gen.) *to teach, lecture.* Hag. II, 1 אין דּוֹרְשִׁין ב- you must not lecture on &c. Snh. 99ᵇ ודורש בהגדות וכ׳ lectured on topics with the object of fault-finding; a. v. fr.—דּוֹרֵשׁ *lecturer.* Ex. R. s. 42, beg. אבא חַדָּא׳ Abba, the lecturer. Ib. s. 8, end, v. אָמוֹרָא.—*Pl.* דּוֹרְשִׁים. Snh. 38ᵇ; Ab. Zar. 5ª דור דור ודוֹרְשָׁיו every generation with its preachers. דּוֹרְשֵׁי חמורות, v. חוֹמֶר; ד׳ רשומות, v. רְשׁוּמָה. [M. Kat. II, 5 (13ᵇ) דורשין Ms. M. (ed. עושין), read הוֹשְׁשִׁין.]

Nif. נִדְרַשׁ *to be interpreted, expounded.* Sifra, introd. rules שהתורה נִדְרֶשֶׁת בהן by which the Law is interpreted. Y. Peah II, 17ª דברים הַנִּדְרָשִׁין מן הכתב things which are derived by interpretation from the written code (Torah); הנדרשין מן הפה derived from the oral code (Mishnah). Y. Meg. I, 70ª top נתנה לְהִדָּרֵשׁ is a legitimate object of interpretation.

Hithpa. הִתְדָּרֵשׁ same. Y. Keth. III, 27ᵈ top מִתְדָּרֵשׁ (מֻתְדָּרְשָׁה) ולו וכ׳ the words *v'lo* &c. are open for interpretation, v. גְּזֵרָה.

דְּרַשׁ ch. same. [Targ. Jer. XLVIII, 26, some ed., ודרשון, v. הְשַׁשׁ.] Targ. Jud. V, 9.—Succ. 51ᵇ bot. קרא אשכחו ודָרוּשׁ they found a Bible verse and interpreted it. Arakh. 30ᵇ אירכא למִדְרְשִׁינְהוּ וכ׳ it may be interpreted in favor of a lenient practice &c.—Sot. 21ª לחאי קרא ... דַּרְשֵׁיהּ R. .... interpreted this verse. Ib. מאי דָּרוּשׁ what verse did they interpret (to guide them in their action)?—Bets. 28ª הַרְשִׁינָן משמך we taught in thy name. Yeb. 94ª . . . הוה ליה למִידְרַשׁ וכ׳ R. El. might have given a valuable interpretation &c., v. מַרְגְּנִיתָא. Lev. R. s. 9 עד דירחסל מְמַדְרְשׁ until he ended his lecture. Ber. 28ª נְדָרוֹשׁ מר וכ׳ shall this teacher lecture one Sabbath, and the other &c.? Ib. לְדָרוֹשׁ ר׳ (v. Rabb. D. S. a. l. note); a. v. fr.—דָּרֵשׁ *lecturer.* Y. Yeb. XII, 13ª top ד׳ ודיין וכ׳ to serve as lecturer, judge &c.

Ithpe. אִיתְדְּרִישׁ *to be interpreted.* Ber. 63ª . . . האי קרא מִדְּרִישׁ וכ׳ this verse (Ps. CXIX, 126) can be interpreted in its regular order (it is time to work &c., because people neglect the law) or in inverted order (the teachers ignore the letter of the law, because it is time to work for the Lord by guarding its spirit); ib. 60ª; Snh. 70ª.

דָּרָשָׁא, pl. **דָּרְשַׁיָּא,** v. דְּרוּשָׁא.

דִּרְשָׁא (h. form) דְּרָשָׁה f. (preced.) *interpretation, argument, attempt to harmonize.* Pes. 62ᵇ ת׳ גמלי דדרשה (Ms. M. דִּרְשֵׁי pl., v. Rabb. D. S. a. l. note), v. אָצֵל.—Yeb. 54ᵇ לד׳ אתי is required for an argument to be based upon it. Ib. ומאי ד׳ and what is the argument based upon it?

דַּשַּׁשׁ, דְּשִׁישׁ, v. דְּשַׁשׁ.

דַּשְׁשָׁנָא pl. (דּוּשׁ, cmp. דָּשׁוּשׁוֹת a. גִּתִּיּוֹת) *threshing* (women) or *gritsmakers*. Ab. Zar. 24b דדיישן ביה ד׳ Ms. M. (ed. only דדיישן); Zeb. 116b דדיישן דישאי ed. (Ms. M. דדישי דִּישְׁתָּאֵי); Men. 22a דדשו בה דִּשְׁתָּאֵי (fr. דשש) wherewith the threshers (or gritsmakers) crush the grain.

דָּשֵׁן (b. h.; cmp. דְּשֵׁא) *to be moist, sappy, fat.*

Pi. דִּשֵּׁן 1) *to bless with rich pastures*. Ber. 29a דַּשְּׁנֵנוּ בנאות וכ׳ (cmp. Ps. XXIII, 2) give us pasture on the meadows of thy land.—2) (b. h.; denom. of דֶּשֶׁן) *to remove the ashes, to clean* (the lamps). Tam. III, 9 מְדַשְּׁנָן trims them. Yoma II, 3 מי מְדַשֵּׁן וכ׳ who shall do the cleaning of the inner altar. Tam. III, 1; a. e.

Nithpa. נִדַּשֵּׁן 1) *to become sappy, vigorous*. Pirké d'R. El. ch. XXXII, end.—2) *to be treated like the charred wick, to become unfit for sacred use*. Men. 88b נ׳ חשמן נִידַּשְּׁנָה וכ׳ the oil as well as the wick has become unfit.

דֶּשֶׁן m. (b. h.; v. preced.) 1) *fat, honorary gift*, v. next w.—2) *ashes* (of burnt flesh &c.). Zeb. V, 2, a. fr. בֵּית הַד׳ the place where the ashes of sacrifices were deposited.—*Pl.* דְּשָׁנִין. Ib. 104b שלש בֵּית הַדְּשָׁנִין (!)

דִּישְׁנָא, דָּשְׁנָא ch. same, *fat piece, honorary gift, present*. Snh. 94b (ref. to II Chr. XXXII, 1 in connection with the preceding account) האי ד׳ לחאי פרדשנא Ar. (ed. ריש׳; Ms. M. רש׳, corrected into דש׳, oth. Mss. דיש׳, v. Rabb. D. S. a. l. note; Yalk. Kings 235 דיש׳) such a treat for such a gift, i. e. is this an adequate reward? V. דִּירְסְתָּנָא I.

*דשקתא, Y. Erub. V, 22d bot., v. דִּירְסְתָּקָא.

דשרין, Targ. Esth. I, 6, v. דַּשָּׁא.

דְּשַׁשׁ (v. דּוּשׁ) *to crush grain, make groats*. M. Kat. 13b (Ms. M. ר׳), v. דְּשׁוֹשׁ.

דְּשַׁשׁ ch. same, *Pa.* דַּשֵּׁישׁ, *Polel* (of דּוּשׁ) דּוֹשֵׁשׁ *to stamp upon*. Targ. Esth. VI, 1.—Targ. Jer. XLVIII, 26, v. infra.—Targ. Jud. V, 21. Targ. Ps. XVIII, 43 דושש׳ Ms. (ed. Lag. ר׳); Targ. II Sam. XXII, 43. Targ. II Chr. XXXII, 1; a. e.

Af. אַדַּשׁ *to crush, pound*. Targ. Y. Num. XI, 8.

Palp. הִשְׁתַּדַּשׁ *to tramp, reel* (of a drunken person). Targ. Is. XIX, 14; Targ. Jer. XLVIII, 26 וְיִתְדַּשְׁדּוּן Ar. (Kimḥi וידשון, ed. Lag. וְיִתְדַּשְׁדּוּן=וידשד׳).—Part. pass. מְדַשְׁדַּשׁ *stamped upon*. Targ. Is. XIX, 14 (h. text מוּבָס).

דִּישׁ׳, דִּשְׁתָּאָה m. (=דשׁשׁאה; דשׁשׁ) *thresher* or *gritsmaker*. *Pl.* דִּישׁ׳, דִּשְׁתָּאֵי. Men. 22a, v. דַּשְׁרָנָא.

*דִּשְׁתַּיְרְחִי pr. n. f. *Dishtayhi*. Pes. 110a א״ל אם ד׳ מְכַשְּׁפָנְיוֹת Ms. M. (Ms. O. דיש׳, v. Rabb. D. S. a. l. note; ed. דישתינהו דנשים כשפניות) Mother D. of the sorceresses told me.

דשתן, Y. Shek. V, 49b top, v. רַשְׁוָנָא.

דִּשְׁתָּנָא, v. דִּירְסְתָּנָא II.

Ib. 70b בו לדרשה וכ׳ the word *bo* (Ex. XXII, 44, a. e.) is inserted for interpretation (emphasis); a. fr.

דַּרְשָׁן m. (preced. wds.) *interpreter of the law, lawyer, lecturer*. Lev. R. s. 30, beg.—*Pi.* דַּרְשָׁנִין, דַּרְשָׁנִין. Sot. 49b; Tosef. ib. XV, 5 הוֹרְשָׁנִים. Gen. R. s. 5. Koh. R. to VII, 5; a. fr.—Fem. דַּרְשָׁנִית, pl. דַּרְשָׁנִיּוֹת. B. Bath. 119b ד׳ חיו (not הן, v. Rabb. D. S. a. l.) were good lawyers (arguers).

דָּרָא, דָּרְתָּא, דַּרְתָּא f. (דור) 1) *court-yard*. Targ. Ex. XXVII, 12; a. fr.—[Targ. II Esth. V, 1; VI, 5 דרא; I Esth. דרתא.]—Y. Snh. X, 28a bot. עד דַּרְתֵּיהּ דר׳ וכ׳ (ed. Krot. הַדַּרְתָּה) to the court of R. Ḥ.'s residence. Yoma 72b; Sabb. 31b דלית ליה ד׳ וכ׳ he who has no court, but makes a gate-way for his court (who possesses erudition but no fear of the Lord).—*Pl.* דָּרָתָא (הַדַּרְתָּא), דָּרָאתָא. Targ. II Kings XXI, 5 (ed. Lag. דָּרַת constr.). Targ. Ps. X, 8 דורתיא ed. Lag. (Var. דדרתיא, Ms. הוּרָאתָנֵיא). Targ. I Chr. XXIII, 28 דרתיא ed. Lag. (ed. Rahmer דראתא).—2) *buildings, dwellings* in a court.—*Pl.* דְּרָתָא. B. Bath. 67a if he said דִּירָתָא, all agree, it meant *houses;* they differ only when he said דַּרְתָּא (Ms. O. דָּרָאתָא), the one says, the court is meant &c. Ib. if he said דָּרָאתָא (Ms. M. דרתא).

דרתא, Targ. O. Lev. II, 7, v. רְדָתָא.

דרתנא, Targ. Prov. XVI, 28, v. הַרְתָּנָא.

דָּשׁ, v. דּוּשׁ.

דֶּשֶׁא m. (b. h.) *tender grass, herbage*.—*Pl.* דְּשָׁאִים, דְּשָׁאִין *herbs*. Ber. VI, 1. Ex. R. s. 17, beg. Ḥull. 60a. Y. Kil. I, 27b top. R. Hash. 11a what month is it שהארץ מוציאה ד׳ וכ׳ in which the earth produces fresh green while the trees are full of fruits?—Ib. הארץ מליאה ד׳ the ground is covered with herbs.

דַּשָּׁא (דָּ׳, דַּשָּׁא) m. (=דרשא, Sam. דרשה; דרש, cmp. also דּוּשׁ) *entrance, door-way* (v. דִּירְסָה); *door*. Targ. O. Gen. XIX, 6 דַּשָּׁא ed. Berl. (oth. ed. a. Y. דָּשָׁא). Targ. O. Ex. XXI, 6 דַּשָּׁא ed. Berl. (Y. דָּ׳); a. fr.—Ḥull. 52b, v. אַחַד. Sabb. 77b; Keth. 10b (phonetic etymol.) דְּרַךְ דַּשָּׁא שָׁם. Ib. כי עברא לר׳ (as strengthening) as the bolt to a door. Ber. 56a ד׳ בריתאי דנפל (read דבריתאי, v. Rabb. D. S. a. l. note) (I dreamt) that the door of my house fell down; a. fr.—*Pl.* דַּשִּׁין, דַּשַּׁיָּא, דַּשַּׁי, דָּ׳. Targ. Job XXXVIII, 8. Targ. O. Deut. III, 5; a. e. [Targ. Esth. I, 6 ודשרין וכ׳, read ודַשִּׁין וכ׳ (or וּדַרְשִׁין, v. supra) and there were turning doors of silver.]—Men. 33a תלי דשי וכ׳ (some ed. דשא) hang the door frames in first.

דַּשְׁדֵּשׁ, v. דְּשַׁשׁ.

דַּשּׁוּן, v. דִּרְשׁ׳.

דשונא, v. רַשׁוּנָא.

דשונת, Tanḥ. Aḥaré 3, read שְׁחוּנָה, v. גָּשַׁם.

דַּשּׁוֹשׁ m., pl. דַּשּׁוֹשׁוֹת (cmp. הַרּוֹכוֹת) *wheat-stampers, groats-makers*. M. Kat. II, 5 (13b; Ms. רשתות, רשתות, v. Rabb. D. S. a. l.).—Constr. דָּשׁוֹשֵׁי. Ib. 13b ed. (Ms. ר׳). V. דַּשַּׁשׁ.

דְּשִׁתְקָא, v. דִּיסְתָּקָא.

דַּ֫תְּ=דְּאַתְּ. Y. Snh. X, 27d bot., a. fr. כמה דת מר (=כמה דתימר) as thou sayest, i. e. as we read in Scriptures &c.—Y. Ab. Zar. II, 42a top הדא דת מר וכ׳ (interch. with הרא דתימא=הדא דאת אמר) that which thou sayest (hast recited), applies only &c.—Y. Snh. X, 29d top על דעתך דת מר according to thy opinion who sayest; a. fr.

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ה

ה *He*, the fifth letter of the Alphabet.—It interchanges dialectically with א as דָּה a. דָּא, הֵירְיוֹן a. אֵירְיוֹן, הַגָּדָה a. אַגָּדָה &c.; with ח as הָחָךְ a. חָכָךְ, הָחָה a. חָחָה &c.; with ו as בְּהֵרֹת a. בּוֹשׁ, רַהַט a. רוּץ &c.—ה a formative prefix of verbal nouns, e. g. חוֹלָבָה, חֶסְפֵּד &c.

ה׳ as a numeral, *five*, v. א׳.

הַ, הַ־ (b. h.) an interrogative prefix. Targ. O. Gen. IV, 9; a. e.—With לא, הֲלָא ch. (=b. h. הֲלֹא) *is it not?, behold, indeed.* Targ. Gen. IV, 7; a. fr.

הַ־, הָ־ (followed by Dagesh forte) 1) the definite article, *the.* Ber. I, 1 הָאַשְׁמוּרָה הָרִאשׁוֹנָה the first night watch. Ib. הַשַּׁחַר the dawn; a. v. fr.—2) an interjection, *by.* Sabb. 145a, v. אֱלוֹהַּ; a. fr.—3) (ch.)=הָא q. v.

ה״א, ה״י *He*, name of the fifth letter of the Alphabet. Y. Maas. Sh. V, 56a מתמנעין רבנין דרשי לא בין ה״א לחר״ח (not דרב׳) the rabbis do not hesitate to draw analogies between words written with *He* and those with *Ḥeth* (as *hillulim* and *ḥillulim*); Y. Peah VII, 20b bot. Y. Meg. I, 71c bot. צריך לכתוב ה״א וכ׳ you must write the *He* of *laădonay* (Deut. XXXII, 6) so that it extend below the foot of the *Lammed.* Y. Sabb. VII, 9b bot. ה״א תמניא וכ׳ *He* may count for eight, as the rabbis do not hesitate &c., v. supra.—Men. 37a בה״י (כתיב) מידכה כהה (v. Rabb. D. S. a. l. note) it is derived from *yad'khah* (Ex. XIII, 16) with a *He*, which intimates (יד כהה) the weak (left) hand; a. fr.—*Pl.* הֵי״חִין. Y. Ber. II, 4d bot. עושין ח׳ חיתין they pronounce *He* like Ḥeth. Sabb. 103b.

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ה

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הָאֵל, הָאַל (cmp. הָלְאָ) 1) *farther off, far* (of space). Targ. Y. Gen. XXXII, 25 מן ה׳ on the other side of. Targ. Y. Num. XVII, 2 לה׳ far away.—2) לה׳ *onward* (of time). Targ. Y. Ex. XVI, 21.

הַאֲמָנָה f. (אמן) 1) *confirmation, fulfillment.* Shebu. 36a תַּאֲמִינַת דברים prayer for fulfillment, v. אֱמֶן II.—2) *faith.* Yalk. Is. 296; Yalk. Hos. 519 (interchanging with אֱמוּנָה a. אֲמָנָה). Tosef. B. Bath. V, 8 some ed.; a. fr.

הָאָן (=הא אן) *where? whither?* Targ. Y. Gen. XXII, 7. Targ. Job XXIV, 25 Ms. (ed. הָן). Targ. Ps. CXXXIX, 7 Ms. (ed. Lag. אן . . והאן; ed. ואן . . (אן); a. e.—V. הָן.

הָאֲנָא (=הא אנא) *behold I.* Targ. Jer. XXIII, 32 (ed. Wil. הָאֲנָא). Targ. Y. Gen. XXII, 7 (ed. Amst. הָא נָא, two words); a. e.

הָאַסְמוֹ* f. (a Samaritan word, cmp. סטי a. הָד׳) *Oh, the perversion* (of the law)! Y. Shebi. IV, 35a; Y. Snh. III, 21b top [read:] חד משמרייא חוח עבר בשמיטתא .... אמר לון ח׳ שרי לכון מירדא וכ׳ a Samaritan passed (by Jewish fields) in the Sabbatical year and saw them throw up the ploughed clods, when he said to them, Oh, that perversion of the law! You have been given permission to plough (in the Sabbatical year, because of the governments' edict), but have you been permitted to &c.?

הָאַק, Targ. Job XXIV, 16, v. חוּק ch.

הַאֲרָת f. (אור) 1) *kindling.* Sifra Tsav, Par. 11, ch. XVI, end הַאֲרַת חנרות kindling the lights in the Temple (quoted by Hai Gaon to Zeb. ch. III; differ. vers. in ed.).—2) הַאֲרַת פנים *shining of divine countenance, grace.* Midr. Till. to Ps. LXXX, end; Yalk. ib. 830.

הַב 1) abbrev. of יְהַב. Ab. Zar. 76b והב ליה לבאטי and gave it to B.—Ib. והב ליה למר וכ׳ Ms. M. (ed. הב). Y. Ber. I, 2d bot. there are people הָבְרִין וכ׳ who pay money for the permission to visit the palace.—2) Imperat. of יְהַב. [הַב הַב, Targ. Prov. XXX, 15 ed. Wil.. v. הַבְהַב.]

הָבָאָה f. (בוא) 1) *carrying, bringing.* Bicc. II, 2 require הֲבָאַת מקום to be brought to the Temple place (Deut. XII, 5 sq.). Hag. 4b ישנו בה׳ is subject to the law of offering festive sacrifices. Y. Sabb. III, 6a הבאת לונטרות carrying home the bathing sheets; Y. Erub. VIII, 25b top; a. fr.—*Pl.* הֲבָאוֹת. Yoma 47a (ref. to Lev. XVI, 12) הבאה ולא שתי ה׳ . . the Law speaks of *one* carrying in but not of offering in two instalments.—2) *bringing about, making.* Peah I, 1 ׳הבאת שלום וכ a Samaritan passed (by Jewish fields) in the Sabbatical year and saw them throw up the ploughed clods, when he said to them, Oh, that perversion of the law! You have been given permission to plough (in the Sabbatical year, because of the governments' edict), but have you been permitted to &c.?

הָבַאי, הֶבַאי m. (הבי, הוי, cmp. הבל) [*breath,*] *vanity, vain talk; impossibility, exaggeration, rhetorical phrase.* Ned. III, 1 נדרי הב׳ vows made dependent on an impossibility, expl. ib. 2 קונם וכ׳ I may be forbidden...., if I have not seen &c. (a mere exaggeration not meant ing an inference of limitation, *this means to say but.*—Ib. 13b מיגנא ש״ד מקרא . . . הא *read* he dare not (while lying on his back), but sleeping in that position is permitted?, והא ר׳ וכ׳ but did'nt R. . . . . say &c.?—Y. Succ. V, beg. 55a (ref. to Mishnah: 'playing the flute &c.) הא של קרבן דוחה this allows the inference that at offerings the playing does supersede the Sabbath.—[Targ. Y. Ex. VII, 23 הא some ed., read הָא.]

הָא II, **הָאָ** I (v. preced.) an interjection, 1) (cmp. הַד׳) *Oh!* Targ. Jer. IV, 30 (not והא).—Ned. II, 2 (15b) הא קרבן שאוכל לך (Mish. a. Y. ed. קרבן) Oh, the sacrifice, that I will (not) eat this which belongs to thee!. Ib. 16a לא שני ליה קרבן . . . הקרבן draws no distinction between *korban* and *ha-korban* (v. marginal note to Rashi a. l.). Ib. II, 2 הא שבועה שאוכל לך (Mish. a. Y. ed. שבועה) Oh, an oath that &c. Ib. 16a מכלל דהא שבועה שאוכל וכ׳ we infer from this that 'Oh, an oath that I will eat' means that I will not eat.—2) *behold* (h. הִנֵּה, הֵן). Dan. III, 25.—Targ. Gen. III, 22. Ib. XX, 15; a. fr.—Dan. II, 43 האכדי *as if.*—Targ. Ps. CXXIII, 2 הָא כמא *as,* . . . . הא כדין Ms. (ed. הֲכִדֵין) *so.*—3) introducing a question, *is it that?* Targ. Job XV, 7; a. e.—Ib. XXXVIII, 19 הא דין Ms. (ed. אֵידֵין) *where?*

הָא II, **הָאָ** **הָא** pr. n. m. *He-He.* Ab. V, 23 בן הא הא. Ḥag. 9b בר הֵי הֵי (Ms. M. 2 הֵירְהֵי); Yalk. Is. 328; Yalk. Mal. 591 בר הא הא (v. Rabb. D. S. to Ḥag. l. c. note 19).

הָא III name of *a worm,* v. הֵהּ.

הַאֲזָנָה f. (אָזֵן) *giving ear, close attention,* contrad. to שְׁמִירָה. Sifré Deut. 306.

הַאי c. (=הָא־אֵי) *this, that.* Targ. Ruth IV, 6, v. גַּוְוֹנָא. Ber. 2a ה׳ וטהר this *v'taher* (Lev. XXII, 7). Ib. 4b ה׳ אחד this 'one' (Is. VI, 6). Ib. 6a ה׳ מאן דבעי וכ׳ he who wants &c. Ib. 7b bot. ה׳ מאי כולית (Ms. M. למה לך כולי ה׳) what is all this for?—Ib. 8b בה׳ שעתא at that hour. Erub. 10a; a. fr. ה׳ מאי what is that, i. e. what has this to do here?, this is no argument.—Ber. 43a ה׳ משחא וכ׳ as to balsam oil &c. Ḥag. 4b כולי ה׳ ואולי all that (suffering) and yet only 'perhaps'!—Ib. ה׳ קרא this (following) verse; a. v. fr.—With suffix ך (*locale*) הַאיךְ *the one there, the former.* R. Hash. 2b בשלמא ה׳ . . . אלא האי וכ׳ I grant it as to the former (verse), for it says distinctly . . ., but as to the latter &c. Snh. 4b ירשיעון דהאיך והאי (Ms. M. האיך והאי) *the Elohim* which is the subject to *yarshiun* (Ex. XXII, 8) is the same in the preceding clause as in this, i. e. it means the same number of judges, and the repetition of *Elohim* does not intimate a differently construed court. B. Bath. 167b אירתיה דה׳ the other one's wife; a. fr.

הָאִידְנָא, v. אִידְנָא.

הַאִיךְ, v. האי.

הָאֵיק, Targ. Job. XXIV, 16, v. חוּק ch.

הַאִירְתָא f. *cream,* v. חַאִירְתָא.

הָאֵירְתָא=הָא אֵירְתָא, v. הָא I a. אֵירְתָא.

literally). Ib. 24b שבועות ה׳ oaths affirming &c. (Shebu. III, 8 שבועת שוא). Ḥull. 90b לשון הב׳ Ar. (ed. חו׳) exaggeration in rhetorical speech; Tam. 29a; a. e. V. גּוּזְמָא.

הַבְאָשָׁה f. (באש) *disfigurement through disease.* Yalk. Deut. 942 (Tana d'be El. Zut. ch. III בּוּשָׁה).

הָבַב, הָבַב, v. חִבְחֵב, חִבְחֵב.

הַבְדָּלָה f. (בָּדַל) 1) *cutting apart.* Ḥull. 20b מצות ה׳ the law ordering the separation of the head from the body (Lev. I, 15). Ib. ישנו בה׳ must be cut apart; a. fr.—2) *separation.* Gen. R. s. 3 וירבדל ה׳ ממש *vayyabdel* (Gen. I, 4) means real separation (in space, not logical differentiation). Ḥag. 15a דחואי . . . . . ה׳ the separation (of the waters) took place on the second day.—3) *Habdalah,* a formula of prayer for the exit of the Sabbath or Festivals, v. אַבְדָּלָה. Ber. VIII, 5; a. fr.—*Pl.* חַבְדָּלוֹת *the distinctions referred to in the Habdalah.* Ḥull. 26b bot.; Pes. 104a סדר ה׳ the order of the subjects of distinction. Ib. מעין ה׳ האמורות וכ׳ corresponding to the distinctions mentioned in the Bible (Lev. X, 10 &c.).

הִבְחֵב I (Pilp. of הבב *to glow;* cmp. הבל) 1) *to singe, parch.* Y. Maasr. IV, beg., 51a חִמְּהַבְחֵב שיבולין באור חמה׳ if one parches ears over the fire; Tosef. ib. III, 1 בשדה וכ׳ (sub. שיבולין). Men. X, 4 (66a). Bets. 34a. Sabb. II, 3 ולא הִבְהֲבָהּ and did not singe it (to prepare it for a wick).—Snh. 37a is it possible for fire to be in contact with flax וּמַהֲבָהֶבֶת ואינה and not to singe?—*Part. pass.* מְהוּבְהָב *lightly roasted.* Y. ib. VIII, beg., 26a.—2) *to be like coals giving heat without flame; to nod consent without showing anxiety.* Ber. 34a שנים מהבהב (Y. ib. V, 9c bot. מעמעם) if asked a second time, he must not consent &c.

Nithpa. נִתְהַבְהֵב *to be affected by flames.* Yoma 41b נ׳ הלשון if the band caught fire.

הַבְהֵב ch. same; part. pass. מְהַבְהֵב 1) *glowing with passion, greedy. Pl. fem.* מְהַבְהֲבָן. Targ. Prov. XXX, 15 ed. Lag. (ed. Wil. הב הב).—2) *lightly roasted; rare.* Targ. Y. Lev. II, 14 (h. text קלוי). Targ. Y. II Ex. XII, 9 (Y. I a. O. כד חי, h. text נא).—Yalk. Ex. 191 (symbolizing Ex. XII, 9) לא תַבְעוֹנָהּ מְהַבְהֲבָה desire not to consume her (Rome) half-done (but well ripe for destruction); Pesik. R. s. 15; Pesik. Haḥod. p. 56b (corr. acc.).

הַבְהָבָא m. (preced.) *glow, heat.* Targ. Y. II Gen. XLIV, 19.

בַּר הָבוּ, הָבוּ pr. n. m. *Bar Habu (Habu),* a writer of T'fillin and M'zuzoth. Ber. 53b אדבי בר ה׳ Ms. M. (Ar. ה׳, ed. אבהו) over the lights in the house of Bar H.—Meg. 18b (v. Rabb. D. S. a. l. note 60). B. Mets. 29b.

הַבָּטָה f. (נבט) 1) *looking at, keeping in sight.* Gen. R. s. 44 (ref. to Gen. XV, 5) אין ה׳ אלא מלמעלה וכ׳ the use of *hibbit* indicates a looking down from above. Lam. R. to V, 1 ה׳ מקרוב *hibbit* is used for looking at a near object, contrad. to ראיה.—2) *superintendence, watching owner-less objects,* as fruits of the Sabbatical year, v. הֶפְקֵר. B. Mets. 118a כאן בהגבהה כאן בה׳ in the one case the laborer was hired for taking up abandoned objects, in the other for watching. Ib. בחפקר קני ה׳ watching gives the right of possession of *hefker.* [Ms. M. has חֲבָטָה; Ar., s. v. בט 2, hesitates betw. ה׳ a. ח׳.]

הִבְטַח, v. בָּטַח II.

הַבְטָחָה f. (בָּטַח) *assurance, divine promise, faith.* Ex. R. s. 38 באתה הה׳ the promise came true. Ber. 17a גדולה ה׳ וכ׳ the divine promise (of reward) to women is greater &c. Ib. V, 4; Sot. 38b ואם הַבְטָחָתוֹ וכ׳ but if he is confident that &c. Gen. R. s. 76 אין ה׳ לצדיקים וכ׳ the rigtheous do not rely on the divine promise in this world (they are afraid, lest their sin may have caused its withdrawal, v. Ber. 4b). Mekh. Yithro s. 2 אנשי אמת אלו בעלי ה׳ (Var. אַבְטָחָה) 'men of truth' (Ex. XVIII, 21) that means men having faith in God; a. e.—*Pl.* הַבְטָחוֹת. Ex. R. s. 19 הרי כל ה׳ וכ׳ are these all the promises held out to the proselyte &c.?; a. fr.

הָבִיל, Targ. Prov. VI, 3 some ed., v. הֵרִכִּיל.

הָבִיר *dark, sad,* v. חַבִּיר.

הַבְיָרָא m. (חבר, cmp. הבל) *vapor, mist, darkness.* Targ. Prov. IV, 19 Ar. (ed. Lag. חֲבִירָא, oth. ed. חכירא, חכירה). Ib. VII, 9 (ed. Lag. חֲבִירָה, oth. ed. חכירה).—*Pl.* חֲבִירָיֵא. Targ. Ps. XXXV, 6 Lev. (ed. Lag. חכירייא, ed. Wil. חסירא, corr. acc.; Ms. חֲבִירְיָאתָא; h. text חלקלקות). V. חַבְרָא.

הַבְכִין (=הא בכין) *Oh then, yea then.* Targ. Ps. LI, 21; a. e.

הָבַל, *Hif.* הֶחְבִּיל (cmp. חבב) *to be affected by hot air, begin to steam.* Sabb. I, 6 (17b) long enough before the Sabbath כדי שיַּהֲבִילוּ for the flax stalks to begin &c.

הָבַל ch. (=b. h. הָבַל, denom. of הַבְלָא) 1) *to do vain things.* Targ. Job XXVII, 12.—2) *to be wanton, to sport.* Targ. Ps. LXII, 11 תְּהַבְלוּן ed. Wil. (Bxt. תְּתַהַבְּלוּן *Ithpa.*; ed. Lag. תקבלון, Ms. תתחבלון).

הֶבֶל m., constr. חֶבֶל or חֲבַל (b. h.) 1) *breath, vapor, air, heat.* Sabb. 88b בה׳ שבפיהם with the (fiery) breath of their mouths. Ib. 119b ה׳ תינוקות וכ׳ the breath of school children. Ib. ה׳ שאין בו חטא a sinless breath (of children). Y. Ab. Zar. III, 42d bot. ה׳ חמרחץ וכ׳ the vapor of the bath room is injurious to the teeth. Yeb. 80b אין בשרו מעלה ה׳ his body (after bathing) does not steam. Pesik. Baḥod. p. 154a; Lev. R. s. 29 (ref. to Ps. LXII, 10) עד שחן עשויין ה׳ בתוך וכ׳ while they are yet a gas (in the first embryonic stage) . . . ., they are predestined for marital union. Y. Ter. X, 47a bot. חה׳ כובש the heat (of the fresh bread placed on top of an open wine casket) keeps the evaporations of the wine down. B. Kam. 50b לַהֶבְלוֹ for injuries suffered through the bad air of the pit (into which the animal fell), opp. to לחבטו injuries arising from knocking against the ground. Koh. R. to I, 2 ה׳ של עלונה the hot air of the stove; ה׳ של תנור the vapor of the topmost pot; Yalk. ib. 966 ה׳ שבירית; a. e.—

2) (b. h.) *vanity*. B. Bath. 16b תנחומין של ה׳ vain consolations. Koh. R. l. c.; Yalk. l. c. (ref. to Ps. CXLIV, 4) לאיזו ה׳ to what kind of *hebel* (breath) man is like; a. fr.—*Pl.* הֲבָלִים. Ib. שבעה ה׳ וכ׳ the seven times that Solomon used the word *hebel*. Pesik. Bahod. l. c.; Lev. R. l. c. כל ה׳ וכזבים וכ׳ all the vain things and falsehoods which the Israelites commit.

הֶבְלָא, חַבְלָא, constr. חֲבַל, חֲבַל ch. same, 1) *breath* &c. Targ. Ps. XC, 9.—B. Mets. 36b ה׳ דאגמא the vapors of the marsh. Sabb. 95a מצטער מה׳ suffering from the close air of the room. Hull. 8a ואתי ה׳ וכ׳ and the effect of the hot iron comes and removes the traces of the stroke; ה׳ קדים וכ׳ the burn takes effect first &c. Bekh. 7a bot. ה׳ דבישרא וכ׳ it is the exudations of the body (which make the urin thick). B. Kam. 50b דאית ביה ה׳ in which the air is injurious (v. preced.). Ib. אין ה׳ למיתה ויש ה׳ וכ׳ the air is not bad enough to cause death, but enough to cause injury; a. fr.— 2) *vanity*. Targ. Job XXVII, 12 ה׳. Targ. Koh. I, 2.—*Pl.* חֲבָלַיָּא, חֲבָלִין. Ib.—Ib. XII, 8.

הֶבְלוּתָא, חֲבָלוּתָא f. (preced.) *vanity*. Targ. Koh. I, 2; XI, 8; a. e.

חַבְלִילָא m. (בלל) *stomach* (first or second). Succ. 34a; Sabb. 36a ה׳ בי כסי וכ׳ Ar. (ed. הוּבְלִילָא) formerly they called the second stomach *hablila*, and now the first, v. חֲמִיסָא, a. כּוֹס, פַּסָּא.

חַבְלָעָה f. (בלע) [*absorption,*] *payment for a thing included in the bargain* (and not mentioned); *indirect sale* or *purchase*. Erub. 27b בד׳ .... שנתן דמי he paid the full value of the salt and water indirectly (by paying so much more for the oil for which he bargained). Bekh. 31b מוכרין אותו בה׳ it is sold in connection with other things. Ned. 37a ה׳ היא the teacher's fee for the Sabbath lessons is included in the general engagement (by the week, the month &c.).

חֶבְעֵר m. (בער) *damage through carelessness in handling fire*. B. Kam. I, 1; cmp. Y. ib. beg. 2a; Tosef. ib. IX, 1.

חַבְעָרָה f. (preced.) 1) *the law* (Ex. XXXV, 3) *forbidding the kindling of fire on the Sabbath*. Sabb. 70a ה׳ ללאו יצאת the law, 'ye shall kindle no fire &c.' is singled out in order to indicate that its transgression is a plain offence (לָאו). Ib. ה׳ לחלק יצאת that law is specified in order to intimate that each transgression of a Sabbath law is to be atoned for separately (if several of them have been committed in one act); Pes. 5b. Y. Sabb. II, 5a bot.; a. fr.—2) *removal, destruction*. Y. Snh. VII, 24b bot. we read here (Deut. XIX, 19) ובערת, and there (ib. XXI, 9) תבער, ה׳ ה׳ וכ׳ compare the analogous expressions for analogous modes of execution &c.—3) *heating, fire*. Pesik. R. s. 16, end כדי ה׳ אחת sufficient for one altar fire: Tanh. Ki Thissa 10.

חֶבְקֵר, Palest. dialect for חֶפְקֵר q. v.

חַבְרָא (חַבְרָה) m. (v. חֲבִירָא; Syr. חברא, P. Sm. 1185) *mist, darkness*. Tam. 32a דפרשי בה׳ which travel in the dark (fog). Ker. 5b bot. בבריתא דה׳ Ar. (ed. דבהחא) in a half-dark house; Hor. 12a דה׳ Ar. a. En Yakob (v. Rabb. D. S. a. l. note 1, ed. דה׳). Pes. 112b לא ליזיל בה׳ בלא מסאני Ms. M. (ed. הכרא a. oth. differ., v. Rabb. D. S. a. l.) one must not walk without shoes in the dark (twilight).

חַבְרָאָה f. (בָּרָה) 1) *recovery to health*. Sabb. 137a יום חַבְרָאָתוֹ the day on which the child recovers.—[2) *refreshment*, esp. סעודת ה׳ *the meal of comfort given the mourner after funeral*, v. ברי II Hif. In commentaries and digests.]

חַבְרָה, v. חַבְרָא.

חֲבָרָה f. (חבר, cmp. חֲבִירָא; Neo-Syr. חברא P. Sm. 1185 bot.) 1) *confused sound* (contrad. to tune), *noise*. Yoma 19b כדי שישמע ... קול ה׳ that the Highpriest might hear the reverberating noise (of people awake at night). R. Hash. III, 7 ואם קול ה׳ וכ׳ but if he heard only an indistinct sound (echo, opp. קול שופר).—2) *report, rumor*. Y. Dem. I, 22a נפלה ה׳ בעיר the report spread in town. Y. R. Hash. IV, 59b bot. נפלה ה׳ וכ׳ an alarm spread. Gitt. 89a שמעו קול ה׳ they heard only an indistinct rumor (gossip). Gen. R. s. 10; a. fr. [In modern Hebrew ה׳ *syllable*.]

חַגָּא, v. חגי.

חֶגָּא m. ch. (h. חֶגֶה; חגי) *thought, utterance*. Targ. Job XXXVII, 2.

חַגְבָּהָה f. (גבה) 1) *lifting, taking up a found object*. B. Mets. 118a, v. חַבָּטָה. B. Bath. 76b ה׳ קונה בכל מקום lifting gives possession everywhere (on private or public ground); Kidd. 22b; a. fr.—2) *elevation*. Ex. R. s. 45 השפלתי זו חַגְבָּהָתִי my humiliation is my elevation; Lev. R. s. 1.

חַגְבָּלָה f. (גבל) *setting bounds, marking off*. Sabb. 87a מצות ה׳ the command concerning the setting of bounds at Mount Sinai (Ex. XIX, 12).

חַגָּדָה, חַגָּדָה f. (נגד) 1) *telling, communication, evidence*. Snh. 30b (ref. to Lev. V, 1) מקשינן ה׳ לראיה the laws regulating the witnessing of the act must also apply to the evidence before court (that the two witnesses must be together).—2) (v. אַגָּדָה) *homiletics, popular lecture*, opp. to חֲלָכָה legal interpretation. Hag. 14a מה לך אצל ה׳ what hast thou to do with homiletics? Ib. בעלי ה׳ Ms. M. (ed. א׳) lecturers. Ib. 3a במה חרחה ה׳ וכ׳ what was the subject of to-day's lecture?; a. fr.—3) *Haggadah*, the recitations at the home service on Passover nights, v. אַגַּדְתָּא. Pes. 115b; 116b.—*Pl.* חַגָּדוֹת, חַגָּ׳. Y. Peah II, 17a bot. אין למדין מן ה׳ we must not derive laws from homiletical interpretations.

חַגְדִּיס, חַגְדוֹם, v. חוגדס.

חֶגְדֵּר m. (גדר) [*restriction,*] *hegder*, a word made up as a substitute for (חֶקְדֵּשׁ) *hekdesh*, v. כִּינּוּי. Y. Ned. I, beg. 36c.

חָגָה, v. חגי.

הֶגֶה m. (b. h.; preced.) *thought, study.* Gen. R. s. 49 (ref. to Job XXXVII, 2) אין ה׳ אלא תורה *hegeh* (thought, speculation) means study of the Law.

הֶגֶת, v. הֵיגֶה.

הַגְזִין, v. חַגְזִין.

הֶגְזֵר m. (גזר) [*restriction,*] *hegzer*, a word made up as a substitute for חֶקְהֵשׁ. Y. Ned. I, beg. 36c, v. חֶגְהֵר.

הָגָה, חגי (b. h.; v. אָגָא) [*to point, pierce,*] 1) *to reason, argue, deduct.* Koh. R. to I, 16 חלב הוֹגֶה the heart reasons (ref. to Ps. XLIX, 4 חֶגְיוֹנִי). Deut. R. s. 11 הוֹגֶיהָ those who study the Law, contrad. to עוֹשֶׂיהָ.—Y. Meg. I, 72b ה׳ נח תורה וכ׳ Noah deducted a new law from a given law. Gen. R. s. 49 שהוא הוגה בתורה וכ׳ who shall discuss the Law in seventy languages; a. fr.—2) *to pronounce, recite, spell.* Midr. Till. to Ps. XC, 9 (ref. to חֶגֶה, ib.) זה נער שהוא הוגה like a boy that spells (with difficulty). Snh. X (IX), 1 הוהוגה וכ׳ he who pronounces the Divine Name as it is written, v. אָגָא. Koh. R. to XII, 12 (ref. to להג ib.) לְהֶגּוֹת נותנו וכ׳ they are good for reading exercises but not for painful study; v. הֲגוּן. Y. Meg. IV, 74d bot. לא יהא הוגה מפיו וקורא he must not spell (the letters of a Biblical book) from memory and dictate for writing a scroll.—3) *to murmur a charm,* v. *Hif.*

Nif. נֶהֱגֶה *to be spelled, read.* Sabb. XII, 4; 5, נֶהֱגִין זה עם זה letters which can be read together (give sense).

Pi. הִגָּה (also from רָגָה) *to pierce, sting;* trnsf. *to lay bare a person's disgrace.* Lam. R. to I, 4 (interpret. נוגות, ib.) they assaulted her . . ., עד שהגו את מכתה and then laughed at her disgrace. Ib. to III, 33 (ref. to ורגה); Cant. R. to VII, 8.

Hif. הֶהֱגָה *to murmur charms.*—*Part.* מַהְגֶּה, pl. מַהְגִּים, מַהְגִּין. Sot. 12b (ref. to Is. VIII, 19) מ׳ ואינן וכ׳ they murmur but know not what &c.; Ex. R. s. 1 הוֹגְיִן. Lev. R. s. 6 המ׳ אלו המנהמין *hammahgin* (Is. l. c.) that means the humming (sorcerers).

הָגָא, חגי ch. same; *to reason, speak, study.* Part. הָגֵי. Targ. Josh. I, 8.—*Pl.* הַגְיָרִין. Targ. Y. Deut. VI, 7. [Targ. Y. Num. XI, 1, v. next w.]

Af. אַהְגֵי same; Y. Ber. V, 9a הוא מַהְגֵי באודיירתא סגירן ed. Lehm. (ed. מנהגו, מנהגירה) meditated much in the Law.

Pa. חַגֵּי (v. preced. *Pi.*) *to sting, to point at with scorn.* Targ. Is. XXVII, 8 מַגֵּי עלירהון וכ׳ (ed. Lag. מירגי, Bxt. חַגֵּי, ed. Wil. הגי, corr. acc.) he pointed at them with words (of scorn).

הַגְיָא, הַגִי m. (preced.) *speech, meditation.* Targ. Y. Num. XI, 1 הַגְיָאן their speech. Y. Ber. V, 9 מְנֻהַגְיֵה וכ׳, מְנֻהַגּוֹ (=מן ה׳) because of his meditating in &c., v. preced.

הֲגָיוֹן m. (b. h.; preced. wds.) *recitation, reading lesson.* Y. Snh. X, 28a top (ref. to להג, Koh. XII, 12) לה׳ ניתנו וכ׳ they are good for recitation, not for painful study, v. הָגָה. Ber. 28b מנעו בניכם מן הה׳ restrain your children from recitation (parading a superficial knowledge of the Bible by verbal memorizing).

הֶגְיוֹנָא ch. (הגי, v. *Pa.*) *derision, boastful talk.* Targ. Lam. III, 62 (Var. לְהֶגְיוֹנֵי).

הַגְיָדָה f. (הָגָה) *speaking, recitation, study.* Y. Ber. I, 3c top (ref. to Josh. I, 8) שתהא הַגָּדַת יום וכ׳ that the recitation of the day and the night be alike; Midr. Till. to Ps. I, 2.

הַגִּין, הַגִּים, v. הֵיגֶה.

הַגְלָשָׁה f. (גָּלַשׁ) *publication, revelation.* Cant. R. to IV, 1, v. גָּלַשׁ (Ar. גְּלָשָׁה).

הֲגְמוֹן (אֲגְמוֹן) m. (ἡγεμών) *general.* Targ. Is. IX, 13; XIX, 15 (ed. Lag. הֲגֵמֹן; h. text זנב).—Sabb. 145b ed. (Ms. O. ח׳; Ms. M. א׳ וקמוטרי, Ar. ח׳ וקומין, read וקמיטרו) a general with his suite (comites). Taan. 29a Ms. M. (ed. אדון). Y. Snh. I, 19b top; a. fr.—*Pl.* הֲגְמוֹנִים, הֲגְמוֹנִין. Targ. II Esth. VIII, 7.—**Ex.** R. s. 31, end. [Tanḥ. Yithro 5 הגמונות, v הֲגְמוֹנָיָא.]—Ch. form הֲגְמוֹנָא. Ab. Zar. 11a.

הֲגְמוֹנְיָה, הֲגְמוֹנְיָא f. (ἡγεμονία) 1) *commandership, consulship.* Gen. R. s. 50, beg.; Lev. R. s. 26 נטל ה׳ וכ׳ got an appointment as a consul from the King. Cant. R. to I, 6; Lam. R., introd. (R. Yitsḥ. 3) וכולן עשו ישראל ה׳ (אחת) וכ׳ and Israel declared all these gods one government and worshipped all of them; Esth. R. to I, 9 אומוניאה (read: אֲגְמוֹנִיָּאה, cmp. אֲגְמוֹן).—*Pl.* הֲגְמוֹנִיּוֹת *staff of commanding officers.* Tanḥ. Yithro 5 לה׳ שעלידהם (not לחגמונות) to the staff appointed over them (to take them to the exile). Midr. Till. to Ps. CXVIII, 6 he will send forth דוגמניות על וכ׳ (corr. acc.) staffs to all countries &c.—2) (v. Sm. Ant. s. v. Eisagogeis) *court, administration, jurisdiction, district.* Gitt. I, 1 מה׳ לה׳ from one jurisdiction to another.—*Pl.* as above. Ib. 4b there were in one town שתי ה׳ וכ׳ two jurisdictions jealous of each other.

הָגַן (v. Ez. XLII, 12) *to balance, make corresponding.*—*Part. pass.* הָגוּן (cmp. רָאוּי, חָזֵר) *fit, worthy.* Ḥull. 133a תלמיד שאינו ה׳ an unworthy student. Esth. R. to II, 4 מי ה׳ לדבר זה who was well-fitted for this mission?; Midr. Sam. ch. XIII.—B. Kam. 80a לא נתכוונה אלא לה׳ לה she had in her mind only such a one as would be worthy of her; a. fr.—*Pl.* הֲגוּנִין. Gen. R. s. 48 Ar.

Pi. הִגֵּן, part. pass. מְהוּגָּן=הָגוּן; pl. מְהוּגָּנִים, מְהוּגָּנִין. B. Kam. l. c. ב״א שאינן מ׳ unworthy people (not her equals). Ib. 16b ב״א שאינן מ׳ unworthy recipients of charity. Keth. 22a/b אנשים מ׳ worthy men (proposing to me). Kidd. 70a בנים שאינן מ׳ degenerate children; a. fr.—V. הוּגָּן.

**Hif.* הֶהֱגִין *to be of the same weight.* Y. Keth. I, 25b top טבריניות מַהֲגִינוֹת וכ׳ (not סב׳) the Tiberian Selaim are of the same weight as &c.

הֲגַן same, only in *part. pass. Pa.* מְהַגַּן, f. מְהַגְּנָא=מְהוּגָּן, v. preced. Targ. Y. Gen. XXIV, 12; 26. Targ. Y. Num. XXII, 32 מְהוֹגְנָא לא displeasing.—Taan. 22b מילתא דלא מה׳ an unbecoming word.—*Pl.* m. מְהַגְּנִין. Targ. Y. I Num. XII, 1.

הַגַּס, v. גַּס.

הַגָּעָה f. (נָגַע) *striking.* Mekh. Bo, Pisḥa, s. 11, v. טְבִילָה.

הַגְעָלָה f.=גִּיעוּל, *the cleaning of an impure vessel* by means of boiling water. Ab. Zar. 76a בחמין ה׳ *hagalah*

is always done with hot water. Ib. מאי ה׳ דקתני חתם מריקה וכ׳ Ms. M. (ed. differ.) the *hagalah* there (in the Mishnah) means in general scouring and rinsing (also with cold water).

הֲגָפָה f. (גּוּף) *shutting up, closing.* Yoma 18ᵃ חֲגָפַת דלתות (some ed. חֲגָפוֹת pl.) locking the Temple doors; Arakh. 11ᵇ; a. fr.—Sot. VIII, 1 הגפת תריסין (קול) noise made by fastening the cuirasses (to frighten the enemy); Sifré Deut. 192; a. e.—Mekh. B'shall. 2 אֲגָפַת תריסין (not תריסטין).

הֲגַר, Ned. 49ᵇ והוגרני Ar., v. חָגַר.

הָגָר (b. h.) pr. n. f. *Hagar,* hand-maid of Sarah. Gen. R. s. 45, beg.; a. fr.

הַגְרָאָה, v. next w.

הַגְרָה pr. n. *Hagrah,* an Arabian district; cmp. חַגְרָא. Num. R. s. 13, beg. גלות ה׳ the diaspora of H.—Denom. ch. הַגְרָאָה m. *Hagrean.* Targ. I Chr. XXVII, 31.

הגרול, v. הֶגְרֵיל.

הגרום, v. חוגדס.

הַגְרוֹנְיָא pr. n. pl. *Hagronia* (Agranum), a Babylonian town, seat of several scholars (v. Neub. Géogr. p. 347). Ber. 31ᵃ. Sabb. 11ᵃ סבי דה׳ the elders (scholars) of H.; a. fr.

הֶגְרֵיל m.=next w. Y. Yoma VI, 43ᶜ הֶגְרֵילוֹ של וכ׳ (ed. Krot. הגרולו, incorr.) the designation by lot of the first animal.

הַגְרָלָה f. (גרל) *casting lots,* esp. for the sacrifices of the Day of Atonement (Lev. XVI, 8). Y. Yoma IV, 41ᶜ ה׳ מעכבת casting lots is indispensable for the legality of the entire act. Bab. ib. 62ᵇ. Kerith. 28ᵃ; a. e.

הֶגְרֵם m. (v. next w.) *hegrem,* a word formed as a substitute of הֶקְדֵּשׁ [prob. to be read הֶגְהֵם, v. גָּרַם]. Y. Ned. I, beg. 36ᶜ, v. הֶגְהֵר.

הַגְרָמָה f. (גָּרַם Hif.) *cutting the animal's throat in a slanting direction,* letting the knife slide beyond the space ritually designated for cutting. Ḥull. 9ᵃ. Ib. 27ᵃ; a. fr.

הַגָּשָׁה f. (נָגַשׁ) 1) *drawing near, coming forward.* Gen. R. s. 49; s. 93 ה׳ למלחמה the verb נגש is used for drawing near for battle; ה׳ לפיוס for persuasion, &c.—2) *bringing near, offering.* Sifra Vayikra, N'dabah, ch. XII, Par. 11. Men. V, 5, sq.; a. fr.—*Pl.* הַגָּשׁוֹת. Ib.; a. fr.

הֲגָתָא, v. הֵגִיג׳.

הַדְ־ a prefix (a compound of הָא a. ד־), pl. הַדֵּי, 1) with prefix ב and suffix of personal pronoun: בַּהֲדֵי, בַּהֲדָךְ; בַּהֲדָךְ; בַּהֲדֵיהּ; בַּהֲדָהּ, בַּהֲדָנָא; בַּהֲדֵיכוּ; בַּהֲדַיְיהוּ; בַּהֲדַיְיהוּ *with myself, in my presence; with thyself* &c. Targ. Job VI, 4. Ib. XV, 10; a. e.—B. Bath. 41ᵃ בהדאי in connection with myself. Sabb. 118ᵃ הא דאיכא בהדך אוכליה eat what thou hast with thee; בהדיה . . . . מלוינן ליה we give him a meal along. B. Bath. 73ᵇ אתלוי בהדן וכ׳ a certain Arab joined us. Ḥull. 57ᵇ מלכא הוה בהדייהו the king was among them; a. fr.—2) בַּהֲדֵי *in the presence of, with.* Targ. Y. Deut. XXII, 15.—Pes. 112ᵇ a law-suit ב׳ תלתא with three opponents. Sabb. 33ᵇ ב׳ פניא near twilight. Keth. 103ᵇ ב׳ דידי מינצת with me wilt thou dispute?—B. Kam. 92ᵃ, v. הוּצָא; a. fr.—ב׳ הדדי, v. הַדָּדֵי.—לַהֲדֵי *towards, near.* Sabb. 134ᵃ ל׳ רימא towards the light. Ib. ל׳ פומיה (not פומי, Ms. M. בהדי פומי) close to his mouth. Ab. Zar. 30ᵇ טיפּ טיפּ ל׳ טיפּ טיפּ (Ms. M. . . טיפּ טיפּ בהדי) drop immediately after drop. Pes. l. c. לַהֲדֵיהּ כרשיה (Ms. Ms. על גבי) at his feet; a. fr.—3) (conj.) בהדי ד־ *during the time that, while.* Gitt. 68ᵃ top ב׳ דקא מעיירני ואתו while they were going on searching. Ḥull. 53ᵃ ב׳ דדריס while he inserts his nails, ב׳ דשליף in the moment he takes them off; a. fr.

הַדָּא, v. דָּא.

הַדְדֵי (=הַד־הַדֵי, v. הַד־) *each other, mutually.* Targ II Esth. I, 7 הדא להדא=להדדי (ed. Lag. לחדדי, Var. לה׳; cmp. Syr. חדדא P. Sm. 1196). Gitt. 68ᵃ כבשינהו אה׳ (=הדא אהדא) squeeze them against each other. Ib. 69ᵃ בהדי ה׳ with one another (in immediate contact). Ḥull. 43ᵃ, v. הַגְהֵז; a. fr.—כי ה׳ (=הדא כי הדא) *like each other.* Snh. 4ᵇ (*ḳeleb* a. *ḳăleb*) דכי ה׳ נינהו which are written alike. Erub. 69ᵇ כי ה׳ וכ׳ are in the same legal category. Yeb. 14ᵃ כי ה׳ of equal rank in scholarship; a. e.

הָדָה I, v. דָּא.

הָדָה II (interj., v. preced.) *hoa! look out!* Tosef. Sabb. VI (VII), 10 [read:] החוסס אוד בכותל ואומר ה׳ (Var. חדה, v. ed. Zuck. note) if one strikes a brand against a wall and says *hada* (a superstitious practice to frighten away evil spirits). Ib. 11 (Var. חדא). Ib. 12 (v. ed. Zuck. note).

הדויין, Tosef. Toh. VIII, 6 Var., v. חֲדוּיִין.

הֲדוֹם m. (b. h.) *stool.* Macc. 24ᵇ בית ה׳ רגלי וכ׳ the house which was the foot-stool of our God; Sifré Deut. 43.

***הדוסמא**, Y. Sabb. VI, 8ᵃ top, a corrupt., prob. for הִיפּוֹדִימָטָא m. pl. (ὑποδήματα) *half-shoes,* contrad. to sandals or soles which may accidentally be fastened with the front backward.

הֲדוּק, v. חֲדוּק.

הָדוּר, v. הָדַר.

הָדוֹר ch. (=h. הָדוּר) *splendid, handsome.* Targ. Y. Gen. XXIV, 65.

הִידּוּר, v. הִיהוּר.

הִידּוֹר, v. הִידּוּר.

הֲדוּרָא, הַדְרָא m. (חָדַר) *coil, convolution.* ה׳ דכנתא *the coils of the ileum.* Ḥull. 48ᵇ. Ib. 113ᵃ (ed. חדרא).—*Pl.* הֲדוּרֵי (cmp. Is. XLV, 2) *spiral road, a field which*

can be tilled only by spiral movements, steep hill. B. Bath. 12ᵃ בה׳ in the case of a steep ascent (which requires more time).—בית ה׳ *Beth-Hădurê*, name of a summit from which the scape-goat was thrown down (Lev. XVI, 21 sq.). Targ. Y. Lev. XVI, 22.—Yoma VI, 8 (68ᵇ) Ms. M. in Gemara (Mish. הרורי, indistinctly corrected, v. Rabb. D. S. a. l. note 3 a. 6, ed. חדודו, Y. ed. חורון).

הֲדוֹרָה f. (הדר) *circuit, round-trip.* Y. Hor. III, 48ᵃ bot., v. חֲזוֹרָה.

הֲדוּת, v. הוּת.

הַדְחָה f. (הִדַּח) *washing off, rinsing.* Ḥull. 107ᵇ. Ab. Zar. 60ᵇ; a. fr.

הַדֵּי, v. הַדֵּי־.

הֲדֵיא (v. preced.) *presence, directness;* בה׳ *openly, explicitly.* Snh. 39ᵃ לשקליה בה׳ (Yalk. Gen. 24 בַּהֲדֵיהּ, v. הַדֵּי־) He ought to have taken it (Adam's rib) openly (while he was awake). Sabb. 133ᵇ גדול בה׳ כתיב ברית וכ׳ as to an adult, is it not said distinctly concerning him, 'And any male' &c.?—Pes. 27ᵃ הא תניא בה׳ is it not explicitly taught?; a. fr.

הֲדֵיא II, **הַדְיָא, הַדְיָה, בַּר ה׳, בֶּן ה׳** m. (corresp. to h. הֲדָאָה or הַדָּיָה, v. discussion Ḥull. 63ᵇ) 1) a bird of the *hawk* species. Sifra Sh'mini Par. 3, ch. V (ref. to הניץ למינהו, Lev. XI, 16) 'after its kind' להביא בן ההדרייה refers to *ben hădaya;* Ḥull. 63ᵃ בר חוריא ed., Ar. בר חוֹדָיָא. Lev. R. s. 5, beg. חזרין בר חדית וכ׳ ed. (Ar. חוּדְיָא, v. ed. Koh. s. v.) this hawk sees its food at a distance of &c. (v. Ḥull. 63ᵇ, ref. to רָאָה a. הֲדָאָה).—2) pr. n. m. *Bar Hădaya.* Ber. 56ᵃ (an interpreter of dreams). Ab. Zar. 30ᵃ.

הַדְיֵב, v. הַדְרֵיב.

הַדְיָה, v. הֲדֵיא.—[Targ. Prov. XXXI, 25 חדיה, some ed., read הֲדָרָא.]

הֲדְיוֹט m. (an adaptation of ἰδιώτης) *private man* (opp. to priest, officer &c.), *commoner; ignoble, ignorant.* Targ. I Sam. XVIII, 23; a. fr.—Meg. 12ᵇ, a. e. (prov.) הה׳ קופץ בראש the lowest man rushes ahead (is the first to give an opinion).—Yeb. 59ᵃ, a. fr. כהן ה׳ a common priest, opp. כהן גדול. M. Kat. I, 8 חה׳ the untrained tailor, opp. אומן the professional. Ib. 10ᵃ הירכי דמי ה׳ when do you call one a *hedyot?*—B. Mets. 104ᵃ לשון ה׳ the popular terms, v. הָרַשׁ. Gen. R. s. 96 משל ה׳ a popular adage; a. fr.—*Pl.* (Ch.) הֲדְיוֹטִין. Targ. Job XXX, 8; a. e.—(Hebrew) הֲדְיוֹטוֹת. Snh. X, 2 (90ᵃ) three kings וארבעה ה׳ and four private persons. Ib. 21ᵇ bot. לה׳ for the common people (Samaritans). Tosef. Sabb. XIII (XIV), 1; Y. ib. XVI, 15ᶜ top שטרי ה׳ private (not Hebrew) writings; Bab. ib. 116ᵇ; a. fr. Num. R. s. 8 הֲדְיוֹטִים (some ed.).—Fem. הֲדְיוֹטִית. Ruth R. to I, 19 פרה ה׳ a cow of common stock (not trained for work).

הַדְיוֹכִין, Gen. R. s 10, read: הֲדֵידוֹכִין, v. הִידְכִי.

הַדְיָיב, הַדְרֵיב (ח׳) pr. n. *Adiabena,* a district of Assyria between the rivers Lycus and Caprus. Targ. Jer. LI, 27 (ed. Lag. ח׳; h. text אשכנז). Targ. Ez. XXVII, 23 (h. text עדן).—Gen. R. s. 37 Ar. (for ריפת, Gen. X, 3; ed. הַדְיָיתָא); Y. Meg. I, 71ᵇ bot. הדיית (corr. acc.). Y. Sabb. XIV, beg. 14ᵇ חדיית (corr. acc.); Bab. ib. 121ᵇ ח׳ (Ms. M. הריב, corr. acc.; v. Rabb. D. S. a. l. note). M. Kat. 28ᵃ זוגא דמן ח׳ Ar. (ed. זוג׳); Nidd. 21ᵇ חבור זו ח׳ Z. of Ad.—Yeb. 16ᵇ sq. Ḥabor (II Kings XVIII, 11) is *Ḥadyab.*

הַדְיָיבָא m. (preced.) *of Adiabena.* B. Bath. 26ᵇ (Ms. H. חידייבא, Var. in ed. חדיאבא, חדייבא, בר אבא, v. Rabb. D. S. a. l. note 300).

הַדְיָית, v. הֲדָיָא.

הַדְיוֹן, v. הֲדוּיִין.

הַדְיוֹת, הַדְרִיוֹת, v. הַדְרֵיב.

הַדְיָמָא *dissected,* v. הֲדַם.

הַדְיָמוּת, v. אַרְקוּלָאוֹן.

הַדְיָן, הֲדָיָן, v. הֵידֵין a. הֵידִין.

הַדְרוֹף, v. הַדְרֵיב.

הָדֵךְ: v. הֵךְ.

הַדְלִיקָא f. (דלק) *fire.* Targ. II Esth. III, 8 (ed. Lag. ה . . .).—[Num. R. s. 15, beg. הדליקתן some ed., read הַדְלָקָתָן, v. next w.).

הַדְלָקָה f. (דלק) *lighting, kindling.* Sabb. 23ᵃ ה׳ עושה מצוה the kindling (of the Ḥanukhah lights) is the ceremony prescribed, contrad. to הנחה the placing it. Ib. II, 6 (31ᵇ) הַדְלָקַת הנר kindling the Sabbath lights. Y. Ter. V, 43ᶜ top לה׳ למשחה *l'moshḥah* (Num. XVIII, 8) means (also) for lighting purposes (cmp. מִרְשָׁא). Num. R. s. 15, beg. על הַדְלָקָתָן וכ׳ concerning feeding them with olive oil.

הַדַּם, *Pa.* הַדֵּם (אדם) 1) *to dissect, dismember, tear to pieces.* Targ. Jud. XIV, 6. Ib. XIX, 29; XX, 6 (v. Ar. ed. Koh. s. v.); a. e.—Ab. Zar. 38ᵇ דילמא הַדְמוּהָ וכ׳ Ms. M. a. Ar. (ed. אדמוי, read אַדְמוּהָ) perhaps they carved the bird and then put it into the pot. Erub. 30ᵃ הַדְמֵי shall we cut him apart?—Bets. 24ᵇ דאַדְרִימֵי (ed. Sonc. a. Ven. דַּהֲדִרִימֵי, v. Rabb. D. S. a. l. note) fish that were dissected (Rashi: *red,* v. אַדְרִימָא).—2) אֲהַדֵּם (denom. of next w.) *to arrange the parts of an animal.* Gitt. 67ᵇ אֲהַדְמוּ לִי הַדְמֵי דתיותא arrange before me the limbs of the (dissected) animal.

הַדְמָא, הַדָּם m. (v. preced.) *part, member.*—*Pl.* הַדְמֵי, הַדָּמִין. Dan. II, 5; III, 29.—Gitt. 67ᵇ, v. preced.

הַדֵּן, v. הֵן.

הַדְנָא (=האידנא) *then.* Targ. II Esth. II, 13; cmp. הֵידֵין.

חָדַס (חָדַס), *Pi.* חִידֵּס (ח׳) (cmp. דחס) *to make incisions, mark* (cmp. חנדז) esp. (of chickens) *to leave marks of the feet, to scratch.* B. Kam. II, 2 חירח מְחַדֵּס וכ׳ it was scratching and broke vessels; expl. ib. 17[b] bot. חי׳ וחתיז it scratched and caused the smashing of the vessel by rolling it against a hard object. Ib. חירו מְחַדְּסִין על וכ׳ left marks on dough or fruits, or soiled &c.; Y. ib. II, beg. 2[d] שחידסו את וכ׳. Ib. חידסו עפר על וכ׳ (Bab. ib. l. c. העלו עפר) they threw dust by scratching; a. e. [Ar. reads חדס; Syr. חדס *to study*.]

חָדַס* (ch. v. preced.; cmp. אִסְפַּרֵס) *to dance on tiptoe.* Y. Peah I, 15[d] חוה מְחַדֵּס קומי כליא (ed. Krot. מקלס) used to dance before the bridal couples; (Keth. 17[a] מרקד).

חֲדַס, חֲדָס pr. n. pl. *Hadas,* (prob.) *Edessa* in Mesopotamia. Targ. Y. Gen. X, 10 (h. text אֶרֶךְ, v. אַרְכַּת).

חָדָס m. (b. h.) *myrtle branch* (with three leaves on top), used for the festive wreath on the Feast of Booths (Lev. XXIII, 40). Succ. III, 2. Ib. 32[b] ח׳ שוטח wild myrtle (with one or two leaves on top); a. fr.—*Pl.* חֲדָסִים. Ib. III, 4 שלשה ח׳ three myrtle branches are required for the festive wreath. Meg. 13[a] the righteous שנקראו ח׳ who are named myrtles (Zech. I, 8); a. e.

חֲדַסָּא, חֲדָס ch. same. Targ. II Eth. II, 7.—*Pl.* חֲדַסָּיָא, חֲדַסִּין. Targ. Lev. XXIII, 40. Targ. Zech. I, 8; a. e.

הֲדַסָּה f. (b. h.) same; also pr. n. f. *Hădassah,* name of Esther. Esth. R. to II, 7. Meg. 10[b]; 13[a]; [Targ. II Esth. II, 7].

חדסט״ב, mnemonical abbrev. for הבאת וידוי אסור בזומאה ביעור. Yeb. 74[b] שכן ה׳ for they (the tithes of the third year) require bringing to the Temple and confession, are forbidden to the mourner (אונן), must not be removed in levitical uncleanness, and must be removed (Deut. XXVI, 12—14).

חָדַף (חָדַף) (b. h.) *to thrust down, hurry.*—*Part. pass.* חָרוּף, f. חֲרוּפָה *hurried.* Y. Bicc. II, 64[d] top מיתה ח׳ (Var. ח׳; cmp. M. Kat. 28[a] s. v. חָדַק). [Pesik. R. s. 21 פנים הרופות, v. חָרַף.]

חָדַף ch. same, *to thrust.* Targ. Y. Num. XXXV, 20 הרוף (read: הדפיה); ib. 22. Targ. Job XVIII, 18.

חָדַק, חָדֵק, v. חָקַק.

חָדַק, *Pi.* חִידֵּק, *to squeeze,* v. חָדַק.

חָדַק ch., *Pa.* חַדֵּיק same. Sabb. 141[a] לא ליהדוק וכ׳ one must not squeeze cotton into the mouth of a bottle (as a stopper). Ib. 125[b] דחדקה, v. חָדַק; a. fr.—B. Kam. 85[b] דחדקיה, v. חָרְזִיק.—*Part. pass.* מְחַדַּק, v. infra.

Ithpe. אִיתְחַדַּק *to be squeezed in, rabbeted.* Sabb. 65[a] הא דמיתחדק ed. (Ar. מְחַדַּק, v. supra) in the one case it means that it is squeezed into the ear. Pes. 109[b] מחדקי הוה מיחדק the parts of the table were rabbeted. Ab. Zar. 31[a] דיקולא ומי׳ a basket squeezed over the wine casket.

חָדַר (b. h.; cmp. חדר, חזר) *to enclose, go around.* *Part. pass.* חָדוּר 1) *rounded.* Ḥull. 59[b] חדורות בעינן Ar. (ed. חַדּוּרוֹת, v. חָדַר) the horns must de rounded (not flat; Ar.: showing circular layers).—2) (b. h.) *distinguished, adorned, beautiful.* Gen. R. s. 60 (ref. to חלזה, Gen. XXIV, 25) ראתה אותו ה׳ she saw his commanding appearance; Midr. Till. to Ps. XC, end.

Pi. חִידֵּר, חִדֵּר 1) *to crown, adorn, distinguish.* Lev. R. s. 30 שחִדְּרוֹ הקב״ה וכ׳ whom the Lord crowned with old age. Kidd. 32[b] יְחַדְּרֶנּוּ בממון that he must show him honor even at a material sacrifice; a. e.—*Part. pass.* מְחוּדָּר. Lev. R. s. 3 שיהא המזבח מח׳ וכ׳ that the altar may appear adorned by the poor man's offering; a. e.—2) *to go around searching,* whence *to be zealous in religious observances, to look out for the best method of doing good.* Sabb. 21[b] המְחַדְּרִין the zealous, המח׳ מן המח׳ the most zealous. V. חִרְחֵר.

Hithpa. הִתְחַדֵּר *to be crowned, glorified.* Gen. R. s. 1 הוא לבדו מִתְחַדֵּר וכ׳ He alone is glorified through His world.

חָזַר ch. (preced.) *to go around, come back, return.* Targ. Y. Gen. III, 19; a. fr.—B. Mets. 14[a] what thou takest from him, עלי דידי ח׳ comes back on my property (I am responsible for it). Ib. 69[b] חַזְרָא בעינא is returned bodily. Pes. 29[b], a. fr. ח׳ ביה went back on himself, changed his opinion. B. Mets. 65[a] חַדְרִי בי I take it back. B. Bath. 84[a] לא מצית חַדְרַת בך וכ׳ thou wouldst not have been at liberty to retract (the transaction), and now thou shouldst &c.?; a. fr. [Frequ. used adverbially.] B. Mets. 6[a] שתיק מיקרא וח׳ צוח first he kept silence and then (reconsidering) he protested. Gitt. 8[b] ח׳ אמר אביי another time A. said. Ḥull. 76[b] חֲדוּר שלחו (הדר) another time they sent word; a. fr.

Pa. חַדַּר (v. preced. *Pi.*) 1) *to honor, distinguish.* Dan. IV, 31.—Targ. O. Lev. XIX, 15 (ed. Berl. תַּחְדַּר *Af.*).—B. Bath. 3[b] חַדְּרֵי, v. הוּדְּרָא.—2) *to go around searching, be zealous, anxious.* Ḥull. 76[b]; Nidd. 65[b] חַדּוּרֵי אפירכא what need is there to go around searching for an argument (why do you resort to unknown authorities)? Sabb. 23[a] הוה מְחַדֵּר מר וכ׳ my teacher used to be anxious for puppy-oil. Ib. מחדרא אמשתא (read: מחדר אמ׳); a. fr.—3) *to restore;* 4) *to review;* v. *Af.*

Af. אַחְדַּר 1) *to return, restore; to lead back; to turn around.* Targ. Y. Deut. XXII, 3 (some ed. *Pa.*). Targ. Cant. VII, 5; a. fr.—B. Mets. 26[a] אי . . . לאַחְדּוּרֵי אַחְדְּרוּנְהוּ נידחלי if they had had the intention of returning it, they would have returned it to me. Ib. אמרי קמירחו . . . . לְיַחְדְּרוּ לי (differ. in Mss., v. Rabb. D. S. a. l. note) I spoke in their presence several times (of my loss); they might have returned it to me, but did not; will they now return it?—Ḥull. 20[a] בדלא א׳ when he did not turn round (the windpipe &c.). Ḥag. 5[b] . . . עמא דַּאֲחַדְּרִינְהוּ מיניה a people from which its master has turned away his face; a. fr.—2) *to repeat, review.* M. Kat. 28[a] אֲחַדְּרִי that I may review my studies. Ber. 38[b] מַחְדַּר תלמודיה (or מְחַדַּר); a. fr.—3) *to reply.* Ḥull. 34[a] מאי אחדרי

וכ' what did . . . . reply to one another?; a. e. — 4) *to carry around in procession.* Yeb. 110ª Ar., v. כּוּרְסַיָּא; v. אֲדוּרֵי.

Ithpa. אִיתְהַדַּר, *Ithpe.* אִיהַדַּר 1) *to go around begging.* Sabb. 151ᵇ אַהֲדוּרֵי אפיתחא לא מִיהַדַּר he will not be forced to go around begging. — 2) *to go back.* Ned. 50ª איהדר לאחורי I will go back again.

הָדָר m. (b. h.; preced.) 1) *adornment, crown, beauty, glory.* Ab. Zar. 24ᵇ ברוב הֲדָרֵךְ in the abundance of thy glory. Gen. R. s. 39 (ref. to Ps. CX, 3) מֵהֲדָרוֹ של עולם וכ' from the glory of the world (the East) have I consecrated thee; (Yalk. Ps. 869 בהררי קדש בהדרי של עולם וכ' 'in the mountains of holiness', among the mountains, i. e. the distinguished, of the world &c.).—Y. Succ. III, 53ᵈ a tree שפריו ה' וכ' whose fruit is beautiful &c.—Lev. R. s. 30; a. fr.—[Ib. תרגם עקילס הגר הדר Aquila in his translation read our w. *haddar*, v. הדר I.]—2) עֵץ הָדָר (b. h.) the tree *Hadar.* Ib.; a. fr.

הַדְרָא, הַדְרָה ch. 1) same. Targ. Prov. XXXI, 25 (Ms. הַהֲדָרָה). Ib. XIV, 28.—Targ. Y. II Deut. XXXIII, 17, v. הַדַּרְתָּא. Y. Maas. Sh. IV, end, 55ᶜ (ref. to a dream about אֲדָר בה' דאורייתא וכ' through the glory of the Law thou shalt be raised, cmp. אִדְרוּתָא=הַדְרָא) 2) הַדּוּרָא=הַדְרָא q. v.

הַדְרָאָה f. (הדר) *flour of the second course.* פת ה' bread made of seconds (opp. פת נקייה). Pes. 37ª (Ar. הַרְדָּאָה trnsp.). Tosef. Sabb. XIII (XIV), 7. Y. Pes. II, 29ᵇ bot.; Bab. ib. 36ᵇ, opp. מצה של שִׁלְמָה.

הַדְרַאוֹלִיס, v. הִרְדַּוּלִיס.

הַדְרָה, constr. הַדְרַת (b. h.; v. הָדָר) *beauty, dignity.* Sabb. 152ª פנים זקן ה' the beauty of the face is the beard. B. Mets. 84ª פנים לא חויא ליה ה' he had no beard.

הַדְרָה, v. הֲדָרָא.

הַדְרוֹנָא, v. הִרְהוֹנָא.

הַדְרוֹקָן m. (ὑδρωπικόν or ὑδερικόν, sub. πάθος) *dropsy;* ה' (חולה) *one afflicted with dropsy.* Erub. 41ᵇ חירה וחולי משרים וה' Ms. M. (ed. חירה misplaced, v. Rabb. D. S. a. l. note) a lying-in woman, and sufferers from bowel diseases or dropsy. Ber. 25ª; 62ᵇ; Bekh. 44ᵇ; Tam. 27ᵇ. Sabb. 33ª (Ms. M. הִדְרָקוֹן); a. e. [Ar. reads everywhere הדרקון.]

הַדְרוֹס, v. הַדְרֵס.

הַדְרְיָנָא m. *Hadrianic.* Ab. Zar. 52ᵇ דינרא טרייגא וה' Ms. M. (ed. differ. order, v. Rabb. D. S. a. l. note) the Trajanic and the Hadrianic Denarius; Bekh. 50ᵇ.

הַדְרְיָנוֹס pr. n. m. *Hadrian,* v. אַדְרְיָנוֹס.

הַדְרְיוֹנִי, v. אַדְרְיָנִי.

הַדְרִינְתָּא, v. הַדְרָנִיתָא.

הַדְרֵיס, v. הַדְרֵס.

הַדְרָנָא m. (הֲדַר) 1) *one who goes back on his word, shuffler, rogue;* cmp. הַדְרָנִיתָא. Keth. 53ª שוייה נפשך ה' וכ' I do not advise thee to make a rogue of thyself.—2) v. חוּדְרָנָא.

הֲדַרְנִיאֵל pr. n. *Hădarniel* (*surrounding God*), name of an angel. Pesik. R. s. 20.

הַדְרָנִיקוֹס* m. (a corrupt. of ὑδερικός or ὑδρωπικός, cmp. הַדְרוֹקָן; for Var. lect. v. infra) *one afflicted with dropsy.* Ber. 58ᵇ ואת חננס ואת ה' (Ms. M. ואת חרדינקס, Ms. F. והננס ה'); Tosef. ib. VII (VI), 3 (absent in ed. Zuck., added in note); Tanḥ. Pinḥ. 10 חבחקנין ואת דרניקוס . . .; ed. Bub. ib. 1 הננס . . . ואת הדרקונוס (Mss. הדריקינוס, הדרקוניס); Y. Ber. IX, 13ᵇ bot. (absent); [absent in Bekh. VII, 6, among bodily blemishes disqualifying for priestly service]. [Our w. is obviously a gloss to one of the anomalies enumerated in the text, prob. to קִפַּח.—Ar. reads והברדניקוס, in the place of קפוח in our text, giving it the meaning of קִרְפֵּחַ q. v., but records also הדר in letter *He;* Alf. reads בדרקינוס, בדריקנוס, leaving out קפח.—For other definitions of our w., v. commentaries.]

הַדְרָנִיתָא f. (הדר; v. הַדְרָנָא) *swindler, a woman who sells property and afterwards reclaims it on a mortgage held by herself.* Keth. 97ª דלא ליקרו לה ה' (some ed. הדרינתא) that they may not call her a swindler.

הַדְרֵיס, הַדְרֵס m. a popular contraction of הַהוּרְס, *pl.* (by false analogy) הַדְרֵיסִין, הַהְרֵיסִין, v. הָרוֹסָה.

הַדְרַסְיוֹת, v. הִרְהוּסְיוֹת.

הַדְרָקוֹן, v. הִרְהוֹקָן.

הַדְרָתָא f., constr. הַדְרַת=הֲדָרָא. Targ. Y. I Deut. XXXIII, 17.

הַדְתַנְיָא, v. הָא I.

הָהּ (b. h.; interj.) *ah, alas!* Esth. R. to I, 2 (play on *hahem*) הה לאותן הימים alas, for those days (of feasting)!

הֵהּ m. *heh,* name of *a worm* in the pomegranate. Sabb. 90ª (Var. הֵא, הָחּ, v. Rabb. D. S. a. l. notes 200 a. 300; Alf. ed. הח).

הַהְוָא, הַהִוא, v. הַהִיא, הוּא.

הָהֵן, הַהֵין m. (=הא הין) *this, that.* Y. Yeb. III, 5ª bot. ה' תרתי ה' וכ' this one is guilty of two sins, and that one is &c.—Y. Gitt. IX, 50ᵇ פירקא כל ה' (ib. VIII, 49ᶜ bot. כל הדא) all of this chapter is the teaching of R. M. Y. Snh. VII, 25ᵈ. Y. Erub. V, 22ᶜ bot., v. next w.; a. fr.

הָהֵנוּ (=ההן הוא, v. preced.) *this is.* Y. Erub. V, 22ᶜ bot. ארן חמשח מן הההן ה' אמצעי וכ' (not חמשה) if you commence measuring from this (village), that one will be the central village, &c. Y. Pes. II, beg. 28ᶜ ה' ארסור וכ' (ed. Krot. הָהֵנִי) this is implied in the prohibition of benefit. V. זְרִינוּ.

הָהוּ, v. הוּא ch.

הוּא m., **הִיא** f. (b. h.) *he, it; she; it is* &c. Snh.

must be extended to all analogous cases)?; a.fr.—Yeb. 117[a] ח' דלא ידעה וכ' it helps (we believe her that her husband is dead), for she did not know &c. (marginal correction משום).

חוֹבַאי m. (בחר) *desolation, waste; desert plants, thorn.* Targ. Is. VII, 23; a. e. (with בּוּר II q. v.).—*Pl.* (of חוֹבָאֵי) חוֹבָאֵי. Targ. Job XXX, 4 Ms. (ed. חוֹבֵאי, ed. Wil. חוֹבֵי, h.text מלוח). Targ. Y. Num. XXXIII, 41 (some ed. חובאי וכור, corr. acc.).

חוֹבָדָא, constr. חוֹבַד m. (אבד) *destruction.* Targ. Esth. IX, 5.

חוֹבְדָנָא m. (v. preced.) *ruin.* Targ. Ps. XCII, 12 (ed. Wil. עוּבְ', corr. acc. or אוֹ').

חוֹבִיר, *Hif.* of בּוּר I.

חוֹבְלִילָא, v. חַבְלִילָא.

חוֹבְעָיוֹת=אוּבְעָיוֹת, v. אַבְעָיָה. Peah IV, 5 Ms. M.

אוֹ', חוֹבְרַיָּא, חוֹבְרַיָּא f. ch. (=h. הַבְרָאָה; ברי) *mourners' meal on returning from burial.* Gen. R. s. 49 זו ח' this (צדקה Gen. XVIII, 19) means the custom of offering mourners the meal &c. Y. M. Kat. III, end, 83[d] עבדון ליה אוֹ' (read אוֹ') they prepared for him &c.

חוֹבְרִים m. pl. (v. b. h. חָבַר) *astrological specula, horoscopes.* Num. R. s. 20 חזית רואה בחוֹבְרָיו וכ' he saw in his horoscopes that &c.

חוּגְדָס* (Var. v. infra) pr. n. m. *Hugdes.* Yoma III, 11 Y. ed. (Mish. a. Bab. ed. (38[a]) הגרוס, Ms.M. אגרו', v. Rabb. D. S. a. l. note); ib. 38[b] חוגרס (Ms. M. אגרס, v. Rabb. D. S. a. l. note); Tosef. ib. II, 8 אוגדס (Var. אגדיס, some ed. הגדיס); Shek. V, 1 חוגרס (חוגדס, v. Rabb. D. S. a. l. p. 40, note 6).

חוֹגֵן m., pl. חוֹגְנִין, חוֹגְנִים (הגן) [*balance-holder,*] *anchor, ballast.* B. Bath. V, 1 החוגרן Y. ed. (Mish. a. Bab. ed. עוגין q. v.).—Gen. R. s. 12; Yalk. Is. 314 חוגנים, נין ....—Gen. R. s. 83 חוגין Ar. (ed. pl.). Sifré Deut. 346 וקשרם בחוגנים וכ' and tied the two ships to anchors and iron weights, and made them rest upon them; Yalk. ib. 953; Yalk. Am. 548.—Y. Sabb. XVII, beg. 16[a] אם החוגין; Tosef. ib. XIV (XV), 1 אם אגוז שבספינה ed. Zuck. (Var. איגן, עוגין) also a ballast stone in the ship (may be handled on the Sabbath).

חוֹגֶן m. (preced.) *balance;* only in בְּחוֹ' (adv.) *appropriately, reasonably, correspondingly.* Gen. R. s. 93 כח' וכשורה עשה he acted (according to balance and line) exactly right. Taan. 4[a] שאלו שלא כח' made an unreasonable demand (making their actions dependent on chance); לשנים השיבו כח' two of them were answered properly (Providence favoring their ways); Gen. R. s. 60; Lev. R. s. 37. Yeb. 110[a] הוא עשה שלא כח' וכ' he acted improperly, therefore the court deals with him improperly (more strictly than the law would justify) and declares his marriage invalid; B. Bath. 48[b]; a. fr.

III, 3 (24[b]) if he has no trade אלא הוא (Y. ed., Erub. 82[a] הרא) except this (gambling &c.); יש לו אומנות שלא הוא (הרא) if he has a trade besides this (v. Rabb. D. S. a. l. note 80).—הוא—הוא, הרא—הרא it is the same, i. e. there is no difference between the two. Y. Ber. I, 3[b] הרא הרא both are equally precious. Gen. R. s. 9, end הוא מאד הוא the word מאד has the same letters as אדם. Ber. 2[b] דילמא ביאת אורה הוא perhaps it is (means) the arrival of his day, v. אוֹר II; a. v. fr.—[Shebi. III, 8 עושה הוא; IV, 5 מכסה הוא, Y. ed. מְכַסֶּחוּ, עוֹשֶׂחוּ; ib. X, 6 מזכה הוא; Ms. M., Gitt. 37[a] מְזַכֶּחוּ ולא הרא—] but it is not so (it has a different reason &c.). Ber. 57[a]; a. fr.—כל שהוא (כל שהרא) a) *whosoever, whatsoever (is).* Peah II, 4 כל ש' אוכל whatever is eatable &c.; a. fr.—b) *whatever it may be, a minimum,* v. כָּל. Shebi. X, 6 כל שהוא; Gitt. l. c. כל שֶׁהוּ; a. fr.—ספר הרא *the Book Hi,* name of a Pentateuch scroll in the Temple in which הרא occurs nine times (for the archaic הַוְא), whereas in others it appears eleven times (v. Ab. d'R. N. ch. XXXIV, ed. Schechter). Sifré Deut. 356; Y. Taan. IV, 68[a] bot.—הַהִוא, הַהִרא, mostly in Chald. diction, v. next w.—*Pl.* הֵם m., הֵן c. Ber. 2[b] הם טובלים ... והלא כהנים but do not priests bathe &c.?—Meg. 14[b] רחמניות הן are compassionate. Ḥull. 127[b] הרי הן וכ' they are to be treated as if &c.; a. v. fr.—הן .. הן are the same. Y. Ab. Zar. II, end, 42[a], v. אִסְטַגְיוֹת.—With prep. מֵהֵם, מֵהֵן, לָהֵם &c.

הוּ, הִיא, הִי, הִיא m., f., ch. same. Targ. Ex. I, 16; a. v. fr.—הרא הדא, v. דָּא.—Y. Shebi. VII, 37[c] top בהוא אתר (R. S. to Shebi. VII, 3 בההוא אתרא) in the same place.—כל דהוּ whatsoever, v. preced. Arakh. 2[a] נפשות כל דהוּ human beings of any nature, v. כָּל.—Y. Kil. VI, 31[b] top כהרא דאמר וכ' (in Babli כי הא) as (that which) R... said.—*Pl.* הֵן (perhaps only in Hebr. phrases); הִינוּן, הִינִין. Targ. Y. Ex. I, 10; Ib. 19 (O. אינ'); a. fr.—With prefix ה: הַהִוא, הַהִרא. Targ. Y. Ex. XXI, 20; a. fr.—In Talmud frequ. used to introduce a case. Pes. 3[b] ח' ארמאה ד- it occurred that a gentile &c. Keth. 78[b] ח' אירתא ד- the case came up of a woman that &c.; a. v. fr.—ח' גברא, ח' אירתא frequ. euphemistically for *myself, thyself* (to avoid ominous speech or curse). Y. Maas. Sh. IV, 55[b] bot. ח' אבוי דה' ג' thy father. Ib.[c] top ח' חמית ח' א' I saw; בעלה ד-ה' א' thy husband; a. v. fr.—With prefix ד-: דהוא, דהרא, contr. דִּי, דִּיהּ, v. דְּ- a. הוּ.—With prefixed prep. בְּהוֹן, בּוֹן, לְהוֹן, לוֹן.

הַוָא, v. הוי.

הַוַאי, v. חֲבַאי.

הוֹאִיל conj. (=הוֹעִיל, v. הָעֵל) [*it helps,* or *help,*] followed by ד-, *because, since.* Ab. Zar. III, 7 ח' ולצורה וכ' since they worship the figure (but not the tree). Y. Shek. III, beg. 47[b] ח' ואילו וכ' since they say so and the others &c.; a. v. fr.—Also in Chald. phrases. Targ. Y. II Gen. XVIII, 17; a. e.—Yeb. 22[a] ח' ואתו לידן since we are at these subjects. Bets. 18[b] ח' ובשבת שרי וכ' since it is allowed on the Sabbath, it is also allowed on Yom Kippur. Ib. ומי אית ליה לרבא ח' does Raba adopt the principle of *hoïl* (because something is permitted in one case, the permission

הוֹגֶן m. *border, rim*, v. אוֹגֶן.

הָגוּן, only in fem. הוּגֶנֶת (=מְחוּגֶנֶת, v. הָגַן; cmp. הוֹגֶן) *befitting, corresponding to; well-regulated.* Yeb. XII, 6 (106[b]) עצה הה' לו an advice befitting his case. Gitt. VIII, 5 (79[b]) לשום מלכות שאינה ה' (Mish. אהרת) in the name of a government not corresponding (to the country in which the document was written, or not recognized in the country). Kidd. 70[a] אשה שאינה ה' לו a wife beneath the social standing of her husband (eventually degrading the priestly status of the issue); Y. Gitt. I, 43[c] bot.; a. fr.—*Pl.* (from הָגוּן, v. הָגַן) הֲגוּגוֹת. Snh. 93[a] ה' לכהונה fit to be married by priests.

הוֹגָא, הוֹגָנָא m. (הגן, v. preced. wds.; v. meanings of Arab. stem haǵan in Fl. to Levy Targ. Dict. I, 423[a]) *young camel*, or *dromedary*. *Pl.* הוֹגְנֵי, הוֹגְנִין. Targ. Is. LX, 6 (ed. Lag. תגרי, h. text בכרי). Targ. II Chr. IX, 1.—Y. Ḥag. II, beg. 77[a]. Snh. 52[a] (prov.) . . . נפישין משכי דה' many old camels are laden with the hides of the young ones (many old men survive the young).

הוֹגנוֹס', v. הוּגְנִיס'.

הוֹגָנִין, הוֹגָנִים, v. הוּגְנִין.

הוֹגניסיס, הוּגְנִיסִיס, Gen. R. s. 100, v. גִּינִיסָא.

הוּגְנָס m., pl. הוּגְנָסִין (εὐγενής, v. אבגינוס) *of noble birth*. Gen. R. s. 48 הוגנסין . . הוגנין Ar. (ed. ב"א גדולים . . . מהוגנין).

הוֹגרס, הוּגְרָס, v. הוּגְדָּס.

הוֹד m. (b. h.) *distinction, pride, majesty*. Ex. R. s. 47 קרני ה' the rays of majesty (from Moses' face). Y. Yeb. II, 3[d] (play on לְהַדְּפָה, II Kings IV, 27) he placed his hand בהודו שביופיה וכ' on the most distinctive of her charms, &c.

הוֹדָיָה, הוֹדָאָה f. (ודי) 1) *confession, admission*. Shebu. VI, 1 ה' בשוה וכ' the amount admitted to be due must be at least one P'rutah. B. Mets. 3[b], a. fr. הוֹדָאַת בעל דין וכ' the admission of indebtedness by the defendant is worth as much as a hundred witnesses; a. fr.—2) *confession before the Lord, thanksgiving*. Sot. IX, 10 (47[a]) הוֹדָיַת המעשר (Mish. הוֹדָיוֹת, pl.) the confession to be recited on having given away the third year's tithes (Deut. XXVI, 12 sq.); ib. 47[b] הוֹדָאַת; Maas. Sh. V, 15 (Mish. ed. הודיות). Gen. R. s. 71 Leah seized פלך ה' the shuttle of confession (made gratitude her duty, Gen. XXIX, 35); בעלי ה' men of confession (ready to admit their wrong or to thank the Lord); Midr. Sam. ch. XXVIII.—Ber. IV, 2 (28[b]) אני נותן ה' וכ' I offer thanks for my lot (being permitted to teach). Y. ib. I, 3[d] top ה' ושבח וכ' thanks and praise are due to &c.; a. fr.—3) *Hodaah, the first of the last three sections of the Prayer of Benedictions* (תפלה), so named from the words *Modim* &c. Ber. 34[a] בה' תחלה וכ' in reciting the Hodaah one must bend at the beginning &c. Ib.[b] בה' ובה' של חלל on reading the Hodaah or the thanksgiving in *Hallel* (הוֹדוּ). Ib. ה' דבה"מ the thanksgiving in the grace after meal (נוֹדֶה לְךָ וכ'). Y. Taan. II, 65[c] bot. הודיה.—*Pl.* הוֹדָאוֹת, הוֹדָיוֹת. Taan. 6[b] ברוך רוב הה' blessed be He to whom a multitude of thanks is due; אל הה' the Power to whom (all) thanksgivings are due; Y. Ber. I, 3[d] top; a. fr.—Y. Taan. III, 66[d] bot. פר של ה' the bullock over which the confessions are uttered.—Esp. *Hodâaoth, proceedings resting on evidences of the defendant's admission of his indebtedness*. Snh. 2[b]; B. Kam. 84[b]; a. e.; cmp. אוֹדְיָתָא.

הוֹדָאָה ch. (preced.) *confession of guilt*. Targ. Josh. VII, 19 (ed. Lag. אוֹדָאָה).

הוֹדְאָה, Sifra Sh'mini Par. 3, ch. V, a corrupt Var. lect. for הֲדָרְיָא, which came into the text; v. הֲדָרָא.

הוֹדוּ I pr. n. (b. h. הֹדּוּ) *India*. Targ. Zeph. III, 10 (h. text כּוּשׁ); v. חִנְדְּרָא.—Esth. R. to I, 1; Meg. 11[a]; a. e.

הוֹדוּ II (ודי) *hodu* (*thank ye* the Lord), a section of Hallel. Succ. III, 9; a. e.

הוֹדְיָא, v. הֲדָרָא.

הוֹדָיִית, הוֹדָיִת, v. הוֹדָאָה.

הוֹדַע, *Af.* of יְדַע; v. also יָדַע.

הוֹדְרָא m. (הדר) *trimmed (and thin) beam for ornament*, opp. כשורא a supporting joist.—*Pl.* הוֹדְרֵי. B. Bath. 3[b] שרגי לבני והדרי ה' וכ' (v. Rabb. D. S. a. l. note) if the officers of the congregation have had the bricks (for the new Synagogue) piled up, the beams trimmed &c. Ib. 6[a] אחזיק להוֹדְרֵי וכ' if one has acquired, by the law of limitation, the right of laying beams in the neighbor's wall, he has not the right of laying joists. [For transpos. of ד a. ר, cmp. מְדָרָא.]

הוֹדְרָנָא m. (הדר) *circle*, only in חַד ה' *all-around*. Pes. 76[a] סולת דה' הוֹדְרָנְיָה (missing in Ms. M., v. Rabb. D. S. a. l.) the flour around it. Sabb. 77[b] לאפוקי חדר הוי' (Ms. M. ה' הדרנא; in ed. חדר left out, v. marg. note a. Rabb. D. S. a. l.) to exclude what is required for rubbing all around the sore.

הַוָּה f. (b. h.; הוי, v. Pi.) [*change,*] *misfortune.*—*Pl.* הַוּוֹת. Num. R. s. 12 (expl. מְהֻבָּר הוות, Ps. XCI, 3) מְהֻבָּר שמביא ה' בעולם from the word which produces misfortunes &c.; Midr. Till. to Ps. I. c. שמביא הַוָּה לעולם (insert מדבר).

הַוָּת* pr. n. pl. *Hevah*. Y. Yeb. III, 5[a] top R. Ḥ. דמן ה' of Ḥ.; (Gitt. 86[b] הונא or הוגא, Var. חִרְפָּא).

הָוָת, v. הֲוִי.

הַוְהַ *ah!*, v. הָהּ.

הוֹחֲרָא, v. אוֹחֲרָא.

הָוֵי only in ה' ד־, *he who*. Targ. Prov. XVI, 19, a. fr. (in Targ. Prov.) ed. Lag. (Ms. הוֹן, v. הָן; ed. Wil. הוא).

הַוְוִיָּה, v. חַוְוָיָה.

הַוְוִינָא, v. חַוְוָנָא.

ted, v. גְּלִי. Ib. לא הֲוֵינָא גלי did I not emigrate?—Ib. ויהוי דיהוי (read דירהוי) מה דהוי and come what may. Ber. 3ª (in Hebr. diction) ג׳ משמרות הוי וכ׳ the night consists of three watches. Ib.ᵇ תרי נשפי הוו there are two נשף (twilights); a. v. fr.—Y. Maasr. IV, end, 51ᶜ חֲוֹן מיפקדין וכ׳ (=תֶּחֱוֹן, or read: חֲוֹן) give orders to your wives &c., דירהוון מרימין וכ׳ that they (the laborers) should &c.—B. Bath. 73ᵇ, a. fr. הוה אזלינן it happened that we &c.—Kidd. 31ᵇ מרבינתיה הואי (=הֲוָאִית) she was his foster-mother. Ned. 50ª אי הואי לי (Rashi הוי) if I become wealthy. Y. Shek. V, 49ᵇ top אית הוה סבין וכ׳ (Bab. ed. איתהוון, corr. acc.) there used to be old men &c.; Y. Peah VIII, 21ᵇ אית הוו.—Imper. הֱוֵי, v. preced. Ib. זיל הוי בי רב go and stay at college; a. fr.—In Palest. dialect יֵא, יְהֵא=יְהֵי. Y. Taan. IV, 68ᶜ top יא שלמא וכ׳ peace be with the hand &c.; a. fr.—V. יְהָבָא, יְהֵיאבָךְ.—2) *to dwell upon, discuss*, v. infra.

Pa. הַוֵּי, הַוְּוִי, הַוֵּא 1) *to produce.* Y. Taan. III, 66ᵈ bot. דהוות (not דַּהֲוִירת) וכ׳ where the ground used to produce &c.; Midr. Till. to Ps. CXXVI דַּהֲוָה; v. זְוִירִי.—2) (also Peel) with ב or על *to dwell upon, to discuss, argue, oppose*, cmp. קים. Y. R. Hash. I, 57ª top הוו אינון הַוְּוִי על דב״ה they were discussing the question on the basis of Beth-Hillel's opinion (differing as to the application of B. H.'s principle). Keth. 72ᵇ חזר בה ר׳ פפא R. P. (when that subject was up) raised the question.—Usu. והוינן בה, וה׳ עלה on its being brought up at college we raised the point. Ber. 45ᵇ. Gitt. 4ᵇ; a. fr.—Naz. 16ᵇ וכולה כדה׳ בהאליבא וכ׳ and all this must be understood, in accordance with what we have discussed (ib. 5ª sq.), in the sense of &c.—Kidd. 50ᵇ, a. fr. מאי הַוֵי עלה what have they decided upon it?, what is the result?—[Nidd. 66ª נתהוו...תהוו, v. תְּהָא.]

הֲוָיָה, הֲוָיְתָא, הֲוָיְתָה f. (preced.) 1) *existence, status, condition, stability.* Ab. Zar. 54ᵇ (ref. to תהיה, Lev. XXV, 12) בַּהֲוָיָתָהּ תהא it shall remain in its status. Y. Ber. II, 4ᵈ bot. (ref. to והיו, Deut. VI, 6) כדרך הֲוָיָיתָן יהו they shall remain (be read) in the order in which they stand. Y. Shek. IV, 48ᵇ top שתהא ה׳ בקודש that it must retain its sacred character. Cant. R. to VI, 4 (ref. to והיו, Num. VII, 5) נתן להם ה׳ he gave them stability; Num. R. s. 12, end ניתן להם ה׳ (read נתנה). M. Kat. 15ª הויה the use of the word היה in the Biblical text; Men. 28ª; a. e.—Esp. (with ref. to והיתה לאיש, Deut. XXIV, 2, v. הֲיָה *Pi.*) *legal status of marriage*, Kidd. 5ª מקיש ה׳ ליציאה וכ׳ the text puts entrance into marriage on an equality with going out (divorce), as divorce takes place by means of a deed, so may marriage be contracted &c. Yeb. 13ᵇ (ref. to לא תהיה, Deut. XXV, 5) לא תהיה בה ה׳ לזר she shall have no legal status with another man; Y. ib. I, 2ᶜ bot. לא תהא לה ה׳ וכ׳ (not ירהא); a. fr.—*Pl.* הֲוָיוֹת, הֲוָוֹת. Keth. 46ᵇ, a. e. איתקוש ה׳ לחדדי the various modes of entrance into marriage correspond to each other.—2) הַוָּ׳, or הַוָּיָה (v. preced. *Pa.*) *discussion, argument.* Y. Maasr. II, 49ᵈ bot. הוו׳ דר׳ מנא the result of a discussion stated by R. M.—*Pl.* הַוָּיוֹת or הַוָּ׳. Succ. 28ª ה׳ דאבוי וכ׳ (Ms. M. sing.) arguments raised by A. &c.; B. Bath. 134ª (Ms. H. sing., Ms. R. הַוָּיֵי; v. Rabb. D. S. a. l. note 40).

הָוְיָן, הָוְוִינָן, הָוְוִינָא=הֲוֵי, v. הֱוֵי.

הַוכריא, misread by Mus. for הוֹבָרְיָא q. v.

הָוָנָא, v. הֲוָנָא.

הַוּעדָה, Y. B. Kam. IV, 4ᵇ top בה׳, read בהוּעָדָה, v. עוּד.

הַוותיאוס, v. אֲוִוהִיאוֹס.

הַוזָמָא, הִירְזָמָא.

הוֹטְבָא (הַיטְבָא), v. חוֹטְבָא.

הוֹטְלֵס, v. חֶטְלֵיס.

הָוֵי (b. h.) *woe!, ah!* Ex. R. s. 24, beg. (ref. to Deut. XXXII, 6) כלומר ה׳ (ה)לרי׳ וכ׳ as if saying, Woe, unto &c.—Y. Snh. X, 29ᵇ bot., v. הָא; a. fr.

הָוֵי, הֲוָה, הָוָה, הֲוֵי (b. h.) *to exist; to be, become; to occur, come to pass.*—With part. מביט ה׳ *he looked;* ה׳ אומר *he said*, freq. *used to say.* Gen. R. s. 1, beg. אני ה׳ הקב״ה מביט וכ׳ I was the implement &c. Ib. ה׳ הֲוָיתי וכ׳ the Lord looked into the Law (as often as a thing was to be created). Ab. I, 13 חוא ה׳ אומר the same used to say. Gen. R. s. 2 ה׳ ללמוד ולא כלום ה׳ became a nothing; a. v. fr.—Apocopate forms: יְהֵא, יְהֵי, תְּהֵי, תְּהֵא, אֶהֱא, אֶהֱי; אהא בשלום אני וכ׳ (תְּהַדְּרוּ=) יְהוּ (=יְהֵיוּ). Yoma 66ᵇ (Tosef. ib. IV (III), 14 נְהֶוֵה) may I and you be as well; Y. ib. VI, 43ᶜ bot. כן תהו וכ׳ so may ye be well. B. Mets. 35ª תהא במאמינו let this be (speak of a case) when he accepts his opponent's statement; a. v. fr.—Part. הָוֶה, הָוֶוה 1) *frequent, usual.* Sabb. VI, 6 דברו חכמים בה׳ the scholars (in using the words 'Arabian women') speak of the ordinary custom (not to the exclusion of other people); a. fr.—2) *existing, enduring.* Pesik. R. s. 11, end הם הוֹוִים ודומים [לחקב״ה] they shall be existing for themselves (not merely as an attachment) and resembling [the Lord]; ib. אף הם הווים אש וכ׳ they, too, shall endure as a consuming fire.—Cant. R. to II, 13 ענוות ירבה ויוקר הווה (read תרבה) poverty shall increase, and prices remain high (different in Snh. 97ª a. Sot. 49ᵇ, v. אָמַר II). *Imper.* הֱוֵי, הֲוָא; pl. הֱווּ. Ab. I, 4. Ib. II, 3; a. fr.—הֱוֵי אוֹמֵר, also elliptically הֱוֵי *say*, i. e. *you must admit, this proves, that is meant by saying.* Taan. 2ª which is the service of the heart? ה׳ אומר זו תפלה you must admit, it is prayer. Tosef. Nidd. I, 6 ה׳ לא אמרום וכ׳ that is to say, the scholars have spoken &c. Cant. R. to I, 6 ה׳ כרמי שלי וכ׳ this is meant by 'my vineyard &c.'—Y. Shebu. VII, 38ᶜ top הווי לא צורכה וכ׳ it is evident that it would not have been necessary &c.; a. fr.

Pi. הִוָּה, הַוָּיָה (v. הֲוָיָה 1) 1) *to change one's legal status, to dispose of.* Keth. 40ᵇ (ref. to תהיה Deut. XXII, 19) בְּמַהֲוָה עצמה וכ׳ the text speaks of a woman who can dispose of herself.—2) *to produce, make.* Kidd. 58ª (ref. to והיית, Deut. VII, 26) כל שאתה מְהַוֶּיה תימנה whatever thou makest out of it; Tem. 30ᵇ מְהַוֶּיה מימנה; a. e.

הָוֵית, הֲוָא, הֱוֵי, fut. יְהֵוֵי, יְהֵא, יְהֵי ch. 1) same. Targ. Gen. I, 3; a. v. fr.—Koh. R. to IX, 10 הוא הוה גלי he emigra-

הוֹן I *he*, v. הָן. [בְּהוֹן, לָהוֹן, v. הוּא ch.] [Targ. Y. II Gen. XIV, 5 בְּהוֹן, taking בָּהֶם=בְּהֶם; Y. I חֲמָתָא.]

הוֹן II m. (b. h.; contr. of הָוְיוֹן; הוה; cmp. Gr. οὐσία) 1) *possession, wealth.* Y. Peah I, 15^{d} top (ref. to Prov. III, 9) בין שיש לך ה' וכ' whether or not thou art wealthy; Pesik. R. s. 23—24; a. e.—Ib. s. 25 (interpreting מהונך, Prov. l. c.) מימה שחננך from whatever He has graced thee with; Pesik. Asser, p. 97^{a}; a. e—2) *natural condition, nature; faculty; health, sanity.* Pesik. R. l. c. כבד....שאם...נוי וכ' honor the Lord with thy nature; if thou art handsome &c. Ib. (another interpretation) מהוֹנֵךְ וכ' (pl.) while thou art in possession of thy powers (health); honor thy physician &c.; Ib. בקולך . . . with thy voice; Pesik. l. c.; a. fr.—Pesik. R. l. c. עד שהוֹנוֹ עליו while his mind was sound. Gen. R. s. 78 (interpret. לאשר, Gen. XXXIII, 14) להוֹנִי להוני אני מהלך I shall walk suitably to my condition (at my ease, slowly). Lam. R. to I, 13 לְהוֹנֵךְ לה' come to thy senses (be not rash)!

הָוְנָא, הוֹן, הָוְיָן, הָוְיָא ch. same. Targ. Prov. XXXI, 5 (h. text מִחֹק) *proper conduct.* Ib. XXVIII, 16 ed. Lag. (oth. ed. הַוְיָנָא, h. text תבונות). Ib. V, 19 הוונא ed. Lag. (ed. Wil. תַּדְיָנָא).—Pesik. Asser, p. 97^{a} (ref. to מהונך, Prov. III, 9, v. preced.) עבוד בהַוְיָנָךְ עד וכ' (or בהוֹנָךְ) do (good) while in thy senses, ere thou be unable to do through the loss of thy senses; Tanḥ. R'eh 12; a. e.—Lev. R. s. 34 (play on האבירון) אהן מסכינא חב הַוְיָנָךְ מיניה here is this poor man, give; thy nature is the same as his; Ruth R. to II, 19 הַאבִירוֹן הַוְיָנָךְ ביה.

הוּנָא pr. n. m. *Huna* (in Y. also חונא, הונה, חונה) 1) Rab Huna, disciple of Rab. Keth. 106^{a} מתיבתא דר' ה' the college of R. H.—Gitt. 59^{b}. Y. B. Kam. X, end, 7^{c}; Y. Shebu. VI, end, 37^{b}; a. v. fr.—2) R. H., an Amora of the fourth gener. Y. Peah III, 17^{d} bot. (ה').—3) R. H. Rabbah (Roba) of Sepphoris. Y. Ber. IV, end, 8^{c}; Y. R. Hash. IV, end, 59^{d}. Gen. R. s. 8; a. e.—Yoma 77^{b}; Ḥull. 51^{a} ר' ה' צפוראה (prob. the same).—4) *Mar Huna, Resh Galutha.* Y. Kil. IX, 32^{b} (read מר for רב). [Ib. bot., strike out ריש גל', v. M. Kat. 25^{a}]; a. others. V. Fr. M'bo, p. 73^{a}, sq. [הונא, Gitt. 86^{b}, v. הֲוָא.]

הוֹנָאָה, הוֹנָיָה f. (=אוֹנָאָה; הינה) *oppression, wrong.* Sifra B'har ch. III, Par. 3 הנירת ממון ... הנירת דברים, read הוֹנָיָרת.—Esp. (law) *imposition, fraudulent representation; redress in case of overreaching*, v. אוֹנָאָה. B. Mets. IV, 6 Y. ed. (Mish. IV, 7 או' התיניריה וכ' the overreaching, to be actionable, must be at least four M'ah &c. Y. Keth. XI, 34^{c} top אין למקח ה' וכ' against purchase there is no claim for overreaching, i. e. the purchase itself is not invalidated. Y. B. Mets. IV, 9^{d} top עצמית ה' the actual amount overcharged. Ib. הוֹנָיָרתוֹ the amount with which he was overcharged. Sifra l. c. יש ה' legal redress can be claimed; a. v. fr.—*Pl.* הוֹנָיוֹת, v. אוֹנָיָה.

הונגטוס, v. אגנרשוס.

הוּנְגְּרָאָה, pl. **הוּנְגְּרָאֵי** m. (v. הַגְּרָה) *inhabitants of Hagra.* Targ. Ps. LXXXIII, 7. Targ. I Chr. V, 10; a. e.

הַוָּנָא, v. הֲוָנָא.

הוֹכָיח m. (יכח) *evidence, precedent, rule.* Y. Dem. II, 22^{c} top; ib. III, 23^{c} this one day has become ה' לכל הימים a precedent by which to judge all other days. Y. Nidd. II, 50^{a} top הוֹכִיחָהּ קיים her evidence (the cloth with which she examined herself) exists; Bab. ib. 16^{b} מוֹכִיחָהּ.

הוֹל (cmp. חלל) *to be merry.*—*Polel* הוֹלֵל *to deride, laugh at* (cmp. שָׂחַק). Pesik. Aḥăré, p. 169^{a} (ref. to Koh. II, 2) אמר שלמה שלשה . . . מה"ד הוֹלֵלְתִּים Solomon said, Three things which Divine Justice scorned (and prohibited)—I laughed at them; Tanḥ. Aḥăré 1 (read: ששחקה, a. הוללתים); Y. Snh. II, 20^{c} top חיללתים (corr. acc.); Koh. R. to II, 2 (read: שלמה for שמואל, a. הוללתים for תם . . .).

הוֹלְיָא (interj.) *hulya!*, sailor's cry. Pes. 112^{b}, v. הַיְיָא.

הוֹלָכָה f. (הָלַךְ *Hif.*) 1) *leading, carrying.* Yoma 27^{a} הוֹלָכַת איברים וכ' the carrying of the portions of the sacrifice to the altar ascent. Zeb. 14^{a} ה' שלא ברגל לא שמה carrying without moving the feet (handing over without walking from the spot) is not called *holakhah.* Ib. 15^{a} ה' זורקתי immediate sprinkling from a slaughtering place near the altar, opp. ה' רבתי actual carrying.—שליח לה' a delegate sent by the husband to deliver the letter of divorce, opp. שליח לקבלה a delegate authorized by the wife to receive &c. Gitt. 62^{b}; a. fr.—[2) *drawing the slaughterer's knife in a forward direction*, v. הֲבָאָה.]

הוֹלֶלֶת f. (b. h. הוללות *confusion;* הלל, cmp. חלל, חוּלְחֻלְתָּא, חֲלָחוּלִית) [*creating confusion,*] *intrigue, schemes.* Koh. R. to II, 12 ה' של מלכות the diplomatic schemes of the (Roman) government (cmp. Targ. a. l., I, 17, a. e.) Ib. ה' של מינות the intrigues of the heretics.—*Pl.* הוֹלֵלוֹת. Lev. R. s. 17 (ib. s. 20 חלחליות), v. חֲלָחוּלִית; Midr. Till. to Ps. V, 6.

הוּמְהוֹם, v. אוֹמָאָה.

הוֹמוֹנְיָא f. (ὁμόνοια) *concord, union*, opp. מחלוקת. Lam. R. introd. (R. Alexandri 1) נעשו כולן ה' all of them (formerly divided into factions) became unanimous (Mekh. Yithro, Baḥod., s. 1 הושוו לב אחד; Lev. R. s. 9 חניריה אחת). [Lam. R. l. c. (Zibdi b. Levi 1) ה' אותה; Yalk. Ps. 795 הומני, read: הֲגְמוֹנְיָא.]

הוּמַם *to become defective*, v. מום.

הוּמַנְיָא, הֲרֵי pr. n. pl. *Humania,* [*Hymenia*, v. Neub. Géogr. p. 367, below Ctesiphon], a town in Babylonia hostile to Jews. Kidd. 72^{a}. Ib.^{b}; Yeb. 16^{b} כגון ה' וכ' as hostile as H. against Pum Nahăra. [Ar. ed. Koh. הימוניא, Ms. O., quoted in Neub. l. c. הימניא.] [Yalk. Ps. 795 הומני, v. הֲגְמוֹנְיָא.]

הומניות, v. חֲמוֹנוּת.

הוֹמֶר, v. חוֹמֶר.

הונדקס pr. n. m. Y. Sabb. XVI, 15[d] top מתניתא דר' ה', prob. a corruption for יוסה, v. Mishn. a. l. [The entire passage seems to be corrupt, v. Bab. ib. 117[b], sq.]

הוֹנָיָה, v. הוֹנָאָה.

הוֹנְיָיקִי, v. אוֹנְיָיקִי.

הוֹנִים, v. אָנְקְטָמִין.

הוֹפָיָא, v. אוֹפְיָא a. חוֹפְיָא.

הוֹפְכָא m. (הפך) *perverseness.* Targ. Prov. II, 14.

הוֹפָעָה f. (יפע) *the appearance* (of Deity), the use of the verb הוֹפִיעַ. Midr. Till. to Ps. XIV.—*Pl.* הוֹפָעוֹת. Sifré Deut. 343; Yalk. Ps. 759. Snh. 92[a] חופעיות (corr. acc.); Ber. 33[a] Ms. F. (ed. נקמות, v. Rabb. D. S. a. l. note 40).

הוֹפָעוּתָא ch. same. Targ. Jud. V, 4 (ed. Lag. הוֹפָעָה).

הוֹפָעָתָא, תופעיות, v. preced. wds.

הופקנה, Targ. Prov. XXV, 16, correct (with Bxt.): סוּפְקָנָא, v. סוּפְקָנָךְ.

חוּץ I *fastened,* pl. חוּצִין, v. אוּץ.

חוּץ II m., pl. חוֹצִין (v. next w.) *palm-leaves.* Y. Sabb. VII, 10[c] top he who beats סיב ה' וכ' bast, palm leaves or papyrus. Ib. XVIII, 11[b] top; Bab. ib. 78[b]; Tosef. ib. VIII (IX), 10. [Succ. 12[b]; 15[a] סככה בה' Ms. M., ed. חֵיצִין, v. חֵץ.]

חוֹצָא I m. (חוּץ; cmp. חוּץ, חוֹץ) 1) (adj.) *prickly.* B. Kam. 80[a] שרצא ה' Ms. M. (ed. חרצא) a prickly creeping animal, v. חַרְזָא.—2) *the long and thin foliage of a palm-branch spreading from the stem.* Succ. 32[a] a *Lulab* דסליק בחד ה' which spreads its foliage on one side only.—*Pl.* חוֹצֵי. B. Kam. 96[a] if one stole a palm-branch ברה' ועבדינהו ה' and tore it into leaves. Yoma 78[b] in shoes made of &c.—3) *prickly shrubbery used as fence, hedge.* B. Kam. 92[a] (prov.) בהדי ה' לקי כרבא with the shrub the cabbage is smitten (the good suffer with the bad). Ned. 49[b] אכיל בה' ate with a thorn (as a fork). Ib. 91[b] פרטרה . . . לה' וכ' the lover parted the hedge and ran off. B. Bath. 4[a] דנחיגי בה' ודפנא where it is customary to make fences with shrubbery or bay-trees.—Ib.[b] ה' ליה וכ' where they use hedges for fences, the exclusive ownership of one neighbor can only be secured by a deed.—*Pl.* חוֹצֵי. Ib.

חוֹצָא II pr. n. pl. *Hutsa.* Y. Ned. IX, 42[c] יהודה איש ה'; v., however, חוּצָל.

חוֹצָאָה f. (יצא, v. יְצִיאָה) 1) *carrying out.* B. Kam. 30[a] שעת חוֹצָאַת זבלים the season for carrying out dung; a. fr.—חוֹצָאַת המת *funeral escort.* Meg. 3[b]; a. e.—Esp. (with ref. to Sabbath law) *carrying out of the house,* in gen. *transferring an object from one territory to another* (from private to public ground a. vice versa, v. רְשׁוּת). Sabb. 2[b] שתים דה' two forbidden acts in taking out of the house, opp. הכנסה, carrying in. Ib. תנא הכנסה נמי ה' וכ' the teacher of the Mishnah calls the carrying in, too, *hotsaah* (Mish. יְצִיאָה), *transfer.* Ib. כל עקירת . . . ה' וכ' any removal of an object from its place is implied in the term *hotsaah.* Y. ib. I, 2[b]; a. fr.—2) *bringing forth, sprouting.* Y. Shebi. V, 35[d] bot. מחוצאת עלין from the time that the leaves come forth.—3) נפש ה' *the escape of life, last dying movement.* Ḥull. 38[a].—4) *the time consumed by the laborer to go out to the field.* Gen. R. s. 72 משׁל בעה"ב ה' the time for going out to the place of labor is included in the working hours belonging to the employer (B. Mets. 83[b], a. e. ריצאה).—5) *expenditure, outlay, cost; marketing.* Y. Peah IV, beg. 18[a] משל ה' בעה"ב the cost (of cutting the fruits of the tree) must be borne by the owner (and not by the poor). Y. Shek. I, end, 46[b] דרכים ה' expense for keeping the roads in repair. Keth. 80[a] אם הי' שבח יתר על החז' if the income from the improvement exceeds the outlay. Sabb. 117[b] ה' שבת the marketing for the Sabbath; a. fr.—*Pl.* הוֹצָאוֹת. Keth. VIII, 5 חמוציא ה' על וכ' if one spends money for improving his wife's estate. Num. R. s. 14, end כמה ה' יוצאות וכ' how large the expenses are for the royal table; a. fr.

הוּצָל pr. n. pl. *Hutsal,* 1) an old fortress in Palestine. Sabb. 92[a], sq. (?) Meg. 5[b], also called ה' דביות בנימין, or דבי בנימין (v. Rabb. D. S. a. l., a. Neub. Géogr. p. 152).—2) H. in Babylonia. Ib. 29[a]. Yoma 52[a], sq. Kerith. 13[b]; a. fr. (v. Berl. Beitr. z. Geogr. p. 32).

חוֹצָץ m. (cmp. חוּץ II a. חוֹצָא), only in pl. constr. חוֹצְנֵי פשׁתן (*hard*) *flax-stalks* before they are prepared for spinning, opp. אֲנִיצֵי, v. אָנִיץ. Tosef. Succ. I, 5; Succ. 12[b]; Y. ib. I, 52[b] bot. V. חוֹשָׁן.—Tosef. Maasr. III, 8 ה' פשתן (Var. אוצני) read: ה' תלתן stalks of fenugreec.

חוֹקָעָה f. (יקע *Hif.*) *making an abomination, exposure; hanging.* Snh. 34[b] מניין לה' וכ' how do we know that *hokaah* (Num. XXV, 4) means hanging?

חוֹר or חוֹרֵת m. (b. h. in pl.; ירה) *teacher, father.* Deut. R. s. 1 (play on הָהָר הזה, Deut. II, 3) חורו זה וכ' this his *hor,* that is his father.—*Pl.* חוֹרִים. Gen. R. s. 68; Yalk. Ps. 878, v. מַצַּבְדָּנָא. Pesik. R. s. 23—24 חוֹרָיו his parents. Pirké d'R. El. ch. XXXII אחבתו הולכת אחר חוריו his love follows (is given to) his parents. Gen. R. s. 76; a. fr.

חוֹרָאָה, v. חוֹרְיָה.

חוֹרְבָא, v. חוּרְבָא.

חוֹרָדָה f. (יָרַד) *leading down, letting down; descent.* Y. Sot. IX, 24[a] top משעת ה' from the moment the calf is led down (Deut. XXI, 4). Midd. IV, 7 בית חוֹרַדַת המים (Talm. ed. חוֹרְדוֹת pl.) an enclosure in the Temple serving as a spout for the rain water.

חוֹרְדוֹס, הוֹרוֹדוֹס pr. n. m. *Herod,* the Idumean, King of Judæa. B. Bath. 3[b]. Ib. 4[a], a. e. בנין ה', v. בִּנְיָן. Lev. R. s. 35; Taan. 23[a]; a. fr.

הוֹרָה I f. *conception*, v. הוֹרַת.

הוֹרָה II f. (b. h.; v. הוֹרֶה) [*mother*,] (homiletically) *teaching*. Cant. R. to III, 4 (interpret. תדר הוֹרָתִי, ib.) זה אה״מ . . בהוריריה that means the Tabernacle, for from there issued the obligation of Israel to abide by legal decisions; Lev. R. s. 1; Cant. R. to II, 3, v. next w.

הוֹרָאָה, הוֹרָיָה, הוֹרָיָה f. (ירה, *Hif.*) *decision, instruction; teacher's* or *judge's office*. Y. Ber. IV, 8c top *Moriah* שמשם ה׳ וכ׳ because instruction goes forth &c.; Taan. 16a יצאה . . . הוראה (not יצא); Gen. R. s. 55; Pesik. R. s. 40.—Cant. R. to III, 4, a. e., v. preced.—Y. Shebi. VI, 36c top אין הוֹרָאָתוֹ הוריריה his decision is not binding. Kerith. 13b לא סגי ליה בלא ה׳ he could not help giving a practical decision (cases constantly coming before him). Y. Sot. VIII, 22d bot. ואסור בה׳ and (he who drinks it) is forbidden to give a decision. Hor. I, 1 ראוי לה׳ authorized to teach; a. v. fr.—הוֹרַאת שעה (הוֹרַיַת) *a decision under an emergency, a special dispensation* (not to be taken as a precedent), opp. ה׳ לדורות. Yoma 69b; a. fr.—מוֹרֵה ה׳ *an authorized teacher, judge*. Pes. 3b; a. fr.—*Pl.* הוֹרָיוֹת, הוֹרָאוֹת. Y. Naz. IV, end, 53c עד שתורה ה׳ בישראל before being appointed a teacher in Israel. Hor. I, 5 (5a) הוריות ב״ד (Mish. ed. הוֹרָיַת); a. fr.—*Horayoth* (*Horaoth*), name of a treatise of Mishnah, Tosefta, Talmud Babli a. Y'rushalmi, on liability for erroneous decisions.

הורכינוס, חורכינוס, Tosef. Gitt. VIII (VI), 3, read with ed. Zuck. הִרפַּרכִיוּת.

הוֹרְקִינוֹס, v. חַרְקִינָס.

הוֹרְמִיז pr. n. 1) *Ormuzd* (Ahuramazda), the good principle in the Zendavesta. Snh. 39a, v. אֲהוּרְמִין.—[B. Bath. 73a bot., v. next w.].—2) a gentile (Persian) proper noun, v. בָּהָק. Gitt. 11a.—3) אירפרא ה׳, v. אִירְפָּרָא.—4) ה׳ ארדשיר pr. n. pl. *Hormiz*(*Ormuzd*)-*Ardjir*, prob. identical with Ardjir, v. אַרְדְּשִׁיר. B. Bath. 52a.

הוֹרְמִין m. *Hormin*, name of a demon, cmp. אֲהוּרְמִין. B. Bath. 73a bot. ה׳ בר לילית (Ar. a. Ms. H. a. Var. in comment. הורמיז).

הוֹרְמִינִי, v. הַרְמִינִי.

הוֹרְקְנוֹס pr. n. m. *Hyrcan*, 1) a Maccabean prince and High-priest, brother to Aristobule. B. Kam. 82b; Sot. 49b.—2) father of R. Eliezer. Ab. II, 8; a. fr.—3) son of R. Eliezer. Snh. 68a.

הוֹרָת or **הוֹרָת** f. (denom. of Hofal of הָרָה) *conception, being conceived*. Snh. 58a, a. fr. הוֹרָתוֹ שלא בקדושה he was conceived in an unhallowed condition (when his mother was a gentile). Ex. R. s. 1 הוֹרָתָהּ בדרך she was conceived on the road. Ib. מה הורתה שלא בצער as she conceived without pain; a. fr.

הוֹשָׁטָה f. (יָשַׁט) *reaching over, handing over*, opp. חוֹלָטָה q. v.—Y. Sabb. VII, 10d ולמה לא תנינן ה׳ עמהון why is not reaching an object over (from one territory to another) counted among the labors forbidden on the Sabbath? Zeb. 14a כדי הוֹשָׁטַת ידו as far as one may reach over with his hand (without moving from his place).

הוֹשֶׁן m., only in pl. constr. הוֹשְׁנֵי פשתן *flax-stalks* in an intermediate station of preparation, contrad. to הוֹצְנֵי a. אָנִיץ (v. הוֹצֶן a.). Succ. 12b בה׳ פ׳ אירני יודע Ms. M. (v. Rabb. D. S. a. l.) if one covered the Succah with *hosh'neh* . . ., I do not know (whether or not the Succah is *kasher*). Ib. פשתן עצמן א״י מהן וה׳ Ms. M. (v. Rabb. D. S. a. l.) nor do I know what *hosh'ne* . . . are (in which stage they are called so).

הוֹשָׁעָה f. (יָשַׁע) *relief, delivery*. Yalk. Num. 725.

הוֹשַׁעְיָא, הוֹשַׁעְיָה pr. n. m. *Hoshaya* (in Bab. אוֹשַׁעְיָא, q. v.) 1) R. H. the Elder (רַבָּה). Y. Kidd. I, 60a bot.; Y. Keth. IX, 32d, sq. אבי המשנה the author of the Mishnah (Tosefta); a. fr.—2) several Amoraim by that name. Y. Ter. VIII, 45c. Y. Bets. I, 60c bot.; a. fr. V. Frank. M'bo p. 74a, sq.

הוֹשַׁעְנָא f. (=הוֹשַׁע־נָא=הוֹשִׁיעָה נָא) [*help, I pray*,] *Hosanna*, name of parts of, or the entire, festive wreath (*Lulab*) carried in procession on the Feast of Booths. Succ. 30b ה׳ דאוונכרי וכ׳ the traders' own H. (myrtles). Ib., sq. מעיקרא . . . והשתא ה׳ before its use was designated it was called *asa* and now it is called H.—Ib. 37a כי גדלירתו ה׳ when ye tie the festive wreath; a. fr.—Targ. II Esth. III, 8.—Esp. *the separate branches of the willow tree carried in procession on the last day of Succoth*, whence יום ה׳, יומא דה׳ *the seventh day of the Feast of Booths* (now called ה׳ רַבָּה); v. עֲרוּבְתָא.

הוֹתָא, Targ. Prov. XXVI, 21 בְּהַוָתָא Ms., v. בְּחוּתָא.

הַזָּאָה, v. הַזָיָה.

הַזָּדָה f. (זוד) *wilful act; use of the stem* זוד *in the Bible text*. Snh. 16a אתיא ה׳ ה׳ וכ׳ an analogy is drawn between the law concerning the false prophet (יזיד Deut. XVIII, 20) and that concerning the rebellious elder (בזדון, ib. XVII, 12). Ib. וה׳ כי כתיבא וכ׳ but is not the term 'wilfulness' used in connection with death penalty?

הַזוּמוּ, v. זֵוֶט.

הַזָּאָה, הַזָיָה, הַזָיָה f. (נזה) *sprinkling* of the blood of sacrifices, of the water of purification upon the unclean. Zeb. V, 1 ודמן שעון ה׳ וכ׳ and their blood must be sprinkled on the space between the bars &c.—Y. Ber. V, 9d top הַזָיָתוֹ כשרה the rite of sprinkling which he performed is valid. Pes. VI, 2 הזאה תוכיח (Y. ed. הזייה) let the sprinkling (on the unclean) prove it; a. fr.—*Pl.* הַזָיוֹת, הַזָאוֹת. Y. Yoma V, 42d top. Bab. ib. 55a. Men. III, 6; a. fr.

ה׳ ל״ך, הז״יר, mnemotechnical formula for *the six portions into which the song of Haăzinu* (Deut. XXXII, 1—43) *is to be divided in public recitation*: v. 1—6 האזינו; v. 7—12 זכור; v. 13—18 וירכיבהו; v. 19—26 וירא; v. 27—35 לולא; v. 36—43 כי. R. Hash. 31a (v. Tosaf. a. l. for another division); Treat. Sof'rim XII, 8.

חַזָּרָה, v. חַזָּרָה.

חֲזֵרָא חֲזֵירָא, v. חֲזִיר.

חַזָּכָרָה f. (זכר; v. אַזְכָּרָה) 1) *giving a debtor notice* in order to prevent loss of right by limitation. Keth. 104a גובה שלא בה׳ has a right to collect (after the lapse of twenty five years) even if he has given no notice.—2) *Hazkarah* (=חַזָּכָרַת גשמים), the insertion of a reference to rain in the second section of the Prayer of Benedictions, v. גְּבוּרָה, contrad. to שְׁאֵלָה. Taan. 2b; a. e.—3) *the Tetragrammaton.* Y. Ber. III, 6c bot.—*Pl.* חַזָּכָרוֹת. Ib. IV, 8a top י״ח ה׳ וכ׳ eighteen invocations in Ps. XXIX. Lev. R. s. 1 י״ח ה׳ שבק״ש eighteen invocations in the recitation of Sh'ma, v. שְׁמַע; a. e.

חַזָּמָא, pl. חַזָּמֵי, v. חִיזְמָא.

חַזָּמָה f. (זמם) *the refutation of witnesses by proving an alibi,* contrad. to חכחשה counterevidence; *the conviction of false witnesses* (Deut. XIX, 19). B. Mets. 4a בתורת ה׳ subject to the law of *hăzamah.* Keth. 20a ד׳ ה׳ שלא בפניהן evidence of an alibi taken in the absence of the witnesses concerned. Macc. 2a דין ה׳ the punishment for evidence disproved by an alibi (retaliation); a. e.

חַזָּמָנָא m. (זמן) *summons.* Kidd. 70a פירתקא (פיסקא) דה׳ (Ar. דיסקא דזמינותא) a document containing a summons (to appear before court).

חַזָּמָנָה f. (זמן) *preparation, designation* of an object for a certain purpose. Snh. 47b, a. e. מילתא ד׳ designation is a reality, i. e. the designation of an object for a certain (sacred) purpose is equal to its having been used. Bets. 26b ה׳ designation for use on the coming Holy Day; a. e.

חַזָּמָנוּתָא f.=חַזָּמָנָא. Kidd. 70b, v. חַסָּקָא.

חזמת* (Arab. *ḥuzmath*) *a bunch.* Snh. 26b bot., quot. in Ar., a gloss to כפא which came into the text, v. כַּפָּא a. קַבָּא.

חַזָּנָק, v. חִיזְנָק.

חַזָּר* (Pers. hazâr, v. Perles Et. St. p. 16) *a thousand.* Snh. 98a (speaking to the Persian king) אית לך כאר ה׳ גוּנָא Ar. hast thou (Khar hazâr gûnah, Persian) an ass of a thousand colors? [Ed. בר חיור גוני, Ms. M. חמר בר גונג, Ms. F. חיור מאה גוונוג, Ms. K. גוונג; Yalk. Zech. 576 Ms. מי אית ליה גווני דאית ליה לחמריה has he (your horse) the colors which his (the Messiah's) ass has?; v. Rabb. D. S. a. l.]

חַחְלַט m. (חָלַט II) *final decision,* esp. *ascertained condition of leprosy* after the probationary days of confinement (חַסְגֵּר, v. Lev. XIII). Y. M. Kat. III, 82c bot. הכא הוא עבד לה׳ here (in Miriam's case) the confinement was ordered for a definite case of leprosy, opp. לחסגר for probation; ib. ימי ה׳ the seven days of Miriam's leprosy (Num. XII, 14 sq.); Gen. R. s. 100.—V. חֲלִיטָה III.

חַחֲלָטָה f. *paste,* v. חֲלִיטָה II.

חחרפוטא, Pesik. Parah, p. 35a, read חַרְסְפִּירְתָּא.

חֲטָבָה f. (טוב) 1) *doing good,* esp. *a vow to benefit one's self* (or *others*), opp. הרעה self-abnegation (or harm to others). Shebu. III, 5 דברים שיש בהן הרעה או ח׳ vows in which a self-abnegation or an enjoyment is implied. Ib. 27a מה ח׳ רשות וכ׳ as well as the vow of enjoyment refers to something religiously indifferent, so &c. Ib. חֲטָבַת אחרים a vow comprising a benefit to others; a. fr.—2) (v. Ex. XXX, 7) *preparing, trimming.* Yoma 14b; ib. 33a; a. fr.—Lev. R. s. 32; Cant. R. to II, 14, a. e. (ref. to הרטיבו, Deut. XVIII, 17) ד׳ כחֲטָבַת הנרות a well considered word (which has its effect) like well-trimmed lights; כה׳ הקטורת like the well-prepared frank-incense.

חַטְבָּלָה f. (טְבַל I) *immersion* of vessels for levitical purification. Bets. 18a, v. חַשָּׁקָה; a. e.

חַטּוּי m. (נָטָה Hif.) *inclination, sliding.* Bets. 9b ה׳ סולם וכ׳ the question about moving a ladder by sliding from one window to another.

חֲטוּלִין (חֲטוּי), חֲטוּלִים m. pl. (*wine of*) *Hătul* or *Ătul,* a place mentioned as producing the most preferable wine for libation. Men. VIII, 6 ה׳ (Talm. ed. 86b ע׳ (Ms. M. עֲלוּמִים, v. Rabb. D. S. a l., note; Ar. ח׳).

חֲטַחַט m. (טוּחַ I) *plaster.* Tosef. Ohol. VII, 4 אם יכול חֲטַחְטָן וכ׳ if the plaster on them is thick enough to stand by ilself.

חַטָּחָה f. (טוּחַ II) 1) *throwing* (a stone &c.). Y. B. Kam. III, 3c top אם כדרך ה׳ הטיח if one hit (him who was carrying a flask) in the way of throwing a stone (not merely by letting a stone lie in the road).—2) *contusion.* Y. Sabb. VI, 8c bot. דומה . . . ה׳ זו בלבד it seems that I am not to carry off from this place anything except this contusion (of my finger).

חטיומא, Tanḥ., ed. Bub., B'reshith 6, read קטיזמא.

חֲטָיָה, חַטָּיָה f. (נטה) 1) *being inclined,* i. e. *giving a verdict according to the majority of votes* (Ex. XXIII, 2 אחרי רבים לחטות). Snh. I, 6 לא כחַטָּיָתְךָ וכ׳ thy verdict against the defendant must not be given in the same way as thy verdict of acquittal; for the latter suffices a majority of one, for the former there must be a majority of two.—2) *perversion of justice* (Ex. XXIII, 6). Sot. 47b חַטָּיַת משפט.—3) (euphem.) *performing coition with a virgin without causing a bleeding.* Keth. 6b.

חטלים, v. next w.

חוּטְלַס, חַטְלִיס m. (טלל, v. אַטְלִיז) *bazaar, shop, public place* (cmp. חָנוּת). Gen. R. s. 19; s. 20 I shall die ואתה יושב לך ה׳ (some ed. חטלים, corr. acc.), and thou wilt sit in public places (with none to care for)?—*Pl.* חוּטְלִיסִין, חֲטָלִיסִין. Ib. s. 37 הרו מעמידין ה׳ (some ed. סון . . ., corr. acc.) they arranged bazaars (with entertainments) where they would exchange their wives. Ib. s. 79 (ref. to ויחן, Gen. XXXIII, 18; cmp. חָנוּת) התחיל מעמיד ה׳ וכ׳ he was the first to put up bazaars and sell cheap.

הָטְלֵיס* (a popular exclamation containing a disguised oath; v. כִּינּוּי) *I swear!* Gen. R. s. 87; Yalk. Gen 145; Yalk. Job 920.

הַטְמָנָה f. (טָמַן) *preserving*, esp. (v. Sabb. IV, 1) *putting a dish in a warm place or under covers to keep it warm for the Sabbath.* Sabb. 39ª. Ib.ᵇ בטלה ה׳ וכ׳ the permission to keep a dish in matter which adds heat was abolished. Ib. 50ª יחדן לה׳ he designated them to be used for keeping dishes warm; a. fr.

הַטְפָּה f. (נָטַף) *flow of words, prophetic speech* (Mic. II, 11). Gen. R. s. 44; Cant. R. to III, 4 (one of the biblical terms for prophecy). [Tosef. Kel. B. Mets. IV, 1 חטפה, v. חֲטִירָפָה.]

הֶטְמֵרַח m.=טוֹרַח, *preparation.* Koh. R. to IX, 8.

הֵי׳, הֲטָרִית f. (נטר, v. אֲטָרִי, טָרִית) *a preserve of gourd.*—*Pl.* הֲטָרִיּוֹת. Ned. 49ª ה׳ רכות וכ׳ soft preserves with which the sick eat their bread; Y. ib. VI, 39ᶜ bot. (for הרופא read החולה); Tosef. ib. III, 1 טריות רכות ed. Zuck. (Var. סיטרות רכות, אימר וחרבית, read: .. אישטריות, הישטריות).

הֶטְרֵשָׁא, Y. B. Mets. V, 10ᶜ bot., v. טַרְשָׁא.

הֵי״ר, v. הי״א.

הֵי I pr. n. m., v. הָא II.

הֵי II 1) interj. (b. h. הֵא) *behold, here is.* Y. Succ. V, beg. 55ª הי לך מצה here is unleavened bread for thee. Combined הֵילָךְ. Ib.—B. Mets. 4ª I owe thee only fifty Zuz, וה׳ and here they are.—Hence (law) *helakh, the instantaneous delivery of the amount confessed*, while the creditor claims a larger amount. Ib. ה׳ פטור וכ׳ if one delivers one portion of the claim (says, 'here it is'), he is exempt from taking an oath (as one who confesses a part of a claimed debt otherwise must do); a. fr.—2) (interrog.) *which?* Ḥull. 14ª הי ר׳ יהודה which R. Judah, i. e. to which opinion of R. J. do you allude? Sabb. 9ᵇ הי סמוך וכ׳ which 'near Minḥah' is meant in the Mishnah?—Ḥull. 49ᵇ הי מיניהו which of them (eventually closes up a hole in the entrails); a. fr.—3) *where?* Ber. 31ª הי תורה וכ׳ where is the law, and where the good deeds to protect us?—Targ. Y. Deut. V, 23, v. הַן. הי דינו, v. הֵיךְ דִּינוֹ.—4) *as, like.* Targ. Y. I Deut. XXXII, 41 הֵיא ברק (not הֵיא) as lightning. Mostly הי כ־; comb. הֵיכ־. Targ. Y. Lev. XXV, 40, v. הֵיךְ.

הֵי I she, v. הִיא.

הֵי II, m. (b. h., Ez. II, 10;=נְהִי) [*grief,*] *woe! oh!* Snh. 11ª הי חסיד וכ׳ alas, the pious man (is no more)! (Y. Sot. IX, 24ᵇ הוֹי). Meg. 28ᵇ הי צנא . . . דחסר (Ms. M. אי, omitting דחסר) alas for the lost basket full of books (dead letter learning)! Ib. 11ª, v. וַי.

הִיא she, v. הוּא.

הֵיא=הי.

הֵיאַךְ h. (interrog.=הֵיךְ) *how!* Ab. Zar. II, 5 ה׳ אתה קורא (Y. ed. הֵאֵיךְ) how do you read?—Y. Ber. IV, 7ᶜ top. Pesik. R. s. 1; a. fr.

הֵיגָא m.=הֵיגָה, v. הֵיגָתָא.

הֵיגָא ch., pl. הֵיגֵי, v. הֵיגָתָא.

הֵיגָה m., pl. הֵיגִין, הֵיגִים (v. חָגָה, cmp. אֲגָה) *a prickly shrub* or *tree* (v. Sm. Ant. s. v. Acanthus II, Acantha), prob. *hollow.* Erub. 34ᵇ הוחי׳ וכ׳ Ms. M. (ed. החג׳; Tosef. Kil. III, 15 ed. Zuck. החגין, oth. ed. חבין, corr. acc.) *hegin* belong to the class of trees. Lam. R. introd. (R. Naḥman) (play on חגים ינקיפו, Is. XXIX, 1; v. הֵיגָתָא) the deserted roads מעלין הי׳ (Yalk. Is. 302 הי׳ וקוצים) are overgrown with shrubs (and thorns).

הֵיגִים or **הֵיגִיס**, Pesik. R. s. 22 ה׳ אחריו, v. אֶתְרָא.

הֵיגֵיתָא, v. הֵיגָתָא.

הֵיגְמוֹן, v. חֵגְ׳.

הֵיגָתָא f. ch.=h. הֵיגֶה. Targ. II Esth. II, 7 (translating נְעָצוּץ, Is. LV, 13, some ed. הֵיגֵי׳). Sabb. 110ᵇ הרגוגא דהי׳ רומיתא a thistle growing among Roman thorns (prob. Corduelis spinosa, v. Sm. Ant. s. v. Acantha and succeed. wds.)—*Pl.* הֵיגֵי. B. Bath. 83ᵇ ה׳ רומיתא (Ms. H. הירגא רומיתא). B. Kam. 119ᵇ (in Hebr. dict.) מנקפי ה׳ (Rashi a. Ms. M. הֵירְגָא) those who trim thorns (collecting the twigs for themselves). Ab. Zar. 47ᵇ דגדיר ליה בהירומי והירגי Ms. M. a. Ar. (ed. הירנגי) he makes a fence by means of thorns and shrubs; a. fr.

הֵידֵי, הֵידָה, הֵידָא f. (=אֵידֵין, v. הַי דָא הַי דָה, a. הַיְרָדָא) 1) *what now?, who now?, where now?* Targ. Y. I Deut. IV, 7; 8 (II הַיְרָדָא). Targ. II Esth. VIII, 7.—Koh. R. to IX, 18.—2) (ellipt.) ה׳ לי־, ה׳ לי־ *what is this here in reference to? what hast thou to do with—?* Gen. R. s. 87 הן אדני הי׳ לרקמך (Yalk. ib. 145 הירה לקומך) 'here is my lord' (thy husband), what hast thou to do with the one before thee (me)?—Y. B. Kam. V, beg. 4ᵈ איידי לירקומיך what claim hast thou against me?—Lev. R. s. 26 הידא לְיַנַּבִּי שנאך וכ׳ (not לי גבי) why dost thou call on thy enemy &c.?—[הַיְרָדָא, v. הַיְרָדָא.]

הִידוֹאָה m. *Indian.* Targ. Jer. XIII, 23 ed. Lag. (oth. ed. הִינְהוֹאָה, הִינְדְוָאָה; h. text כּוּשִׁי).

הֵידוּס m. (הָדַס) *damage done by scratching chickens.* B. Kam. 17ᵇ; 18ᵇ; v. מוּעָד.

הֵידוֹר m. (ὕδωρ) *water.* Succ. 35ª א״ת הָדַר אלא ה׳ וכ׳ Ms. M. 2 (ed. אידור, Ar. הִדּוֹר) read not *hadar* (Lev. XXIII, 40) but *hydor*, for in Greek water is called h.; Yalk. Lev. 651.

הֲדוּר, הֵידוּר m. (הָדַר, Pi.) *paying respect; honoring, adorning.* Kidd. 32ᵇ (ref. to Lev. XIX, 32) קימה במקום שיש ה׳ rising in such a way as to show your respects (being near enough). Ib. ה׳ שאין בו וכ׳, v. חֲסָרוֹן. Lam. R. to I, 1 רבתי (חד מתלמ׳) בהידורה של תורה וכ׳ thou shalt

die in the glory of the Law (as a great scholar), v. חֲדָרָא.—ה׳ מצוה doing a religious act in the handsomest way. B. Kam. 9b ה׳ מצוה עד וכ׳ the expense for adorning a religious act (e. g. buying a fine copy of the Law) must not exceed one third (of the ordinary expense); a. e.

הֵידִי, v. הֵידָא.

הֵידֵין, הֵידֵן (contr. of הַאידְנָא, v. הַדְנָא) *then*. Targ. Prov. I, 28 (h. text אז); a. fr.—Targ. Ps. CXIX, 6 ed. Lag. (some ed. הָדֵין). Ib. XIX, 14 (Reg. אֱזֵין, cmp. אֵיזִי).

הֵידֵין *which?*, v. הֵירֵידֵן.

הֵידְנוּ, הֵידֵינוּ, v. הֵירֵידְנוּ.

הֵוותִיאוּס, הֵיותְאוּס, v. אֱוותִיאוּס.

הֵיזֵיק, הֵיזֵיקָא, v. הֵיזֵק, הֵיזֵקָא.

אִיזְמָא, הִזְנָ׳, הֵיזְמָא m. (חזם, cmp. חזום) *a prickly shrub*, prob. *Spina Regia* (v. Löw Aram. Pfl. p. 231 a. quot. ib. from Plin. Hist. Nat.). Tosef. Kil. I, 11 you must not plant *cuscuta* על גבי האר׳ ed. Zuck. (Var. אזמאזמא, corr. acc.) on *izma*.—*Pl.* הֵיזְמֵי. Targ. Job XXXI, 40 הזו׳ (Ms. הזו׳).—Keth. 77b שכר של הר׳ beer containing (in place of hops) cuscuta growing on *hizmê*.—Mostly in connection with דיגי, v. הֵיגְתָא. Sabb. 107b; a. fr.

הֵיזְמְתָא f. (preced.) *shrubbery of hizmê*. Erub. 28b דקטלינן לה לה׳ וכ׳ for the cuscuta dies when the *hizmê* are cut.

הֵיזֵק m. (נזק) *injury, damage, loss; danger*. Gitt. 53a, a. fr. ה׳ שאינו ניכר a damage not discernible in the object itself (e. g. if an unclean person touches food, whereby its value is reduced, because the scope of its use is limited). B. Kam. 2b שן יש הנאה להֵיזֵיקָה the damage done by the tooth is connected with a benefit (to the animal). Ib. רגל הוזקה מצוי the damage by the foot is an ordinary occurrence (and must be guarded against). Y. Ber. IX, 14b top חמין ה׳ possible injury to health by the hot bath. Gen. R. s. 82 דבר של ה׳ an obnoxious thing (animal); a. fr.

הֵיזֵיקָא, הֵיזֵיקָ׳ ch. same. Pes. 8b היכא דשכיח ה׳ where danger is to be expected. B. Kam. 22b ברי ה׳ the damage is sure to occur. Ib. 5a ה׳ דמינכרא=h. הזק ניכר, v. preced.; a. fr.

הֵיזְרָא, v. חִיזְרָא.

הֵיטְבָא, v. חוֹטְבָא.

הֵיטָנֵי m. pl. (v. אִיטָן) *calamus, reeds*. Yoma 78b בדה׳ in shoes made of reeds. [Rashi: מין שעם; Ms. M. a. oth. הרהיטני; oth. vers. חיטני; Asheri: shoes made of *wheat-straw*.]

הֵיטְרִית, v. הִטְּ׳.

הֵידֵי c. 1) (=הַאי) *this, that*. Y. Keth. XII, 35a bot. ה׳ שיניך וכ׳ (Y. Kil. IX, 32b bot. האי) how is that tooth of thine?—[Y. Snh. VIII, beg. 26a חזי דו לירה אב, v. הַיְרֵידָא.]—2) (=הֵי) *which?* (generally with דֵּין or הָא, v. הַיְרֵידָא, הַיְרֵידֵן, הַיְרֵידֵן).

Y. Shek. V, 48d אהדי דין . . . וה׳ דין וכ׳ (read חדי) which wine was good for the bowels, and which &c.—Y. R. Hash. I, beg. 56a ה׳ דין שני . . וה׳ וכ׳ which *sheni* refers to months, and which to years?—Y. Meg. I, 72a top לין ה׳ (=ה׳ אילין; Y. Succ. III, 54a top הַיְרֵילֵין) אינון וכ׳ which are the headings of chapters?—Y. Keth. VII, 31c top [read:] כהדי דא מתניתא דר׳ חנין בשם ר׳ שמואל with which of them does the Boraitha cited by R. H. . . . agree?—Ib. IX, 32d bot. [read:] הדי לין רבנין (Y. B. Bath. VIII, 16b מאן אינון) who are meant by 'the Rabbis'?—With prefixes: לַיְרֵי, בַּיְרֵי. Y. Ber. I, 3a top כיי דמר ר׳ וכ׳ (=כהא דאמר) as (that which) R. . . . said. Y. Erub. III, 21a top; a. fr.—Y. Shebu. II, 33d לירי דא מילה (לַיְרֵידָא) with regard to what?; a. e.—Y. Gitt. IX, end, 50d ואדיין את לירי (usually לזו), v. אַדַיִין.

הֵירֵיא (traditional pronunc. הֵירֵיא) only in אֲהֵירֵיא (=אַהֵי הָא) *to which* (of the clauses &c.) does *this* refer? Kidd. 74a; Keth. 12a; v. אִילְמָא; a. fr.

הֵירֵיא adv. (=חיריא, cmp. הֵירוֹת, Ex. I, 19) 1) *quickly, rapidly*. B. Kam. 84a; Sabb. 134b סליק בישרא ה׳ (Ms. M. הַיָּא, v. Rabb. D. S. a. l. note) the flesh grows fast (the wound heals quickly). Ib. 119a bot. דלקומי ה׳ that they may soon rise.—2) (an exclamation of encouragement) *quick! go on!* Gitt 34a, a. e., v. אֲשׁוּר.—Pes. 112b (sailors' cry) ה׳ ה׳ Ms. M. (ed. הילנו ה׳ הילא והילוך הוליא, v. Rabb. D. S. a. l. note; Mus. in Ar. ed. Koh.: הלינו ה׳ הילא הלילוך). [Y. Peah I, 15d דהדרין סבא ה׳ ed. Amst., ed. Krot. חדוי, Y. Ab. Zar. III, 42c top חיריא, read חַיְרֵי.]

הֵירֵידָא, הֵירֵידְתָ f. (=הדי דא) 1) *this very thing, even this, it is this*. Y. Dem. I, 22b top ה׳ מחלוקת this very thing is controverted. Y. Sabb. VII, 10c bot. ה׳ משום נטילת וכ׳ this is because it is an act of killing. Y. Taan. V, 67d top וה׳ אמר and this he said.—2) (=הֵי דָא) *which? where?* Y. Maas. Sh. V, 56a top בה׳ אתירתא by which road did you come? Ib. ולא חכים בה׳ and he did not know by which.—Y. Sabb. II, 5a bot. ה׳ היא which (transgression) is it (that he is guilty of)? Ib. VII, 10c, a. fr. וה׳ אמרה דא and what (Mishnah, Boraitha) says this (where is your authority)?; Y. Pes. II, 29b bot. והַיְרֵידָא.—Contr. וַיְרֵידָא. Ib. VII, 34b bot. ו׳ אמר and it is this he said; i. e. in this connection he said it.—לַיְרֵידָא, v. הַדִי.—הֵידָא לי- (cmp. h. הִנֵּנִי) *behold, there is*. Y. Bicc. II, beg. 64c והַיְרֵידָלוֹן חמשים וכ׳ (=וה׳ לון) and behold, here are fifty two.—Gen. R. s. 84 (ref. to הַלָּזֶה, Gen. XXXVII, 19) הַיְרֵידִי לירה וכ׳ (=היידא הי) behold, it is himself, he comes carrying his dreams; (Yalk. ib. 141 דרלירה, corr. acc.).—Y. Snh. VIII, beg. 26a הדי די לירה אב וכ׳ behold, he is a father and not a son.

הַיְרֵידִי, v. preced.

הַיְרֵידֵן, v. הַיְרֵידֵן.

הַיְרֵידְנוּ, v. הַיְרֵידְנוּ.

הַיְרֵידְלוֹן, v. הַיְרֵידָא.

הַיְרֵידֵן m. (=הוי דן, v. הַיְרֵידָא) *which now? who?* Y

Peah VIII, 21[a] top ה׳ וינון (read יינון or אינון) which are they?; [Y. Erub. III, 20[d] top אירלין אינון, read: אַיְרִיכֵּן].—Y. Dem. II, 23[a] ה׳ ר׳ מאיר, v. חֵי II.—Y. Sabb. XIX, 17[b] (also חיי דין). Y. Gitt. II, 44[a] bot. ה׳ הוא למחר what is meant by 'to-morrow' (the next following or the day after the next)?; a. fr.

חֵיכְדָנוּ, חֵיכְדָנוּ (also חֵיי דְנוּ) c. (=חֵיי דֵן הוּ, v. preced.) *which now is?* Y. Erub. V, 22[c] bot. ה׳ אמצעי which do you call 'the central'? (v. חֵהָנוּ). Y. Pes. I, 27[d] top חֵיי ד׳ שעת הביעור which 'time of removal'? Ib. V, 32[c] top וחֵיירֵינוּ לשמו פטור and what case do you mean when saying *lishmo patur?*—Y. Yeb. IV, 6[b] top חֵירְדִינוּ רבה which is greater?—Y. Snh. V, 22[d] top חֵירְדִינוּ כולל וה׳ מונה what is meant by *kolel*, and what by *moneh?*; Y. Naz. III, 52[d] bot. חֵיי דֵי נוּ (corr. acc.).

חֵיכְלִין, v. חֵיי.

חֵיכְמִיס, חֵיכְמִים, read: חֵמְיִרְפּוֹס.

חֵיכְנוּ c. (=חֵיי נְיהוּ) *it is this, it is he; it is the same, it corresponds to.* Ber. 25[b] bot. ה׳ דבעא וכ׳ it is this that R. J. asked. Pes. 50[a] ה׳ דכתיב וכ׳ it corresponds to what is written &c., v. בְּשַׁלְמָא. Y. Ter. II, 41[b] bot. וה׳ חמשה וכ׳ this is analogous to the case of 'five sacks' &c. Sabb. 118[b] ה׳ ורדימס ה׳ וכ׳ Vardimas and Menahem are names of the same person; a. v. fr.—Ber. 2[b] חכמים ה׳ ר׳ מאיר what difference is there between what 'the scholars' say and what R. M. says? Ib. ר׳ חנינא ה׳ ר׳ וכ׳; a. fr.—[חֵיכְרִינוּ *which means.* Gen. R. s. 87 (in a gloss) דה׳ בעלך viz. thy husband.]

חֵיכְ־ prefix, v. next w.

חֵיכְךָ ch. (=חֵי כָּךְ) 1) *how?* (v. חֵיאַךְ). Y. Erub. I, 19[b] bot. ה׳ עבידא how can it happen?, i. e. name a case to which this rule will apply.—2) *as, like;* in Targ. editions mostly with double comparison: חֵיכְךָ כְּ־.—Targ. Ps. XXII, 15, sq.; a. v. fr.—ה׳—ה׳ *as—so.* Targ. Ps. CXXXIX, 12.—ה׳ מה *as that which, even as.* Targ. Y. II Num. XXIV, 1, v. infra.—ה׳ מה דאת אמר (abbr. המד״א) even as you read in the Scriptures. Gen. R. s. 1, beg.; a. v. fr.—Y. Succ. III, 54[a] top ה׳ מה דאמרת וכ׳ the same words which you spoke to the one, you spoke to the other!—Combined חֵיכְמָא, חֵיכְמָה. Targ. Y. Gen. XXI, 1; a. fr.—Y. Erub. I, 19[b]; a. fr.—As prefix to nouns חֵיכְ־. Targ. I Chr. II, 54 חיכנטופא (ed. Lag. חי כנ׳). Ib. 55 (ed. Lag. חי כ־); v. חֵי II.—*[3) (v. next w.) *where?* Targ. Ps. LXXXIX, 50 Ms. (ed. אָן).]

חֵיכָא (=חֵי כָּא) *where?*, (relat.) *where.* Targ. Jer. III, 2 (ed. Lag. אֵיכָא); a. e.—Targ. Prov. XXVI, 20 Ar. (ed. חֵיכְנָא).—Ber. 2[a] תנא ה׳ קאי וכ׳ where does the Tannai (of the Mishnah) stand, that he starts with, 'From what time'?, i. e. to what law does he refer?—Yeb. 106[a] אבוך ה׳ where is thy father?—Snh. 93[a] לה׳ אזלו where did they go to (what became of them)? Ib. ודניאל לה׳ אזל where was Daniel at the time?; a. v. fr.—Ḥull. 11[b] ה׳ דליכא . . . ה׳ דלא וכ׳ (not חיכי), v. אֶפְשַׁר. Yoma 2[b] ה׳ דדמי ליה where there is nothing resembling it. B. Mets. 102[a] כל ה׳ דאיהו וכ׳ in all cases in which he can acquire possession himself; a. v. fr.—Emph. חֵיכָךְ (in Hebr. diction). Pes. 2[b] וכי ה׳ מצינו do we find anywhere &c.? Succ. 23[a] ה׳ סוכתך where is thy Succah?

חֵיכְדָא (=חַי כְּדָא, v. Dan. II, 43 חא כדי) *even as.* Targ. Y. Deut. XVI, 21 sq. (some ed. חֵיכְמָא).

חֵיכְדֵין, חֵיכְדֵין (v. preced.) 1) *even so.* Targ. Y. Deut. XVI, 21; a. e. [Targ. II Esth. III, 8 ה׳—ה׳ ed. Lag., oth. ed. כה׳—ה׳ even as—so.]—2) (interrog.) *how now?.* Targ. Ps. LXXIII, 11 (not חֵכְ).—3) (exclam.) *Oh, how!* Ib. 19.—4) *one like this.* Pesik. Zakh., p. 23[b]; Yalk. Gen. 135, v. בִּירְיָא III.

חֵיכִי (=חֵי כִי) 1) *how?* Ber. 4[b] ה׳ מצי סמיך how can he join?; a. fr.—ה׳ דמי (abbr. ה״ד), v. דְּמֵי I.—Emphat. חֵיכִין *how now?* Ned. 51[b] ה׳ משמע how is it now to be decided?—2) כי ה׳ a) *as well as,* v. כְּי ch.—b) *so that, in order that.* Ber. 8[a] כי ה׳ דתורכו חיי in order that you may prolong your lives. Ib. 6[b] כי ה׳ דלא ליתזק lest he may be injured; a. v. fr.

***חֵיכֵיל** (cmp. preced., v. P. Sm. 1006 s. v. חכיל; cmp. b. h. כְּעַל) *therefore, now.* Targ. Prov. VI, 3 Ms. (ed. Lag. חכיל, ed. חביל, חביל; Pesh. חכיל).

חֵיכִין, v. חֵיכִי.

חֵיכִירָא, v. חֵיפֵּרָא.

חֵיכָל m. (b. h.) *palace, the Temple;* esp. *the Holy,* the hall containing the golden altar &c., contrad. to the Holy of Holies, v. דְּבִיר. Midd. IV, 1; a. fr.—Ned. I, 3 כה׳ as forbidden as the offerings of the Temple (a vow formula). Y. Succ. V, 55[c] ומשחיתים לה׳ (not ומשתחוים, v. Rashi to Ez. VIII, 16) and offended the Temple (through indecency); a. fr.—*Pl.* חֵיכָלוֹת. Y. Shek. V, end, 49[b] (quot. fr. Hos. VIII, 14).

חֵיכְלָא, חֵיכְלָא ch. same. Targ. I Kings VI, 3; a. e.—Kidd. 71[a] ה׳ by the Temple!—Y. Taan. III, end, 67[a] קום לך קומי ה׳ stand up facing the Temple (for prayer). Cant. R. to I, 1, end (ref. to Am. VIII, 3) שבחות דה׳ praises of the Temple (religious songs).

חֵיכְמָה, חֵיכְמָא, v. חֵיךְ.

חֵיכָן, v. חֵיכָא.

חֵיכְנָה, חֵיכְנָא (v. חֵיךְ) 1) *thus, in the following manner, even as.* Targ. Prov. VI, 3. Targ. Ps. XLVIII, 9; a. fr.—2) *Oh, how!* Targ. Prov. V, 12.—[Ib. XXVI, 20 ה׳ . . . וה׳ *as—even so* (Ar. חֵיכָא).]

חֵיכָר m. (נָכַר) *recognition, sign, indication.* Men. 33[a]; Erub. 11[b] ה׳ ציר a mark in the door posts (holes) for the hinges, v. אַבְקָתָא. V. הַכָּרָה a.

חֵיכִירָא, חֵיכָרָא ch. same. Sabb. 16[a] עבדי בהו רבנן ה׳ the Rabbis made a distinction (a somewhat different

חֵילֵן, v. חָלַן.

חֵילָךְ, v. חֵי II.

חֵלָךְ, חֵילֵךְ=אֵילֵךְ. Y. Yeb. X, end, 11c.—Zab. III, 2 ה׳ . . . ה׳ this way . . ., the other way; a. fr.

חִילְכָא f., pl. חִילְכָן, v. חִלְכְתָא.

חֵלְכָךְ, חִילְכָךְ (=חֵי לְכָךְ) *therefore.* Yoma 74b הי׳ מאן וכ׳ therefore (since sight aids in satisfying the appetite) &c. Meg. 21b הי׳ therefore (since the opinions differ); a. fr. [Ms. M. 2 reads חולכך, v. Rabb. D. S. vol. VI, preface, p. I, note.]

חִילְכְתָא, חִילְכָן, v. חִלְכְתָא.

חִילֵל pr. n. m. *Hillel*, v. חִלֵּל. [חִילֵּל, Pi. of חָלַל q. v.]

חִילְמִי (corr. חַלְמִי) f. (ἅλμη) *brine for pickling.* Sabb. XIV, 2. Ib. 108b. Y. ib. XIV, 14c top הי׳ צריכה אומן the preparation of *halmê* requires a trained person. Erub. 14b בהלמי Ar. (ed. בחי׳) in the law concerning *halmê* (Sabb. l. c.)—*Pl.* חִילְמִין or חַלְמִין. Y. Ter. X, 47a bot. מחלימין היו, read: מחלמין היה it (the taste) came from the brine.

חילמי, Pesik. R. s. 23—24, read מִילְקֵי, v. לקי.

חִילְנִי I pr. n. f. (Ἑλένη) *Helen,* 1) mother of king Munbaz, a convert to Judaism. Succ. 2b (Ms. M. הלני, Var. חלניח, v. Rabb. D. S. a. l. note); Tosef. ib. I, 1. Yoma III, 10; Tosef. ib. II, 3 (not חילנו). Naz. III, 6.—2) mother of R. Hillel. Lev. R. s. 12, end; Yalk. Jer. 320 ר׳ חילל בר ה׳; (Lam. R. to II, 8 ר׳ אילם).

חִילְנִי II, *hilni*, a sailor's cry; v. הֵילָא.

חִלְקָט, חֵילְקָט m. (לקט, v. אִלְקָטִית; cmp. b. h. גִּלְקוֹט) [*receptacle, store,*] 1) *the ciborium* (seed vessel) *of the Egyptian colocasia* (v. Sm. Ant. s. v. Colocasia; v. קוּלְקָס).—*Pl.* חֵילְקָטִין, חֵלְ׳. Tosef. Maasr. III, 14; Y. ib. V, end, 52a whose stalks are few, וחֵילְקָטִיחָן מרובין and ciboria numerous.—2) *stack of grain, pile of fruits in the field.*—Pl. as ab. Naz. 8b כמנין חֵילְקָטֵי קיץ (as many days a Nazir) as the number of piles during the fig crop.—[3) *a bird's pouch;* v. next w.]

חִלְקָט, חִילְקָט (denom. of preced.) 1) (of circumcision) *to trim the preputium,* by splitting and drawing it upwards so as *to form a sort of pouch* around the denuded cone. Sabb. 133b; Tosef. ib. XV (XVI), 4 מְחַלְקְטִין וכ׳ you must denude the cone &c.—2) *to fill a bird's pouch* or *crop, to stuff.* Sabb. XXIV, 3. Ib. 155b; Tosef. ib. XVIII, 4 distinction between מחלקטין a. מְלַקְּטִין (Hif. of לָקַט).

חִילְקְטַי f. (v. אִלְקְטַי) *winding staircase.* Tosef. Erub. VIII (V), 11, v. אִלְקְטַי. *Sabb. 157a bot. חֵלְ׳ קטנה וכ׳ (Ms. M. תילקח, Rashi a. Tosaf. חילקט) a small passage (Rashi) was between, covered with a defective roofing; (Tosaf.: *pile, shed,* v. אִלְקְטִית).

law) concerning glass ware. Yoma 2a כי תיכי דליחוי לתו ה׳ in order that they be distinguishable (from other sacrifices). Hor. 13b ה׳ וכ׳ . . . לא בעי ought there not to be a distinction (in honors) between myself and them? Pes. 114b ה׳ לתינוקות some distinction to attract the attention of the children.—*Pl.* חֵילְכֵי. Zeb. 21b בי תרי ה׳ הוו עבדי two signals were given at a time.

חִילָא I pr. n. m.=אִילָא. Y. Yoma VI, 43c top; a. e.

חֵילָא II *hila*, a sailor's cry, v. הֵילָא.

חִילוֹן, v. חֲלוֹן.

חֵלּוֹךְ, חִילּוֹךְ m. (חָלַךְ) 1) *walk.* Keth. 111a. Sabb. 113b חִילּוּכָךְ של שבת thy way of walking on the Sabbath. Nidd. 31a ה׳ רגלים faculty of walking.—Gen. R. s. 20 ה׳ מעים כדרך וכ׳ (not בדרך) natural movement of the bowels (Ber. 57b שלשול).—2) *walking* (lengthwise and breadthwise) *through a field,* as a form of taking possession. B. Bath. 100a; Y. Kidd. I, 60c.—3)=חוֹלָכָה, *carrying to the altar.* Zeb. I, 4. Ib. 15b (לילך) ה׳ שצריך להלך a carrying necessary for the purpose.

חִילּוֹכָא ch. same, 1) *walking.* Sabb. 148a הא קא מפשי בה׳ they would have to do so much more walking; ib. 113b קא מפיש בה׳; a. e.—2) as preced. 2). B. Bath. 100a.

חֵלּוּל, חִילּוּל m. (חלל) 1) *recitation of Hallel* (v. חַלֵּל), *singing praises.* Num. R. s. 3, beg. לולבין לה׳ the branches are employed (on Succoth) for reciting Hallel with them. [Ib., a. e. לחַלֵּל.]—2) *occurrence of the stem* חלל *in Bible texts.* Ber. 35a (ref. to the plural חלולים, Lev. XIX, 24) אייתר ליה חד ה׳ לברכה one *hillul* is remained over to be employed as an intimation that you must give praise (when drinking wine).—*Pl.* חִילּוּלִים. R. Hash. 32a עשרה ה׳ ten times הלל in Ps. CL; Meg. 21b (omitted in Ms. M., v. Rabb. D. S. a. l. note).—Pes. 117a *hal'luyah* means הללוהו בחי׳ הרבה praise him with many praises.

חֵלּוּלָא, חִילּוּלָא ch. same, esp. *praising the bride in dancing before her* (v. Ps. LXXVIII, 63; Keth. 17a), in gen. *wedding.* Targ. Koh. III, 4; a. e.—Ber. 31a; a. fr.—Snh. 105a (prov.) when mouse and cat עבדי ה׳ מבישרא וכ׳ Ms. M. (ed. מתרבא) make a wedding feast, it is from the flesh (fat) of an unlucky (victim).—בי ה׳ *wedding house, feast.* Ber. 6b אגרא דבי ה׳ מילי (Var. חִילּוּלֵי pl.) the meritorious act in attending a wedding consists in words (cheering songs, addresses &c.); a. e.—*Pl.* חִילּוּלֵי, חִלּ׳. M. Kat. 28a בי ר׳ חסדא שתין ה׳ sixty weddings were celebrated in the house of R. H. Gitt. 57a ה׳ ובהך גיסא ובהדך והינגי and on the other side of the town were weddings and feasts; a. e.

חִילּוּף (or חִילּוּךְ) *hiluf* (or *hiluk*), a sailor's cry; v. הֵילָא.

חִילְיוֹנִי *hilyoni*, a sailor's cry, v. preced.

חִילְיוֹסְטוֹן, v. אִלְיוֹסְטוֹן.

הֵימֵ־ prefix (=b. h. מִמִּי) *from, of.* הֵימֵנִי from me; הֵימֶךָ from thee; הֵימֶנּוּ, הֵימֶנָּה from him, her (it). Ned. 9ª he said הריני עלי הימנו 'I will be' (a Nazir), 'upon me' (shall the vow of an offering rest), and 'from it' (I will abstain). Keth. 27ᵇ חוץ מהימנת except herself. Y. Shebi. VIII, 38ª bot. אין ליקחין הֵימֶינּוּ וכ' (Bekh. IV, 7, sq. ממנו, Talm. 29ᵇ ה' interch. with ממנו) you must not buy of him &c. Gen. R. s. 87 למעלה הימנה on top of it (the bed). Ib. s. 38 ויצילך הימנו and save thee from it (the fire); a. fr.—לא כל הימנו not all depends on him, i. e. he has no right, it is not in his power. Ib. לא כל הימנו לבור וכ' He had no right to choose for Himself the heavens &c. Num. R. s. 4 לא הימך לומר ליתן וכ' you had no right to order &c. Ex. R. s. 15 וכל הימך וכ' have you a right to say &c.? v. כֹּל.

הֵימַג, v. חֵמַג.

הֵימוֹ ch.=h. הֵם; די ה' *which are.* B. Bath. X, 2 Y. ed. (Mish. a. Babli אינון).

הֵימוֹם (הימוס), v. חֵמָם.

הֵימונא, Y. Keth. I, 25ª top, v. הֵימָנָא.

הֵימוניא, v. הוּמַנְיָא.

הֵימוס, v. הֵימוֹם.

הֵימוסיון, v. הימיסיון.

הֵימוּצָאתָא, v. חֵימוּצָתָא.

הֵימִין *to trust*, v. הֵימֵן.

אֵי' הֵימִיסוֹ* (ἡμίσυ) *half.* Tanḥ. ed. Bub., additam. to Sh'laḥ. 19 (ref. to חֲמַסּוּ, Deut. I, 28) 'they divided our hearts' לשון אלוונוסטי אֵימִיסוּ (read אילוניסטי) the Greek *hemisy;* v. Num. R. s. 17; v. מֶסֶס.

הֵימְיָנָא, v. חֵמְיָנָא.

הֵימוֹס, הֵימְסִיוֹן, הֵימִיסִיוֹן, read: חֵמִיתִיסְטִיוֹן or אֵמִיתִיסְטִיוֹן m. (ἀμεθύστιον, dim. of ἀμέθυστος) *amethyst,* a jewel in the Highpriests' breast-plate. Ex. R. s. 38, end (v. LXX Ex. XXVIII, 19).

הֵימְלְטָא*, הֵימַלְטָא, דַּמְלְטָא m., pl. הֵימְלְטֵי (denom. of מַלְטֵט, v. מַלְטֵט) *the casings for the beams in wall openings.* B. Bath. 6ª אע"ג דמנח ביה המלטא Ar. (ed. Koh. הַמְלָטָה, Ms. M. דמחנח ביה חמולט, ed. דעביד ליה הימלטי) although he placed sills thereon (intimating that the neighbor may in future rest beams on them). V. מַעֲזִיבָה.

אַמַלְתָּא, דַּמַלְתָּא, הֵימַלְתָּא f. (חמל=המל) [*heating spice,*] *preserved ginger.* Ber. 36ᵇ האי חמ' דאתיא וכ' (Ms. M. חַמֵּי, marginal correction הימ'); Yoma 81ᵇ הי' (Ms. M. הו', Var. חמ', אמ', v. Rabb. D. S. a. l. notes) that preserved ginger coming from India; cmp. חֲמָם.

הֵימִין, הֵימֵן (Af. of אמן;=h. הֶאֱמִין) *to credit, trust, confide; to loan on trust; to admit as evidence.* Targ. O. Gen. XV, 6. Targ. ib. XLV, 26; a. fr.—B. Kam. 115ª הֵימִינֵי he loaned him on trust (without a pawn). Keth. 22ᵇ הֵימְנֵיהּ the Rabbis declared his evidence as legal as if there had been two witnesses. Shebu. 41ᵇ לא לדידיה הֵימְנֵיהּ he did not trust him by himself (without witnesses). Y. Ber. II, 4ᶜ top לאילין דברישך הֵימְנִית I trusted those (T'fillin) on thy head; a. fr.—*Part. pass.* מְהֵימָן (=h. נֶאֱמָן) *faithful, reliable; credited, admitted as evidence.* Targ. Num. XII, 7 (Y. II הֵימַן); a. fr.—Sabb. 10ᵇ דמתרגמינן אלהא מְהֵימְנָא for we translate (Deut. VII, 9) &c. (only the participle being used as a divine attribute, not the abstract noun).—Keth. 27ᵇ מְהֵימְנָא she is admitted &c. Ib. מהימני (corr. acc.). Y. Gitt. V, 47ª [read:] בעי בר נש מיתן כמה ומתקרי' מ' a man would sacrifice any amount in order to be called trustworthy; Y. B. Kam. IV, 4ᵇ bot. הימן; a. fr.—B. Mets. 86ᵇ לא מהימנא לך (ed. (=מהימן אנא, part. act.) I do not trust thee (Mss. לא הימן ביה he (Abraham) did not rely on him).

הֵימְנוּ, v. הֵימְנוּתָא.

הֵימֵנוּ, v. הֵימֵ־.

הֵימְנוֹן, הֵימְנוֹ m. (ὕμνος, acc.) *hymn.* Ex. R. s. 45. Gen. R. s. 8; Koh. R. to VI, 10 דומינו, דומינון, דומינין (corr. acc.); Yalk. Gen. 23; Yalk. Is. 261; a. fr.

הֵימְנוּ, הֵימְנוּתָא f. (הימן) *trust, confidence, faith.* Targ. Y. Gen. XV, 6; a. fr.—B. Mets. 15ᵇ, a. fr. דליקו בהֵימְנוּתֵיהּ (דליקום) to keep up his reputation for honesty (his credit). Ib. 86ᵇ לית ה' בעבדי no reliance can be placed on servants.—As an affirmation: *faith! on my word!* Ned. 49ᵇ ה' בידא וכ' my word in the hand of this woman, i. e. I pledge thee my word. Snh. 38ᵇ ה' בידך Ms. M. I assure thee (ed. ה' בידן we have the evidence in our hands).—Sabb. 10ᵇ שרי למימר ה' וכ' it is permitted to say 'faith!' in an unclean place, v. חֵימַן.

הֵימְנִי', Erub. 94ª, v. הֵימְיָנָא.

הֵימַנְיָא, v. הוּמַנְיָא.

הֵימְנִיק, v. חֵמְנִיק.

הֵימְנִית* f. (הֵימַן) *reliable, steady;* רוח ה' even-tempered disposition, opp. קפדנית rash. Yalk. Num. 776 (quoted fr. Sifré Zuta).

הֵימְנָק, v. הֵינָק.

הֵימסִין, v. הימיסיון.

הֵימְצָא m. (=h. חֵמֶשׁ, v. Nöld. Mand. Gr. p. 46) *the fat around the large stomach of ruminants;* בַּר ה' *the fat covering the less curved side of the large stomach* (opinions undecided). Ḥull. 49ᵇ Ar. (ed. הַר חֵי' a. בַּר חֵי').

הֵימצוֹתָא, v. חֵימוּצָתָא.

הֵין 1) *yes,* v. הֵן.—2) (=b. h. הֵן) *behold!, now.* Sifra Vayikra, Ḥobah, ch. XI, Par. 8 הין אם האומר וכ' now, if he who speaks (seducing to idolatry) is not punishable, how can he &c.? (Yalk. Lev. 470 only אם האומר).

הֵין* I=אֵין II. Y. Bicc. I, 63ᵈ top ה' תימר (interchanging with אין).

הִין II m. (b. h.) *Hin*, a liquid measure, equal to twelve Log. Eduy. I, 3; Sabb. 15[a] Hillel said מלא ה׳ וכ׳ a *hin* of &c., (using *hin* instead of *twelve Log*) because one must use his teacher's words, v. לָשׁוֹן. Men. IX, 2. Ib. 88[a] הוה ה׳ דעבר משה וכ׳ there was (in the Temple) the *hin* which Moses made for &c.; a. e.—2) homiletical interpretation of *hin tsedek* (Lev. XIX, 36)=הֵן, *yes*. B. Mets. 49[a] שיהא הן שלך וכ׳ that thy *yes* be true and thy *no* be true. Y. Maas. Sh. IV, 55[b] top והיכן הין צדק and where is (what becomes of) the *hin tsedek* (that thy *yes* must be true &c.)?; Y. Gitt. VI, 47[d] bot. והֵן הוא ה׳ צ׳.

הִינָא ch. same. Targ. O. Ex. XXX, 24; a. e.

הֵינָא m. (ἕνα, acc. of εἷς) *one*, v. הֵן.

הַינָא* f. (cmp. חֲרִיא a. חַי) *quick-baked, half-baked*. Pes. 37[a] מצה ה׳ ed. a. Asheri (Ms. M. 2 נָא, v. Rabb. D. S. a. l. note 3); Men. 78[b] Ms. (ed. נא; v. Rabb. D. S. a. l. note 4).

הֵינַג, v. חֵינַג.

הֵינָגְיָא, v. הֵינָגָא.

הִינְדָא m. *Indian vetch*. Bekh. 37[b] מאי כרשינה what kind of *karshinah* is meant? Ans. ה׳ Indian; v. פַּרְשִׁינָה II.

הִינְדְבִי, v. אַנְטוּבִין.

הִינְדִי, הִינְדִיָּא, הִינְדִיאָה, הִינְדִיוֹא m. ch. *Indian*. B. Bath. 74[b] ר׳ יהודה ה׳ (v. Rabb. D. S. a. l. note 100) R. J. the Indian. Ab. Zar. 16[a] פרזלא ה׳ Indian iron (used for armour).—Targ. Jer. XIII, 23, v. הִידוֹאָה.—*Pl.* הִינְדָאֵי.—בֵּי ה׳ *India*. Ber. 36[b]; Yoma 81[b] (Ar. הִנְדְוֵי).

הִינְדִיר, הִינְדִירִי, הִינְדִירִין h. same. *Pl.* הִינְדִירִין, הִינְדִירִין, הִנְ׳. Yoma III, 7 (Y. ed. הינדוון, corr. acc.) Indian linen garments. Y. ib. 40[d] top.—בֵּי הִנְדְוֵי, v. preced.—V. הִינְדִירְקִי.

הִינְדְזָא, v. הִנְדְזָא.

הִינְדְיָא, הִינְדִיָּא pr. n. *India*. Targ. Esth. I, 1 (h. text הֹדּוּ). Targ. II Esth. VIII, 13; a. e.

הִינְדִיקִי, הִינְדִיקָאֵי f. (Ἰνδική, sub. γῆ) *India*. Targ. Y. Gen. II, 11 ארע ה׳ (Ar. הִנְדְוִין; h. text חוילה). Ib. XXV, 18 הנדקי (Y. II הינדיקיא).—Denom. הִינְדִיקָאֵי, הִינְדִיקָאֵי, הִנְ׳ *Indians*. Targ. I Chr. I, 9.

הִינוֹ, בית ה׳, B. Mets. 88[a], v. הִינִי.

הֵינוֹ (=הֵי נִיהוּ, cmp. תֵּירְנוּ) *where is?* Y. Maas. Sh. IV, 55[b] top, v. הֵין II, 2.

הֵינוּחַ m. (נוח) *setting down, temporary deposit*. Y. B. Mets. II, beg. 8[b] דרך ה׳ in the way an object is laid down (to be taken up again), opp. משוקע hidden away. Ib.; Bab. ib. 21[a] דרך ה׳, opp. דרך נפילה accidental dropping. Ib. 25[b] ספק ה׳ a case which leaves it doubtful whether an object was laid down to be called for again, or dropped.—Zeb. 27[a] מחשבת ה׳ the intention of letting the blood of the sacrifice stand over the due time (v. ib. III, 6).

הֵינוּמָא, הֵינוּמְתָא f. (נוּם, formed like preced.) *slumbering couch*, esp. (a popular adaptation of ὑμέναιος) *henuma, a curtained litter on which a virgin bride was carried in procession* (cmp. Sm. Ant. s. v. Lectica, about κλίνη a. φορεῖον). Keth. II, 1 שיצאת בה׳ that she was carried out of her father's home in a *henuma* or with loosened hair; Y. ib. I, 25[a] top הימונא (corr. acc.). Bab. ib. 16[b] עדי ה׳ witnesses testifying to her having been taken out in a *h.*—Ib. 17[b] מאי ה׳ what is *henuma*? Answ. תנורא דאסא an oven-shaped (frame) draped with myrtles; oth. opin. קלתא דמנמנא בה וכ׳ (not קריתא דמנמנא, v. Rashbam to B. Bath. 92[b]) a curtained couch on which the bride reclines as though slumbering. Y. Keth. II, 26[a] bot. תמן נמנומא וכ׳ there (in Babylon) they call it *namnuma* (a slumbering couch), the Rabbis here call it פוריומא q. v.

הֵינִין m. pl. (=הָא אִינוּן) *those, exactly those*. Y. R. Hash. II, 58[a] bot. בה׳ דהוון קיימין וכ׳ in the case of such witnesses as had been standing (at the time of observation) &c. Gen. R. s. 9, end אותיות דדין ה׳ וכ׳ the same letters form both words (אדם a. מאד).

הֵינְמִין, v. אִיפּוּטוֹנְקְרִיק.

הִינִי 1) pr. n. pl. *Hini*, a Babylonian place near Pumbeditha, a twin-town of Shili. Gitt. 80[a]. Bets. 25[b]. B. Mets. 72[b].—2) pr. n. m. *Hini*. Sabb. 147[a] אסי בר ה׳ (Ms. M. ר׳ א׳ בר חני, v. Rabb. D. S. a. l. note).—3) בית ה׳ pr. n. pl. *Beth Hini* [Bethania], a place near Jerusalem (v. Neub. Géogr. p. 149 sq.). B. Mets. 88[a] חנויות של בית הינו (Ms. H. חנן; Y. Peah I, 16[c] bot. בני חנון; Sifré Deut. 105 בני חנן) the shops of B. Pes. 53[a] בית ה׳ (Ms. M. בייתני); Tosef. Shebi. VII, 14 ביתיני, ביתיאני; Erub. 28[b] בירתונו (Ms. M. בית ואני); v. אוֹנִי II.

הִינְיוּקִי, v. אוּנְיָרִיקִי.

הִינָּם I, v. חִנָּם.

הִינָּם II, **הִינָּן** *they are*, v. הֵן.

הִינְצִין, v. גֵּץ.

הִינָּק (?) pr. n. m. *Hinak*. Pes. 101[b] the school of רב ה׳ . . בר ה׳ Rab H., or according to some, Bar H.; (Ms. M. רב הינק a. רב הינמק; v. Rabb. D. S. a. l. note).

הֵיסֵב, *to recline*, v. סָבַב.

הֵיסֵבָה, הֵיסֶבֶת, v. חֶסְבָּה, חֵסֶב.

הֵיסֵחַ m. (נסח) *removal*, only in ה׳ הדעת *discarding from the mind, being given up, diverted attention*. Y. Ter. VIII, 46[b] top לא נפסלה בה׳ הד׳ it (the T'rumah) has not become degraded by your giving up the hope of using it. Ib. ה׳ הד׳ דבר תורה the law declaring T'rumah degraded by being given up is Biblical. Snh. 97[a] three things happen בה׳ הד׳ when least thought of. V. חֲסִיעָה.

הֵיסֵט, הֵסֵט, הֵזֵט m. (סוּט or סָסַט) *shaking an object so as to move it from its place*, differ. fr. רעדה vibration (v. Tosef. Zab. IV, 6), esp. *hesset*, one of the causes of levitical uncleanness. Toh. X, 1 אינן בקיאין בה׳ are not familiar with the laws of *hesset*. Meg. 8ᵇ בה׳ . . מלטמא so as not to make earthen vessels unclean by shaking them; a. fr.—*Pl.* הֵיסֵיטוֹת, הֵסֵטוֹת *laws concerning hesset*. Y. Dem. II, 23ᵃ top. Y. Sot. V, 20ᵃ top.

הֵיסֵי׳, הֵיסֵטָא ch. same. Targ. Y. Num. XIX, 22.

הֵיסֵיטוֹת, v. הֵיסֵט.

הֵיסֵיק, v. הֵסֵק.

הֵיסֵת m. (יסת, v. וָסֵת) *consuetudinal law, equity;* only שבועת ה׳ *consuetudinal* or *equitable oath*. [שבועת ה׳ is applied, if one who is sued for a debt, denies the latter entirely (כופר הכל), in contradist. to the legal oath which is required when the defendant admits a part of the claim (מודה במקצת). It being presumed that nobody will go to law unless he have a claim, it is a matter of equity to put the opponent to an oath, to which he may in return put the claimant.] Shebu. 40ᵇ; B. Mets. 5ᵃ; 6ᵃ.

הֵיפַּטִיקוֹס (variously corrupted) m. (ὑπάτικος) *consular, governor*. Sifré Deut. 309 [read:] אם היה ה׳ שגדול משניהם if he were a hypaticos who is higher than either of them; Yalk. ib. 542.—Sifré ib. 330.—*Pl.* הֵיפַּטִיקִין. Ib. 327; 317 חפיטקים (corr. acc.). Y'lamd. to Gen. XXV, 23 quot. in Ar. חפאטיקון (read הֶפַּאטִיקִין). V. אִיפַּטִיקוֹס.

הֵיפֵּךְ, v. הֵפֵךְ.

הֵיפֵר, v. הֵפֵר.

חיפרכון, v. הֵפַרכּוֹס.

הֵיפַּרְכִּיד, הֵיפַּרְכִּיָא, v. הֵפַּ׳.

הֵיקִים, Hif. of קוּם.

הֵיקֵישָׁא, הֵיקֵישׁ, הֵיקֵיפָא, הֵיקֵיף, v. sub הֵיקִשָׁא, הֵיקִשׁ, הֵיקִפָא.

הֵיקֵם, v. הֵקֵם.

הֵיקֵף, הֵקֵף, הֵיקֵיף, הֵקֵיף, הֵיקֵף m. (נקף II) 1) *circumference, surface*. Y. Erub. VII, beg. 24ᵇ ה׳ תשעים וכ׳ a circumference of ninety &c. Sabb. 20ᵃ רוב הֵיקֵפוֹ the larger portion of the surface of the wood (burning), opp. רוב עביו. Succ. 7ᵇ אם יש בהֵקֵיפָהּ וכ׳ if there is room enough in the circumference of a round Succah to seat &c. Erub. I, 5, a. e כל שיש בהיקפו וכ׳ whatever (circle) has a circumference of three hand-breadths, has a width (diameter) of one. B. Bath. 13ᵇ כדי לגול ה׳ enough (blank parchment) to be wrapt around the entire rolled-up scroll. Ib. 14ᵃ קשיא הקף this is in contradiction to what has been said above 'enough to be wrapt &c.'; a. fr.—2) *outstanding debt*, v. הֶקֵּפָה. Tosef. B. Mets. VIII, 27 כדי שיגבה חקיפו sufficient time to collect his outstandings (to wind up his business).

הֵיקֵיפָא, הֵיקֵף m. (v. preced.) *enclosure, fence*. B. Kam. 20ᵇ את גרמת לי ה׳ יתידא thou (on account of the situation of thy field) hast put me to the trouble of erecting an additional (or larger) fence.

הֵיקֵישׁ, הֵקֵישׁ, הֵיקֵישׁ, הֵיקִישׁ m. (נָקַשׁ) [*clapping together,*] *comparing, correspondence;* esp. *hekkesh*, the analogy between two laws which rests on a biblical intimation (as Lev. XIV, 13) or on a principle common to both. Y. Pes. VI, beg., 33ᵃ מה׳ תואיל וחמיד וכ׳ he derived the law that the Passover sacrifice supersedes the Sabbath (v. הָדָא) by drawing an analogy: as the daily offering is &c., (contrad. to גזירה שוה, v. גְּזֵרָה). Zeb. 49ᵇ, a. e. דבר חלמד בה׳ חוזר וכ׳ a law which is derived by analogy may be used for deriving another law by analogy; a. fr.

הֵיקֵישָׁא, הֵיקִישָׁא ch. same. Snh. 85ᵇ בה׳ פליגי they differ as to the application of the *hekkesh* (between striking and cursing). Kerith. 4ᵇ; a. fr.

הֵירְדוּף (חַרְדּוּף) m. *hirduf, a shrub* or *tree* with bitter and stinging leaves, supposed to be *rhododaphne, oleander* (v. P. Sm. 1050 חרדוף; Löw Pfl. p. 130). Succ. 32ᵇ ואימא הר׳ (Ms. M. 2 ח׳, v. Rabb. D. S. a. l. note 8) but might not *hirduf* be meant (by *ets aboth*, Lev. XXIII, 40)? —Pes. 39ᵃ ואימא הר׳ might not *h.* be meant (by *m'rorim*, Ex. XII, 8)?

הֵירְדּוּפְנִי, v. חַרְדְּפָנִי.

הֵירְדּוֹן m. (denom. of חַרְחִין, v. רָהַן) *pledge*. Y. Keth. II, 26ᵈ שניריא היא בה׳ it is different in the case of a woman being placed among gentiles as a pledge.

הֵירְדֵּר, הֵירְדּוּר, הֵירְדּוּרָא, v. הִר׳.

הֵירְדָּשׁבּוֹן, v. חֵשׁ׳.

הֵיתֵּיר, הֵיתֵּירָא, v. הִיתֵּר, הֵיתֵּרָא.

הֵיתְּלוּת, הֵיתְּלוּ pr. n. pl. *Hithlu, Hithluth*. Yeb. 59ᵇ; Tosef. Nidd. I, 9 (ed. Zolk. הירחלה).

הֵתֵּר, הֵתִּיר, הֵיתֵּר, הֵיתִּיר m. (נתר, Hif. הִתִּיר) *release, legal permission, permitted object, legitimate action*, opp. אִיסּוּר. Yoma 86ᵇ, a. fr. נעשית לו כה׳ it appears to him like a legitimate act.—Y. Sabb. VII, 9ᵈ top יש לה ה׳ וכ׳ there is a time when the legal restriction concerning her is removed. Gen. R. s. 76, end; s. 80 beg. להשיאה דרך ה׳ to give her in marriage in a legitimate way. Num. R. s. 10, beg. אלו שהיו נוהגין ה׳ וכ׳ those who consider the connection with hand-maids permitted. Y. Yeb. I, beg. 2ᵃ לְהֵיתֵּירָהּ הראשון to the original status of free choice; a. fr.—Esp. (נדרים) ה׳ *the release from a vow by the declaration of a scholar after finding due reasons for its annulment*, v. פָּתַח. Hag. I, 8 ה׳ נ׳ פורתין באויר the rules concerning the release from vows hang in the air (have no biblical foundation). Y. Naz. IX, beg. 57ᶜ חכם ה׳ dispensation by a scholar's decision; a. fr.

הֵתֵּי׳, הֵיתֵּירָא, הֵתֵּירָא ch. same. Ab. Zar. 39ᵇ, a. e. לא שבק ה׳ ואכל וכ׳ one will not let stand what is

permitted and eat what is forbidden. Ḥull. 111[b] ה׳ בלע it absorbed permitted substances. Ib. ה׳ דאתי לידי איסורא a permitted substance which is bound to become forbidden (when coming in contact with milk). Ber. 60[a], a. fr. ה׳ כח דה׳, v. כֹּחָא; a. fr.

הַךְ, fut. **יְהַךְ**, inf. **מְהַךְ** (contr. of הלך) *to go.* Ezra V, 5; a. e.—Targ. Gen. XX, 13; a. fr.—*Part. Af. pl.* מַיְהֲכִין. Targ. Ps. CXV, 7 ed. Lag. (oth. ed. מהלכין).

הַךְ, **הָךְ** f. (=הָא with affixed ך locale) *this, that.* B. Bath. 58[a] הך איתתא this woman here (myself). Yoma 13[a] מיתא הא קיימא הך if this one should die, the other will be (his wife). Ib. והך לאו ביתו הוא but this one (appointed to become his wife eventually) is not 'his house' (not being his wife).—Yeb. 23[b], a. fr. הדינו הך is not this the same case?; a. fr.

הָכָא, **הָכָתָה**, **הָכָא** (=הָא כָּא; cmp. preced.) *here, hither; in this case, now.* Targ. Gen. XXII, 5; a. fr.—Y. Ḥag. II, 78[a] top הדך אתית לחכה how didst thou come hither?—Y. Snh. VI, 23[c] bot. ומעיול להכא וכ׳ and I shall bring hither &c.—Succ. 4[a], a. fr. התם..ה׳ there (in the case first mentioned) . . ., here (in this case). R. Hash. 4[a], a. fr. מה׳ from the following (Biblical passage &c.). Pes. 114[a], a. fr. ה׳ נמי וכ׳ (abbr. ה״נ) in this case, too, &c.; a. v. fr.—In Babli: ה׳ here, in Babylonia, התם, תמן in Palestine; in Y. the reverse. Snh. 5[a]; a. fr.—Y. Ber. I, 3[d] bot. דבנן דה׳ Palestine scholars. Y. Keth. II, 26[a] bot., v. הֵירוּמָא; Lev. R. s. 30 מן ה׳ from now, v. הָלָא; a. v, fr.

הַכָּאָה, **הַכָּיָה** f. (נכה, Hif.) *striking, beating, assault.* Macc. 8[b] sq., a. e. ה׳ שאין בה שוה פרוטה a striking for which no P'rutah can be claimed as damages. Y. B. Kam. IV, 4[c] הַכָּיַת מיתה a fatal blow; a. e.—*Pl.* הַכָּאוֹת. Tanḥ. Thazr. 9 לסבול ה׳ to suffer blows.

הכאכא, Tosef. B. Kam. IX, 28 ed. (Var. in ed. Zuck. הכאי, הכחכא); Tosef. Shebu. VI, 2 הנחכין ed., v. חבריבאי.

הַכְדֵּין, v. הֵידֵין.

הכחכא, v. הכאכא.

הֲכָחֵשׁ, **הֲכָחֵישׁ** m. (כחש) *contradiction, incongruity in details of legal evidence.* Y. Yeb. XV, 15[a] bot. ה׳ עדות בתוך עדות an incongruity in the statements of witnesses concerning the details of the main fact to be ascertained; ה׳ עדות לאחר עדות concerning circumstances subsequent to the main fact.

הַכָּחָשָׁה f. (v. preced.) 1) *contradiction,* the denial by one set of witnesses of the deposits of the preceding set; *counterevidence* (contrad. to הַזָּמָה), *rejection of evidence owing to counterevidence.* B. Mets. 3[b] ישנן בה׳ וכ׳ are subject to rejection through counterevidence or proof of alibi. Ib. אינו בה׳ וכ׳ (the debtor's own admission) cannot be upset by counterevidence &c. B. Kam. 73[b], a. e. ה׳ תהלת הזמה וכ׳ counterevidence is a preliminary procedure to be finished by proving an alibi, i. e. both are one continued process of law; a. fr.—2) *failing, waste of flesh,* in gen. *deterioration.* B. Kam. 94[a] ה׳ דהדר (sub. בישרא) a deterioration which can be raplaced (by good food), ה׳ דלא הדר which cannot be replaced (e. g. a fracture).

הָכִי (=הָא כִי) *so, in this manner, thus.* Snh. 109[b] ה׳ אתני ביניירהו thus they agreed between themselves. Ber. 2[b], a. fr. ה׳ קאמר ליה he may say so to him, i. e. this is his argument. Succ. 26[b], a. fr. ה׳ קתני . . . וה׳ חסורי something is left out (in the Mishnah), and it must read thus. Naz. 2[a], a. fr. וה׳ קאמר (abbr. וה״ק) and he means this.—אי ה׳ (abbr. א״ה) *if this be so,* introducing an argument. Gitt. 5[a]; a. v. fr.—בר ה׳ *fit for such a thing, old enough* &c. Sot. 26[b] לאו בר ה׳ הוא he is unable to copulate; a. fr.—אַדַּהָכִי, אַדַּהָכִי וה׳ *in the meanwhile.* Ber. 16[a]. Ib. 18[b] אדה׳ וה׳ חזייה וכ׳ Ms. M. (ed. only אדה׳) while this was going on, he saw &c.; a. fr.—כל ה׳ *all this, that much.* Snh. 107[a]; a. fr.—בתר ה׳ *afterwards.* Targ. Prov. XX, 25.—מטול ה׳, אמטו לה׳ משום ה׳ *on account of such* (a thing), *therefore.* Targ. Ps. XLIX, 15.—Pes. 31[a]. Tam. 32[a]; a. fr.; v. אַמְטוּ, מְטוּל. Zeb. 14[a] לה׳ therefore.—השתא דאתית לה׳ *now after coming so far, at this stage of the argument.* Ber. 15[b]; a. fr.—ה׳ השתא, v. הַשְׁתָּא.—אפילו ה׳ *even so, at any rate.* Targ. Y. Gen. XXVII, 33.—ה׳ נמי, v. נַמִּי.

הַכָּיְוִיתָ, v. הַכָּאָה.

הָכֵין I, II, v. הָכֵי I, II.

הַכִּינָתָא* f. (denom. of כֵּן; cmp. כנה *Pi.*) *by-name.* Taan. 20[b] בַּהֲכִינָתוֹ (v. Rabb. D. S. a. l. note 8); Meg. 28[a] בח׳ ed. (v. Rabb. D. S. a. l. note 300), v. חֲנִינָה.

הָכֵינִי (=הָכֵין הִי) *it is thus.* Y. Yoma II, 39[c] bot. ה׳ it is thus (R. Ḥ. said).

הַכִּיצַד=הָא כֵּיצַד, v. כֵּיצַד

הַכִּירָא, v. הֵירֵי.

הַכַּל, v. כֹּל. [B. Kam. 116[a] תשפך הכל, v. חָבָל.]

הַכְמָנָה f. (כָּמַן) *hiding, the appointment of witnesses to lie in wait* in order to overhear the seducer to idolatry. Snh. 67[a].

הָכֵן, **הָכֵן** I (=הָא כֵן) *thus.* Targ. Prov. XXIII, 7. Targ. Is. LI, 6; a. e.

הָכֵן, **הָכֵן** II m. (inf. Hif. of כּוּן, used as a technical term with ref. to הכינו, Ex. XVI, 5) *preparing, designation for use on the Sabbath or Holy Day.* Y. Sabb. III, 6[b] there is nothing that exists in the shape in which it is used, ואינו בהכנו which may not be considered as designated for use (on the Sabbath &c.). Y. Bets. 62[a] top ספק ה׳ where there is a doubt as to whether a thing has been ready for use when the festive day began. Ib. חגוי צריך ה׳ that which a gentile offers on a Holy Day requires designation in due time. Ib. I, beg. 60[a] בְּהָכֵרָה של אמה because its mother (the hen) was designated for slaughter on the Holy Day; a. fr. [In Babli הֲכָנָה.]

הֲכָנָה f. (preced.) 1) same. Bets. 2[b] משום ה׳ on account of the law requiring readiness for use on the

preceding day. Ib. 4ª ה׳ דרבה the law about readiness as interpreted by Rabbah (ib. 2ᵇ); a. fr.—2) (ref. to תכין Deut. XIX, 3) *marking out the road* to the city of refuge for the involuntary manslayer. Macc. 10ᵇ.

הַכְנָסָה f. (כָּנַס) 1) *carrying in, putting in.* Sabb. 2ᵇ, v. הוֹצָאָה; Y. ib. I, beg. 2ᵇ. Y. Hor. I, 46ª; a. fr.—Yeb. 55ᵇ הַכְנָסַת עטרה insertion of the corona of the membrum virile; B. Mets. 91ª ה׳ the coupling.—Y. Yeb. XII, 12ᶜ; Y. B. Bath. III, 14ª top הַכְנָסַת פירות the bringing home of the crop.—Num. R. s. 17 ה׳ ישראל לארץ the leading of Israel into the promised land.—ה׳ כלה the leading of the bride into the chamber, in gen. *wedding ceremonies.* Succ. 49ᵇ.—Meg. 3ᵇ; Keth. 17ª; a. e.—ה׳ אורחים *hospitality.* Sabb. 127ª; a. fr.—2) *entering, coming home.* Y. Yoma V, 42ᵇ bot. ה׳ יתירה an unnecessary entrance into the Holy of Holies.—Gen. R. s. 72 ה׳ the time required by the laborer for going home from the field, v. הוֹצָאָה 4).

הַכֵּר (imper. Hif. of נכר) *recognize!, the word hakker.* Sot. 10ᵇ בה׳ בישר וכ׳ with the word *hakker* (Gen. XXXVII, 32) he brought the news to his father, with *hakker* did they &c. (Gen. XXXVIII, 25). Gen. R. s. 85 (the account of Tamar follows that of the sale of Joseph) כדי לסמוך ה׳ לה׳ in order to let one *hakker* follow the other *hakker.*—ה׳ פנים *partiality.* Ex. R. s. 30 (ref. to Prov. XXIII, 23).

הַכְרָא, Pes. 112ᵇ, v. הַבְרָא.

הַכָּרָה f. (b. h.; נָכַר *Hif.*) *recognition.*—הכרת העובר recognition of the embryo, *certainty of pregnancy.* Nidd. 8ᵇ; Y. Yeb. IV, 6ª; a. e.—הכרת פנים *that by which a face is recognized, means of identification; nose, features.* Y. Sot. IX, 23ᶜ bot. from the nose, מקום ה׳ פ׳ the place of identification. Y. Yeb. XVI, 15ᶜ; Gen. R. s. 65, a. e. העביר ה׳ פניהם של ישראל he (Abijah) mutilated the features of Israelites (slain in battle). Y. Nidd. III, 50ᶜ עד שתצא ה׳ פניו until that portion of the fetus comes to light by which its nature can be ascertained. Ib. הַכָּרוּת פניו; a. fr.

הַכְרָזָה f. (כָּרַז) *public announcement.* Snh. 26ᵇ ה׳ בב״ד announcement in court proclaiming a person disqualified as a witness. Ib. 89ª צריכין ה׳ must be published, as to the nature of the crime for which they are to be executed. Deut. R. s. 11 ממונה על הה׳ appointed to announce the divine decrees.

הֲכָרִיעַ, pl. **הֲכָרִיעִים,** v. next w.

הַכְרַע m. (כָּרַע *Hif.*) 1) *customary additional weight in retailing, boot,* v. גֵּירוּמִים. B. Bath. 89ª. Ker. 5ª בה׳ הוא שוקל וכ׳ must he weigh (the frank incense) with boot or exactly (v. עֵדֶן)? Snh. 102ª אחד מכ״ד בה׳ ליטרא one twenty fourth of the overweight of a litra (a minute portion).—2) (Gramm.) *decision as to the junction of a word with the preceding or the following word* (v. next w.), *construction, syntax.* Yoma 52ª in five verses אין להם ה׳ the grammatical construction is undecided; Gen. R. s. 80; Tanḥ. B'shall. 26; Mekh. B'shall., Amalek 1; a. e.—*Pl.* הֲכָרִיעִים. Y. Meg. IV, 74ᵈ bot. (ref. to Neh. VIII, 8 ויבינו אלו הה׳) that means the grammatical constructions.

הַכְרָעָה f. same, 1) *overweight.*—*Pl.* הַכְרָעוֹת. Kerith. 5ª הקב״ה יודע (ב)ה׳ the Lord takes notice of overweights (liberality) in offerings.—2) *grammatical construction. Pl.* as above. Cant. R. to I, 2 he might have diverted his mind מחמשה ה׳ וכ׳ by referring him to one of the five disputed constructions of Bible verses, v. preced.; (Y. Ab. Zar. II, 41ᶜ bot. השיאות). Gen. R. s. 36, end (ref. to Neh. VIII, 8, v. preced.) אלו הה׳ והראיות that means the disputed constructions and the arguments for and against; Yalk. Gen. 61.—3) *casting vote, verdict by a majority of one.* Y. Snh. I, 18ᵇ even arbitration in court requires הַכְרָעַת הדעת אין הכרעת שלישית a majority of one. Ḥull. 137ª מכרעת (sub. דעת) a casting vote consisting of a third divergent opinion is not binding; B. Kam. 116ª; Pes. 21ª; Naz. 53ª.

הֶכְשֵׁר, הֲכְשֵׁר m. (כָּשֵׁר) *preparation; fitness,* esp. 1) *direct cause, responsibility.* B. Kam. I, 2 חבתי .. כה׳ כל נזקו I am bound to pay such compensation as though I had been the entire cause of the damage. Y. ib. 2ª לה׳ נזקין it refers to responsibility for damage, opp. נזקי גופו infliction of bodily injuries; Y. Gitt. V, beg. 46ᶜ.—2) *finishing.* Gen. R. s. 14 הֲכְשֵׁירוֹ באור (an earthen or glass vessel) is finished in fire.—3) *that which makes a thing legal, that which is ritually fit* (v. כָּשֵׁר). Y. Gitt. III, 44ᵈ מפסולו את למד הכשירו from what makes a letter of divorce invalid you can learn what makes it valid. Y. Pes. V, 32ᵇ top לבור פסולו מתוך הכשירו to distinguish the unfit element of it from the fit element.—4) (levitical law) *fitness to become unclean* (which arises from contact with certain liquids), *cause of fitness* (הוכשר לקבל טומאה, v. כָּשֵׁר). Ḥull. 36ᵇ עשאוהו כה׳ מים they declared it (slaughtering, pressing grapes) to be equal in its effect to the fitness for uncleanness which arises from contact with liquids. Ib. 121ª ה׳ מים ממקום אחר the liquids which produce the fitness to become unclean must come from without. Ib. ה׳ למה לי why should contact with liquids be necessary at all? Ib. צריך ה׳ requires contact with liquids in order to become fit &c. Y. Kil. VII, end, 31ª; Sabb. 95ᵇ ה׳ זרעים (v. Rabb. D. S. a. l.) the requirement that the plants (in the pot) must come in contact with liquids in order to be fit for uncleanness; a. fr.

הֲכְשֵׁרָא ch. same, *proper ritual act.* Ḥull. 19ᵇ.

הַכְשָׁרָה f. same, *making fit* for use. Taan. 10ª (play on חשׂרת, II Sam. XXII, 12, a. חשׂכת, Ps. XVIII, 12) [read as Ms. M. 2:] שקול ... וקרי ביה הַכְשָׁרַת מים take the *Kaf* and add it to the *Resh* and read *hakhsharath mayim,* sweetening of the waters. [Ed. only הכשר׳, Ms. M. 1 ח׳, v. Rabb. D. S. a. l. note. As to the interchange for homiletical purposes between ח a. ה, v. ח״א.]

הֶכְשֵׁרוּת f. (v. preced. wds.) *fitness; virtue, charity.* Mekh. Bo s. 16; Yalk. Ex. 220 (play on בכושרות, Ps. LXVIII, 7) נחג עמהם בה׳ He dealt with them charitably; Tanḥ. Bo 11 בכַשְׁרוּת; Yalk. Ps. 795.

הַלַּ־, definite art., v. הַהֲוָּא, הַהָוָּא.

הַל, Y. Sabb. I, 4[a] אתקין להל, a corrupt.; read: מותרין לקבל, v. Bets. 24[b]; Y. ib. III, 62[a] top.—Y. R. Hash. II, 58[b] top, v. next w.

הָלָא (b. h. הֲלָאָה; cmp. הָאֵל) *further on*, with prefix ל. Lev. R. s. 30 מן הכא נחל ולה' נחל וכ' (ed. Wil. מן הכא נחל) from now and onward we shall begin a new account. Y. R. Hash. II, 58[b] top מן ההוא תרעא דלהל (read ולהלא) from this court session and for all future ones.

הֲלָא, v. הֲלִי.

הֲלְבוֹן, dial. for חֲלְבוֹן.

הלבשיש, הלבשוש, v. הַלְבְּ׳.

הָלָה (tradit. pronunc. הַלָּה) m. (cmp. הָלָא) *that one there, this one;* (mostly in legal proceedings) *the person concerned.* B. Mets. III, 2. Shebu. VI, 6, sq. וה' אומר וכ' and the defendant says &c. B. Mets. 113[b]; a. v. fr. [Eduy. IV, 9 ה' תצא fem., v. הַלָּז.]—*Pl.* הֲלָלוּ. Erub. 54[a] ה' נוצצין וה' וכ' these blossom and those fade. Hor. 14[a] מי הם ה' שמימיהם וכ' who are those whose waters we drink &c.?—Bets. 15[b] ה' בעלי וכ' these here (now leaving the assembly) are &c.; a. fr.

הֲלָהוּלָא, v. חוּלְהוּלָא.

הֲלָוָאָה f. (לוה) *loan.* B. Mets. 81[b] בשעת הֲלָוָאתוֹ at the time the loan was transacted. Ib. 14[a], a. fr. ה' שטר note of indebtedness, promissory note; a. fr.

הֲלָוַי, הֲלָוַאי, הֲלָוַאי, v. אַלְוַאי.

הֲלָוַיָּה, הֲלָוְיָה f. (לוה) *escort on parting, attendance to a departing friend's needs; following a funeral procession.* Sot. 46[b], v. לְוָיָה.—Y. ib. IX, 23[d] bot.

הֲלוּלָא, הֲלוּל, הֲלוּלָא, v. הִלּוּל.

הֲלוּם, v. אֲלוּם.

הָלוֹם (b. h. הֲלֹם; cmp. הָלָא) *here, hither; thus far.* Zeb. 102[a] (play on הֲלֹם, q. v.) אין ה' אלא מלכות *hălom* alludes to royalty, as we read (II Sam. VII, 18) &c. עד ה' thus far (to be king). Ib. וכל היכא דכתיב ה' וכ' does *hălom* in the Bible always intimate royalty for all time to come?

הָלָז m. (b. h.; v. הַלְּ־ a. זֶה) *this here, that there.* Snh. 11[b] סופר ה' ed. (missing in Ms. M.; Tosef. ib. II, 6 הלה, Var. הלך); Y. ib. I, 18[d] top; Y. Maas. Sh. V, 56[c] top הסופר ה' the, then, scribe; v. נָזוּם.—Keth. 36[b]. Y. Erub. I, 18[c] bot. פירצה של ה' the breach on the other *side.*—*Fem.* הַהֲלָזוּ. Yeb. XIII, 7 (109[a]) ה' תצא (missing in Mish. ed.) the other sister is free. Ib. וחצא ה'. Ib. 51[b]; (Eduy. IV, 9 הלה).

הֲלָזָה f. (לוז III) *talk, sneer.* Tosef. Keth. II, 3 נפלה ה' וכ' ed. Zuck. (Var. חלזה, חלזון, corr. acc.) talk (against the court's action) spread in town, opp. ערער legal protest.

הֲלָזוּ, v. הַהֲלָזוּ.

הֲלָטָאָה* f.=לְטָאָה, a species of *lizard.* Pes. 88[b] גישתא דה' נמצאת a lizard was found. Hull. 122[b] the touch of the skin of &c. [In Mishn., Tosefta a. Sifra לטאה, with defin. article ה.]

הַלְטָתָא ch. same. Targ. O. Lev. XI, 30 (ed. Berl. חַבָּטָתָא, Var. חוּלְטִיתָא, v. Berl. Targ. O. II, p. 34).

הָלָא, הָלִי (synon. with לאי, לחי) *to be faint, to labor.* Targ. Is. XLII, 4 ed. Lag. (ed. ילחי). Ib. LXV, 23 יהלון (some ed. יח'; ed. Lag. ילהון). Targ. Jer. LI, 58.

Af. אַהֲלִי, *Pa.* הַלֵּי *to fatigue.* Targ. Is. VII, 13 מַהֲלָן (Buxt. מְהַלָּן).

הֲלִילוֹנִי, v. הִילֵל.

הֲלִיסְטוֹן, v. אִלְיסְטוֹן.

הֲלִיךְ, v. הַלַּךְ.

הֲלִיכָה f. (b. h.; הָלַךְ) *going, going away; walking; run.* Pes. 8[b] בְּהֲלִיכָתָן on their going (opp. חזירה, return). Keth. 111[a] אל תרבה בה' do not walk too much. Sot. 12[b] אין ה' זו וכ' this 'going' (Ex. II, 5) means death. Ḥull. I, 2 בדרך הֲלִיכָתָהּ in the direction in which its indentations run (not against them); a. fr.—[Y. B. Kam. X, 7[b] bot. שגזלו מן ההה', read: הַהֲלָכָה, v. Y. Keth. II, end, 27[a].]—*Pl.* הֲלִיכוֹת. Meg. 28[b]; Nidd. 73[a], v. הֲלָכָה.

הֲלִיכְתָא ch. same. *Pl.* הֲלִיכָתָא, constr. הֲלִיכְתַ׳. Targ. Ps. LXVIII, 25. [Ib. הֲלִיכוֹת, corr. acc.]

הֲלֵילָא, v. חֵפְלָא.

הלים, v. וָלִיס.

הלוסטיון, read: הִלְיַרְסְטוֹן.

הֲלֵיכָה, v. הִילֵךְ.

הָלֵין m. pl. (contract. of הָאִלֵּין) *these, those, these things.* Targ. Prov. XXIV, 23. Ib. XXXI, 8.—Ned. 91[b]. Ib. 79[b] ה' וה' both; a. fr.—Lev. R. s. 25 הֵילֵין תאינא (Koh. R. to II, 20 הלין) these figs here.

הֵילֵין (=הֵילֵין) *which? what?* Targ. Y. Ex. I, 10 בה' by what laws.

הֲלַךְ (b. h.) *to go, go away; to walk.* Yeb. 84[a] כשהָלַכְתִּי וכ' when I left home to study with &c. Macc. 10[b], a. e. בדרך שאדם רוצה לֵילֵךְ בה מוליכין אותו whatever way one desires to go, one is led; a. v. fr.—הוֹלְכֵי מדברות travellers through the desert. Taan. 27[b]; a. e.—Y. Kidd. I, 61[d] כהולכים בתורת ד' (not בה') as though they did walk in the law &c.—Imper. לֵךְ, לָךְ, v. פָּלָה *Pi.*, a. פַּלֵּךְ.

Pi. הֵילֵךְ, חִפֵּךְ 1) same, *to walk, tread upon.* Ḥull. IX, 2 (122[a]) או שהי' בהן (Mish. ed. שהלך) or trod upon them for tanning purposes. Erub. 100[b] שיהַלֵּךְ ע"ג וכ' to tread upon plants. Gen. R. s. 39 מְהַלֵּךְ בארם וכ' travelling through Aram &c.—Keth. 60[a]; Ker. 22[a] מְהַלְּכֵי שתים

walking on two legs (human beings); a. fr.—2) *to cause opening of the bowels.* Y. Kil. I, 27[a] top מְהַלֶּכֶת את בני מרעים; cmp. הִרְפִּיוֹן. [Y. Keth. XII, 35[b] top מהלך לפניהן אל הארץ, v. הָלַךְ.]

Hif. הוֹלִיךְ 1) *to lead; to carry.* Macc. 10[b], v. supra. Gitt. 4[a] המוֹלִיךְ וכ׳ he who carries abroad a letter of divorce, contrad. to המביא he who brings a letter from abroad. Ab. Zar. III, 9 הוֹלִיךְ הנאה וכ׳ let him cast the profit (one loaf's value) into the Sea. Gitt. VI, 1 הוֹלֵךְ גט וכ׳ carry this letter of divorce (as a messenger). Ib. 63[a] sq. (distinction between הילך, here is the letter of divorce, i. e. take possession of it in behalf of my wife, and הולך carry it, i. e. be my messenger). Ib. 64[a], a. e. הולך כזכר דמי 'carry' (the letter of divorce) is equal to 'take possession' (in behalf of her who authorized thee); a. fr.

Hithpa. הִתְהַלֵּךְ *to go away, withdraw.* Cant. R. to V, 1; Gen. R. s. 19 (ref. to Gen. III, 8) אלא . . . מְהַלֵּךְ it does not say *m'hallekh* (walking) but *mithhallekh,* He hastened and went upward. Ib. מתהלך לו (ed. מת הלך, corr. acc., v. Matt. K.) is he (Adam) going away (from God)?, v. אתמהא.

הֲלִיךְ, הֲלַךְ ch. same, *to walk.* Targ. Ps. CXXVI, 6 (Ms. *Pa.*). Targ. Y. II Gen. XXII, 8 הֲלִיכוּ (some ed. הַלְ׳). Contr. הָךְ, מָהָךְ, רָהָךְ, v. הך.

Pa. הַלֵּיךְ, הַלַּךְ same. Targ. O. Gen. V, 22. Targ. I Sam. XXX, 31; a. fr.

Ithpa. אִתְהַלֵּךְ same. Targ. Ps. CI, 2. Ib. CXVI, 9.

הֲלָךְ m. (Ezra IV, 13) name of *a tax,* prob. *sustenance of marching troops.* B. Bath. 8[a]; Ned. 62[b] expl. as אַרְנוֹנָא. Gen. R. s. 64, a. e., v. אַנְגַּרְיָא.

הָלָךְ m. (b. h.; הלך) *traveller.* Succ. 52[b] (ref. to II Sam. XII, 4) מתחלה קראו ה׳ וכ׳ at first he calls him (the tempting sin) a traveller &c.

הָלְכָא, הַלְכָא =h. הֵילֵךְ, *hither, thither.* Targ. O. Ex. III, 5 (h. text הֲלֹם). Targ. Jud. XIV, 15 (h. text חֲלֹא, v. חָלָא). Targ. Y. Num. XXI, 35; a. e.

הֲלָכָה f. (הלך) 1) (cmp. מִנְהָג) *practice, adopted opinion, rule.*—ה׳ כ׳ in practice, the opinion of . . . . is the rule. Keth. 77[a] ה׳ כמותו; a. v. fr.—ה׳ למשה מסיני a usage dating from Moses as delivered from Sinai, i. e. *a traditional law* or *a traditional interpretation of a written law.* Kidd. 38[b]; a. fr.—2) in gen. *traditional law, tradition, custom.* Orl. III, 9 ה׳ העולה the application of the laws of Orlah (v. עָרְלָה) outside of Palestine is traditional or a custom (הילכות מדינה, v. Kidd. 38[b]).—Y. Bets. II, 61[b] top לה׳ as a traditional opinion (of a teacher), opp. לעובדא as his own decision for practice. Y. Dem. III, 23[c] bot., sq. מה׳ according to a custom. Ker. 13[b] 'which the Lord has spoken' (Lev. X, 11) זו ה׳ that means traditional interpretations. Ib. III, 9 (15[b]) אם ה׳ נקבל אם לדין וכ׳ if it is a tradition, we must accept it, but if it is a logical inference, there may be an objection to it.—3) *law,* contrad. to אַגָּדָה. Ber. 31[a] מתוך ה׳ דבר ה׳ from discussion about a law, opp. ה׳ פסוקה a decision arrived at after discussion. Ib. 47[b] בת׳ . . . . המחדדין who whet each other's wits in legal discussion. Snh. 82[a] נתעלמה ממנו ה׳ the law had escaped his memory. Ib. ראה . . ונזכר ה׳ he saw an act and recalled the law; a. v. fr.—*Pl.* הֲלָכוֹת, constr. הֲלָכוֹת. Kidd. l. c. הי׳ מדינה (v. R. S. to Orl. III, 9; ed. הלכתא מדינה, corr. acc.) the usages of the country (outside of Palestine). Y. Hor. III, end, 48[c] אילו ה׳ that means the collections of laws (Mishnah). Tem. 14[b] כותבי ה׳ those who reduce traditions (oral law) to writing. Snh. 67[b] הי׳ כשפים the laws concerning the punishment of witchcraft. Ib. הלְ׳ יצירה mystic practices. Sabb. 32[a]; Tosef. ib. II, 10; a. v. fr.—[הלכה in Talmud Y., heading of ***Mishnah,*** in Talm. Bab. מתני׳.]

הֲלָכוֹת, pl. הֲלַכְוָתָא, v. הִלְכְתָא.

הֲלָכְךָ, v. הִילְ׳.

***הֲלָכְשׁוּשׁ, הַלְכְשׁוּשׁ** m. (redupl. of לכש, cmp. לֶכֶשׁ) *swelling, bruise, sore.* Targ. Y. Ex. XXI, 25 (ed. Amst. הֲלְכְ׳; h. text חַבּוּרָה).—*Pl.* הַלְכְשׁוּשִׁין, constr. הַלְכְשׁוּשֵׁי. Targ. Ps. XXII, 18 (ed. הַלְבְ׳); ib. XXXVIII, 6 (ed. הלב׳, Ms. הלפ׳, h. text חַבּוּרוֹת־פְּצַע).

הֵילְ׳, הִלְכְתָא, ch. f. (v. הֲלִיכָה a. הֲלָכָה) 1) *step.* Targ. Prov. XVI, 9.—*Pl.* הִילְכָתָא, הַלְכָתָא. Ib. XXVI, 7 (ed. Wil. הֲלָכָתָא). Ib. XXIX, 5; a. e.—Targ. Ps. XXIII, 3 הִלְכְוָתָא Ms. (ed. Lag. הֵילְכוֹת צ׳, ed. Wil. הֲלָכַת).—2) *custom, habit.* Targ. II Kings XI, 14. Targ. Y. Gen. XLIII, 33.—3) *law, rule.* Targ. Y. Ex. XII, 6; a. e.—Snh. 51[b] ה׳ למשיחא it is a *halakhah* for the Messianic days (without present application). Erub. 65[a] הי׳ בעיא וכ׳, v. אִסְתָּנָא; a. fr.—Pes. 64[a], a. fr. למאי ה׳ for what practical issue &c.?—*Pl.* הֲלָכָתָא. Ber. 31[a], v. גִּירְבֵּר; a. fr.—Targ. Koh. XII, 11 הֵילְכָתִין.—Lev. R. s. 3, beg. בר הֵילְכָן (fr. הֵילְכָא) a scholar.

הִלֵּל, הֵילֵל pr. n. m. *Hillel,* 1) H. the Babylonian (הבבלי) or Senior (הזקן). Pes. 66[a]. Tosef. Snh. VII, 11. Yoma 35[b] ה׳ מחייב וכ׳ the example of Hillel condemns the poor (who plead poverty as an excuse for not studying the Law); a. v. fr.—בֵּית ה׳ *Beth-Hillel, the School of H., the Hillelites.* Bets. I, 1; a. v. fr.—2) H., son of Rabban Gamliel. Pes. 51[a]; Tosef. M. Kat. II, 16; a. fr.—3) R. H., son of אָלָס or וָולָס, an Amora. Y. Kil. IX, 32[a] top. Gitt. 59[a]; a. fr.—[Y. Bets. V, 63[a] bot. ר׳ ליל, prob. a corrupt. or abbrev. of H.]—4) name of several Amoraim. Y. Ber. II, 5[a] bot.; a. fr. V. Frank. M'bo p. 76[a].—5) one Rabbi H. Snh. 98[b], sq.

הָלַל (b. h.) *to be bright, shine.*—*Pi.* הִלֵּל *to praise.* Pes. X, 5 לְהַלֵּל. Midr. Till. to Ps. CXIII צריכים אתם לה׳ לו you must give praise to Him. Ib. מנין הַלְלוּ the numerical value of *hal'lu* (71).

Hithpa. הִתְהַלֵּל *to praise one's self, boast.* Yalk. Jer. 284.

הַלֵּל m. (preced.) *Hallel* (Praise), recitations for Holy Days, consisting of Ps. CXIII to CXVIII, called ה׳ המצרי Egyptian H. (with ref. to Ps. CXIV), contrad. to ה׳ הגדול

the Large H. (v. differ. opinions Pes. 118a). Pes. X, 7, v. גְּמָר. Taan. 28b; a. fr.

הַלָּא, הַלֵּילָא, הַלֵּילָה, הַלֵּלָא ch. same. Ber. 56a ה׳ מצראה (Ms. M. הלל׳ דמצראי) Egyptian Hallel, v. preced.—Cant. R. to II, 14; Pes. 85b bot.; Y. ib. VII, 35b bot., v. זְרָתָא I.—Taan. 28b ה׳ דבריש ירחא (Ms. M. הלל דר״ח) the recitation of Hallel on the New Month Day. Meg. 14a קריתא זו ה׳ the reading of the *M'gillah* takes the place of Hallel; a. e.

הָלַם (b. h.; cmp. חָלַם a. Arab. ḥilm *friend;* v. Fl. to Levy Talm. Dict. I, p. 558a) 1) *to join, weld.* Gen. R. s. 44 (ref. to הוֹלֵם פְּעָם Is. XLI, 7) וה׳ את כל וכ׳ and welded all mankind to follow one road to the Lord; Yalk. ib. 76; Yalk. Is. 313.—2) *to be attached, fit closely.* Ab. Zar. 44a מתנשא שבריקש לחולמו ולא הולמתו Ms. M. (ed. שמתנשא לה׳, corr. acc.) 'he exalted himself' (I Kings I, 5) means that he attempted to fasten (the crown to his head), but it would not fit him; Yalk. Kings 166; Snh. 21b.—[Tosef. Bekh. IV, 13 מוהלמות, read: מְבוּהָלְמוֹת, v. בָּהַל.]

Hif. הֶהֱלִים *to attach closely, paste on.* Y. Ter. X, 47a bot. מַהֲלִימִין חיזו they made the pastry adhere to the mouth of the vessel.

הֶלְמוֹן, הַלְמָה, v. חלמ׳.

הַלְמִי, v. הִילְמִי.

הָלָן or **הַלָּן** (v. הָלָא) *there*, opp. פֹּה. Y. Keth. IV, 28d bot.; Y. Gitt. V, 46d bot. בני בנים של כאן בני בנים של ה׳ the 'grandchildren' here (with reference to maintenance) are legally the same as the 'grandchildren' there (with reference to the duty of propagation, i. e. 'grandchildren are like children'). Lev. R. s. 10 .... של כאן תבא לקיחה ה׳ (ed. Wilno שֶׁלְּהַלָּן, v. infra) the 'taking' here (Lev. VIII, 2) shall atone for the 'taking' there (Ex. XXXII, 4).—Mostly לְהַלָּן *there.* B. Kam. 84a מה לה׳ ממון אם כאן ממון as below (Ex. XXI, 36) *taḥath* means pecuniary compensation, so here (ib. 24) &c. Sot. 38a .. ונאמר כאן נאמר לה׳ here (Num. VI, 27) the expression *sum shem* is used, and there (Deut. XII, 5) &c.; a. fr.—Gen. R. s. 50 (expl. גש הלאה, Gen. XIX, 9) קרב לה׳ get nearer there (go away).

הַלָּנָה f. (לוּן I) *leaving over night, undue delay over night.* Meil. 4b ה׳ דקעביד בידים the illegal delay of the sprinkling of the blood, an offence which he commits with his hands (omission of an act), opp. to מחשבה undue thought.—הַלָּנַת דִּין the reserving of the verdict for the next morning. Snh. 17a; 34a; 35a.

הֲלָנָה f. (לוּן II) *murmuring, rebellion.* Ex. R. s. 25 ומה ה׳ וכ׳ what cause was there for rebellion?

הַלְנִי, v. הִילְנִי.

הֲלָעָה f. (לָעַשׁ) *stuffing.* Sabb. 155b ה׳ למקום שירבולה by *halatah* is meant a stuffing to a point of the throat from which the animal can bring it back again to the mouth, opp. הַמְרָאָה pushing far down the gullet.

הַלְפְּשִׁישׁ, v. הַלְבְּשִׁישׁ.

הַלְקָטִי, הֶלְקֵט, הַלְקֵט, v. sub הרל׳.

הַלְקִיט, Sabb. 156a מהלקיטין, v. לָקַט.

הַלְקָשָׁה f. (לָקַשׁ) *doing late, procrastination.* Num. R. s. 1, beg. (interpret. מאפליה, Jer. II, 31) לשון ה׳ it means procrastination; ib. s. 23; Tanḥ. Masé 9; a. e.

הֵם m. pl. of הוּא.

הֲמָא, v. הֵמִי.

הֲמַג, הֲמָג m., only in בַּר ה׳ *Bar-Hemag*, a subspecies of *abratha* (hyssop). Sabb. 109b (defining h. אֵזוֹב), v. אַבְרָתָא.

בֵּית ה׳, הַמְגַנְיָה, הַמְגַנְיָא pr. n. pl. *Beth-Hamgania.* Kil. VI, 4 (v. Rabb. D. S. a. l. note).

הַמְדַאי, v. חַמְדָן.

בַּר ה׳, הַמְדוּדֵי pr. n. m. *Bar-Hamdudê* (Var. בר חַמְדוּרֵי *Bar-Hamdurê*). Yoma 87b (v. Rabb. D. S. a. l. note 8). Sabb. 107b; 125a בר המדורי (מר) ed. (Ms. דר . . ., דא . . .). Yeb. 83b רי . . . . Men. 38b (v. Rabb. D. S. a. l. note 40).

בַּר ה׳, הַמְדוּרֵי, v. preced.

הַמְדָּד, v. הַרְמֵד.

הַמְדָן pr. n. pl. *Hamdan* (*Hamadân*, v. Schr. KAT2 p. 378), *Ekbatana*, capital of Media, v. אַחְמְתָא. Kidd. 72a (ed. חַמְדָן).—[Targ. I Chr. I, 5 Var. in ed. Rahmer הַמְדָן (ed. הַמְדַאי, חַ, not הָאֵי . .); Targ. Y. Gen. X, 2 הַמְדַיי (not הִידַי . .).]

הָמָה, v. המי.

הָמוֹן m. (b. h.; preced.) *noise, tumult; multitude.* Yoma 20b קול הָמוֹנָהּ של רומי Ms. M. (ed. העיר); Lam. R. to V, 18; Macc. 24a קול ה׳ של רומי Ms. Ms. (ed. בבל); Yalk. Is. 278 המוני של כרך גדול (read: הֲמוֹנוֹ), the din of the city of Rome, v. פּוֹטְרוֹלִין. Macc. 10a (ref. to Koh. V, 9) ללמד בה׳ to teach before large crowds; (Yalk. Koh. 971 ללמוד בה׳ to study among a crowd of students).—*Pl.* הֲמוֹנִים. Ex. R. s. 11 אתם עשיתם ה׳ וכ׳ you arranged troops against my children &c.—Cant. R. to VIII, 11 (play on חמון, ib. באו עליהן המונות (read: המונים) hordes came against them. Ib. שחמו אחריהם הֲמוֹנֵי מלאכים (not מלכים) troops of angels rushed for them (to prevent them from receiving the Law, v. דָּדָה). Ib. שחמו אחריהם המוניות, read: שחמו אחר המוני המוניות, v. הֲמוֹנוּת.

הֲמוֹנָא, הָמוֹן ch. same, *multitude.* Targ. Is. XIII, 4. Targ. II Kings XXV, 11; a. e.

הֲמוֹנִיוֹת or **הֲמוֹנִית** f., pl. **הֲמוֹנִיּוֹת** (preced. wds.) *troops, crowds.* Cant. R. to VIII, 11 (v. הָמוֹן, end) שחמו

my belt. Zeb. 19[a] חוה מְחַלֵּי לי חמירנאי וכ׳ (Ms. M. הִירְמָנָאי) my belt had slipped upward and he himself pulled it down.—Sabb. 59[b] הִירְמִינָא.—*Pl.* חֲמָרִין, חֲמָרָ, חֲמָרֵי, חֲמָרֵי, חֲזִ׳. Targ. O. Ex. XXVIII, 4 (ed. Berl.; oth. ed. חֲזָ׳).—Sabb. l. c., v. קַמְרָא.

חמירנטון, Y. Sabb. VII, 10[c] top, v. אַמְיַרְנְטוֹן.

חֲמִיפּוֹס* or **חֲמִיפּוֹס** m. (ἡμίππος, S.) *half-horse, a mule whose sire is a horse.* Gen. R. s. 82, end (expl. רֶמֶם, Gen. XXXVI, 24) המיסו (corr. acc., in oppos. to המיונס); Y. Ber. VIII, 12[b] top ורבנן אמרין חירימים (corr. acc.).

חָמִים m. (חמם) *confused in mind, delirious.* Y. Gitt. VII, beg. 48[c], expl. קורדיקוס.

חָמִין, v. חֲמִימָ׳.

חֲמִינָא, v. חֲמִידָנָא.

חֲמִינָא m. (ἡμίνα, hemina) *hemina*, a liquid measure, half a sextarius (nearly half a pint English).—*Pl.* חֲמִינִין. Targ. II Esth. I, 8 (ed. Lag. המינון, corr. acc.).

חמיסו, v. חֲמִיפּוֹס.

חֲמִיצְתָּא, v. חִימוּצְתָּא.

חמירוס, חמירום, v. next. w.

חֲמִירָם (prob.) pr. n. m. *Hămiram*, a person from whom certain secular books are named: ספרי ה׳ (cmp. בן תַּגְלָא, בן לַעֲנָה, בן סִירָא). Yad. IV, 6 (comment. מִירָם, חֲמִירָם); Y. Snh. X, 28[a] top ספרי ה׳ (contrad. to ספרים החיצונים). Hull. 60[b] worth to be burnt כספרי מירון Ar. ed. Koh. s. v. מרום (Var. מרון, חמירוס, missing in ed.). [Conjectures: *Homeros* (Homer); Ἡμερησία (βίβλια) *diaries;* symbolical name='the Lord remove them'. V. Koh. Ar. Compl. s. v. מרום.]

חמירס, v. preced.

חֲמִילְטָא, v. חִירְמִלְטָא.

חֲמִלְטָא, v. חִירְמִלְטָא.

חָמַם (b. h.; cmp. חמי) 1) *to confound.* Tanḥ. Vayera 22 חֲמָמוֹ והלך וכ׳ He confounded him (took him by surprise), and thus he (Abraham) went to sacrifice his son; Gen. R. s. 55.—Mekh. B'shall. s. 5 (ref. to Ex. XIV, 24) חֲמָמָן עירבבן He confounded them, He brought confusion into their ranks; ib. s. 2; a. e.—2) *to stir up, sweep* (v. next w.). Lam. R. introd. (R. Abbahu 2) (expl. הכביר, Is. VIII, 23, and ref. to Targ. Is. XIV, 23) חֲמָמָם כבמכביר he swept them as with a broom (Num. R. s. 23, end, a. e. הכבירן, v. כָּבַר); Yalk. Is. 282 ה׳ במכבר. [חוּמָם, denom. of מוּם q. v.]

חָמַם I ch. same; *Pa.* חַמֵּם, or *Af.* אַחֲמֵם *to sweep.* Targ. Is. XIV, 23 (h. text טאטא).

חָמַם II, *Ithpa.* אִתְחַמַּם (denom. of מוּם) *to mutilate one's self* (h. הִתְגּוֹדֵד). Targ. O. Deut. XIV, 1 (ed. Berl.

the hosts of kingdoms were greedy for them (to have a foothold in their country). Lam. R. to I, 17 formerly I used to go up to the Temple ה׳ ה׳ של חגיגה in (singing) troops of pilgrimage. Lev. R. s. 33 הירותם נעשים הומניות הו׳ לע״ז (corr. חמו׳) ye used to form troops (noisy processions) for idolatry; v. הִרְאוֹנִיסִין.

חמוניא, Cant. R. to V, 14, read: חֲמוּנֵיה (v. חמי); v. Pesik. B'shall. p. 90[b].

חֲמַטַלְיָא f. (a popular corrupt. of ἡπατόριον, v. Sm. Ant. s. v. Eupatorium) *liver-wort*, in gen. *herbs used for cooling the blood* (cmp. חוּמְצָן). Y. Ned. VII, beg. 40[b] במיני אפומליא וכ׳ (read: אפוטליא or אירמט׳) the various kinds of *hepatoria*, e. g. Napu, Melissophylon and Colocasia.—Tosef. Maasr. III, 7 אמירטל׳ נהגו בה וכ׳ (Var. המטל׳) for *hepatoria* the scholars allowed no exemption &c. Tosef. Ab. Zar. IV (V), 11 המרטליא וכ׳ (Var. המוט׳) *hep.* &c. prepared by gentiles; Y. ib. II, 41[d], Y. Sabb. I, 3[c] bot. חרר מוט׳ (read: חַחֲרִימ׳); Ab. Zar. 38[b] החמטליא Ms. M. (ed. המט׳). Ib. היא ה׳ וכ׳ ed. (Ms. M. ה׳) *hemtalia* is (legally) the same as &c., v. פְּסִילְיָא. Cmp. חוּמְטַרְיָא.

חָמָה, חָמִי (b. h.; cmp. חמם) *to be noisy, excited,* with אחר *to rush after, be greedy, envious* &c.—Cant. R. to VIII, 11 חָמוּ, v. חָמוֹן a. חֲמוֹנוּת. Part. חוֹמֶה, v. infra; fem. חוֹמְיָה. Y. M. Kat. III, beg. 81[c] (in a riddle) ה׳ בירכתי ביתה she (the soul?) is restless in the corners of her house. Midr. Till. to Ps. LXXVII חוֹמִים are in commotion.

Pi. חִמָּה same, *to covet* (with אחר). Lev. R. s. 22 (ref. to אוהב בהמון, Koh. V, 9) כל מי שהומה ומְחַמֶּה אחר הממון whosoever is greedy and covetous for money; ib. הומה ומח׳ אחר תורה ambitious to accumulate learning; a. e.—*Part. pass.* f. מְחוּמָּת *anxious.* Nidd. 5[a], v. בַּיִת.—Denom. חָמוֹן.

חָמָא, חָמִי ch. same, *to be excited, to roar, rumble.* Targ. Jer. IV, 19. Ib. V, 22; a. e.—[Targ. Prov. XXVIII, 27 מחמי Ar., v. חֲמָא.]

חֲמִירָה, חֲמָרָה f. (b. h.; preced.) = חָמוֹן, *din* of a large city. Sifré Deut. 43 [read:] קול ה׳ של רומי מפוטרולין, v. חָמוֹן a. פּוּטְרוֹלִין.

חֲמִירוֹנָס (corr. חֲמִירוֹנוֹס) m. (ἡμίονος) *mule* whose sire is an ass. Gen. R. s. 82, end; Y. Ber. VIII, 12[b] top (expl. רֶמֶם, Gen. XXXVI, 24); v. חֲמִירְפּוֹס.

חֲמִירָה, v. חֲמִירָה.

חֲמִירִין m. (Pers. *hemyân*, Fl. in Levy Targ. Dict. s. v. חֲמִידָנָא) *belt, girdle.* Erub. X, 15 (104[b]).—*Pl.* חֲמִירִין. Succ. V, 3 (51[a]) ומחֲמִירֵיהֶן הרו מפקיעין ed. Y. a. Ms. M. (v. Rabb. D. S. a. l. note) out of their (old) belts they made wicks.

חִימָ׳, חֲמִינָא, חֲמִירָא ch. same. Targ. O. Ex. XXXIX, 29 (ed. Berl.; oth. ed. חֲמָ׳); a. fr.—Erub. 94[a] שקילו חֲמִירֵיה וכ׳ Ms. M. (ed. חימני׳, corr. acc.) take his belt and tie &c. Meg. 27[b] משכנתיה לחֲמִירָאי I pawned

תחת׳, v. Berl. Massor. p. 90). Targ. I Kings XVIII, 28 Kimḥi (some ed. אתח׳); a. e.—Part. מְתֻחָמִים *mutilated.* Targ. Jer. XLI, 5; XLVIII, 37 (some ed. מתח׳).

חֲמָמָא f., constr. חֲמָמַת (חֲמַם I) *sweepings, refuse.* Targ. Amos VIII, 6 חממת ed. Lag. (ed. Wil. מַהַ׳, h. text מַפָּל).

חֲמָמָה f. (חמם) *confusion, perplexity.* Mekh. B'shall. s. 5 אין ה׳ אלא מגפה the word *hamam* (Ex. XIV, 24) means pestilence.

חָמָן pr. n. m. (b. h.) *Haman.* Snh. 61ᵃ נעבד כה׳ worshipped as H. wanted to be. Ḥull. 139ᵇ ה׳ מן התורה מנין where is Haman alluded to in the Pentateuch?—Meg. 10ᵇ ה׳ הרשע; a. fr.

חִמְנוֹן, v. חִימְנוֹן.

חַמְנוּכָא, v. חַמְנִיכָא.

חַמְנוּנָא pr. n. m. *Hamnuna,* name of several Amoraim. Y. Taan. IV, 68ᵃ רב ה׳ דבבל R. H. of Babylonia.—Y. Hor. III, 47ᶜ top. Shebu. 34ᵇ; a. fr.—Y. B. Bath. VI, end, 15ᶜ רב ה׳ ספרא R. H., the scribe.

חַמְנִיכָא m. (מנה, with format. ך, cmp. בָּזִיךְ) [*emblem of appointment to office,*] *necklace.* Dan. V, 7, a. e. (Kethib: המינכא, חמנוכא).—Targ. Prov. I, 9 (some ed. המניכה).—*Pl.* חַמְנִיכִין. Targ. Esth. II, 9.—V. מְנִיכָא. [Greek transformation μανιάκης, fr. which מוֹנְיָרִיק.]

חִימְ׳, חַמְנִיק* m. *a sort of spoon* or *fork,* with one end pointed and the other broad (similar to the *cochlear,* v. בּוֹכְלִיאָר). B. Mets. 25ᵇ סכיני וח׳ (Ms. R. המנק) knives and fork (which may have been cast on the dunghill inadvertently). Succ. 32ᵃ דעבירד כהימנק (Ms. M. והוא דעביד לה כי הימניק) when the palm-branch is formed like a *himnek* (Rashi: like the top of the stylus).

חִמְסִי, *Ithp.* אִתְחַמְסִי, v. מְסִי.

חֲמֵסְיָא, v. חֲמֵסְיָא.

מַסְמָסָה, חֲמַסְמָסָה f. (מְסַמֵּס) *melting, softening* of the brain or spinal column. Ḥull. 45ᵇ ואיזוהי אירוחי .. ח׳ which (of the defects) is *hamrakhah,* and which *ḥămas-masah?* Answ. מַסְמָסָה כל שאינו יכול לעמוד וכ׳ when the column does not remain upright (when held in the hand). Ib. 53ᵇ חמ׳ *decayed flesh.*

חֲמֵסָּס or **מֵסָּס** m. (מְסַס) [*the dissolving (digesting) receptacle,*] *the first stomach of ruminants,* cmp. חַבְלִילָא. Hull. III, 1 חמסס (=חַחָ׳, or הַמְּסָס). Lev. R. s. 4; Midr. Till. to Ps. CIII, beg. חמ׳ לטחון the first stomach has the function of grinding (the food). Lev. R. s. 18; Koh. R. to XII, 3 'the grinders' (ib.) זו ח׳ that is the stomach. [From later usage, e. g. Tur Yoré Deah 49, and from its Chald. equivalent it would seem that our w. is הַמְּסָס, and the definite article fused with the ה of the noun.]

חֲמֵסְיָא, חֲמֵסָּא ch. same. Lev. R. s. 3; Koh. R. to VII, 19 חמסי׳; Yalk. Koh. 976 המסס׳.

חַמְעָסָה, חַמְעִיסָה, v. מְעִיסָה.

חֲמַר* m. constr. (מור) *substitute.* Ḥull. 112ᵃ Ar., ed. חמר, v. חַמְרָא I.

חַמְרָאָה I f. (מרר I) *stuffing food down the throat of an animal.* Sabb. 155ᵇ, v. חַלְעָטָה.

חַמְרָאָה, חַמְרִירָה II f. (מרר II) *rebelliousness, rebellion; contempt of court,* v. מְחַמְרָאתוֹ מַמְרֵא II. Snh. 16ᵃ from the Scriptural text treating of his (the elder's) rebellion.. Ib. 14ᵇ חמראתו ח׳ his rebellion is legally punishable; a. fr.—*Pl.* חַמְרִירוֹת. Midr. Till. to Ps. CVI, 7; Yalk. ib. 864 שתי ח׳ המרו וכ׳ they rebelled twice.

חַמְרָה f. (מור) *change,* חַמְרַת חַדְתַּת, *change of religion, apostasy.* Pes. 96ᵃ (Ms. M. משומדות); Yeb. 71ᵃ top.

חַמְרִירָה, v. חַמְרָאָה II.

חַמְרָכָה f. (מְרַךְ) *softening* of the brain or the spinal column into a liquid state, contrad. to חֲמַסְמָסָה, into a cohesive, pulpy substance. Ḥull. 45ᵇ.

חַמְשָׁכָה f. (מָשַׁךְ) *conducting water through a channel.* Tem. 12ᵇ.

חַמְתָּא (חֲמָתָא) pr. n. pl. *Hamtha.* Targ. O. a. Y. I Gen. XIV, 5 (h. text חָם).

חמתגרת, Koh. R. to III, 14, read: חֲמַת גֶּדֶר.

חֵן *they,* pl. of הִיא, הִוא.

חֵן, חָן h. a. ch. (b. h. הֵן) 1) *here is, behold.* הֵינָם, וחי׳ לפניך אלא וכ׳ יְהֵינָן *behold, they are.* Ned. V, 6 (48ᵃ) Bab. ed. (Mish. ואינן; Y. ed. וחן בפניך עד) and behold they are before thee (thine), but only in order that my father &c.—2) (introducing a question or exclamation) *how?, indeed!* Y. Shek. I, 45ᵈ bot. חן נקרא ולא וכ׳ can we, indeed, read this and not feel ashamed? (Bab. ed. חניקרא, marginal correct. Ms. M. חן נק׳).—3) *if.* Dan. II, 5, sq.; a. fr.—חן—חן *whether—or.* Ezra VII, 26.—B. Bath. VII, 2 חן חסר חן יתר whether it be less (than a Beth Kor) or more. Ib. 3; a. e.—4) *yes* (cmp. אִין I). B. Mets. 49ᵃ, v. חֵין II. Mekh. Yithro s. 4 answer על לאו ועל חן חן *no* to a prohibition and *yes* to a positive command. Ib. s. 5 ה׳ yes, indeed; a fr.—Ned. 11ᵃ, a. fr. מכלל לאו אתה שומע חן from the negative we derive the affirmative by implication; Y. ib. I, end, 37ᵃ, a. e. ממשמע לאו וכ׳. Men. X, 3 (65ᵃ).

חֵן (חוֹן) 1) ה׳ ד׳ *he who.* Targ. Prov. XIX, 1, a. fr. in Ms., ed. Lag. חֲוֹוֵ q. v.—Pesik. Aḥaré, p. 169ᵇ, v. דְּחוּבָא; a. e.—2) *this one, that one.* Y. Meg. I, 72ᵃ לחן . . . חיך וכ׳ (Y. Succ. III, 54ᵃ top לדין), v. חֵיךְ. Y. Kil. IX, 32ᶜ top [read:] מה חין שאל להן וכ׳; Y. Keth. XII, 35ᵇ top מה חין דשאיל להון (corr. acc.) from all that this one asked that one &c.; a. fr.—3) *what?* Y. B. Mets. II, 8ᶜ לָהֵן, v. אָהֵן.—4) *where* (relat.), *where?* Esth. R. to I, 12 [read:] חן דליסטאה מקפח וכ׳ where the robber waylays, there he is executed. Y. Snh. I, 19ᵃ top; Y. Ned. VI, 40ᵃ bot. חן דמטא מטא where he came to, he came to (and his

order was obeyed). Y. Kil. IX, 32c bot. [read:] לתן דאשתלחית מרנסבינן to the place whither I was sent to take them; Y. Keth. XII, 35b לתון דשלחית (read דאשתלחית). Gen. R. s. 78, v. בְּרָא. Y. Ber. II, 5c bot. לתן ריזדל whither shall he go? Ib. II, 5a top מן תן הוא where is he from?; a. fr.—*Pl.* חַנָּדֵּךְ, חַנָּדֵּךְ *those, these.* Targ. Esth. I, 10; a. e.—Tam. 32b. B. Mets. 117a, v. חַהוּא.—Gitt. 6a . . . הנך דיהני והני ברהנך וכ׳ those (the inhabitants of Ctesiphon) know the signatures of these (of Ardshir), but the latter do not know &c. Bets. 10b; a. v. fr.—**Fem. pl.* חַנֵּן. Y. Bets. V, 63b top מפרשין לה׳ . . . . . רבנין the Rabbis of Cæsarea report these (controversies) more explicitly (stating the opinion of each by name; Y. Pes. VIII, 36a top (מפרשין להון).—חני מילי (abbrev. מ״חנ) these words (have been said), i. e. *this is the case only* &c. Ber. 21a bot. הנ״מ יחיד ויחיד (הוה אמינא) I might have thought this refers only to &c.—Ib. 15a וחנ׳׳מ לק״ש but this applies only to &c.; a. v. fr.—מנא חני מילי, v. מָנָא II.—Emphatic. חַנָּה, חַנָּא. Gen. R. s. 87 הנה טבא וכ׳ is this (slave) good? Is the omen favorable?; Yalk. ib. 145 חא טב וכ׳ (corr. acc.).

חָנָא, v. חֲנִי.

חֲנָאָה I *enjoyment*, v. חֲנָיָה.

חֲנָאָה II (נוא, Hif. חֵנִיא) *intervention, objection.* Sifré Num. 153 (ref. to חניא, Num. XXX, 6) ה׳ זו מה היא what this 'objection' means; v. הֲפָרָה.

בר ה׳ חֲנַג, חֲנַג m. (cmp. חֲמַג) *Bar-Henag*, surname of a species of *abrathah* (אַבְרָתָה). Sabb. 109b (defin. h. אזוב יון).—[*Pl.* חֲנָגֵּרִין, v. חֲנָגְתָא.]

חֲנָדְאָה, v. חִינְדְּוָאָה.

חֲנָדְבִי, v. אַנְטוּפִּרִין.

חֲנָדְוִי, חֲנָדְוִיי, חֲנָדְוָאָה, v. חִינְדְּוָאָה.

חַנְדֵּס, חַנְדֵּז (v. חָדַס, *Pi.*) *to mark by means of incisions* (cmp. פָּסַס). B. Bath. 89b באתרא דמחנדזי Ms. (ed. דמחנדסי) in a place where the authorities mark vessels used for measuring. Ib. כמה דלא מחנדזי לא שקיל (כל) Ar. (Ms. H. כל כמה דלא חזי הינדזא; ed. only לית לן בה) what is beyond the mark of the vessel the purchaser will not accept (merely on the faith of the seller as to the quantity).

Ithpe. אִיתַּחְנֵדַּז *to be incised.* Ḥull. 43a דרמנין דמיתחנדזין וכ׳ at times (when the animal stretches its neck) the perforations in the two skins of the oesophagus may just exactly cover each other.

חִינְדָּזָא, חַנְדָּזָא m. (preced.) *mark; calculation of proportions.* B. Bath. 89b, v. preced. Gitt. 60b ואשקי בה׳ and use the water in proportion (as much as is due to thy share). [Later Hebr. חִנְדָּסָה *geometry.*]

חנדיוסין, Midr. Till. to Ps. XVII; Yalk. Ps. 670, read: קוּרְיוֹסִין; v. אֲפוֹפְּסִין.

חַנְדוּקָא, v. חַנְדְּקָא.

חִינְדִּירְקִי, v. חִינְדִּירְקִי.

חִינְדִּית f. (preced.) *Indian.* Midr. Till. to Ps. VI חרב ה׳ an Indian sword.

חִינְדִּיקָא m. (prob. חִינְדְּקָאֵי pl., v. הינ׳) *Indian.* נחמא דה׳ *Indian bread*, a dough roasted on the spit and poured over with oil, or eggs and oil. Ber. 37b (Asheri דחנדוקא).

חִינְדְּקָאֵי, v. הִינְדִּי.

חִינְדִּיקוֹקֵי m. pl. (דקק, with prefixed ה a. נ inserted; corresp. to h. גְּדֻגְּנִיּוֹת) *melilot*, a kind of clover used as a relish.—Erub. 28a ה׳ מדאי Median Melilot. Y. ib. III, 20d top; Y. Peah VIII, 21a top.

חָנָּה, v. הָן.

חֲנָּת (b. h.; v. הֵן) *behold, here is.* Koh. R. to V, 6 ה׳ של בו״ד the 'here is' of a human being (Esth. VIII, 7), ה׳ של הק״בה the 'here is' of the Lord (Zech. XIV, 1).—חֲנָנִי here am I. Gen. R. s. 55 ה׳ לכהונה I am ready for priesthood; a. fr.

חָנָּת, v. חנה.

חַנְחָגָת f. (נָהַג) *driving* an animal, a form of taking possession. B. Mets. 9a, v. מְשִׁירָה.

חַנְחוֹי, v. הָן.

חֲנָחָת f. (b. h.; נוּחַ) *rest, ease, relief.* Gen. R. s. 87, beg. (ref. to Ps. CXXV, 3) אין לו ה׳ וכ׳ finds no ease in the company of &c.—חֲנָחַת רוח *peace of mind, appeasement.* Y. Dem. VII, beg. 26a (interch. with נחת רוח). Y. Peah I, 15c bot.; Y. Kidd. I, 61a bot. בעושה ה׳ רוחו וכ׳ when he gives his father ease of mind (by obeying his wishes).

חַנָּחָה f. (נוּחַ *Hif.*) *putting down, depositing, laying down* (v. הֵינִיחַ). Sabb. 22b, sq. מצוה ה׳ עושה the real religious ceremony consists in putting the lights in their appropriate place. Ib. 4a, a. e. עקירה וה׳ the lifting up (of a burden on the Sabbath) and the putting down.—Kel. VIII, 8 מקום חַנָּחָה העצים the place (in the oven) where the wood is placed. Ib. XXII, 1 מקום חנחת וכ׳ enough (left of the side board) to set down the cups; enough . . to set down portions of meat; Y. Ab. Zar. II, end, 42a הרא מקום ה׳ חכוסות וכ׳ (not תחת) both terms mean the same. Taan. 2b; 4a משעת חַנָּחָתוֹ from the time it (the Lulab) is stored away (the seventh day of Succoth).

חַנֵּי, v. חָן.

חָנַת, חֲנִי (denom. of חֲנָאָה), *Nif.* נֶחֱנֵית (=נֶאוֹת, v. אוֹת I) 1) *to be pleased, to enjoy, to profit.* B. Kam. 20a, a. fr. זה נח׳ the one is benefitted &c., opp. חָסַר. Ib. II, 2 משלם מה שנֶּחֱנֵית he must pay for what the animal has enjoyed (eaten or drunk), contrad. to מה שהזיקה what she has damaged. Ber. 10b הרוצה לֵהָנוֹת יֵהָנֶה וכ׳ (Rashi

Targ. Koh. II, 2; 12.—Targ. Y. Lev. V, 16 חַנְיֵית קודשא enjoyment of sacred property. Targ. Y. Gen. XXXVII, 26; a. fr.—Ex. R. s. 6, end; Tanḥ. Vaëra 2 (prov.) מן שטריא לית חניא וכ׳ of acacias there is no profit except you cut them down, i. e. a wicked man can be converted by suffering only.—Taan. 23[b] מקרבא חַנְיָיתָהּ Rashi (ed. חנייתא) what good she does is a direct one (by giving bread); ואנא . . . ולא מקרבא חנייתיה (read: חַנָּיְתִי) but I give money, and what good I do is indirect; Keth. 67[b] ומקרבן אחנייתי (read: ומקרבא חַנָּיְתִי, or מקרבן חַנָּיְתַי, pl.).—Y. B. Bath. V, 16[b] bot. בנוי דח׳ (cmp. מַעֲלֵי) good, worthy children.—2) *loveliness, beauty* (cmp. נָאֶה). Targ. Ps. XXIII, 2 חַנְיַת דיתאין loveliness of plants (h. text נְאוֹת).

חַנְיוּתָא, v. preced.

חֲנִיפָה, v. חֲנֻפָּה.

חַנִּיץ, v. חַנִּיץ.

חַנְיָת, v. חֲנָיָה ch.

חַנָּךְ, v. חָנָן.

חַנְכִּירָה f. (נכר) *deduction, diminution.* Y. Ber. IX, 14[b] bot.; Y. Sot. V, 20[c] bot. [read :] פרוש מן הנ׳ מן מאי דאית לי אנא מנכר עבירד מצוה a Pharisee 'from deduction' (who says), I take from what is mine (I stint myself) in order to do a good deed.

חִנָּם m. (homiletically = חֵנָם; v. ה״א) *gratuitous, purposeless act, vanity.* Erub. 19[a] (play on גיהנם) ... גרא שהכל יורדין בה על עסקי ח׳ (v. Rabb. D. S. a. l. note 50) the valley which all enter for affairs of vanity (worldly lusts).

חַנָּן, v. חָנָן.

חֲנָפָה m. (Inf. Hif. of נוּף) *waving ceremony* in the Temple.—יום ח׳ (Lev. XXIII, 10—12) *the second day of Passover.* R. Hash. IV, 3; Succ. III, 12; Y. Ḥall. I, 57[c] top; a. e.—Tosef. Arakh. I, 11 ביום ח׳ on the same week-day as the second day of Passover; Arakh. 9[b]; v. עֲרַבּוּר.

חֲנָפָה f. (b. h.) same; *brandishing, swinging.* Pesik. R. s. 41 (ref. to יפה נוף Ps. XLVIII, 3) חרפה בחֲנָפַת השומר שלה who is beautiful when she waves the Omer; Yalk. Ps. 755; Yalk. Ex. 417 בחֲנִיפָתָהּ.—Y. Maasr. II, 50[a] top חֲנָפַת מגל the swinging of the sickle.

חֲנָפֶק m. (נפק) *producing* before court, esp. *the legal endorsement of a note, stating that it has been produced in court and found valid.* B. Mets. 7[b]; 16[b]; a. e.

חַנִּיץ, חַנִּין [*the blossom,*] name of *a coin; pl.* (through false analogy, v. חִינְצִין) חִינְצִין, חַנְצִין (דְּרוֹסָה). Tosef. B. Bath. V, 12[a]; Kidd. 12[a], v. נִין.

חָנַץ m. (Inf. Hif. of נָצַץ) *sparkling,* ח׳ החמה *the first sparklings of the rising sun.* Taan. III, 9. Ber. I, 2; a. fr.

(לֵיהָנוֹת) he who desires to make use (of people's hospitalities), may do so following the example of Elisha. R. Hash. 28[a], a. fr. מצוה לא ליהנות ניהנו religious ceremonies are not considered an enjoyment (as regards the use of sacred property &c.); a. v. fr.—2) *to be enjoyed.* Ber. 35[a] דבר שנ׳ something which is enjoyable (can be eaten &c.).

Pi. חִנָּה *to benefit, to entertain, to cause to share.* Snh. 92[a] אינו מְחַנֶּה ת״ח וכ׳ allows no scholar to share his wealth. Ber. 63[b] bot. ומְחַנֵּהוּ וכ׳ and invites him to partake of his wealth. Yad. IV, 3 חזרי אתה כְּמְחַנֵּן וכ׳ you appear to benefit them pecuniarily, but &c. Ab. Zar. 16[b] sq. שמא דבר מינות . . . וְחִנָּאַךְ (v. Rabb. D. S. a. l. note 20) perhaps a heretical idea was communicated to thee and it pleased thee; Yalk. Prov. 937; a. fr. [Snh. 102[b] הֶחֱנָה *Hif.*, marginal note הִיחַ מְחַנֵּה; v. Yalk. Kings 207.]

חֲנָא, חֲנִי ch. (preced.) *to please, to profit.* Targ. Jer. XXXI, 25 חֲנָתַנִי ed. Lag. (oth. ed. חֲנָאתַנִי). Targ. Is. XLIV, 10 לַחֲנָאָה (h. text הוֹעִיל); a. e.—*Part.* חָנֵי. Gen. R. s. 8 עביד מה דח׳ לך do what pleases thee.—*Pl.* חָנָיִן. Gen. R. s. 3; s. 9 דין ח׳ לי יתהון לא ח׳ לי these (worlds) please me, those did not &c.; Midr. Till. to Ps. XXXIV; Koh. R. to III, 11, v. חֵן.

Af. אַחֲנִי 1) *to please, do good, benefit.* Targ. Hab. II, 18; a. fr.—Snh. 99[b] bot. מאי אַחֲנוּ לן רבנן (not אהנו) what good have the Rabbis done us? Ab. Zar. 14[b] אַחֲנָאי לכון וכ׳ I did you good inasmuch &c. Y. Ber. I, 4[b] bot. ומה מְחַנְיָא ליה (ed. Krot. ומה missing) what good will it do him?; Y. M. Kat. III, 83[c] bot. ומה אנים ליה (corr. acc.); a. fr.—2) *to take effect, be legal.* Tem. 4[b] אי עביד מַחֲנֵי if (what the law forbids) has been done, the act has its legal effect. Ber. 43[a] מְחַנְיָא ליה הסבה the lying down of a company for a meal has an influence (in that one says the benediction in behalf of all); a. fr.

Ithpe. אִתְחַנֵּי, *Ithpa.* אִיתְחַנֵּי *to profit, enjoy, be gratified.* Targ. Y. Deut. I, 6 א׳ לכון it benefitted you (v. Sifré Deut. 5). Targ. O. Gen. XXXVII, 26.—Targ. II Sam. XVII, 16 דלמא יִתְחַנֵּי וכ׳ (ed. Wil. יְתַחֲנֵי) perhaps it will please the king (h. text יִבָּלַע). Targ. Ez. XVI, 31; a. e.—Ned. 50[a] דאיתְחַנֵּי וכ׳ that I should enjoy this world's goods. Ḥag. 15[a] לִיתְחַנֵּי וכ׳ let him (myself) enjoy the world. Yeb. 103[a] מִיתְחַנְיָא מעבירה she derived gratification from a sinful act. Y. Snh. X, 29[b] top ובר נש לא מִיתְחַנֵּי כלום (not מתהנים) and none were benefitted; a. fr.

חֲנָיָא, v. חֲנָיָה ch.

חֲנָאָה, חֲנָיָה, חֲנָיוּתָא f. (denom. of נָאוֹת, v. אוֹת I; cmp. נָאֶה) *enjoyment, pleasure, benefit.* Taan. 8[a] מאי ח׳ יש לך what does it profit thee (to bite)?—Sifré Deut. 5 (ref. to רב, Deut. I, 6) ח׳ גדולה וכ׳ your dwelling &c. was of great benefit to you; a. v. fr.—Snh. 26[b], a. fr. בעל ח׳ *a worldling.*—נדר ח׳ מן to vow refusal of any benefit or favor from a person. Ned. IV, 1, sq.; a. fr.—Kidd. 41[a] דור ח׳ ממנו vow that you will have no favor at his hands. [Sifra B'har ch. III, Par. 3 חניית, v. הוֹנָיָה.]

חֲנָאָה, חֲנָיוּא, חֲנָיָה ch. same. Targ. Jer. XVI, 19.

הֲנָצָה f. (נוץ, v. preced.) *sprouting forth.* Men. 69[a] שתי . . . . ה' שדיון וכ' (Rashi) does the offering of the two loaves cause the permission to use plants which had sprouted forth at the time of the offering, or is a distinct formation of fruits required?, v. חֲנָטָה. Ib. ה' דפירא the coming forth of the fruit, ה' דעלה of the foliage.

הֲנָתוּכִין m. pl. (הנ, תוך, תכך, with prefix הנ; cmp. הנדקוקא) *pannelled ceiling.* Targ. I Kings VI, 9 (h. text גְּבִים).

הָיסֵב, חֲסֵב m. (סבב, Hif.) *placing the divans around the table;* in. gen. *banquet, meal in company* (v. מֵסֵב). Y. Maasr. IV, 51[b] top עשה ה' בשדה if one arranges a meal in company in the field. Y. B. Bath. IX, 16[d] bot. ועשה לו ה' וכ' and he made the wedding meal for him in the *triclinium.* Y. Taan. IV, 68[a] bot. סדר ה' the position of couches at a banquet. Ib. the patriarchs lie in the grave דרך ה' in the same position to one another as at meals (distinction between seniors and juniors; v. Sm. Ant. s. v. Triclinium).

הֵיסֵב, חֲסִיבָה, חֲסֻבָּה, הֵיסִיב I f. same; *lying down for a meal in company.* Ber. 43[a], v. הֵנִי. Ib. היסבה (Ms. M. חֲסֵב), v. preced. Ib. 52[b] חֲסֻבַּת גוים Ms. M. (ed. מְסִבַּת) a banqueting of gentiles. Pes. 108[a] חֲסִיבַת ימין lying on the right side at the Passover meal; a. fr.

חֲסֻבָּה II f. (סבב; v. Num. XXXVI, 7) *the transfer of landed property from one tribe to another.* B. Bath. 111[b] חֲסֻבַּת הבעל ed. (Ms. H. a. Rashb. סְבַּת, סִיבַּת) the transfer which would be caused by the husband's succeding to his wife's property. Ib. 112[a] ה' חבן Ms. R. (ed. סיבת, סבת) the eventual transfer through the son's succession.

חֲסִגֵּר m. (סָגַר; v. Lev. XIII, 4, a. e.) *locking up* the leper for trial; cmp. הֶחֱלֵט. Y. Meg. I, 71[b] מתוך ה' after being locked up. Y. M. Kat. III, 82[c] bot.; a. fr.

חֲסִגָּרָה f. same. Lev. R. s. 17 ארן ה' וכ' locking up (סגר, I Sam. XVII, 46) alludes to leprosy.

חָסָה (b. h.) *to be silent.* Num. R. s. 23 וחסו כל וכ' and all Israel was silenced before him (to listen to him); Tanḥ. Masé 5 חסבו; ed. Bub. 4 וחסו.

חסוקים, Y. Snh. VIII, beg. 26[a], read: אכל חסחוסים, v. חַסְחוּס.

חַסְחוּס, v. חַסְחוּס.

חֲסִטֵּי, v. הֵיסֵט.

חֲסַטָּא* f. (hasta) *spear.* Pesik. R. suppl. (p. 197[a] ed. Fr.) עושה להם בסאטה בתוך הארץ (read: שולח להם ה' וכ'; corresp. to ירה חצים, Pesik. Vayhi, p. 66[b]) he sends (or throws) a spear into their land (as a declaration of war, v. Sm. Ant. a. Luebker Reallex. s. v. Hasta).

חֲסִיבָה, v. חֲסֻבָּה.

חֲסִידָא, v. חָסִיד.

חֲסִיעָה m. (נָסַע)=preced. w., (with or sub. הַהִסַּעַת) *discarding, giving up.* Y. Pes. I, 28[b] top דבר תורה ה', v. חֲרִסָּה. Y. Shek. VII, beg. 50[c] דעת טעון וכ' ה' sacrificial meat whose existence has been forgotten (is unfit and) requires decomposition before it is burnt. Y. Meg. IV, 75[c] top מפני ה' ד' because his attention may be diverted (by looking at the priests); Y. Taan. IV, beg. 67[b] מסריע (corr. acc.). Y. Pes. X, 37[d] bot. מפני ה' חד' because the thought of eating it has been abandonned.

חֲסַם Ar., v. חַסֵּם.

חֲסֻפֵּד m. (סָפַד) *funeral ceremonies, manifestations of mourning, funeral address, eulogy* &c. M. Kat. III, 8 שלא להרגיל את חה' in order not to invite lamentation. Tosef. ib. II, 17 ה' על לב *hesped* means beating on the heart. Y. Ber. III, 6[b] top [read:] חסופד וכל העסוקין בה' (v. Tosef. ib. II, 11 ed. Zuck., Var.) the leader of the lamentation and all those engaged in it. Y. Succ. V, 55[b] bot. חֲסֻפֵּידוֹ של וכ' the mourning for &c. Sabb. 153[a] מחספדו של אדם וכ' from the way a person is mourned for you can learn whether he deserves future happiness; a. fr.—קשר ה' *to compose and arrange a funeral song.* Y. Yeb. XVI, 15[d] top מצא ה' קשור וכ' found that lamentations were prepared in his house. Y. Yoma I, 38[b]; Y. Sot. I, end, 17[d]. Lam. R. introd. (R. Joh. 1).

חֲסַפְּדָא, חֲסַפְּרָא ch. same. Targ. Lam. I, 18; a. e.—Ber. 6[b]. Succ. 52[a]; a. fr.

חֲסַתָּה f. (סוּת or נָסַת) *seduction, enticement.* Yoma 22[b] דאוריה ודה' the sin against Uriah and that of counting the people to which he was enticed (II Sam. XXIV, 1). Ḥull. 4[b] אין ה' בדברים *enticing* (the verb הסית) never applies to verbal persuasion (but only to sensual influences). Sifré Deut. 87 אין ה' אלא טעות *enticing* means leading astray; אין ה' אלא גירוי it means instigation.

חַסְתַּר m. (Infin. Hif. of סָתַר) ה' פנים (from Deut. XXXI, 18) *hiding of face, divine anger, refusal to answer prayer.* Ḥag. 5[a] כל שאינו בה' פ' וכ' he who is not subject to the hiding of face (who does not suffer under general persecution) is none of them (not of Israelitish descent). Ib.[b].

חֲעָבָרָה f. (עָבַר) 1) *carrying, bearing.* R. Hash. 27[b], a. e. (ref. to והעברת, Lev. XXV, 9) דרך חֲעָבָרָתוֹ (leave the horn) in the way in which it was borne by the living animal (in its natural shape).—2) (=הַעֲבָרַת קול) *causing the sound to pass over a certain space, proclamation.* Ib. 34[a] דילוק ה' ה' ממשה Ms. M. (ed. דגמר עברה ע') we learn the meaning of העביר (Lev. l. c.) from the meaning it has in reference to Moses (Ex. XXXVI, 6). Sabb. 96[b]; Yalk. Ex. 413.—3) *leading across, passing;* in gen. *use of the stem* עבר. Y. Snh. VII, 25[b] bot. (interch. with עברה); Sifra K'doshim ch. VIII, Par. 4 מה ה' וכ' as the 'passing' there (Deut. XVIII, 10) means through fire, so does the 'passing' here (Lev. XVIII, 21). Bekh. 32[a] ה' ה' ממעשר analogy between the first-born and the tithes founded on

the use of the stem עבר (Ex. XIII, 12, a. Lev. XXVII, 32); (Zeb. 9ª, a. e. עברה).—4) (from Num. VIII, 7, VI, 5, a. e.) הַעֲבָרַת שיער *passing the razor over the hair, shaving.* Naz. 58ᵇ, sq. ח׳ ש׳ removing the hair of the body. Y. ib. II, end, 52ᵇ לה׳ ש׳ for the purpose of removing the hair, opp. גידול שיער.

הַעֲדָאָה f. 1) (עוד, *Hif.*) *testimony, deposition.* B. Mets. 3ª, ᵇ הַעֲדָאַת עדים evidence through witnesses; a. e.—2) (יָעַד) *warning given to the owner of a mischievous animal* (Ex. XXI, 29); *law concerning damages payable after warning,* v. מוּעָד. B. Kam. 18ᵇ יש ח׳ וכ׳ the law &c. applies to &c. (and full damages must be paid). Y. ib. II, beg. 2ᵈ; a. fr.

הַעֲדָפָה f. (עָדַף) *surplus; addition, increase.* Keth. 43ª לה׳ concerning the surplus of the value of labor over the cost of sustenance. Ib. 66ª ח׳ ע״י הדחק a surplus gained through an extraordinary exertion. B. Kam. 87ᵇ. Gitt. 12ª; a. e.—Ib.ᵇ לה׳ for additional support (not included in the sustenance furnished by the master).

הַעֲלָיוֹת, הַעֲלָאָה f. (עָלָה *Hif.*) 1) (fr. Lev. XIX, 19) *throwing over one's shoulders, wrapping,* opp. to לבישה putting on of a dress. Yeb. 4ᵇ. Yoma 69ª.—2) *bringing up, offering on the altar, placing on the table.* Pesik. R. s. 16, end כדי ח׳ אחת sufficient for one offering; Tanḥ. Ki Thissa 10. Ḥull. 104ª ואנן נגזר ח׳ and shall we forbid the serving on the table for fear that &c.?—3) (v. Lev. XVI, 9) *taking the lot out of the ballot box.* Y. Yoma IV, 41ᶜ top.

הֶעְלֵם c. (Inf. Nif. of עָלַם) *being unknown,* esp. (with ref. to Lev. IV to V) *unconsciousness, forgetfulness* as the cause of a transgression. Shebu. 26ª ח׳ שבועה forgetting that he had sworn; ח׳ חפץ forgetting the subject of the oath. Sabb. 70ᵇ ח׳ שבת unconsciousness of its being the Sabbath day; ח׳ מלאכות of the sinful nature of those labors. Ib. אם עשאן .. בה׳ אחד if he did all the forbidden labors in one state of unconsciousness (without being reminded between); Y. ib. III, 9ᵇ top בה׳ אחת. Ib. I, 2ᵇ בעלם אחד (interch. with בהעלם); B. Bath. 55ᵇ בה׳ (Ms. H. בעלם); Ker. IV, 2 (17ᵇ) בה׳ אחת; ib. III, 2 בה׳ אחד. Sifra Vayikra, Ḥobah, Par. 1, ch. I; a. fr.—*Pl.* הֶעְלֵמוֹת. Y. Sabb. I. c. בשני ח׳ in two discontinuous states of forgetfulness. Y. Shebu. I, 32ᵈ top כמה ירדיעות וה׳ many moments of consciousness and intervening forgetfulness. Y. Snh. VII, 24ᶜ top; a. e.—Usu. הַעֲלָמוֹת (fr. הַעֲלָמָה, v. next w.), or הֶעְלֵמוֹת. Sabb. 80ª בשתי ח׳; Ker. 17ª; B. Bath. l. c. בשני ח׳. Tosef. Ker. III, 2; 7 בשני ח׳; a. fr.—[Midr. Till. to Ps. IX, 1 הַעֲלָמוֹת, v. עֶלֶם.]

הַעֲלָמָה f. same. Shebu. 4ª ח׳ למלקות מאי עבירתיה how can an act committed through forgetfulness be punished with lashes?—Ib. 14ᵇ ח׳ הוא is this to be considered a sin committed through ignorance (not preceded by knowledge)?—*Pl.* הַעֲלָמוֹת, v. preced.

הַעֲמָדָה f. (עָמַד) *placing, being placed, appearance.* B. Kam. 34ª, a. e. כשעת ח׳ בדין according to the condition of the animal at the time of appearance in court. Bekh. 32ᵇ, a. e. בעי ח׳ והערכה must be placed (before the priest) and appraised (Lev. XXVII, 11). Ib. בכלל ח׳ וכ׳ subject to the law requiring placing &c. Yoma 41ᵇ אה׳ ח׳ וכ׳ does it refer to the placing of the sacrifice (to קאי, והעמידו Mish. ib.)?—Y. Maas. III, 54ᶜ top ח׳ והערכה (interchanging with עמדה).

הַעֲנָק, הַעֲנִיק m. (Inf. Hif. of עָנַק, with ref. to Deut. XV, 14) *the outfitting of the emancipated slave.* Kidd. 17ᵇ לה׳ ('and also to thy handmaid shalt thou do likewise', Deut. XV, 17) refers to the outfit (not to the marking of the ear); Y. ib. I, 59ᶜ bot.; Sifré Deut. 122.

הַעֲרָאָה, v. הַעֲרָיָה.

הַעֲרֵב m. (Inf. Hif. of עָרַב) ח׳ שמש *sunset,* required for the unclean person, after purification, to be entirely clean (Lev. XI, 27; a. fr.). Yoma 6ª ואה בעי ח׳ חש׳ does he not require the sunset to pass before he may officiate?; a. fr.

הַעֲרָבָה f. (denom. of עֶרֶב) 1) *going home in the evening from labor* (=הַכְנָסָה), opp. to הַשְׁכָּמָה. Y. B. Mets. VII, beg. 11ᵇ [read:] שתהא השכמה משל בעה״ב וח׳ משל פועלין that the time needed for going out &c., v. הוֹצָאָה 4). Ib. (not ערביה) ובערבי שבתות בין . . . . ח׳ וכ׳ on Sabbath eves both are deducted from the employer's time.—2) *night work.* Lev. R. s. 19; Midr. Sam. ch. V דברי תורה צריכין השחרה וח׳ הפרנסה מנין the words of the Law require early and late study, whence shall sustenance come?

הַעֲרָאָה, הַעֲרָיָה f. (עָרָה, v. Lev. XX, 18) *sexual contact, the first stage of sexual connection.* Tosef. Sot. I, 2; Y. ib. I, 16ᶜ bot. כדי ח׳ time long enough for arriving at the intimacy of the first stage. Yeb. 55ᵇ, a. e. ח׳ זו הכנסת וכ׳, v. הַכְנָסָה; a. fr.

הַעֲרָכָה f. (עָרַךְ) *appraisement.* Bekh. 32ᵇ; a. e., v. הַעֲמָדָה.

הַעֲרָמָה f. (עָרַם) *trickery, legal evasion, improper means to avoid a religious duty.* Y. Peah V, 19ᵇ bot.; Y. Ned. IV, end, 38ᵈ לא חשו לה׳ the Rabbis did not apprehend an evasion. Ib. V, end, 39ᵇ a donation like that of Beth-Horon (v. Mish. ib. 7) שהיתה בה׳ which was made for the sake of circumventing (a vow). Tosef. B. Mets. IV, 3 הַעֲרָמַת ריבית an evasion of the law of usury; B. Mets. 62ᵇ; Y. ib. V, 10ᵇ top; a. fr.

הַפּוּךְ, הָפוּךְ, v. הַפֵּךְ.

חפות, Tosef. Kel. B. Mets. II, 12, v. חָפוּת.

חְפוֹתְיָקָאוֹת, חְפוֹתָקִי, pl. אִפּוֹתִיקִי, v. אִפּוֹתִיקִי.

חַפְטָרָה f. (פָּטַר, v. אַפְטַרְתָּא) 1) *farewell-address, toast on parting.* Gen. R. s. 69, end.—2) *Haftarah, prophetic lesson* read in Synagogue after the reading from the Pentateuch, v. אַפְטַרְתָּא. Meg. 30ᵇ.—*Pl.* חַפְטָרוֹת. Ib.; a. e.

הָפִיא Ar., v. חוּפָּא.

הִיפִּיטְקִי, v. הִירְפַּטִיקוֹס.

הֲפִיךְ, v. הָפַךְ.

הֲפִיךְ adv., v. הָפַךְ.

הֲפִיכָא f. (הָפַךְ) *perverse.* Targ. Prov. X, 31 Ms. (ed. דְהַפִּיכוּ).—*Pl.* הֲפִירָתָא *perverse things, perverseness.* Ib. XVI, 30.

הֲפִיכָה f. (הָפַךְ) *upturning, displacing,* as a symbol of possession. Y. B. Kam. III, 3[c] bot., contrad. to הַגְבָּהָה. [הֲפִירוֹת, v. הֲפֵכָה.]

הֲפִיכוּ f. (הָפַךְ) *perverseness.* Targ. Prov. X, 31, v. הֲפִיכָא.

הֲפִיכְתָּא, v. הֲפֵכְתָּא.

הִפִּינוֹס (הִפְּנוֹס) *of Haipha*(?). Gen. R. s. 100 וּפְסִי ה׳; v. חֲפָנִי.

הָפַךְ (b. h.) 1) (act. verb) *to turn; to change; to reverse; to pervert, subvert, destroy.* Ex. R. s. 18 חֲפָכָה חַמְדִינָה שֶׁעֲבָדָהּ וכו׳ a country perverted the rules of forced labor for the captives (treating them inhumanely); ה׳ הָפַךְ עֲלֵיהֶם אֶת הַדִּין וכו׳ he changed the law against them and put them to death by night (against the Jewish law, v. Snh. IV, 1). Ib. ה׳ הָפַךְ סְדוֹם He destroyed Sodom. Ber. 55[b] כְּשֵׁם שֶׁהָפַכְתָּ וכו׳ as thou didst turn the curse . . . into blessing, כֵּן תַּהְפּוֹךְ וכו׳ so do thou turn &c. B. Kam. III, 3 הַהוֹפֵךְ אֶת הַגֶּלֶל he who upturns (changes the place of) the dung (taking possession); a. v. fr.—*Part. pass.* הָפוּךְ. Pes. 50[a] עוֹלָם הָפוּךְ רְאִיתִי וכו׳ I saw a reversed world, the uppermost below &c. Sabb. 108[b] הֲפוּכָה סְדוֹם וכו׳ Sodom is subverted and what is said about it is perverted. Sifra Thazr. Par. 3, ch. III הָפוּךְ, הִפּוּכָה when its color is changed; a. v. fr.—Y. Naz. V, end, 54[b] לְשׁוֹן הָפוּךְ, v. הֶפֵךְ.—2) (neut. verb) *to change.* Sifra ch. IV אִי כּוּלּוֹ ה׳ לִבֵּן if the whole of it has turned white. Neg. IV, 3; a. fr.

Nif. נֶהְפַּךְ 1) *to be upturned, destroyed; to be changed.* Yalk. Esth. 1056 כְּשֶׁנֶּהְפְּכָה סְדוֹם when Sodom was subverted. Gen. R. s. 50 וּמִדִּינָה נֶהְפֶּכֶת, v. אַדְרַבָּלָא. Tanḥ. Sh'moth 25 נִשְׁמַע לְהֶם מִן וכו׳ the voice turned around, as if coming from &c.; a. fr.—2) *to roll about,* v. *Hithpa.*

Pi. הֵיפֵךְ 1) *to reverse, pervert, turn.* Gen. R. s. 20 שֶׁהֵיפְכוּ דִּבְרֵי וכו׳ who spoke perversely of the Creator. Kidd. 59[a] עָנִי מְהַפֵּךְ וכו׳ a poor man turns the cake, and another comes and takes it, i. e. one who buys away what another is negotiating for.—2) *to scheme,* v. infra.

Hithpa. הִתְהַפֵּךְ, *Nithpa.* נִתְהַפֵּךְ 1) *to be changed, disguise one's self.* Gen. R. s. 21 end שֶׁהֵם מִתְהַפְּכִים they (the angels) assume various shapes.—2) *to turn one's self around.* Ib. שֶׁהָיָה מִתְהַפֶּכֶת וכו׳ for it (the fiery sword) turns around man &c. Yeb. 35[a]; Keth. 37[a] מִתְהַפֶּכֶת she turns herself (makes violent motions). Ib. נִתְהַפְּכָה (Keth. l. c. נֶהְפְּכָה).—Tanḥ. Vayetsé 11 הֵרִיחַ מִ׳ עָלָיו prevaricated (changing terms).—3) *to scheme.* Ruth R. introd. 3 שֶׁהוּא מִתְהַפֵּךְ וּבָא וכו׳ he (Esaw = Rome) schemes and comes against &c.; Yalk. Prov. 959 בָּא וּמְהַפֵּךְ עַל וכו׳. Ib. שֶׁהֵם מִתְהַפְּכִים וכו׳; Ruth R. l. c. שֶׁמִּתְהַפְּכִין.

יְהַפּוֹךְ, **הָפִיךְ**, **הָפֵךְ** ch., fut. יְהַפּוֹךְ, same (v. אֲפַךְ) 1) *to turn, change.* Targ. Ps. CV, 29; a. fr.—Y. Sabb. XVI, end, 15[d] אִפְּוֵי ה׳ he turned his face off.—2) *to overturn, destroy.* Targ. Gen. XIX, 25; a. fr.—3) (neut. verb) *to turn around.* Targ. Prov. XXVI, 11; a. e.—Num. R. s. 12 כְּהָדִין בְּרֵנְשׁ . . . הָפוֹךְ לְאָחוֹרָיו like one going down a ladder backwards; Y. R. Hash. II, 58[a] כְּאִילֵּין דְּסַלְּקִין בְּסוּלְּמָא הָפִיךְ like those who ascend a ladder backward; Yalk. Job 912 [read:] כְּהָדִין דְּסַלְּקִין בְּסוּלְּמָא הָפוּךְ (v. Lattes Saggio p. 106).—4) (with ב) *to be engaged in, to handle.* Pes. 113[a] (prov.) הָפוֹךְ בִּנְבֵילְתָא וְלָא תֵּירְפּוֹךְ וכו׳ deal in carcasses, but deal not in words (gossip, sophistry &c.). Y. B. Kam. IV, beg. 4[a] אֲנָא הָפֵךְ וּמִתְהָפֵךְ בְּדִידִי וכו׳ I turn around my stock of goods (selling and buying again), so that I reach thee in profits. Ab. V, 22 הָפוֹךְ בָּהּ וכו׳ study it over and again; a. fr.—V. הֲפִירָא.

Pa. הַפֵּיךְ 1) (=h. הֵשִׁיב) *to turn; to bring back, restore; to turn off* (wrath), *to appease; to give in return, reply.* Targ. Prov. XXV, 13.—Ib. XXIX, 8.—Ib. XXIV, 29 Ms. (ed. אַהֲפֵיךְ *Af.*).—Ib. 26.—2) *to handle, be engaged in, barter, study* (v. Pe. 4). Kidd. 59[a] דּוּחָא מְהַפֵּיךְ בְּהַהִיא וכו׳ was negotiating about a field. Sabb. 119[a] כְּמָה דְּלָא מְהַפְּכִינָא בִּזְכוּתֵיהּ before I study what might be said in his favor. Pes. 40[a] דִּמְהַפְּכֵי כֵּירֵי who handle sheaves; כִּי מְהַפְּכִיתוּ (Ms. M. הִפְכִיתוּ) חֲפִיכוּ וכו׳ when ye handle (them), handle them with the thought that they will be used for a religious purpose.—*Part. pass.* מְהֻפָּךְ. Y. Maasr. III, end, 51[a] חֲזָא הִפְכָה וַהֲזָא מְהֻפָּכָה it turns and is turned in all directions (studied over and again), but we can learn nothing from it.

Af. אַהֲפֵךְ, v. supra.

Ithpa. אִתְהַפַּךְ, *Ithpe.* אִיתְהַפֵּךְ 1) *to be turned, changed; to turn about, deal in* &c. Targ. Lev. XIII, 3. Targ. Job XXX, 21; a. fr.—Y. Maasr. III, end, 51[a], v. supra.—2) *to roll about.* Targ. Jud. VII, 13; a. e.

הֶפֶךְ m. (b. h.; preced. wds.) 1) *reverse, opposite.* לְשׁוֹן ה׳ a phrase which means the reverse (euphemism). Y. Naz. II, 51[d] bot. (ed. Krot. חפר, corr. acc.); ib. V, end, 54[b] לְשׁוֹן הָפוּךְ.—2) *upturning* (a pile), *displacing.* B. Kam. 29[b] כָּל ה׳ לְמִטָּה וכו׳ the term 'upturning' means a movement within three cubits (Var. v. Rabb. D. S. a. l. note 80).

הֲפִיכָה, **הֲפֵכָה** f. (preced. wds.) 1) (b. h.) *destruction.*—2) *change, turn.*—*Pl.* הֲפִיכוֹת, הֲפֵי׳. Ber. 55[b] שְׁלֹשׁ ה׳ three verses in which *change* (the expression הפך) occurs.

הֲפֵכְנָא m. (preced. wds.) *fickle-minded.*—*Pl.* הֲפֵכְנִין. Targ. Y. I Deut. XXXII, 20.

הֲפַכְפָּךְ m. (b. h.) same. Yalk. Esth. 1056, v. next w.—*Pl.* הֲפַכְפָּכִין. Ruth R. introd., 3; Yalk. Deut. 945 (Sifré Deut. 320 הֲפַכְפָּכְנִים, v. next w.).

הֲפַכְפָּכָן m. same. Meg. 15[b] (Yalk. Esth. 1056, v. preced.).—*Pl.*, v. preced.

הֲפֵכְתָּא, **הֲפֵי׳** f. (הָפַךְ) *destruction.* Targ. Gen.

XIX, 29. Targ. O. Deut. XXIX, 20 (Ms. מַחֲפִירְכָתָא); a. e.—*Pl.* הַפִּירָכָתָא.—Targ. Y. II Gen. XVIII, 2.

הַפְלָאָה f. (פָּלָא) 1) *distinction, peculiarity, use of the word* פלא. Sabb. 138[b] ה׳ זו וכ׳ this peculiarity of punishment (Deut. XXVIII, 59) &c.; ה׳ זו תורה it means the Law (afflictions causing the Law to be forgotten, ref. to Is. XXIX, 14).—2) *distinct and solemn specification of a vow* (from Lev. XXVII, 2; Num. VI, 2; v. אִיסְפַּלְרְיָא). Tosef. Naz. III, 19 לא ניתנה נזירות אלא לה׳ the law of the *nazir's* vow applies only to distinct utterance (where there is no doubt); Naz. 34[a]; a. e.—Ib. 62[a] אחד ה׳ לאיסור ואחד ה׳ וכ׳ (Lev. l. c., Num. l. c.) of the two *ki yafli* one intimates a distinct binding expression, and one a distinctness which opens the way to absolution (v. חֲטָאָה); Ḥag. 10[a] אחת ה׳ וכ׳.

הַפְלִיג, הֶפְלֵג m. (פָּלַג) 1) *separation, interruption, interval.* Y. B. Kam. II, end, 3[a] בה׳ נגיחות it refers to gorings at intervals (not in three consecutive days). Y. Yoma III, 40[b] bot. אם להפליג if the conversation lasted long enough to be considered a discontinuation of the services, opp. לשעה. Ib. עשו אותה כה׳ they declared it (the going out for easing one's self, v. מִסְרָכָה) to be like a discontinuation.—2) *digression.* Y. Ab. Zar. III, 42[d] bot. תשובת ה׳ חשיבו he made a reply only to divert his mind (Bab. ib. 44[b] תשובה גנובה, v. גָּנַב).

הַפְלָגָה f. (preced.) *separation,* ה׳ הוֹר, v. הוֹר. Snh. X, 3; a. fr.

הֶפְלֵג, v. הַפְלִיג.

הֶפְסֵד m. (פסד) *decrease, loss; injury; disadvantage; waste.* Pes. 15[b] ה׳ חולין an unnecessary destruction of &c.—Ib., a. fr. ה׳ מרובה a considerable loss, opp. ה׳ מועט. Ab. II, 1 ה׳ מצוה the loss (inconvenience, sacrifice) connected with the performance of a good deed. Ib. V, 11, sq. יצא שכרו בהֶפְסֵדוֹ his advantage is set off by his disadvantage. Lev. R. s. 34 הֶפְסֵדָהּ the disadvantage of (punishment for) neglecting it, opp. שכרה reward for observing it. B. Kam. 115[b] מפני ה׳ כהן because it is an injury to the priest (entitled to it). Sabb. 147[b] ה׳ אוכלין a waste of eatables; a. fr.

הֶפְסֵדָא ch. same. B. Kam. 115[b] דאיכא ה׳ (ed. הפסדה, corr. acc., Ms. R. a. F. הפסד). V. פְּסִידָא.

הֶפְסֵק m. (פסק) *interruption, suspension, end.* Erub. 54[a] אין לו ה׳ וכ׳ there is no end to it for all eternity. Y. Ber. XI, 10[a] bot. ה׳ ברכה an unlawful interruption between the blessing and the partaking of food. Ib. II, 5[b] top ימי ה׳ intervening days during which menstruation ceased. Ib. IX, 13[c] bot.; Midr. Till. to Ps. CIV, 32 ה׳ מלכות interregnum, anarchy. Y. Yeb. II, 3[d] bot. שניות אין להן ה׳ the secondary degrees of forbidden marriages have no limitation; a. fr.

הַפְסָקָה f. (preced.) *ceasing, interruption, interval.* Gen. R. s. 33 Sivan, the seventh month לַהַפְסָקָה וכ׳ counting from the time the rains ceased (Yalk. ib. 59 לירידת).

Taan. 4[b] לה׳ with reference to ceasing to insert the mention of rain in the prayers. Lev. R. s. 1, end אין כאן ה׳ there is nothing intervening (between a. וידבר ויקרא, Lev. I, 1); a. fr.—*Pl.* הַפְסָקוֹת. Num. R. s. 14, end ה׳ the intervals in revelations, i. e. passages in the Pentateuch not introduced by *vayikra* and *vaydabber*.—Esp. *Hafsakah*, the Sabbath intervening between the four Sabbaths on which the sections of the Torah, *Sh'kalim*, *Zakhor*, *Parah* and *Haḥodesh* are severally read, v. פָּרָשָׁה. Meg. 30[a] שניה לה׳ 'the second Sabbath' means that following the Hafsakah.

הַפְצָא Ar., v. חַפָּצָא.

הֶפְקִירָא, v. הֶפְקֵרָא.

הַפְקָעָה f. (פָּקַע; cmp. אַפְקַעְתָּא) *cancellation, release from debt.* B. Kam. 113[b] הַפְקָעַת חלואתו the cancellation of his (the gentile's) loan.

הֶפְקֵר (Y. dial. חֶבְקֵר) m. (פָּקַר) *declaring free, renunciation of ownership* in favor of whosoever would take possession of the object renounced; *confiscation; public property.* Eduy. IV, 3 הפ׳ לעניים Ms. M. (ed. הב׳, v. Rabb. D. S. a. l. note) renunciation of ownership (of the standing crop) in favor of the poor is valid (exempting from tithes); (oth. opin.) אינו ה׳ עד שיפקיר Ms. M. (ed. שיובקר) וכ׳ it is not valid unless the owner makes it free for the rich, too; Peah VI, 1 (v. Rabb. D. S. a. l.); B. Mets. 30[b] הפ׳. Yeb. 89[b]; Gitt. 36[b] ה׳ ב״ד ה׳ the confiscation by the court (disposing of private property by the process of law) is valid; Y. Shek. I, 46[a] bot. הב׳. Peah I, 6 ונותן משום ה׳ or he may set aside a portion of his crop as public property. Y. ib. III, 17[c] bot. וה׳ חייב בפיאה is public property ever subject to the laws of *Peah?* Ib. V, 19[b] אין הֶבְקֵרוֹ ה׳ his renunciation is ineffectual. Ib. אין ה׳ יוצא..אלא בזכייה renounced property does not go out of the owner's possession, until somebody takes possession of it; Y. Ned. IV, 38[d] (corr. acc.). Y. Snh. VI, 23[b], beg. ה׳ טעות הוא it is a confiscation under an erroneous presumption (and invalid); a. fr.—Gen. R. s. 80, end בני אדם של ה׳ *outlaws.* Yeb. 66[a] מנהג ה׳ נהגו בה people took liberties with her (because she had neither the legal status of a freed woman nor that of a slave).

הֶפְקֵרָא, הֶפְקֵרָה m. (פקר, cmp. אַפְקְרוּתָא) 1) *unbridled lust, lawlessness.* Gitt. 13[a] עבדא בה׳ ניחא ליה a slave prefers the dissolute life with a slave (to regular marriage with a free woman); Keth. 11[a].—2) as preced. word. B. Kam. 115[b] מה׳ קא זכינא (in securing the honey from a broken vessel on the road) I took possession of renounced goods.—Targ. Y. Deut. XXV, 5 הֶפְקָרָא (הֶפְקָרָא) *an unprotected woman.*

הָפֵר m. (Inf. Hif. of פָּרַר, פּוּר; fr. Num. XXX, esp. verse 13) *the law of 'hafer', the husband's* (or *father's*) *right* of declaring void his wife's (or *daughter's*) *vow, invalidation.* Ned. X, 7, a. fr. את שבא לכלל הקם בא לכלל ה׳ whatever comes under the law of *hakem* (confirmation), comes under the law of *hafer* (invalidation), i. e. as you

cannot confirm a vow before it has been made, so you cannot invalidate a vow in advance. Ib. 69[a]; 79[a] על הח׳ in a case where the right of invalidation might have been exercised. Tosef. ib. VII, 5 חומר בחקם שאינו בה׳ there are restrictions in the law of confirmation which do not apply to the law of invalidation &c. Y. ib. X, 42[a] bot. ה׳ נדרים מעת לעת, v. next w.; a. fr. [In comment. our w. is spelled הפר and הֵירֵר indiscriminately, which would intimate that it is pronounced הֵפֵר, fr. Num. XXX, 9.]

חֲפָרָה f. (preced.) *invalidation, declaring void;* also *absolution for cause* (v. חֲהָרָה). Ned. X, 8 חֲפָרַת נדרים כל היום the right (of the father or the husband) to declare a vow void lasts the whole day on which it came to his notice (to sunset); Y. ib. 42[a] bot. חפר נדרים מעת לעת twenty four hours; Tosef. ib. VI, 1; Sabb. 157[a].—Ned. 87[b] מיה הקמה ממנו אף ה׳ ממנו as the confirmation may be partial, so may the invalidation &c.; a. fr.—Gitt. 36[a] אין לו ה׳ cannot be absolved from. Shebu. 29[b] top ה׳ . . . . . כי תיבי in order to make absolution impossible.

חֲפַרְכָא, חִיפִּי׳ (not חַפִּי׳) m. (ὕπαρχος) 1) *governor, lieutenant.*—*Pl.* חֲפַרְכִין, חִפְרְכֵי, חִרֵי׳. Targ. Esth. III, 12.—Ab. Zar. 8[b].—2) *subject (land), colony.* Targ. Esth. X, 1 חִפְרְכֵי ימא (h. text אִיֵּי חִים); Targ. Y. Gen. XLIX, 13.

חִי׳, חַפַּרְכוֹס m. same, *lieutenant.* Ex. R. s. 18, beg. Yalk. Ps. 875 (to Ps. CXVI, 15) [read:] משל למלך ששלח ח׳ (v. Midr. Till. to Ps. l. c.); a. e. [Ib. ח׳ אחרת, read חפרכיא (v. next w.).—Midr. Till. to Ps. XVII בחפרכוס, some ed. בא ח׳, v. אַפּוֹפְּסִין.]—*Pl.* חִפְרְכִין, חִרֵי׳. Tosef. Gitt. VIII (VI), 3 לשום חיפרכון (corr. acc.). V. אִיפַּרְכוֹס.

חִי׳, חַפַּרְכִיָּה, חִפַּרְכִיָּא f. (ὑπαρχία) *lieutenancy, provincial government, province.* Sifré Deut. 330; Yalk. ib. 946 [read:] היפטרקוס נכנס לתוך ח׳ שלו אם יכול ליפרע a consul enters his province; if he is able to collect (taxes) from all &c. Yalk. Ps. 875 הפרכוס אחרת (corr. acc.; v. preced.)—*Pl.* חִפַּרְכִיּוֹת, חִרֵי׳. Tosef. Gitt. VIII (VI), 3 ed. Zuck. (v. חורכיינוס).

חִפַּרְנִיא, v. חַרְפַּנְיָא.

חֲפָרֵשׁ m. (פָּרַשׁ) *difference.* Sabb. 155[b] ומה ח׳ בין וכ׳ and what is the difference between the two? Pes. 27[b] אמר להן ח׳ said he to them, There is a difference; a. fr.

חֲפָרָשָׁה, v. אַפְרָשָׁה.

חֲפָשָׁט m. (פָּשַׁט) *stripping, flaying.* Zeb. V, 4 טעונה ח׳ ונתוח requires flaying and carving (Lev. I, 6). Ib. 50[b] carving שלא בח׳ without previous flaying. Y. Pes. VI, 33[a] bot. חֲפָשְׁטוֹ the flaying of it; a. fr.

חַפַּשְׁטָה f. same. Sabb. 116[b] קודם חַפַּשְׁטַת חצור before the hide (up to the chest) is stripped off. Sifra Vayikra, N'dabah, Par. 4, ch. VI (ref. to Lev. I, 6) נתחים שהיו בכלל ח׳ such pieces as are affected by the order of flaying (to the exclusion of the head which is cut off before flaying); a. e.

חֲפָשִׁים, v. חֲפָשִׁט.

חֲפָשָׁר m. (פָּשַׁר) *making tepid, warming.* Sabb. 40[b] חֲפָשָׁרוֹ זהו בשולו warming is to oil what cooking is to other liquids (a forbidden labor).

חֲפַתְּיקָא, חֲפָתִיק, v. חֲפַתְּקָא.

חפתכי, Yalk. Deut. 942, read: חִיפַּטִיקוֹס.

חֲפָתָק m. (פתק *to cut, divide off;* Var. lect. v. infra) *the store-room* in the dwelling house out of which the daily portions of provision and work are distributed; also *the retailer's shelves* &c., contrad. to אוצר ware-house. Ab. Zar. II, 7 (39[b]) חבאין מן הח׳ the preserved locusts which the merchant takes from the shelves, contrad. to מן הסלולה, those laid out in baskets in front of the counter. Ib. 40[b] מן הח׳ מן האוצר ומן הספרינה (not הסלולה, v. Rabb. D. S. a. l. note 5); Tosef. ib. IV (V), 12 מן הפתק וכ׳ ed. Zuck. (Var. הפתיק, cmp. הֶמְסֵס for fusion of article) from the shelves, the ware-room or the ship.—Sabb. 50[a]; Tosef. ib. III (IV), 19 גיזי צמר של ח׳ cut wool stored in the pantry (intended for spinning; Rashi: from the merchant's shelves). [Ar. s. v. אפתק reads: אוּפְתֵּק, noting a Var. ח׳. One Ms. Ar., a. Mish. ed. Nap. read אפותיק for אוּפְתֵּיק, induced by phonetic resemblance to ἀποθήκη. V. Ar. ed. Koh. s. v. אפתק, a. Rabb. D. S. to Ab. Zar. 39[b] note 8.]

חֲפָתְקָא, חֲפָתְקֵי׳, חֲפַתְּקָא ch. (preced.) *treasury.* Targ. Y. Gen. XLVII, 14. Ib. Deut. XXIII, 22 (constr.) בחַפְתֵּיק וכ׳ in the treasury of the Lord (v. Ḥull. 139[a] quot. s. v. גְּזָא).

חַפְתָּקָא *ladle,* v. אַפְתָּקָא.

חפתקאות, read: חִפּוּתִירָקָאוֹת; חפתקי, read: חִפּוּתִירְקִי.

חצאתה, v. חַצָּתָה.

חֲצָבָה f. (יצב) *standing, use of the verb* יצב. Num. R. s. 18, beg.; Tanḥ. Koraḥ 3 (analogy betw. Num. XVI, 27 a. I Sam. XVII, 4, a. 16). Pesik. Zutr. Nitsab. beg. יש ח׳ לטובה וכ׳ the word יצב is sometimes used in a good sense (as firmness) and at times in a bad sense (as provocation); v. יְצִיבָה.

חַצְלְפּוֹנִי, v. הַצְלְפּוֹנִי.

חֲצָלָה f. (b. h.; נצל) *rescue, relief.* Meg. 16[b] חצלת נפשות saving of human lives. Gitt. 56[a] (in Chald. diction) אפשר דחוי ה׳ פורתא may be some little relief (by royal favor) can be had; ib.[b] וה׳ פורתא נמי וכ׳ and even a little favor will not be shown. Ḥull. 52[b] הצלת עצמה the animal's own effort to save itself; ה׳ אחרים the human efforts to save the animal. Ex. R. s. 1 ה׳ מים saving from drowning; a. fr.

חַצְלֶלְפּוֹנִי (b. h.) pr. n. f. *Hazzelelponi,* alleged name of Samson's mother. Num. R. s. 10; B. Bath. 91[a] צְלֶלְפּוֹנִית ed. (Ms. R. הצללפונית, Ms. R. צלולפונית).

חַצְלְפּוֹנִי pr. n. (cmp. preced.), בני ה׳ prob. name

fo *a family* settled in Babylonia. M. Kat. 22[a] (Ms. M. הצלבוני).

חַצְנַע m. (Inf. Hif. of צנע) *chastity*. Pesik. Sos, p. 146[b]; Yalk. Job 906; (Yalk. Gen. 93 הַצְנִיעוּת).

חַצָּעָה f. (חָצַע) *making a couch, laying out of mattresses, carpets* &c. Keth. 4[b], a. e. חַצָּעַת המטה making the bed (for her husband). Yoma 69[a] בה׳ שרי for spreading under (to sit or lie on), garments of mixed materials (כלאים) are permitted.—V. מַצָּע.—Trnsf. *arrangement, structure, construction*. Ḥull. 49[b] כך היא ה׳ של משנה וכ׳ the construction of the Mishnah (Boraitha) is as you stated, but reverse the first clause. Snh. 51[a]; a. e.

חַצָּצָה f. (חָצַץ) *kindling*. Y. Sabb. II, beg. 4[c] צריכה הצאתה ברוב וכ׳ (corr. acc.) must be kindled so that the larger portion be on fire, v. הֶלֶק. Y. Yoma II, 39[c] top; Bab. ib. 24[b] חַצָּצַת וכ׳ kindling of &c.

חַקְבָּלָה f. (קבל, v. קַבָּלָה), חַקְבָּלַת פָּנִים *reception*. Shebu. 35[b]; Sabb. 127 (Ms. M. קַבָּלַת) ה׳ פני שכינה receiving the Divine Presence.

חֶקְדֵּשׁ, חֶקְדִּישׁ m. (קדש) 1) *that which is dedicated to a sacred purpose*, esp. *sacred* or *Temple property*. Yeb. 66[b] bot., a. fr. ה׳ וכ׳ a pledged animal which the debtor dedicates as a sacrifice &c., v. פָּקַע. Gen. R. s. 60 ה׳ דמים; Arakh. VIII, 7 ה׳ ערלוי dedication of the value of an object; opp. ה׳ מזבח dedication for the altar (allowing no redemption). Ib. VII, 1 אין מחשבין חדשים לה׳ months are not counted for redeeming dedicated property, i. e. fractions of a year count for a year in favor of the treasury. Kidd. 2[b] דאסר לה אכ״ע כה׳ because (by betrothing her to himself) he makes her forbidden to all other men like sacred property (v. קָדַשׁ). Taan. 24[a] חרי הן ה׳ עליך וכ׳ they shall be to thee sacred property (like charity funds); a. v. fr.—2) *dedication*. Arakh. 2[a]; Tem. 2[a] תחלת ה׳ a preliminary act of dedication, סוף ה׳ the final dedication (laying hands on the animal's head prior to sacrificing it). Ib. 9[b]; B. Mets. 54[b] ה׳ ראשון the original dedication, ה׳ שני the substitution (for an animal which became defective); a. fr.—*Pl.* חֶקְדִּישׁוֹת, חֶקְדּוּשׁ׳ 1) *sacred objects*. Lev. R. s. 5; a. fr.—2) *laws concerning dedication*. Tosef. Erub. XI (VIII), 24; ib. Ḥag. I, 9 (ed. Zuck. והקרקעות, corr. acc.); a. e.

חַקָּזָה f. (נקז) *letting blood, opening a vein*. Ker. V, 1 דם ה׳ שהנפש יוצאה בו the blood of arteries with which life goes out, i. e. the splashing blood; ib. 22[a]. Nidd. 19[b].—Gitt. 70[a] חַקָּזַת דם blood-letting. Sabb. 29[a] סעודת ה׳ Ms. M. (ed. ה׳ דם) the meal taken after blood-letting; a. fr.

חֶקְטֵר m. (קטר) *letting rise in smoke, burning on the altar*. Ber. I, 1; a. fr.

חַקְטָרָה f. same. Y. Pes. VII, 34[c] top. Y. Yoma II, 39[c]; a. e.—*Pl.* חַקְטָרוֹת. Tosef. Dem. II, 7 חה׳; Men. 18[b] Ms. M. (ed. הק׳); Ḥull. 132[b] חק׳ (v. חָמַס as to fusion of article).

חֶקְיָפָא, חֶקְיָף, v. חֶיקֵּף.

חֶקְיָשָׁא, חֶקְיָשׁ, v. חֶיקֵּשׁ.

חָקֶם m. (Inf. Hif. of קום, formed for analogy with חָפֶר q. v.) *confirmation, the privilege of confirming a vow*. Ned. X, 7; a. fr. (comment. write indiscriminately חקם a. חֵיקֵם, analogous to חֵיפֵר).

חָקָמָה f. (קום) 1) same. Ned. 69[a] ה׳ ראשונה the first confirmation (when he said the first קיים לי כי). Ib. ולא תתחול ה׳ but my confirmation shall not take effect; a. e.—2) *erection*. R. Hash. 2[b] לחָקָמַת המשכן dating from the erection of the Tabernacle. Y. Yoma I, 38[c] top; Num. R. s. 12, a. e. ה׳ חלילה the putting up (of the Tabernacle) by night; a. e.—*Pl.* חֲקָמוֹת. Ib. חֲקָמוֹתָיו his repeated acts of putting up.

חַקְנָאָה, f., v. אַקְנָיָתָא.

חֶקְפָא, חֶקֶף, v. חֶיקֵּף.

חַקְפַּדָּה, v. אַקְפָּדָה.

חַקָּפָה f. (חָקַף II) 1) *surrounding, going round*. Yoma 59[a] ה׳ ברגל the sprinkling was done in walking around; ה׳ ביד by circular movements of the hand. Pesik. R. s. 41 חַקָּפַת המזבח going around the altar in procession with the Lulab; a. e.—2) (ref. to Lev. XIX, 27) *shaving the hair of the head all around*. Naz. 29[a] ועבירד ה׳ and he (the Nazir) may shave &c. Ib. חַקָּפַת כל הראש shaving the entire head, opp. to ה׳ פאה shaving the ends, v. פֵּאָה. Y. Sot. II, beg. 17[d] ה׳ נזירות the shaving required by Nazir laws (Num. VI, 18); a. e.—3) *growth of hair around a limb*. Y. Yeb. X, end, 11[c]; Snh. 68[b].—4) *debts for merchandise* payable at certain seasons (cmp. תְּקוּפָה). Shebi. X, 1; Tosef. ib. VIII, 3 הקפת חנות וכ׳ shop-debts are not subject to the law of limitation in the Sabbatical year.—*Pl.* חַקָּפוֹת. Gen. R. s. 41 he came back לפרוע חַקָּפוֹתָיו to pay his debts; Yalk. ib. 69.

חָקָצָה I f. (קִיץ) *waking up*. Midr. Till. to Ps. XVII, 15 חָקָצַת המתים resurrection of the dead.

חָקָצָה II f. (קָצַץ, קוּץ) *cutting*, חָקָצַת שפתים (cmp. Prov. XVI, 30) cutting the lips, i. e. contracting the mouth for a blasphemous expression. Snh. 65[a] Ar. a. Ms. K. (ed. עקרמת, v. עָקְרָיָה).

חָקֶר m. (Inf. Hif. of קוּר; cmp. Jer. VI, 7) *welling, pouring forth* (cmp. מָקוֹר). בְּאֵר ה׳ (בּוֹר) *well*, opp. to cistern; esp. *B'er Haker* name of a certain well. Erub. X, 14. Ib. 104[b] כל הבורות ה׳ Ms. M. (ed. incorr. הקרות); Y. ib. II, beg. 20[a].

חַקְרָבָה f. (קָרַב) 1) *offering*, use of the verb חִקְרִיב. Men. 11[a] בת ה׳ היא it is an object which may eventually be offered. B. Kam. 12[b] חוי לה׳ fit for offering (if the Temple existed). Erub. 63[b], a. e. מוחקרבת תמידין גדול . . . study of the Law is more important than the offering of daily sacrifices. Lev. R. s. 2, end נאמר ה׳ וכ׳ the term

הקריב is used &c. Ib. s. 20 they died על הקריבה ועל ה׳ (=חַס׳) for coming near (Lev. XVII, 1) and for offering (Lev. X, 1); a. fr.—2) *drawing nigh for attack.* Ex. R. s. 21 הקרבת פרעה (Ex. XIV, 10).

הַקְרָיָה, הַקְרָיָת f. (קָרָה Hif.) *preparation, arrangement.* Sifra Num. 159; Yalk. ib. 787 (interpret. חקריתם, Num. XXXV, 11).

הֶקְשֵׁשׁ, v. הֵקִישׁ׳.

הַקְשָׁשָׁה f. (נָקַשׁ) *clapping, knocking together.* Snh. 65ª הַקְשָׁשַׁת זרועותיו the clapping of his (the necromancer's) arms; Ker. 3ᵇ.—*Pl.* הַקְשָׁשׁוֹת. Ib. (Snh. l. c. always sing.).

הָרָר (הֶרֶר) m. (b.h.; הרר) *mound, mountain;* trnsf. *eminent person.* Midd. II, 1, a. fr. הַר הבית the Temple mount. Yeb. 17ª (play on הַרְפַּנְיָא) הַר שהכל פונין בו a hill to which all turn (whose spurious descent prevents them from getting wives elsewhere); a. v. fr.—Ḥull. 39ᵇ (in Chald. diction) רישיך והר here is thy head and here the mountain (a colloquial phrase for compelling one to give up a bargain).—Ex. R. s. 28 (ref. to Ex. XIX, 3) בזכות ה׳ for the merit of the distinguished one (Abraham), ואין הר׳ אלא אבות *har* means the patriarchs (ref. to Mic. VI, 2). Snh. 107ª ה׳ שבכם the most prominent of you; a. fr.—[For proper nouns composed with הר, v. respective determinants.]—*Pl.* הָרֵי, הָרָרִים. Tam. 32ª, a. e. הָרֵי חושך, v. חוֹשֶׁךְ.—Snh. 24ª עוקר הרי הרים uprooting the highest mountains (a figure for dialectical ingenuity). Y. Yeb. I, 3ª bot. בין שני הָרֵי וכ׳ between the two high mountains (great scholars). Ex. R. s. 15 ואין ה׳ אלא אבות, v. supra.—Ḥag. I, 8 כה׳ תלויין בשערה like mountains suspended on a hair (a slender Bible text for numerous Talmudic laws); a. v. fr.

הָרָא, *Af.* אַהֲרֵר (cmp. חרר, חרי) *to heat, irritate.* Targ. Prov. XXV, 20 מַהֲרָא (Var. מַחֲרָה) ed. Lag. (ed. מוחרא, ed. Wil. מחרא, corr. acc.); v. בְּרִיחָתָא.—Cmp. הָרְהַר, הָרְחֵר.

הַרְבָּה (Inf. Hif. of רָבָה) *to increase; the numerical value of the letters* הַרְבֵּה=212 (days). Gen. R. s. 20 (play on הרבה ארבה, Gen. III, 16) כל שהוא ה׳ ארבה וכ׳ if an embryo is 212 days old, I shall cause it to grow (it is vital); Y. Nidd. I, 49ᵇ top כל שהוא בה׳ הרי הוא בארבה; v. אל״ם.

הַרְבָּעָה f. (רָבַע) *the (forbidden) coupling of heterogeneous animals.* Snh. 56ᵇ הַרְבָּעַת בהמה; Sifra Aḥaré Par. 9, ch. XIII. Ḥull. 71ª לה׳ with reference to forbidden coupling; a. e.

הָרַג (b.h.) [*to cut,* v. הֶחֱרִיג,] *to kill, put to death.* Num. R. s. 21, beg. בא לַהֲרָגְךָ השכם לְהָרְגוֹ if one comes to kill thee, be the first to kill him; Ber. 58ª; Snh. 72ª .. להורגך להורגו. Gitt. 56ᵇ כסבור ה׳ את עצמו he (Titus) thought he had killed himself (euphem. for *the Lord*); a. v. fr.—*Part. pass.* הָרוּג. Tosef. Gitt. V (III), 1 הֲרוּגִין שנהרגו לפני מלחמה ובשעת מלחמה (ed. Zuck. בשעת) those executed (by the Roman government) before and during the Vespasian war; Y. Gitt. V, 47ᵇ top [read:] הֲרוּגֵי המלחמה ולפני וכ׳. Y. Ber. I, 3ᵈ, v. בִּירְתָּר. Pes. 50ª; B. Bath. 10ᵇ, a. e. הרוגי מלכות martyrs under the Roman government (R. Akiba and his fellow-martyrs), v. לוּד; a. fr.

Nif. נֶהֱרַג *to be killed, executed.* Taan. 18ᵇ נֶהֱרְגוּ were put to death (by the Roman government). Gitt. 56ª יֵהָרֵג is to be put to death. Snh. 74ª עבור ואל תֵּהָרֵג transgress or thou wilt be killed; a. fr.

הָרֵג m. (preced.) *murderer, highway-man,* contrad. to רודם the oppressor who does not threaten to kill. Y. B. Mets. IV, end, 9ᵈ.—*Pl.* הָרֵגִין. Ned. III, 4, v. נָדַר.

הֶרֶג m. (b. h.; preced. wds.) *execution by decapitation with a sword.* Snh. VII, 1; a. fr.

הַרְגִּיז, הַרְגּוּז m. (prob.=אַרְגָּז q. v.) euphem. for *buttocks* (or *testicles*). Bekh. VI, 6 הַרְגִּידוֹ Maim., Ar. Var. הַרְגּוּזוֹ, ed. אַכּוּז q. v.

הַרְגִּינִין, v. חַרְגִּ׳.

הֶרְגֵּל m. (רגל, v. רָגִיל) 1) *habit;* ה׳ לשון habit of the tongue, fluency acquired by memorizing. Koh. R. to VI, 9.—2) *leading to, occasion for.* מפני ה׳ עבירה because it offers an occasion for sin. Sabb. I, 3; Pes. 30ª; 36ª; a. e.—Ab. Zar. 17ª ה׳ דבר (euphem.) preliminaries of sexual connection.

הַרְגְּנָא, v. חַרְמָנָא.

הַרְגִּנִין, v. חַרְגִּינִין.

הַרְגָּשָׁה f. (רָגַשׁ, Hif.) *sensation, perception, sensuous affection.* Nidd. 43ª נעקרה בה׳ he felt the effusion coming, ויצתה שלא בה׳ but the discharge was not perceived. Ib. 57ᵇ הַרְגָּשַׁת מי וכ׳ the sensation of discharging urin; a. fr. Yalk. Jud. 42 לכל ה׳ וה׳ to every *sense.*—*Pl.* הַרְגָּשׁוֹת *senses.* Num. R. s. 14 וחמש מורגשות כנגד חמש ה׳ corresponding to the five senses and the five perceptions.

הַרְגַּת, v. חַרְגָּא.

הַרְדַּאוּלִיס, v. הִרְדּוּלִיס.

הַרְדּוּבְלִין f. (ὕδραυλις) *water-organ.* Targ. Ps. CL, 4 Ms. (Regia הרדיב׳, ed. חַלִּילִין).

הִרְדּוּלִיס m. same. Arakh. 10ᵇ (not לים...); Tosef. ib. I, 13 הרדאולים לא היו וכ׳ ed. Zuck. (corr. acc.; ed. הִדְרַאוּלִי׳ לא היה); cmp. אַדְרַבְלִיס.

***הִרְדּוּס** m. (transpos. of דרס, v. מִדְרָא, מִדְרוֹן &c.) *the copulation of birds;* מעשה ה׳ *unnatural gratification on a woman's body.* Snh. 66ᵇ Ar. (ed. חרדודין; v. הֲרוּרִים). [Ar.: *doing of Herod,* ref. to B. Bath. 3ᵇ; v. הוֹרְדוֹס.]

הִרְדּוּק, v. חִרְדּוּק.

הִרְדּוֹפָה, v. חַרְפָּה.

health than the sin itself. Esth. R. to III, 1 (play on aḥar) הרהורי דברים היו שם plans (schemes) were there.

הִירְהוּרָא, הַרְהוּרָא ch. same. Targ. O. Deut. XXIX, 18. Targ. Y. ib. XXIII, 11; a.e.—Snh. 45ª תירשי לה׳ take into consideration the possibility of creating impure thoughts (among the spectators); Sot. 8ª.—*Pl.* הִירִ׳, הַרְהוּרִין, הַרְהוּרִין. Targ. Y. Lev. VI, 2. Targ. Ez. XXXVIII, 10; a. fr.

הִירֵר׳, הַרְהֵר (Pilp. of הרר; v. הָרָה, cmp. esp. Is. LIX, 13) 1) *to conceive in mind, to think, meditate, plan.* Ber. III, 4 מְהַרְהֵר בלבו thinks (recites the Sh'ma) in his heart, v. הַרְהוּר. Gitt. 57ᵇ הי׳ תשובה בדעתיה he conceived the idea of repentance.—2) *to be heated, entertain impure thoughts.* Ḥull. 37ᵇ לא הִרְהַרְתִּי ביום I allowed no impure thoughts to rise in me in day-time; a. fr.—3) (followed by אחר) *to disparage, criticise, detract from.* Snh. 110ª המְהַרְהֵר אחר רבו who speaks evil of his teacher. Num. R. s. 7 אם הִרְהַרְתָּ וכ׳ if thou criticisest them &c. Ber. 19ª אל תְּהַרְהֵר אחריו ביום do not think evil of him the day after (for he surely repented). Sifré Deut. 307 אין לְהַרְהֵר אחר מדותיו you must not criticise His dealings with man; a. fr.—4) *to heat, make sick with fever.* Lev. R. s. 17 (play on חִרְצובות, Ps. LXXIII, 4; v. ה״א) לא הִרְהַרְתִּים בחלאים (Var. חרחר; Ar. s. v. חרצב: עריר) I did not make them hot with diseases; Yalk. Ps. 808. [Ukts. III, 11, v. חִרְהֵר.]

הַרְהָיר, הַרְהֵר ch. same. Targ. Y. Gen. VI, 2.—Targ. Job II, 10 הַיְרְהֵר; a. fr.

הרוגיינ׳, Y. Kil. I, 27ª, v. גִּיוָּרִינָא.

הַרְוָחָא m. (v. next w.) *profit*, opp. פְּסִידָה. M. Kat. 2ª.

הַרְוָחָה, הַרְוָחָת f. (b. h. הָרְוָחָה; רָוַח) 1) *relief, release.* Ex. R. s. 10, end; Tanḥ., ed. Bub., Vaëra 22; Yalk. Ex. 186 (cmp. הֶמְסֵס as to fusion of article). Tanḥ. Mikk. 10, v. בְּסַר I; a. e.—2) *plenty, liberal provision; comfort.* Snh. 21ᵇ לא צריכא לה׳ the word לוֹ is to intimate a liberal appropriation (for the army). Sifré Deut. 306 ואין לשון פתיחה אלא לשון ה׳ the word 'opening' has the meaning of comfort, opp. לשון דוחק. Keth. 43ª אלמנתו לא ניחא ליה בה׳ וכ׳ as to his widow he cares not for her living comfortably (from her own earnings besides the legal alimentation) &c.

הַרְוִיין, Tosef. Toh. VIII, 1, v. הַדְוִיין.

***הַרְוָרִים** m. pl. (הִרְהֵר, v. הרר) *heating,* מעשה ה׳ *unnatural gratification on a woman's body.* Snh. 66ᵇ, Resp. Gaon. ed. Cassel, p. 110; v. הִרְהוּם, a. הִירְהוּד.

הַרְזָבְנִי׳, הַרְזְבוֹנִית, v. אַרְזְבוֹנִית.

הַרְזִיפָא, v. אַרְזִפְתָּא II, a. next w.

הַרְזִיפִי f., **הַרְזִיפֵי** m. pl. (Rashi) (v. אַרְזַפְתָּא II) name of a *bitter herb* (not generally used as food). Pes. 39ª (Ms. M. 2 אַרְזִיפָּא, Ms. O. הדרוק, v. הִירְהוּם; v. Rabb. D. S. a. l. note 9).

הַרְהוֹפַנֵּי, v. הַרְהִפְנֵי.

הַרְהוֹפַנִּין m. (comp. of חר=הר, a. הוֹפָן; v. חַרְחֲבִינָה) *wall-ivy*, the leaves of which may be used for bitter herbs on the Passover night. Pes. 39ª (Ms. M. הַרְהִפְנֵי). V. הַרְהַפְנֵי.

הַרְהָסִין (הַדְרָסִ־), הַרְהָסִיוֹת f. pl., יוני ה׳ *a species of domesticated doves* (prob. so named from the manner of their fructification, v. הַרְהוּס). Ḥull. XII, 1; Bets. 25ª; Tosef. ib. I, 10; Tosef. Ḥull. X, 9 הרד׳ ed. Zuck. (Var. חדר׳). Ḥull. 139ᵇ חד תני הדר׳ וחד תני חרד׳ וכ׳ one reads *hadr.*, and one reads *hard.*, the one deriving our w. from Herod, the other from the name of a place.

***הַרְהָפָה** f. (הדף, with ר inserted; cmp. הִירְהוּף) [*removal, isolation,*] *imprisonment within a narrow enclosure of reeds or poles,* a punishment for contempt of court (v. נִירְהוּר). M. Kat. 16ª (explain. לְעֲשָׁרוֹשֵׁי, Ezra VII, 26). Ib. (a version of the Gaonim quoted by Asheri a. l., Nr. 53) מאי ה׳ א״ר פפא נצבי דקני what is *hardafah?* Said R. P., Poles of reeds (fastened in the ground). [In ed. a. Mss. the answer to מאי ה׳ is absent.] [Ar. ed. Koh. הַרְהוֹפָה.]

הַרְהַפְנִי, v. next w.

הַרְהוֹפַנֵּי, הַרְהַפְנֵי m. (Chald. form of הַרְהוֹפַנִּין) *a creeper* the berries of which were known to be injurious to animals. Ḥull. III, 5 (58ᵇ); Tosef. ib. III, 19.—Mekh. B'shall., Vayassa 1 (ref. to Ex. XV, 25) זה עץ ה׳ it was the trunk of an ivy; Ex. R. s. 50; (ib. s. 23 ירדינון); Yalk. ib. 256 הרדפוני (corr. acc.); Tanḥ. B'shall. 24 ה׳ מר תירה; Tanḥ., ed. Bub., ib. 19.—[Var. הירדופני, v. Koh. Ar. s. v.]—Targ. Y. Ex. XV, 25 אַרְהַפְנֵי.

הַרְהַפְנִין, v. הַרְהוֹפַנִּין.

הָרָה (b. h.) *to conceive, be with child.* Yalk. Ex. 168, end. Y. B. Kam. V, 5ª top; Bab. ib. 49ª.

Hof. הוֹרָה *to be conceived;* *(homilet.) *conception,* v. הוֹרָת. Gen. R. s. 64; Yalk. Job 894 that she would have said to him, גבר ה׳ is this a time for conception, man? ('Rashi').

הִירְהוֹן I, v. הִירְ׳.

הִירְהוֹן II m. *urin-soaked dung*, v. הָהִין a. הִהֵין.

הִירְ׳, הִירְהוּר m. (הִרְהֵר) 1) *thought, meditation,* opp. דיבור loud recitation. Ber. 20ᵇ כדיבור דמי ה׳ reviewing in mind (a Biblical passage &c.) is as good as loud recitation. Sabb. 150ª (ref. to Is. LVIII, 13) דיבור אסור ה׳ וכ׳ talking (business on the Sabbath) is forbidden, thinking (planning) is permitted.—2) *heated imagination,* esp. *impure fancies.* Ber. 12ᵇ עבירה ה׳ unchaste imagination, ע״ז ה׳ idolatrous fancy. Nidd. 13ᵇ חמביא עצמו לידי ה׳ who allows sinful fancies to take a hold of him. Zab. II, 2; a. fr.—*Pl.* הִירְהוּרִים. Yoma 29ª top עבירה הִירְהוּרֵי וכ׳ sinful (obscene) imaginations are more injurious to

הַרְזֵק, הַרְזֵק (=חַזֵּק, v. חזק) *to imprison.* B. Kam. 85[b] הַרְזְקֵיהּ באנדרונא וכ׳ Ar. (ed. הדק) he kept him locked up in a room and forced him to be idle. — *Part. pass.* מְהַרְזֵק. Ned. 91[b] דהוה קא מ׳ בבריתא וכ׳ Ar. (ed. מְהַרְזֵיק *Ithpa.*) who was locked up in a room with a woman.

הַרְזֵקֵי m. pl. (preced.) בֵּי ה׳ *guard-house, a gate house* with one door opening to the court and another leading to the entrance to the inner rooms or buildings; cmp. כְּלָאֵי. Men. 33[b].

הַרְזֵק, v. הַרְזֵיק.

הַרְחָצָה f. (רָחַץ) *washing, bathing.* Sabb. 134[b] הַרְחָצַת כל גופו bathing the child's entire body; ה׳ מילה bathing the wound of circumcision. Keth. 96[a].

הַרְחָק or הַרְחָק (רָחַק) 1) *distance.*—ה׳ עדות a) *an unlawful space between a deed and the signatures of the witnesses.* Y. Gitt. I, 43[c] bot. עדים פסולין אינן נעשין כה׳ ע׳ the signatures of disqualified witnesses, between qualified ones, are not to be looked upon as if they were a blank creating an unlawful distance; ib. IX, 50[c]; ib. VIII, end, 49[d] (insert: עדים פסולים אינן). — b) *distance of relationship,* i. e. *testimony not objectionable on account of kinship.* Y. Keth. II, 26[d] top [read:] ואם אין את מאמינו שהוא בנו יעשה כה׳ ע׳ וכ׳ and if you do not believe him that he is his son, let his statement (that he is a priest) be considered a stranger's testimony &c.—2) *a precautionary measure, a preventive law.* Y. Maasr. I, 49[b] top.

הַרְחָקָה f. as preced. 2. Pes. 2[b]. Ab. Zar. 31[b] ה׳ יתירתא an extraordinary precaution.

הַרְטָבָה, v. רְטִיבָה.

הַרְיָ I, הַרְיֵ m. (=הראי; ראה) *aspect, characteristic points, case.* B. Kam. I, 1 (ref. to the four cases of damage Ex. XXI, 28; XXI, 33; XXII, 4; XXII, 5) לא ה׳ השור כה׳ וכ׳ (Y. ed. לא השור כה׳ וכ׳) the case of the goring ox is not analogous to that of the eating animal, nor are the cases of both of them which are animated beings, analogous to the case of damage through fire which is inanimate &c. (i. e. the four cases had to be specified in the Biblical text); yet the points common to all are that they are liable to do damage &c. Mekh. Mishp., N'zikin, s. 5 לא ה׳ הדיין כה׳ וכ׳ the case of (cursing) the judge is not analogous to that of (cursing) the prince, yet the point common to both &c. [In G'marah רְאִי, v. B. Kam. 4[a].]

הַרְיָ II (v. preced.,=b. h. הֵן, חִנֵּה) 1) *behold, here is.* Gen. R. s. 91, end ה׳ הכסף וכ׳ here is the silver &c.—Ab. III, 4, a. fr. ה׳ זה וכ׳ such a person is &c. Bets. V, 3, a. fr. ה׳ אלו וכ׳ in this case they are &c. B. Kam. IX, 2 ה׳ שלך לפניך here is thy property before thee (take it in the condition in which it is); a. v. fr.—הֲרֵינִי=ה׳ אני behold, I am, will be &c. Naz. I, 1 ה׳ נזיר I will be a Nazir. Kidd. 31[b] ה׳ כפרת וכ׳ may I be the atonement for his rest (a blessing formula for a deceased father); a. fr.—2) ה׳ ש׳ *here is a case of one, if.* Meg. 3[b] ה׳ שהיה וכ׳ if one is going to slaughter &c.; a. fr.

הֲרִיגָה f. (הָרַג) *killing.* Sabb. 107[b].—Esp. *execution of capital punishment, decapitation.* Y. Keth. II, 26[d] נגמר דינה לה׳ if she has been sentenced to death. Y. Snh. VII, 24[b] ה׳ decapitation, v. הָרֵג. Ex. R. s. 1; a. fr.

הֲרִידוֹס pr. n. m. *Hăredos* (Herod), one of Haman's ancestry. Targ. II Esth. III, 1 (ed. Lag. הדירוס).

הֲרָיוֹן m. (b. h.; הָרָה) *conception, coition.* Nidd. 16[b]. Gen. R. s. 64. Y. B. Kam. V, 5[a] top בעל ה׳ the natural father (not step-father); a. e.—B. Kam. 49[a] בית ה׳ womb, abdomen.

הֲרִיסָן, Y. Ter. XI, 48[a], v. חַרְסָן.

הֲרִיעוֹת, v. חֲדָרִית.

הֲרִיס, v. חָרִיץ.

הֲרִיעָה f. (רוּעַ) *shouting* for joy. Pesik. Ronni, p. 141[b] one of the expressions for rejoicing (Cant. R. to I, 4, reads תְּרוּעָה). Cmp. הֲרָעָה II.

הֲרִיפָה f. (רוּף, רָפַף) *trembling,* only in הֲרִיפַת עין *wink of the eye,* ב׳ ע׳ in a wink. Koh. R. to XI, 1 (ed. Wil. כה׳).

הֲרִיפוֹת or הֲרִי׳ f. pl. (b. h.; חרף, cmp. חָבַת) *grits, polenta.* Sot. 42[b] (homiletical play on *Harafah,* II Sam. XXI, 16, a. *Orpah,* Ruth I, 4) why was she called Harafah? שחכל דשין אותה כה׳ because all pounded (used) her like grits, v. הוּשׁ. [Cmp. Y. Kidd. I, 59[a] top a. Kerith. 11[a] where חרף is taken as the equivalent of כתש, with reference to הריפות Prov. XXVII, 22. Cmp. הַלְמָאָה for obliteration of radical ה׳.—Targ. I Chr. XX, 4; 6; 8 reads ערפה for h. text הרפאים, הרפא.]

הֲרִיקָא, v. חֲרִיקָא.

הֲרָךְ, v. חֲרָךְ.

הַרְכָּב m. (רָכַב) *carrying (a lamb) on one's shoulder.* Pes. VI, 1 הֲרִכְּבוֹ Y. ed., Ms. M. a. Mish. Nap. הַרְכִּיבוֹ (ed. הַרְכָּבָתוֹ) the carrying of the Passover lamb to the Temple. Y. ib. 33[b] top.

הַרְכָּבָה f. 1) same, v. preced.—2) *grafting.* Shebi. II, 6; a. fr.

הַרְכִּיא, v. חֲרַכְיָא.

הֲרְכִּיב, v. הֲרְכֵּב.

הַרְכִּינָס pr. n. m. (Ἀρχῖνος) *Harkinas,* father of R. Dosa. R. Hash. II, 8 (25[a]) הר׳ Mish. a. Ms. M. (ed. חוֹר׳); Mish. Pes. a. Y. ed. ארכינס, v. Rabb. D. S. a. l. note). Tosef. Neg. I, 6 הרכ׳; (ib. Kel. B. Bath. IV, 14 חורקינס).
Yeb. 16[a]; a. fr.

הַרְכָּנָה f. (רָכַן) *inclination,* הַרְכָּנַת רֹאשׁ *nodding assent.* Y. Gitt. VII, 48[c] bot.; Y. Ter. I, 40[b] top.

הַרְמָה f. (רוּם) 1) *lifting, removal.* Y. Yoma II, beg. 39[b] יצא זה שהוא בה׳ this (service) is excluded, since it con-

חֲרֵס m. (preced.) *destruction.* Men. 110[a] (interpret. עִיר הַהֶרֶס, Is. XIX, 18) קורתא ... דעתידא למיחרב (v. Rabb. D. S. a. l.) the town of Beth Shemesh which is doomed to destruction; v. חֲרֵס.

חַרְסָן, v. חִרְסָן.

חַרְסָנָא m. (חרס; cmp. Arab. הריסת, Fl. to Levy Talm. Dict. I, p. 559[b]; cmp. חֲרוֹסֶת) *fish-hash.* B. Bath. 144[a], v. אֲצִירָא.—כַּסָּא דחַ׳ a pie of fish-hash and flour. Bets. 16[a], sq.; Ab. Zar. 38[a]; a. fr.

חַרְעָה I f. (רָעַע, Hif. הֶחֱרִיעַ) *doing harm*) to one's self or others); *self-abnegation; vow to injure;* v. חֲטָבָה. Shebu. III, 5; a. fr.

חַרְעָה II f. (רוּעַ) *sounding the trumpet, a certain note or signal.* Y. R. Hash. IV, 59[c] bot., v. טרימוטה.—Cmp. תְּרוּעָה, תְּרִיעָה.

חֲרָךְ m. (רפה, v. חֲרִירָה) *trembling;* ח׳ עַיִן *wink, an indefinable portion of time.* Y. Ber. I, 2[b] bot. בין השמשות כח׳ ע׳ the time called *ben-hash-sh'mashoth* is really like a wink of the eye. Ib.[c] top. Ib[d] top; Lam. R. to II, 19; v. רָגַע. Cant. R. to III, 6 בח׳ ע׳ (not כח׳) instantaneously; a. fr.

חָרְפָּה pr. n. f. *Harafah.* Sot. 42[b], v. חֲרִירְפוֹת.

חַרְפוֹתִיא, v. חַרְסְפִיתָא.

חַרְפִיא, v. חֲרַפְנָיָא.

חַרְפַנְיָא pr. n. pl. *Harpania* (*Hipparenum*, Neub. Géogr. p. 335; p. 352) in Babylonia, a rich industrial town with a Jewish population of spurious descent. Yeb. 17[a] what a great man, אי לאו דח׳ מאתרה were not H. his native town! Ib. מאי ח׳, v. חַר. Sabb. 127[a] (Ms. M. הרדפנאי, read חַרְפָנָאֵי *Harpanians*); B. Mets. 84[a] דח׳ Ms. M. (ed. דחַרְפָנָאֵי), v. דְּקוּרָא. Ab. Zar. 74[b]. Snh. 48[b] (Ms. M. נהר פניא). [Kidd. 72[b] Ms. O. הפרניא והימניא, ed. only חומניא.]—Denom. חַרְפָנָאָה m. *of H.* Erub. 59[b] (v. Rabb. D. S. a. l. note 90).—*Pl.* חַרְפָנָאֵי, v. supra.

חַרְפַּתְקֵי, pl. חַרְפַּתְקֵי m. (פתק with preform. חר, cmp. חַרְמָנָא; v. פִּירְתָּקָא) [*portions, allotments,*] 1) *measure, limitation.* Targ. Job XVIII, 2 (h. text קִנְצֵי).—2) *destinies, reverses, experiences* (cmp. גְּזֵרָה). Ib. XII, 5 ח׳ זמנא the changes of time (h. text מועדי רגל; cmp. רֶגֶל).—R. Hash. 16[a] כל חני ח׳ דעדו וכ׳ all those preordained changes that passed over the standing crop (up to Passover).

חַרְצִית, חַרְצָאת f. (רָצָה) 1) (v. Lev. I, 4) *acceptability of a sacrifice, gracious reception, qualification for offering, atonement.* Ḥull. 81[a] לילה לקדושה יום לה׳ the eve of the eighth day qualifies it for dedication, the morning for an acceptable offering. Zeb. 28[b], a. e. (ref. to Lev. XXII, 27 a. XIX, 7) כהַרְצָאַת כשר וכ׳ the same ceremonies which are needed for the atoning efficacy of the legally performed offering, are required for making it an unfit offering (the eating of which is punishable sists only of removing (the ashes). Ib. 39[c]; a. fr.—2) *separating the priest's gift* &c. Bets. I, 6 (12[b]) אינו זכאי בהַרְמָתָהּ (v. Rabb. D. S. a. l.) nobody obtains a privilege by its being set apart; a. fr.—3) *lifting up, elevation.* Yalk. Ps. 624 (ref. to ומרים, Ps. III, 4) . . . תחת שהייתי תלוי ראש נתת לי הַרְמַת ראש וכ׳ while I deserved hanging down the head (in the consciousness of guilt), thou hast granted me a lifting up of the head (forgiveness, II Sam. XII, 13); ib. (ref. to תשא Ex. XXX, 12) . . . . תחת שהיו תלוי ראש . . . ח׳ ראש; Pesik. Shek. 10[b], sq. (corr. acc.); Midr. Till. to Ps. I. c.; Yalk. Ex. 365 (corr. acc.). Tanḥ. Emor 16.

הַרְמוּצָא, v. רְמוּצָה, s. v. רָמַץ.

הַרְמָךְ, הַרְמָךְ pr. n. pl. (*Be*) *Harmekh* in Babylonia. Gitt. 60[b] בי ח׳ Ar. (ed. בי ח׳). M. Kat. 4[b] הרמיך Ms. M. (ed. בר חמדך). Zeb. 2[b] בי ח׳ (v. Rabb. D. S. a. l. note 6).

הַרְמִינִי (הוּרְמִינִי) pr. n. *Harmine* (*Hurmini*), prob. a province of Armenia. Targ. Jer. LI, 27 הור׳ ed. Lag. a. oth. (h. text מִנִּי). Targ. Am. IV, 3 הר׳ (ed. Lag. הור׳; h. text הרמונה). Targ. Mic. VII, 12 חור׳ רבתא (Var. ed. Lag. הור׳) *Armenia Major* (?).

הַרְמָךְ, v. חַרְמִיךְ.

הַרְמָנָא m. (מנה, with preform. הר, cmp. הרפתקי) *appointment to office, authority, royal patent.* Targ. Job I, 12; II, 7. Targ. Y. Num. XVII, 11.—Ber. 58[a] holding court בלא ח׳ דמלכא without royal appointment. B. Mets. 84[a] ח׳ דמלכא הוא (Ms. R. 2 הור׳) it is a royal appointment (which I cannot decline). Ḥull. 57[b] ח׳ דמלכא לא לבעו would they not have asked for royal authority? Ib. ח׳ דמלכא הוו נקיטי they were in possession &c.; (Ar. ed. Koh. the king was among them ומח׳ דמלכא עבוד and they did it by royal authority). B. Bath. 46[b], v. next w.—*Trnsf.* (cmp. רֶשׁוּת) *office, bureau,* esp. *Resh Galutha's office.* Erub. 59[a] משום דשכיחי רבנן גבי ח׳ (v. Rabb. D. S. a. l. note 300) because scholars are accustomed to meet at the Resh Galutha's office (Ar. קחרמנא).

הַרְמָנְיָא f. same. B. Bath. 46[b] בעלמא שויוה ח׳ they (the owners) considered it (the transmission of the land to subtenants) merely an appointment (agency); (Asheri הרמנא שׁוּרָה; Ar. חרמנא; v. Rabb. D. S. a. l. note 90).

הַרְנְגוֹל, a clerical slip in Ar. s. v. הַרְנוּגָא.

הַרְנוּגָא m. 1) *harnoga,* name of a bird, one of eight about which there is a doubt as to being clean. Ḥull. 62[b].—2) *a thorn,* v. חַרְנוּגָא.

הַרְנִי, v. אַרְוֵנִי.

הַרְנִירָק, v. אנדכתרי.

הָרַס (b. h.) 1) *to break, to destroy, demolish.* Midr. Till. to Ps. IX, 7 הוא הוֹרֵס את וכ׳ He destroys your plans; Yalk. Mal. 587.—*Part. pass.* הָרוּס; f. הֲרוּסָה. Gen. R. s. 45; a. e.—Y. Ber. IV, 8[a]; a. e.—2) *to break through, rush.* Yalk. Ex. 284 (expl. פן יהרסו, Ex. XIX, 21) שמא ידחקו, v. הָדַח; Mekh. Yithro, Baḥod., s. 4.

with extinction). Ker. 9[a] (דמים) הַזָּאַת דם reception into the covenant through the sprinkling of blood (Ex. XXIV, 5 sq.).—Sifra Vayikra, N'dabah, Par. 5, ch. VII לאחר הרציה after the sprinkling of the blood. Zeb. 45[b] בני ה׳ those for whom a sacrifice may effect atonement. Sifra Emor ch. III, Par. 4 מה חילול . . . ה׳ as the desecration *there* refers to a sacrifice which has an atoning effect; a. fr.—2) *making willing, conciliation.* Men. 27[a] וכן ישראל בה׳ באגודה אחת . . . . (Ms. M. . . . . וכן ישראל עד בה׳ אחת) and so is it with Israel's conciliation (with God), which can be achieved only when they are all one brotherhood; (Yalk. Lev. 651: וכן ישראל לא ישובו לארצם עד וכ׳). Kidd. 14[b] להרצאת אדון to make the master willing to dismiss his slave (Deut. XV, 18).—3) (v. רָצָה *Hif.*) *discourse* (on theosophy).—*Pl.* הַרְצָאוֹת. Ḥag. 14[b].

הַרְקָדָה f. (רָקַד) *shaking* (in the sieve), *sifting.* Pes. 11[a] טחינה וה׳ מא״ל in grinding and sifting (the flour) what change from the ordinary process can he make? Ib. ה׳ ע״ג נפה he does the sifting on the back of the sieve. Y. Sabb. VII, 10[b] bot.; a. e.—Tosef. Men. XI, 4 הֶרְקִידָן.

הַרְקִיד, הַרְקִיא, v. חָרְקָנִיא.

הֶרְקֵד m. *sifting,* v. הַרְקָדָה.

הֶרַקְלִיאוֹפּוֹלִיס* pr. n. pl. *Heracleopolis,* in Middle Egypt. Pesik. Vayhi, p. 63[b] עיר ההרס זה הראקנו (corr. acc.) *Ir Haheres* (Is. XIX, 18) is Heracleopolis; Pesik. R. s. 17 סרק אני (corr. acc.). [V., however, Men. 100[a].]

הֶרֶר, pl. **הֲרָרִים,** v. הַר.

הַרְשָׁאָה f. (רָשָׁה, *Hif.*) *authorization, authority, power of attorney.* Keth. 95[a] נכתבו ה׳ להדדי let the two purchasers of the same property write out a power of attorney to one another (to sue the seller). Shebu. 31[a] חבא בה׳ he who comes before court with a power of attorney (not in his own case). Bekh. 47[b]; a. fr.

הֶרֶת* f. (b. h., v. Jer. XX, 17; הָרָה) *womb* of an animal. Ber. 44[b]; 57[b]; Ab. Zar. 29[a]. [Oth. opin. *sweetbread, pancreas;* v. רֶתֶת.]

הַרְתָּא f., v. חַרְתָּא.

הִרְתֵּת, v. רֶתֶת.

הָשֵׁב m. (Inf. Hif. of שׁוּב) *restoring, giving back.* B. Mets. III, 6 (38[a]) מפני ה׳ אבידה Ms. M. a. Y. ed. (ed. מפני שהוא כמשיב) because the taking care of a trust comes under the duty of restoring a neighbor's lost property; Y. Yeb. II, end, 4[b]; a. e.; v. next w.

הֲשָׁבָה f. same, הֲשָׁבַת אבידה the duty of restoring a neighbor's lost property. B. Kam. V, 7 (54[b]) לה׳ א׳ (Ms. M. a. Y. ed. לְהָשִׁיב; Y. ib. V, end, 5[a] לְהָשֵׁב, v. preced.); Yalk. Ex. 281; a. fr.—*Pl.* הֲשָׁבוֹת. B. Kam. 57[a]; B. Mets. 31[a] מפני . . ריבתה ה׳ תרבה because the Biblical text speaks frequently of restoration (but does nos intimate that the owner must be notified of the restoration).

הֲשָׁבוֹן, הֲשָׁשׁ׳, m. (preced.) *making amends for robbery, fraud* &c. (according to Lev. V, 20—26). Yeb. 47[b] לא ניתן לה׳ has not the privilege of making amends (and being atoned for); Ab. Zar. 71[b]. B. Bath. 35[b] לא ניתן לה׳ has no opportunity of &c.—B. Mets. 48[a] לדוי׳ as amenable to the law &c.

הַשְׁבָּתָה f. (שָׁבַת *Hif.*) *removal* (v. Ex. XII, 15). Pes. 5[a] הַשְׁבָּתַת שאור.—*Pl.* הַשְׁבָּתוֹת. Ib. 10[b] שלש ה׳ בתורה the three injunctions in the Torah concerning the removal of leavened things.

הֶשֵׂג m. (נָשַׂג) *reaching,* ה׳ יד *regard to one's wealth, the law regulating the payment of certain vows according to one's means* (Lev. XXVII, 8). Arakh. 5[a] נידון בה׳ יד does he come under the law of &c.?—Ib. IV, 1 ה׳ יד בנודר the law of *hesseg yad* is regulated by the means of him who makes the vow; a. e.

הַשָּׂגָה f. same, הַשָּׂגַת יד (Lev. XXV, 26) *having* or *obtaining the necessary means.* Y. Kidd. I, 59[b] top ה׳ יד של עצמו his own obtaining the means of redemption; ה׳ ידי אחרים the furnishing the means by others.

הַשְׁגָּרָה, v. אַשְׁגָּרָה.

הַשְׁכָּמָה f. (denom. of שַׁחַר) *getting up early; early work, study.* Lev. R. s. 19, beg., v. הַשְׁבָּרָה.

הַשְׁחֵת (Inf. Hif. of שָׁחַת) pr. n. *Hashḥeth (Destruction),* allegorical name of an angel of justice. Ex. R. s. 41, end (ref. to Ps. CVI, 23); ib. s. 44; (Deut. R. s. 3, a. e. מַשְׁחִית).

הַשְׁחָתָה f. (שָׁחַת) 1) *destruction.* Y. Shek. I, 45[d] bot. (ref. to Zeph. III, 7) בהשכמה וכ׳ . . . כל ה׳ whatever destructive work the Israelites undertook, they did with early rising (eagerly). Ex. R. 10, end הַשְׁחָתַת הצפרדעים the injury (to their bodies) caused by the frogs (Ps. LXXVIII, 45); a e.—2) (with ref. to Lev. XIX, 27) *shaving with a razor.* Naz. 57[b]; Kidd. 35[b] כל שישנו בה׳ וכ׳ he to whom the law, 'Thou shalt not destroy' (Lev. l. c.) applies, is subject to the law, 'Ye shall not take off all around &c.', v. הַקָּפָה. Ib. גילוח שיש בו ה׳, v. גִּילּוּחַ; a. fr.

הֶשֵּׂאָה f. (נָשָׂא, Hif.)=הֶסֵּחַ, *diverting the mind* from a question which must not be answered, a *Biblical puzzle of interpretation* used for diverting the mind.—*Pl.* הֲשֵׂיאוֹת. Y. Ab. Zar. II, 41[c] bot. (ref. to השיאו, Mish. ib. II, 8) he ought to have diverted his mind by means of one מחמש ה׳ בתורה of the five puzzles &c., v. הַכְרָעָה.

הָשֵׁיב, v. הֵשִׁיב.

הַשְׂכֵּל m. (b. h.; שָׂכַל) *reflection, wisdom.* Lev. R. s. 3, end; a. e.—Esp. *haskel,* one of the expressions for hymns (ref. to מַשְׂכִּיל in Psalm inscriptions). Y. Succ. II, 54[a] top; Y. Meg. I, 72[a] top; (Pes. 117[a] מַשְׂכִּיל).

הַשְׂכָּלָה f. (preced.) *wise reflection, thoughtfulness.* Gen. R. s. 60 (ref. to Prov. XVII, 2) ומהו הַשְׂכָּלָתוֹ and what was his (Eliezer's) reflection?; Yalk. Prov. 956.

הַשְׁכָּמָה f. (שכם, *Hif.*) 1) *early rising, early morning hour.* Sabb. 86[a] בה׳ עלה he went up early in the

morning. Sifra K'dosh. ch. III, Par. 2 צא בה׳ start early.—Sabb. 127ᵃ הַשְׁכָּמַת בה״מ coming in good time to college; a. fr.—Trnsf. *eagerness.* Y. Shek. I, 45ᵈ bot., v. הַשְׁחָתָה.—2) *going to labor in the morning.* Y. B. Mets. VII, beg. 11ᵇ שתהא השלמה (corr. acc.), v. הַעֲרָבָה.

הַשְׁלָחָה f. (שָׁלַח), הַשְׁלָחַת יד *stretching forth of hand, Divine punishment.* Lev. R. s. 20; Num. R. s. 2 (ref. to Ex. XXIV, 11) מכאן שהיו ראויין להי׳ יד from here we learn that they would have deserved punishment at that time. V. הִשְׁתַּלַּח.

הַשְׁלָכָה f. (שָׁלַךְ, *Hif.*) *casting away* by the side of the altar (Lev. I, 16). Sifra Vayikra, N'dab., Par. 7, ch. IX אותה אותה בה׳ וכ׳ 'it' intimates, only it (the bird sacrifice) is subject to the rule, 'And he shall cast' &c.

הַשְׁלָמָה f. (שָׁלַם) *completion.* Naz. 8ᵇ מי הוי ה׳ כלל how could he ever have finished the days of vowed nazirate?—Esth. R. to III, 7 הַשְׁלָמַת החומה וכ׳ the completion of the wall of Jerusalem.—Y. B. Mets. VII, beg. 11ᵇ, v. הַשְׁפָּמָה.

הַשְׁמֵד (Infin. Hif. of שָׁמַד) [*extermination,*] *Hashmed,* allegorical name of an angel of justice. Ex. R. s. 41, end; s. 44; Midr. Till. to Ps. VII; a. fr.; (Deut. R. s. 3 (מְכַלֶּה).

הַשְׁמָדָה f. (preced.) *extermination, use of the verb* שמ״ד. Lev. R. s. 7; s. 10.

הַשְׁמָמָה f. (שׁוּם, Hif.), הֲשָׂמַת עַיִן *putting an eye upon, paying kind attention to.* Gen. R. s. 93 [read:] זו היא ה׳ ע׳ שאמרת נהפך הדבר לסמיות עינים is this the kindness thou hast promised (Gen. XLIV, 21)? This is blindness; (Yalk. Gen. 150 שְׁרִימַת).

הַשְׁמֶטֶת m. (Inf. Hif. of שָׁמַט, v. Deut. XV, 3) *cancelling,* esp. ה׳ כספים *cancelling of (cash) debts in the Sabbatical year.* Y. Shebi. X, 39ᶜ bot.; Y. Gitt. IV, 45ᶜ bot., sq. Y. Macc. I, 31ᵃ bot. כה׳ בכספים הוא it is, like a cash debt, forfeited by limitation.

הַשְׁמֶטֶת f. same. Y. R. Hash. III, 58ᵈ bot. הַשְׁמֶטַת כספים. Arakh. 4ᵃ ה׳ קרקע the return of landed property to the seller in the year of the jubilee. Kidd. 38ᵇ כ׳ ה׳ חובת הגוף הוא the remission of cash debts is a personal obligation (not dependent on the land of Palestine); a. fr.

***הַשְׁפָּה** f. (שׁוּף) *smoothing, rubbing, finishing by rubbing.* Tosef. Kel. B. Mets. IV, 1 ed. (ed. Zuck. השפה, v. חֲשִׁירָה).

הַשְׁפָּלָה f. (שָׁפַל) *lowering, removal from office.* Gen. R. s. 96 ואין מות אלא לשון ה׳ death (Koh. VIII, 8) means removal &c. Ex. R. s. 45 הַשְׁפָּלָתי, v. הַגְבָּהָה; Lev. R. s. 1; a. e.

הַשְׁפַּע m. (Inf. Hif. of שָׁפַע) *plenty, liberality.* Esth. R. to X, end.

הַשְׁקָאָה, v. הַשְׁקָיָה.

הַשְׁקָה f. (נָשַׁק, *Hif.*) [*causing contact,*] *dipping of a vessel, filled with an unclean liquid, so as to make its surface level with the surface of the water into which it is dipped,* a ceremony of levitical purification, contrad. to הטבלה, immersion. Bets. 18ᵃ נגזור ה׳ אטו הטבלה let us prohibit levelling as a precaution against immersion (on the Holy Days). Ib.ᵇ קשיא ה׳ the Mishnah permitting *hashshakah* is contradictory (to what Rabbi said in the Boraitha). Hull. 26ᵇ לא סלקא לה׳ למיא the *hash.* will not affect the liquid (in the vessel).

הַשְׁקָאָה, הַשְׁקָיָה, הַשְׁקָיַת f. (שָׁקָה, *Hif.*) *giving to drink,* esp. (הַשְׁקָיַת סוֹטָה) *handing the bitter water to the suspected wife* (Num. V, 24). Meg. II, 7 (20ᵇ) ולהשקויי (Ms. M. ולהַשְׁקוֹת, Ms. L. להַשְׁקָאַת, v. Rabb. D. S. a. l. note). Y. Sot. III, 18ᵈ top מחיקה סמוכה לה׳ the blotting out must be immediately followed by the giving to drink. Snh. 87ᵃ השקאת; a. fr.

הַשְׁקָפָה f. (שָׁקַף, *Hif.*) *the looking down, the use of the verb* הִשְׁקִיף. Y. Maas. Sh. V, 56ᶜ bot. כל ה׳...ארורה (not ארורה) wherever in the Torah *hishkif* is used, it means curse (punishment), but this (Deut. XXVI, 15) means blessing. Tosef. ib. V, 25 'from thy holy dwelling' ממעון קדשך השקיפה ed. (ed. Zuck. זו מקום ה׳ וכ׳) that is the place of looking down, i. e. *hashkifah* (Deut. l. c.) refers only to 'thy holy dwelling', 'and bless' to 'from (the store of) the heavens'.

הַשְׁרָשָׁה f. (שָׁרַשׁ, *Hif.*) *taking root.* Pes. 55ᵃ ובה׳ and as to counting the third day after planting for taking root. Y. Shebi. II, 34ᵃ top אחר ה׳ we go by the date of taking root. Y. Kil. I, 27ᵇ אינו רוצה בהַשְׁרָשָׁתן he has no interest in their taking root; Y. Maasr. V, 51ᵈ top. Men. 69ᵃ; a. fr.

הַשְׁתָּא (=הָא שַׁעְתָּא) 1) *now.* Targ. Prov. VII, 24; a. fr.—Sabb. 91ᵃ, a. fr. בתר ה׳ אזלינן we go by the present condition. Pes. 4ᵃ וה׳ דקרי״ל and now that it is established that &c. Hull. 97ᵃ ה׳ דאמר וכ׳ now that R. . . says &c.; a. v. fr.—חכי ה׳ *so now!, indeed,* i. e. *how can you compare these two cases?* Snh. 41ᵇ; a. fr.—2) (introducing an argument) *since, when, if.* Hull. 5ᵇ, a. fr. ה׳ בהמתן לא כל שכן . . . . since the Lord does not allow any evil to come through a beast belonging to the righteous, how much less through the righteous themselves? Ib. 6ᵇ ה׳ מיגזל גזלה חלופי מיבעיא if she would take what is not her own, is there any question that she would eventually exchange her own for what belongs to her neighbor?; a. fr.

הִשְׁתַּחֲוָה, הִשְׁתַּחֲוִיָּה, הִשְׁתַּחֲוָאָה ..., וייה׳ f. (שָׁחָה), *Hithpa.*) *prostration* for prayer. Ber. 34ᵇ; Meg. 22ᵇ ה׳ זו פישוט וכ׳ prostration means spreading out hands and feet. Y. Ber. I, 3ᵈ top לך ה׳ before Thee prostration is due; a. fr.—[Y. Ab. Zar. IV, 43ᵈ top הִשְׁתַּחֲוָיָה.]—*Pl.* הִשְׁתַּחֲוָיוֹת, הִשְׁתַּחֲוָיָן. Shek. VI, 1. Ber. 31ᵃ מפני כריעות וה׳ in consequence of his repeated kneelings and prostrations.

הִשְׁתַּלַּח m., v. next w.

הִשְׁתַּלַּחַת f. (שָׁלַח, *Hithpa.*) ה׳ יָד *being stricken by divine hand, divine visitation*, v. הַשָּׁלָחָה. Num. R. s. 15 Var. (ed. הִשְׁתַּלַּחַת); Tanḥ. B'haăl. 16 להשתלח; (ib. ed. Bub. 27 לשידלוחי).

השתק, Koh. R. to I, 5 מערטלו ומהשתקו ומנרתקו, read: מערטלו מנערהירקו, or מנשתירקו; v. נָרַתַּק a. נָשַׁתַּק.

הַתּוֹבְתָא* f. (תּוּב *Af.*) *argument, objection.* — *Pl.* הַתּוֹבָתָה. Y. Peah IV, 18[b] top כל אילין ה׳ וכ׳ all objections which R. Z. brought forth. V. תְּיוּבְתָא.

הַתָּזָה f. (נָתַז) *knocking off, cutting off.* Y. Snh. VII, 24[b] bot. הַתָּזַת הראש decapitation.

הַתָּחָלָה f. (תחל *Hif.*) *beginning, preliminary act.* Sabb. 9[b] הַתָּחָלַת התספורת the preparations for hair-cutting.—Ex. R. s. 1 אין ויואל אלא לשון ה׳ *vayoël* (Ex. II, 21) has the meaning of beginning (attempting). Ber. 14[b] הויא ה׳ is considered a beginning of the recitation (and you must finish it); a. fr.—*Pl.* הַתְחָלוֹת. Mekh. Yithro, Baḥod., s. 2 כל ה׳ קשות all beginnings are difficult. Cmp. אַתְחָלְתָא.

הֶתֵּירָא, הֶתֵּר, v. הֵיתֵּר׳.

הִתֵּךְ, *Pi.* הִיתֵּךְ (sec. verb of נתך, fr. *Hif.*) *to melt. Part. pass.* מְהוּתָּךְ; חלב מה׳ melted tallow. Y. Sabb. II, 4[d] top; Bab. ib. 21[a].

הַתְלִימוֹס m., Ar., Var. for אַתְלִיטִיס.

הַתְלַעַת f. (תָּלַע *Hif.*) *being worm-eaten, rottenness.* B. Kam. 52[b] הוי פושע לענין ה׳ he is guilty of criminal carelessness when the cover of the pit became rotten.

הָתָם (=הָא תָּם, v. תָּם II) *there; in that case;* opp. הָכָא q. v. Y. Ber. I, 3[d] bot. רבנן דהת׳ the Babylonian teachers. Snh. 5[a] מה׳ לה׳ from Palestine for Palestine. Ib.[b] שאני ה׳ there, in the case just cited, it is different; a. v. fr.

הֲתָם*, Y. Ber. VII, 12[a] אכל בה׳ (some vers. כה׳); אכלין בה׳ (some vers. כה׳, כי ה׳), read בְּמַפָּה; v. Ḥull. 107[a], sq.

הַתְקָנָה f. (תִּקֵּן, v. תְּקָנָה) *amendment*, i. e. *a rabbinical measure* to prevent transgression of a law. Y. Succ. III, end, 54[a] ה׳ אחר ה׳ a rabbinical measure to fortify a rabbinical measure; cmp. גְּזֵרָה.

הֶתֵּרָא, הֶתֵּר, v. הֵיתֵּר׳.

הַתָּרָאָה, v. הַתְרָיָה.

הַתָּרָה f. (נָתַר *Hif.*) 1) *untying, loosening.* Y. Yeb. XII, 12[c], a. e. ה׳, or הַתָּרַת הרצועות the untying of the shoe strings by the brother's wife, v. חֲלִיצָה. Sot. I, 16[c] bot. ה׳ הסינר loosening of the pantaloons; a. e.—2) (=הֵיתֵּר) *permission, declaring permitted.* Y. Sabb. XVII, 16[a] bot. קודם להַתָּרַת כלים prior to the passage of the law permitting the handling of tools on the Sabbath (Mish. XVII, 1); Bab. ib. 123[b]. Snh. 58[b] מאימת הַתָּרָתָהּ when is she again considered free?

הַתְרָאָה, הַתְרָיָה, הַתְרָיוֹת f. (תְּרָה *Hif.*) *making one acquainted with the law on a certain subject*, esp. *the legal warning, by witnesses, given to the offender immediately before committing the offense.* Snh. 8[b], a. e. חבר אינו צריך ה׳ וכ׳ a student requires no warning, for the law requiring warning is intended only to enable the court to decide between the willful and the ignorant offender. Shebu. 3[b], a. fr. הַתְרָאַת ספק a warning under doubt, e. g. one swears that he will do a certain thing during this day, when the actual moment of the offense (of omission) cannot be defined, so as to make the warning precede it immediately. Y. Pes. V, 32[c] top מקבלין התרויה על ספק warning is accepted (considered legal) on a doubtful offense; a. fr.—*Pl.* הַתְרָיוֹת, הַתְרָאוֹת. Y. B. Kam. VII, 5[d] bot.; a. e.

הַתְרָעָה f. (תְּרַע, *Hif.*) *sounding the alarm on public fast-days* (with the Shofar and prayer עֲנֵנוּ). Taan. 14[a].—*Pl.* הַתְרָעוֹת. Ib.

ו

ו *Vav*, the sixth letter of the Alphabet. It interchanges wit ב, as אִיסְטָוָא a. אִיסְטָבָא, a. fr.; v. letter ב; also with ע as וָהִיק a. b. h. עָהֵק (v. וָסֵת); v. also letter י. In inflections ו interchanges with, and is the equivalent of י. [To give ו the value of a consonant, וו is frequently used for ו, as וֶסֶת and וְוֶסֶת.—For lexicographical purposes ignore the second ו in words beginning with וו.—As a vowel sign *u* or *o* (וּ, וֹ). In words of foreign derivation וּ (*u*) is frequently inserted where the originals have *a*, as גּוּלָיְרָא for *galearis* &c.]

ו׳, as a numeral, *six*, v. א׳.

וְ, וּ, a prefix, *and, but;* often introducing a question: *but, is it indeed so?* Ḥull. 2[a] וכל הכל וכ׳ is it so that wherever הַכֹּל is used, it means &c.? Ib. והא כתיב וכ׳ is it not written &c.?; a. fr.

וָה, וָא pr. n. m. *Va, Vah*, abbrev. of אַבָּא. Y. Ber. III, 6[d] bot. Ib. 6[a] top; a. fr. V. אַבָּא II.

ו״ך, וי״ך, וא״ך, *Vav*, name of the sixth letter of the Alphabet Kidd. 30[a] וא״ו דגחון חציין וכ׳ the Vav in *Gaḥon* (Lev. XI, 42) marks the (first) half of the number of letters in the Pentateuch. Ib. וא״ו מהאי . .

2) (gramm.) *emphatic form* by means of *He* paragogic. Ex. R. s. 3 לכה וודאירת וכ׳ חס״א בסוף (strike out the gloss וכ׳) the word *l'khah* (Ex. III, 3) is emphatic (as if=לָךְ *unto thee* it belongs), if not thou &c.; Y. Succ. IV, 54c top לך יודיריה (read: לכה וו׳) the *l'khah* (Ps. LXXX, 3) has the emphatic form (*unto thee* as well as unto us).—3) (noun) *certainty, undisputed fact.*—אין ספק מוציא מידי ו׳ doubt cannot take a case out of the status of certainty. Ab. Zar. 41b הוי ספק וז׳ ואין וכ׳ here is a doubt (the idolatrous character of an object may have been given up) against a certainty (that it *was* an idol) and the doubt cannot set aside the certainty. Pes. 9a; a. fr.—בְּוַ׳ (adv.) *surely, indeed; in reality.* Y. Keth. V, 29d. Gen. R. s. 98 עלית בו׳ 'thou didst ascend' thy father's couch (Gen. XLIX, 4) means in reality (no metaphor). Ib. חללת ו׳ 'thou didst defile' (ib.) is to be taken literally. Pes. l. c. דו׳ מעשרי for it is sure that they separate the tithes. Gen. R. s. 55 נסה אותו בו׳ He tried him in the true sense of the word (gave him time); a. e.

וָדָה, *Pi.* וִידָּה, *Hithpa.* הִתְוַדָּה, v. יָדָה.—Denom. וִידּוּי.

וַדַּי, v. וְהַאי.

ודי, *Pa.* וַדֵּי, *Af.* אוֹדִי, v. ידי.

ודנין, Tosef. Dem. I, 27, Var. ed. Zuck., v. יורינון.

וָדַע, וָדֵע, v. יָדַע.

וודעא, Y. Bicc. III, 65c bot., v. וַעֲדָא.

וָוה pr. n. m., v. וָוא.

וָוֵי, וָוֵה (הַוָּוֵי) (interj.; cmp. b. h. הֶאָח, הֶה) *vah* (*hăvah*), an exclamation of pleasure; *ah!* &c., contradist. to וַוי (woe!). Lam. R. to I, 5 למה אמרת ווי׳ אמר וה אמרי (Ar. וַאי) why didst thou exclaim, *Vay* (woe!)? Said he, I said *Vah*. Ib. בין וי לוה וכ׳ between *Vay* and *Vah* R. Joh. escaped.—Pesik. Asser, p. 97b בתחלה הם אומרים וה ולבסוף הם אומרים וי at first (on entering the hot and again the cold place) they say *Vah* (how pleasant!), but finally they say *Vay* (woe!); Tanh. R'eh 13 הוה; Tanh. ed. Bub., ib. 10; Yalk. Deut. 892; (diff. versions: Y. Snh. X, 29b bot.; Yalk. Ps. 737). Pesik. l. c. (play on הַיָּוֵן, Ps. XL, 3) ממקום שאומרים וה ויי (not שאומר) from the place where they (the wicked) say *Vah* and (then) *Vay;* Tanh. ed. Bub. l. c. וה ויי׳; Tanh. l. c. (corr. acc.); Yalk. Deut. l. c. הי ווי; (differ. vers. in Yalk. Ps. l. c. a. Y. l. c.).

וָו m. 1) (b. h.) *hook.*—*Pl.* וָוִים. Ex. R. s. 51; a. fr.—2) the letter *Vav.*—*Pl.* וָוִין, וָוִים; v. וא״ו.

וָך ch. same.—*Pl.* וָוִין, וָוֵיָא. Targ. Ex. XXXVIII, 28. Ib. XXVII, 10; a. fr.

וי״ו=וְיהוּ. Y. Snh. X, 29b top וא״ל and he said to him.

וזרד, Tosef. Kil. III, 15 Var. ed. Zuck., v. וָרַד.

וחי, *Af.* אַוְחִי, אוֹחִי, v. יָחִי.

וחר, *Af.* אַוְחַר, אוֹחַר; *Pa.* וּוַחַר, v. אָחַר.

גיסא וכ׳ does the Vav of *gahon* belong to the first half or to the second?—Gen. R. s. 58 Ephron (Gen. XXIII, 16) is spelt חסר וא״ו without Vav; a. fr.—Y. Shebu. I, 33a bot. ושעיר וי״ו מוסיף וכ׳ the Vav in Us'ir (Num. XXVIII, 22) adds to the preceding subject, i. e. a goat in addition to &c. Kidd. 66b וי״ו דשלום וכ׳ the Vav in Shalom (Num. XXV, 12) is curtailed (so that it may be read *Shalem*, unblemished). Hull. 16a, v. אוּפָתָא. B. Mets. 87a; Meg. 16b, v. לַבְּרוּת.—Yoma 45a, a. fr. ואי״ו לא דרשי they do not use the Vav for interpretation; a. fr.—*Pl.* וָוִי״ן, וָוֵי״ן. Y. Meg. I, 71c top (deriving from ווי העמודים, Ex. XXVII, 10) שיהא ווים וכ׳ that the shape of the Vav in the Pentateuch is column-like (as in כתב אשורית); Snh. 22a .... מה אף ווים וכ׳ as the columns have not changed (their shape), so has not the shape of the Vav. Y. Naz. I, 51b top עד שיזכיר ו׳ he must utter the Vav conjunctive. Ib. IV, beg. 53a מאן תנא ו׳ who is it that says the Vav must be uttered?; Y. Kidd. II, 62b; a. fr.

וְאַי=וַי; v. וָהּ.

וְאֵלֶּה שְׁמוֹת, ו׳ *V'elleh Sh'moth* (*and these are the names of*), name of the second Book of Moses, *Exodus.* Gen. R. s. 3; Yalk. ib. 4.

וָאלִי f. (ואל, cmp. b. h. וָאֵל a. הוֹאִיל) *propriety.* לא ו׳ *it is unbecoming.* Ned. 8b לא ו׳ למרשרא וכ׳ Ar. (ed. שרי, Var. יאי; Nahm. יאלי) it is unbecoming (for a pupil) to absolve from a vow in a place where his teacher lives. Contr. וָלָא.

וָואנַיי, וָאנַי pr. n. *Vânay*, name of a river or canal in Babylonia. Kidd. 71b נהר ואני Ar. (ed. יואני); Y. ib. IV, 65d top וואניי; Y. Yeb. I, 3b top וואניי. Gen. R. s. 16 (א)עברית נהר ו׳ Ar. (ed. only נהרא) at the ford of &c. [Erub. 28b בית ואני Ms. M., v. חִינָי 3.] ['Nahr-Avan, a canal east of the Tigris', Neub. Géogr. p. 324.—'Nahrvân in Irak Arabi', Koh. Ar. Compl. s. v. ואני.]

וַאַרְדּוּנְיָא, v. וַרְדִּינָא II.

וַבָּא, Midr. Till. to Ps. XVII, v. בָּאַיִן.

וַבִּיבָא, Lam. R. to I, 5, v. בִּרְבֵי.

וַגּוּדֵי, Yalk. Gen. 150, v. זוּגָא.

וַדָּאָה f., pl. וַדָּאוֹת (v. next w.) *certainties.* B. Mets. 83b ו׳ שלכם cases in which you act on ascertained facts.

וַדַּאי, וַדַּי m., **וַדָּאִית, וַדָּרִית** (וַדָּאָה) f. (ידע) 1) *well-known, certain; distinct, real.* Ber. 33b הַ׳ (v. Rabb. D. S. a. l. note) Thou, the known one!—Arakh. I, 1 זכר ו׳ a person distinctly male, נקבה ודאית distinctly female (no hermaphrodite &c.). Yoma VIII, 8, a. fr. אשם ו׳, v. אָשָׁם.—Sabb. II, 7 חו׳ that which undoubtedly requires the separation of the tithes, opp. הַבַּאי.—Y. Bets. I, 60b וַוַדָּרִיה, וַוַדָּרוּ where there is no doubt about it, opp. ספיקו, ספיקה. Kidd. IV, 3 (74a) וַדָּאָן the sure cases among them.—Num. R. s. 2, end אכילה וודריה Ar. ed. Koh. (ed. ודאית) the eating (in Ex. XXIV, 11) was a real one (physical refreshment, no metaphor); a. v. fr.—

וָטִיב, וְטוֹב* m. (רטב) *sexual gratification.* Shebu. 18[a] עד שימות וטיב Ar. (read וָטֵיבוֹ) until his gratification dies out; [Ar.: membrum virile; Hal. G'dol. אבוטו, v. Perl. Et. St. p. 65].—Ed. וְטוּבֵיהּ Chald. form; [Rashi: וְטוּבֵיהּ *and well is it with him*, in which case it must read עד שימות הגיד ו׳, v. Ar. s. v. מת].

וּוֹס, v. sub וס.

וַי, וַוי, וָיי m. h. a. ch. 1) *woe;* (interj.) *oh! woe!* Targ. Prov. XXIII, 29 ed. Wil. (ed. Lag. וָיָא or וָיָא).—Targ. Ps. CXX, 5; a. fr.—Gen. R. s. 26 לא ישלה ווי מפומך the word *woe* shall never cease from thy lips. Ib. ווי דלא וכ׳ woe that my son does not eat &c. Ab. Zar. 11[b] ו׳ לדין בד וכ׳ woe to this one (Esau), when that one (Jacob) shall rise. Meg. 16[a] ווי מבראה וכ׳ woe from inside, woe from outside! Ib. 11[a] (play on *vayhi*, Esth. I, 1) ויי ודאי הדא וכ׳ (Ms. M. ויי הוה מה וכ׳; v. Rabb. D. S. a. l. note, a. marg. note in ed.) woe and grief, as it is written &c.; a. fr.—2) *the preformative* וַי in the Imperfect with Vav Conversive.—*Pl.* וַוִין. Snh. 70[a] ר״ג ו׳ נאמרו ביין thirteen times do we read *vay* (woe) in the chapter about wine (Gen. IX, 20 to 24); Gen. R. s. 36 כתיב בה ו׳ ר״ד פעמים fourteen times &c. (ib. 20 to 25).

וַיָא, וָיָא, v. preced.

וַיְדַבֵּר *Vaydabber* (*and he spoke*), name of the Fourth Book of Moses, *Numbers.* Gen. R. s. 64 ספר ו׳. Ib. עבירד ו׳ תלתא וכ׳ divided the Book of Numbers into three books. Yalk. Gen. 4 ספר ו׳ (Gen. R. s. 3 בְּמִדְבַּר).

וִידּוּי m. (יָדָה) *confession of sin, prayer for pardon.* Tosef. Yoma V (IV), 14; Yoma 87[b] מצות ו׳ ערב וכ׳ the proper time for confession (on the entrance of the Day of Atonement) is &c. Ib. וחותם בו׳ and closes the benediction with an allusion to confession (forgiveness). Y. ib. VI, 43[c] הוי׳ מעכב the confession (by the Highpriest, Lev. XVI, 21) is indispensible for the legality of the act. Snh. VI, 2 וְיהוּדוֹ his (Achan's) confession; a. fr.—*Pl.* (Chald.) וְיהוּדִין, וְיהוּדִין. Shebu. 14[a] תרי ו׳ (Ms. F. שני; Rashi וְיהוּדֵי) two confessions (Lev. XVI, 6 a. 11).

וַיי, v. וַי.

וַיאדָן, v. בָּאוְאָדָן.

וַיְדָא, v. הַיְדָא.

וַירִינוֹן, v, יְרִינוֹן.

וַיְתַנְיָא, v. וָוְתָנָא.

וַיְלָוֹן, וַיְלָאוֹת, v. next w.

וִילוֹן m. (velum, βῆλον) *door-curtain, curtain.* Targ. Y. Ex. XXXVI, 37.—Kel. XX, 6 ועשאו ו׳ (Ar. בילן) and made of it a curtain (or sail); Tosef. ib. B. Mets. XI, 8. Bets. 14[b] bot. טמא וכ׳ ו׳ a door-curtain is subject to levitical uncleanness, because &c. Sabb. 138[a]; Erub. 102[a]. Gen. R. s. 52, beg. [read:] וְוילון מונח ביניהם with a curtain let down between them; ib. s. 74; Lev. R. s. 1; Yalk. Job 897. Esth. R. to I, 6 נגללין כו׳ וכ׳ they were rolled up like the curtain before the ark of the Law; a. fr.—Esp. *Vilon* (Curtain), the lowest of the seven heavens. Ḥag. 12[b]. Ber. 58[b] ו׳ הוא דמגלגל Ms. M. (ed. דמקרע דמגלגל, one of which is a gloss) the Curtain is rolled up (torn apart).—*Pl.* וִילָאוֹת. B. Bath. IV, 6 (67[b]) את הוי׳ Mish. a. Ms. M. (Bab. ed. בלניות, Y. ed. בולניות) the curtains belonging to the bath-house. Ib. 67[b] בית הוי׳ the room in which the curtains are kept. Tosef. ib. III, 1 [read:] לא את הוי׳ הויסלאות ולא את המרחצאות, Var. הוילסאות, being a copyist's corrupt tautography).—Chald. pl.: וִילָתָא. Targ. Ps. CV, 39 (not וִילְתָא).—וִילָוָן. Targ. Y. Ex. XXVII, 9 (ed. Amst. וַוילָוָן; Y. II וַוִילְוָן, read: וְוִילָוָן); ib. XXXVIII, 9 וִילַגֵּי (corr. acc.). Ib. 12; 14 וִילַגֵּן (corr. acc.). Ib. 15 וְלַגֵּן.—וִילַגֵּי, constr. וֵילָגַת. Ib. XXXV, 17 וָוִילְגַת (corr. acc.). Targ. Y. Num. III, 26 וְלַגַּוֹת.

וִילסָאוֹת, v. preced.

וַירִינוֹן=וַאִירִינוֹן, v. יְרִינוֹן.

וַיְתַנְיָא, וַיְתַנְיָה (וָתַר) m. pl. (denom. of וַי or וָה) *woe-makers*, a word coined in opposition to הוללים (merry-makers), and defined by אללי as a play on הוללי. Pesik. Aḥăre, p. 170[a] קרי להון ווי נייה אלו שבראין אללי וכ׳ (Ar. וחרינא, corr. acc.) called them (the hol'lim, Ps. LXXV, 5) *vayyanaya*, those who bring *al'lay* (woe) &c.; Lev. R. s. 17 דהונא (corr. acc.; ib. s. 20 אלליא); Tanḥ. Aḥăre 2 זה והנייא ed. princ. (later ed. פסוק זה הוללים, corr. acc.); Tanḥ., ed. Bub., ib. 3 דהונא; Yalk. Lev. 524 וי וייה (corr. acc.); Yalk. Ps. 811 זוהונייא, זוהוניא (corr. acc.).

וַיס, v. וּוֹס sub וס.

וַיסִיט, v. וְוֵשֵׁט.

וַיסלָאוֹת, v. וִילוֹן.

וִיעוּד m. (יָעַד; cmp. וַוִעַד) *place of meeting, appointment.*—*Pl.* וִיעוּדִין. Lam. R. to II, 13; Pesik. Naḥ., p. 125[a] כמה ו׳ ויעדתי בכם how many appointments did I arrange with you (Tabernacle, Temple &c.)!

וַיִּקְרָא *Vayyikra* (*and he called*), name of the Third Book of Moses, *Leviticus.* Gen. R. s. 3 ספר ו׳; ib. s. 64; v. וַיְדַבֵּר.

וִיתוּר m. (יָתַר) *the retailer's customary addition to exact measure.* Ned. 32[b]; B. Bath. 57[b], a. e. אפילו ו׳ אסור וכ׳ if one forswears himself any benefit from his neighbor, he dare not even accept the customary addition &c.

וִיתִינָא, v. וְתִינָא.

וִיתִיקִין, v. וִיתֵק.

וִויתִירַת, Y. Keth. IV, end, 29[b], v. וָתַר.

וַיְתַנְיָא, v. וָוְתָנָא.

וִיתֵק m. (ותק; cmp. עתק) 1) *frail, weak-nerved.*—*Pl.* וִיתִקִין. Gitt. 70[a] חויין לידה בנים ו׳ (Ar. וַתִּרקִין, וּתוּקִין) will

have sickly children; Nidd. 17a הוין לו וכ'; Keth. 77b ויתקין (Asheri ויתקין; Alf. נִכְפִּין *epileptic*); Treat. Kallah ויתקין (some ed. ווהי).—2) (sub. מַכַּת or a similar w.) f. *senility, debility*. Gitt. l. c. אחזתו ו' debility will befall him.

וִיתָרוֹן m. (יָתַר) *rest, remnant*. Gen. R. s. 98 (expl. אל תותר, Gen. XLIX, 4) אל יהי לך ויתרון עון שלך there will be no remnant of thy sin left (but will all be forgiven.)

וָכַח, וָכַח, v. יָכַח.

וֵל, וד' שָׁפָט, B. Bath. 98a, v. בֵּלְשָׁפָט.

וָלָא m. (v. וָאלָי; P. Sm. 1062 ולא) (*it is*) *becoming*. Targ. Prov. XXIV, 26 Ms. (in ed. our w. omitted) שרפותיה וכ' ו' it is becoming that the lips be kissed of those &c.

וָלַד, וָלַד, v. יָלַד.

וָלָד, וָלָד, constr. וַלַד m. (b. h.; יֶלֶד) *child, infant; young of an animal; offspring; embryo*. Y. Yeb. VII, 8a וולד בהמת וכ' the young of a domestic animal &c., v. מְלוֹג; וד' שפחת וכ' the child of a slave &c.—Sabb. 63b כבר נד ו' the embryo is already loosened (abortion must follow). Snh. 22a; Sot. 2a קודם יצירת הו' before the embryo assumes distinct shape. Lev. R. s. 14 צורות הו' the successive shapes of the embryo. Kidd. III, 12 הו' הולך אחר הזכר the child has the legal status of the father. Ib וָלָדָהּ כמותה her child has her legal status; a. fr.—*Pl.* וְלָדוֹת, וְיָלָד; constr. וַלְדֵי. B. Kam. VIII, 2 דמי ו' damages for causing abortion. Bekh. II, 4 ולדי ו' the second generation of sheep sold on condition of dividing the young with the (gentile) seller until payment in full, v. בְּרֻזֵל; a. fr.—Y. Keth. VII, 31b bot. המקללת את וולדיו בפני יולדיו who curses his (her husband's) children in the presence of his parents; Bab. ib. 72b מולידיו . . יולידיו, v. וַלַד הטומאה—וַלַד, v. אָב.

וַלְדָּא, (וָלַד) וַלַד ch. same. Targ. Gen. XI, 30; a. fr.—Sabb. 63b איתעקר וַלְדָּהּ her foetus was loosened; v. preced.—*Pl.* וַלָּדִין. Targ. Y. II Gen. XXXII, 16; a. e.—בֵּית ולדא *womb*. Targ. Y. Gen. XX, 18; O. פְּתַח ו'.—Targ. O. Gen. XL, 20 יום בית ו' דפ' the festival of Pharaoh's *mother*.

וַלְדָּנִית f. (preced.) *a handmaid intended for breeding slave children, breeder*. Y. B. Kam. V, 5a top שפחה וד' אנר וכ' I sell thee a breeder.

וָלָס, וָלִיס p. n. m. (Οὐάλης, Valens) *Valis*, an Amora, father of R. Hillel. Gitt. 59a; Snh. 36a (Ms. M. ולס, Ar. ed. Koh. וילס); Y. Kil. II, 32a top; ib. I, 27a top אלס.—Y. Ḥall. I, 57c bot. חליס (ed. Krot. ח', read: ו'). V. Frank. M'bo p. 76. Cmp. בָּאלִי.

וָסִי, וִיס, וּוס (Arab. *vasha* colorare) *to color, stain*. —*Ithp.* אִיתְוַוסָא, אִיתְוַוסִ, אִיתְוַוס *to be stained, soiled*. Sabb. 75b דליתוַוס בית השחיטה (Ms. M. דניתויס) that the throat of the slaughtered animal be stained with blood. Ib. 124b אִתְוַוס מסנאיה טרנא Ms. O. (ed. אתווסאי, Ar. ed. Koh. איתווס מאניה; ed. Sonc. אִתְוָסֵי) his shoes were soiled with mud. Pes. 65b; Zeb. 35a מִיתְוַוסֵי מאניידהו their garments would be soiled (with blood). Yoma 53a מִתְוַוסָן (Ms. M. 2 מִתְוַוסָא sing.) the thresholds &c.—B. Kam. 18a דמיתווס בלישא Ar. a. Ms. F. (v. Rabb. D. S. a. l. note 80, ed. דמאוס, corr. acc.) the rope was covered with dough (which attracted the chickens).

וֶ, וֶסֶת f. (יָסַת, intensive of עָשָׂה; as to ע a. י (ו), v. Nöld. Mand. Gr. p. 72) [*habitual doing, condition,*] 1) *regular diet*. Snh. 101a; Keth. 110b, a. e. שינוי ו' וכ' a change of diet is the beginning of bowel diseases.—2) *conduct, way, manner*. Y. Yoma I, 38c bot. כל וו' טובה וכ' every kind of good manners was found among them. Gen. R. s. 87 כך הי' וֶסֶתָן של וכ' this was the custom of the gentiles. Ned. IX, 9 כך היא וֶסֶתוֹ של וכ' such is that man's way of acting.—3) *regular date*, or *regular premonitory symptoms, of menstruation*. Nidd. I, 1 כל אשה שיש לה ו' every woman of regular days &c. Ib. 4b שלא בשעת וֶסֶתָהּ out of her regular time. Ib. 11b אשה שאין לה ו' a woman who has no regular time. Ib. IX, 8 (63a) שיש לה ו' that has regular symptoms of approaching menstruation, v. infra. [Ib. 12a; 14b שיעור ו', v. אֲוִותְרָאוֹס.] Tosef. ib. I, 11 כיוונה שעת וסתה she had her courses again (after an intermission) exactly at the usual date; Y. ib. I, 49c top כיוונה מחמ' חוסת (corr. acc.). Ib. וו' ארוכה a delayed menstruation (which may be expected any time), contrad. to הפסק עונה a skipping over of one course; a. fr.—*Pl.* וֶסָתוֹת. Ib. IX, 8 ואלו הן הו' and these are the symptoms of approaching &c. Ib. 63a דהתם בו' דיומי there (ib. I, 1) regularity of date is meant, הכא בו' דגופא here regularity of symptoms. Ib. 15a, a. e. דאורייתא ו' the rule requiring a woman to examine herself on the regular day is of biblical origin. Yeb. 64b bot. ושור וכ' ו' the law concerning the mode of establishing a regularity of menstruation (Nidd. IX, 10) &c.—Gen. R. s. 48 (expl. עדנה, Gen. XVIII, 12), v. וֶסְתָנִית; a. fr.

וֶסְתָּא ch. as preced. 3. Targ. Y. Lev. XV, 31 (v. Nidd. 63b). [Lev. R. s. 28, end מטי ווסתיה, read מני מסותיה, v. מְסוּתָא.]

וֶסְתַּנְיָא pr. n. pl. *Vastania*, birth-place of R. Ḥiya. Taan. 9a bot.; Zeb. 112a Ms. R. a. K. (Ms. M. חסדא מיוסתניא, ed. תריא מיוסתיני; perhaps identical with תוסניא, Yeb. 21b); v. also אֶסְתּוּנְיָא. [V. Neub. Géogr. p. 391; Berl. Beitr. Geogr. p. 37.]

***וֶסְתָנִית** f. (וֶסֶת) *a woman with regular menstruation*. Yalk. Gen. 82 (expl. עדנה, Gen. XVIII, 12) עדנה עדנין ו' *ednah* is related to *iddanin* (Dan. VII, 25, periods), and means a woman &c. (differ. in Gen. R. s. 48, v. וֶסֶת).

וָעַד, *Pi.* וִיעֵד, v. יָעַד.

וַעַד, וד' m. (preced.) 1) *meeting, appointment*. בֵּית ו' *meeting place*. Ab. I, 4 let thy house be בית ו' וכ' a meeting place for scholars.—Esp. בית ו' a) *scholars' meeting place*,

college, Beth-ham-Midrash. Y. Ber. IV, 7c bot. . . למחר לבית הו׳ to-morrow, when I come to college &c. Y. Macc. II, 31d bot. עושים לו בית ו׳ you must provide a school-house for him. Sot. IX, 15 (49b) ב׳ ו׳ יהיה וכ׳ the school-house will be used for debauchery. Gen. R. s. 1; a. fr.—b) בֵּית הַמִּ׳ *the Temple.* Y. Naz. VIII, 57a bot. . . . שלא תנעול מבית הו׳ so as not to lock out repentance from the Temple.—2) *fair, public games.* Ḥull. 127a; cmp. אֲבִירָן.

וַועָדָא ch. same; בי ו׳ (בית) *college.* Y. Ber. II, 5c bot. Y. Meg. I, 71d נעביד ב׳ ו׳ let us have school; a. fr.

וַעֲדָה f. (preced. wds.) *appointment, designation of time; insuspensibility.* Y. Yoma VI, 43d bot. שכתוב בה ו׳ במועדו ליתי שמע מינה כלום from an appointment (of time or space) in a biblical law where the word בְּמוֹעֲדוֹ is used, we can derive nothing (for other actions). Ib. [read:] ואמר ליה רבי בון בר חייה קיים בפר משיח ו׳ and he said to him, R. B. bar Ḥ. applied the designation of time, i. e. the rule of insuspensibility, even to the offering of the anointed priest.

וַעדִין, v. וְעוֹדִי.

וָעוֹד m. [*and something besides,*] *addition, increase.* Erub. 83a כמה ו׳ how much is that 'and something'?—*Pl.* וְעוֹדוֹת *additions.* Ib. אייתי ו׳ דרבי וכ׳ bring along the additions which Rabbi speaks of, and add them thereto. Ib. bot. דרבי בו׳ Ms. M. a. Rashi (ed. ועודיות של רבי, corr. acc.).

וְעוֹדִי m. (denom. of preced.) *with addition, large measure.*—*Pl.* וְעוֹדְיִין. Men. VII, 2 (78a) ששה עשרונות ו׳ Talm. ed. (Mish. ויעדרין, read: וְעוֹדְרִין; v. Rabb. D. S. a. l., note 9) six tenths (of an Epha), large measure.—[וְעוֹדְיוֹת, v. preced.]

וַעִי, *Af.* אַוְעִי, v. רָעָא.

וועידא, Targ. Prov. VII, 20 Ms. לירומנא ו׳, ed. לירומא דעידא, v. עִידָא.

וועצא, Targ. Cant. II, 2 some ed., read נְעִיצָא.

ווקלטה, Y. Sabb. VII, 10a bot., Or Z'rua Sabb. Nr. 57 בוקלטה, read: וּמַלַּקְטָן, v. מסבסלה.

וקתא, Targ. Prov. XIV, 3, v. זַקָתָא.

***וֶרֶד** I m. (ירד; cmp. מוֹרָד I) *valley.* Lev. R. s. 23; Cant. R. to II, 2 שושנה אחת של ו׳ a lily of the valley (שושנת העמקים, Cant. II, 1).

וֶרֶד II m. (Arab. *vard* flos arboris; rosa) 1) *rose, rose-tree;* (collectively) *roses.* Shebi. VII, 6 הו׳ the rose-tree. Ib. 7 חדש ו׳ roses of the new crop. Y. ib. beg. 37b עיקר הו׳ the rose-tree itself (the wood); Tosef. ib. V, 7 תרוב (corr. acc.). Sabb. XIV, 4 שמן ו׳ rose-oil; a. fr.—Y. Kil. V, end, 30a הקנים והאגין והוו׳ וכ׳; Tosef. ib. III, 15 והזורד ed. Zuck. (Var. והזוזרד); Erub. 34b Ms. M. והאורדין (Rashi והשוזרדין, ed. omitted; corr. acc. or plur.).—*Pl.* וְרָדִים, וְרָדִין. Maasr. II, 5 גינת ו׳ rose-garden (for the cultivation of fine fruits &c.).—2)* *rose-colored, red wool,* &c. Keth. 72b she spins red material holding it up to her face (to make it look bright; Tosaf.); [Maim.: she spins in the street וו׳ with a rose in her hair; Rashi (who seems to read וָרָד fr. ירד): with the thread in front of her body, i. e. she spins in the street in an indecent position.]

וַרְדָא, וְרַד ch. same, 1) *rose.* Targ. Cant. II, 1 sq. (h. text שׁוֹשַׁנָּה). Targ. Ez. XXVII, 24 Ar., v. כּוּשְׁפָּא.—Y. Shebi. VII, beg. 37b מהו לכבוש מן חחן וו׳ is it permitted to use roses for preserving in the Sabbatical year?—Sabb. 152a ינקותא כלילא דו׳ youth is a wreath of roses. Gitt. 68b חיורא דקאי וכ׳ ו׳ a white rose (or blossom) whose leaves are all on one side. B. Bath. 69a, v. וַרְדָּנָא.—*Pl.* וַרְדֵי, וְרָדִין. Targ. Cant. VI, 2. Ib. VII, 3.—B. Bath. 84a דחלפא אבי וו׳ דג״ע (Ms. H. אַוַּוּ...) he (the sun) passes the rose-garden of Paradise. Ab. Zar. 65a יתיב .... בי וו׳ Ms. M. (ed. בוורדא) seated up to his neck in roses.—2) *rose-color.*—Ḥull. 46a bot. וסימנך כיתונא דוו׳ וכ׳ and thy sign-word (for remembering which of the two membranes of the lungs is of vital import) is, the rose-colored (precious) shirt, in which the lungs lie (i. e. the interior membrane).—3) ורדניתא דוו׳ *the little rose-lobe,* name of an additional lobe of the lungs found with animals of the steppes (יַתִּירְתָּא). Ib. 47a bot.

וַרְדָאן (preced.) *Vardan,* surname of R. Ḥin'na. Gitt. 64b (Rashi: ורדא *of Vardania,* v. וַרְדִּינָא II).

וַרְדִּינְיָא, v. וַרְדִּינָא II.

וַרְדִּימָס, וַרְדִּימוֹס, וַוּ׳, pr. n. m. (a corrupt. of Εὐρύδημος) *Vardimos, Vardimas.* Ned. 81a. Sabb. 118b חיינו ו׳ וכ׳ V. is Menahem (etymology fr. וָרֵד).—Sifra Emor Par. 10, ch. XIII אֲוַרְדִּימָס. Y. Shebi. VIII, 38b top אברודימוס.

וַרְדִּינָא I m. (v. וַרְדָּא) (*wild*) *rose-bush, thorn-hedge.* Sabb. 67a.—*Pl.* וַרְדִּינֵי. B. Kam. 80a.

וַרְדִּינָא II (**וַרְדִּינְיָא, וַרְדִּנְיָא**) pr. n. pl. *Vardina* (*Vardania, Vardunia*), a town in Babylonia, near Be-Berai. Sot. 10a וַאֲרְדוּנְיָא ed. (some ed. וְוַרְדִּינֵי, Ar. וורדינא). Erub. 49a אנשי וורדינא (Ms. M. incorr. וורדינאה, Ms. O. וורדניא, v. Rabb. D. S. a. l. note; R. Ḥănanel: וורדאן, v. Berl. Beitr. Geogr. p. 34, note 3) the men of V. (known for their stinginess). V. וַרְדָאן.

וַרְדִּינָאָה m. (preced.) *of Vardina.* Nidd. 19b אמי ו׳ Ammi of V. (oth. opin. 'handsome as a rose'; Gitt. 41a א׳ שפיר נאה).

וַרְדָּנָא m. (וַרְדָּא), בי וו׳ *flower-garden* (v. וֶרֶד II pl.). B. Bath. 69a והוא דקרו ליה בי וו׳ דפ׳ Ms. M. (ed. לה וורדא; oth. Mss. וַוּרְדֵי, v. Rabb. D. S. a. l. note) provided it goes by the name of 'the flower garden of that man.'

וַרְדַּנְיָא, v. וַרְדִּינָא.

וָרִיד m. (ירד, cmp. a. יְרֵיד) *the large blood vessel, jugular vein* (leading from the head to the heart).—*Pl.* וְרִידִין. Ḥull. II, 1 עד שישחוט את הו׳ he must sever the

jugular veins; Tosef. ib. II, 1.—Zeb. 25[a] sq. צריך שיתן ... וו' וכ' he must let the blood of the jugular veins run into the center of the receiving bowl. Ber. 8[b]; Snh. 96[a] הזהרו בוו' be careful in slaughtering that you sever the veins, v. supra; a. e.

וָרִיר m. (אור)=חֲוַרְוָור *white spots* (λεύχωμα) *in the eye*. Tosef. Bekh. IV, 2; 3 (ריר, corr. acc.); 4; (Bekh. VI, 3, Talm. ed. 38[b] חורוור q. v.).

*וּוּרְשָׁכָא f. *silk-strain.*—*Pl.* וְוּרְשָׁכֵי. Kidd. 13[a]. B. Mets. 51[a] (Ms. R. 1 ריר'). [Koh. Ar. Compl. s. v. refers to Pers. ברשך *belt*. Oth. interpret. of our w.: *beads, frontlet.*]

וֶשֶׁט m. (וָשַׁט) [*something stretched and narrow,*] 1) *gullet*. Ḥull. III, 1 נקובת הו' an animal whose gullet is found to have been perforated.—Nidd. 23[b] וֶשְׁטוֹ נקוב if the infant's gullet is perforated (there being a hole in the throat); ו' אטום if its gullet is closed; a. fr.—Yalk. Ps. 687 (translating מלקודתי, Ps. XXII, 16) לוּוּשְׁטִי; Midr. Till. to Ps. l. c. לוּוסרטי (corr. acc.; cmp. Lat. fauces) to my throat.—2) (cmp. בְּלוּעָה, בְּלִיעֵי) *straits, canal*. Ber. 8[a] (Rashi: *loop-hole* for the rope), v. פִּרְטוּרִין a. צִיפּוּרִין; M. Kat. end; Lev. R. s. 4; Tanḥ. Mikk. 10; ed. Bub. 15; Koh. R. to VI, 6.

וֶשְׁטָא, וְ' ch. same, *gullet*. Y. Snh. IX, 27[a] top. Lev. R. s. 3; Koh. R. to VII, 19; Yalk. Koh. 976.

וַת, לְוַת &c., v. וַתּ.

וַתְּ=וְאַתְּ, *and thou*. Y. Snh. XI, 30[b] bot. ות מר הכין and thou (the Biblical text) sayest so (that he died in the same year)? Y. Shebu. I, 33[b] top; a. e.—Y. Macc. II, end, 32[a] וַתְּמַר אכן (=ואת אמר).

וָתָא f. (v. וָוָ) *stork* (from the shape of its beak and neck). Targ. Ps. CIV, 17 (ed. Lag. וָתָא, Regia ותיא). Targ. Y. II Deut. XIV, 13 (belonging to v. 18, h. text חסידה, v. אִיבּוּז).

וְתוֹנָיוֹקִי, וְתוֹנָיָא, וְתוֹנָיָא, v. וְתִינִי.

וְתוּקִין, v. וְיִתַּק.

וְתִיא, v. וָוָתָא.

וַתָּרְיָא=וְאַתְּרָא, v. אֶתָר.

וָתִינָא, v. וְיִתְנָא.

וְתִינִי, וְתוֹ' pr. n. (Βιθυνία) *Bithynia*, a province in the N. W. of Asia Minor. Targ. Y. Gen. X, 2 וְוַתִּירִנְ', וְוַתִּירִנְ' (read: וְוִוִית'; h. text תבל); Targ. I Chr. I, 5 (corr. acc.).—Gen. R. s. 37, beg. (misplaced, v. אוסיא); Y. Meg. I, 71[b] bot. (Yoma 10[a] בית אוניריקי).

וְתִינִיקִי, וְתוֹ' f. (preced. Βιθυνιακή) *Bithynian*. Y. Ab. Zar. II, end, 42[a] גבינה וו', v. אוּנְרִיקִי. Ab. Zar. II, 5 Y. ed. וותי' (corr. acc.).

וָתִיק m. (ותק, cmp. Arab. vaṭik, a. b. h. עָתֵק) *enduring; trusty; strong; distinguished.*—ו' תלמיד *a faithful student, distinguished scholar*. Y. Ber. II, 5[c]; Cant. R. to VI, 2; a. fr.—Sabb. 105[a] נתתיך באומות ו' (omitted in Ms. M., a. Yalk. Gen. 81) I made thee distinguished among the nations.—*Pl.* וְתִיקִין, וְתִיקִים. Sifré Num. 92; ib. Deut. 13, v. פָּסַח.—Tosef. Hor. I, 1. Y. Snh. X, 29[a].—Esp. *Vethikin* (*Ancients*), *the conscientiously pious men of former days*. Ber. 9[b] ו' היו גומרין אותה עם וכ' (Tosef. ib. I, 2 מצותה עם וכ', v. Rabb. D. S. a. l. note 60) the *V.* used to finish the reading of the Sh'mah &c.; ib. 25[b]; 26[a]; Y. ib. I, 3[a] bot. הוו'.—R. Hash. 32[b]. [וַתִּיקִין, Gitt. 70[a], v. וְיִתַּק.]

וַתִּיקָא m. (v. preced.) name of a *certain pastry, tart*. Pes. 39[b].

וְתִירִיוֹקִי, v. וְתִינִיקִי.

וָתַמַּר, v. וַתּ.

וָתָנָא m. (יתן, cmp. אִיתָן) *sinew, vein* (h. גִּיד).—*Pl.* וְוָתָנֵי. Targ. Job XL, 17 (ed. Lag. וְוָתִינַ', Var. וְוִי', וַיִּי').

וַתַּנְיָתָא, v. וְיִתְנָא.

וַתַּק, *Pa.* וַתֵּק (privative verb, v. וְיִתַּק; cmp. עתק Targ. Lam. III, 4) *to unnerve* (v. וְיִתַּק); *to break, shatter*. Targ. I Kings XIX, 11 מְוַתְּקָא Ar. Ms. quoted in Buxt. s. v. (ed. מפרקן).

וְוַתַּר, וַתַּר (v. יתר) *to be plentiful*. Y. Succ. V, 55[c] (ref. to Jer. II, 13) הא וְוַתְּרוּ לאלפא (not ווותרה) were they not numerous up to a thousand?; Cant. R. to I, 6 הא ווותרו למאה (read: לְמֵאָה).

Pi. וִיתַּר 1) *to do more than justice requires, to be liberal; to forego one's rights*. Y. Ned. I, beg. 39[a] if they had agreed על מנת לְוַתֵּר to yield their rights (to allow each other the use of the entire court). B. Bath. 126[a] בכור ... ו' if a first-born accepted an equal share (of a field) with his brothers, he has renounced his privilege; Y. Keth. IV, end, 29[b] חזקה ויתר (read: וְוִיתֵּר). Ib. ויתירה (=וְיִתְּרָה). B. Kam. 9[a] ו' he has renounced his rights (cannot resort to his co-heirs for redress). Ruth R. to I, 8 שויתרו לה וכ' they relinquished their claim on her &c.; a. fr.—2) *to be indulgent, forgive*. Y. Ḥag. I, 76[c] הקב"ה על וכ' ו' the Lord overlooked Israel's idolatry, but did not &c.; Lam. R. introd. (R. Abba 2). Y. Sot. V, end, 20[d] שהיה מְוַתֵּר על קללתו he pardoned those who cursed him. Deut. R. s. 9 נְוַתֵּר לו עוד יום וכ' (not עד) let us give him a respite of one day or two.—Num. R. s. 21 לא יהא אדם מוותר על התורה man must not be more liberal than the Law; a. fr.—Snh. XI, 5 (89[a]) חמוו' he who disobeys a prophet from mere soft-heartedness (v. I Kings XX, 35, sq.).—3) *to give additional space to a plant* by removing surrounding plants, *to make open space*. Y. Shebi. II, 33[d] top מְוַתְּרִין בגפנים you may clear (in the Sabbatical year) between the grape vines; ib. מקום שנהגו לוותר וכ' where it is customary to clear before the festive month; Tosef. ib. I, 7 מְוַתְּרִין; ib. להתיר ed. Zuck. (read: לְוַתֵּיר).

Nif. חִוְּוַתַּר (v. נָתַר) 1) *to be let loose, set free*. Midr. P'tirath Mosheh אֶוְּוַתַּר (Jellinek Beth-ham-Midrash I, 125; v. Lattes Saggio 107).—2) *to be outlawed*, v. infra.

Hithpa. הִתְוַתַּר, *Nithpa.* נְתְוַתַּר (v. נָתַר) 1) *to become loose* (of bowels).—2) *to be declared free, be outlawed.* Cant. R. to III, 4 נְתְוַתְּרוּ מעיו וכ׳ (Yalk. Is. 288 נתרזו בני מ׳) his bowels were loose that whole night. B.Kam. 50ª bot. יִתְוַתְּרוּ חייו Ms. M. (ed. יִוָּתְרוּ, *Nif.*, v. supra) his life shall be let loose i. e. shall be outlawed; Ar. ed. Koh. יִתְוַתְּרוּן מעיו וחייו (v. Rabb. D. S. a. l. note); Tanḥ. Ki Thissa 26 יתותרון בני מעיו his bowels &c., v. next w.; Yalk. Ps. 648 יִוָּתְרוּ חייו his life be outlawed.

וְתַר, *Pa.* וַותֵּר 1) *to give a surplus, to profit, avail.* Targ. Prov. X, 2.—2) *to be indulgent, to overlook.* Lev. R. s. 10, beg. אם אין מְוַותֵּר צריכין וכ׳ unless thou overlook something &c.; Gen. R. s. 49; a. e.

Ithpa. אִיתְוַתַּר, אִתְוַתַּר 1) *to be loosened.* Y. Bets. II, end, 62ᵇ יִתְוַתְּרוּן בני מעוי וכ׳ . . . מאן דאמר whoever says, the Lord is lax in dealing out justice,—may his bowels become relaxed; He is merely long-suffering &c.; Y. Shek. V, 48ᵈ; Y. Taan. II, 65ᵇ bot.; Midr. Till. to Ps. X, 2 לְרַוָּתְרוּתָן מעוהי; Esth. R. to III, 15; IV, 1; Yalk. ib. 1056 רְוַוְתְּרוּ מ׳ Yalk. Gen. 115 רְוַוְתְּרוּ.—2) *to be declared free, outlawed;* v. preced.

וַתְּרָן m. (preced. wds.; also in Chald. diction) *liberal, benevolent, indulgent.* Snh. 102ᵇ הוה . . . ו׳ was very liberal (supporting scholars). Y. Sot. V, end, 20ᵈ (ref. to Job I, 1) ו׳ הוה he (Job) was liberal; ומאן דלית חוא ו׳ וכ׳ but if one is not liberal, may he not be virtuous (shunning evil)?; but it means forgiving &c., v. וְתַר.—Num. R. s. 9, beg. תהא ו׳ בתוך וכ׳ be lenient in thy house (be not angry when anything gets broken &c.). Y. Gitt. IV, 45ᶜ bot. אילולי דאנא ו׳ if I were not lenient.—Esp. *lax in the practice of justice.* B. Kam. 50ª; Y. Bets. II, end, 62ᵇ, a. fr., v. preced.—*Pl.* וַתְּרָנִים. Gen. R. s. 53 [read:] בבירתו . . ו׳ הוו in the house of Abraham they were kind-hearted.—Fem. וַתְּרָנִית. Y. Ab. Zar. I, beg. 39ª (they said) ע״ז ו׳ הוא the heathen deity is benevolent (entertaining the worshippers).

ז

Zayin, the seventh letter of the Alphabet; it interchanges with ד, q. v.; with צ, as זהר a. צהר, זוודא a. צדה &c.; with ס a. שׂ, as זור a. סור, עלז a. עלס &c. ז as final formative (*Palez=Pales*), as אושפיזא אטלז &c.

זְאֵב m. (b. h.) *wolf.* B. Mets. VII, 9 ז׳ אחד וכ׳ the attack by one wolf is not considered an accident relieving from responsibility; a. fr.—*Pl.* זְאֵבִים, זְאֵרְבִים. Ib. בשעת משלחתו ז׳ at a time when wolves are coming forth in hordes, v. מְשַׁלַּחַת; Y. Shebi. IV, 35ᵇ top; Y. Ter. XI, end, 48ᵇ. Esth. R. to IX, 2, v. כְּבָשָׂה; a. fr.—Fem. זְאֵבָה. Midr. Till. to Ps. X, 13 נזדמנה חז׳ וכ׳ a she-wolf was provided for them who gave them suck; v. רוֹמוֹס; ib. to XVII, 14 וזימנת להם ז׳ and Thou didst provide &c.; Yalk. Ps. 652.

זְאָזָא m. (reduplic. of זא=זע, v. זוּעַ a. זעזע) *foliage, spray; young twigs.* Targ. Job XIV, 9; a. e.—Sabb. 20ᵇ (expl. עצרים של בבל) ז׳ dry twigs and leaves used as fuel.

זַאֲמוּט, v. זַעֲמוּט.

זְאֵיב, v. זְאֵב.

זְאַר (cmp. זור, דור) *to pass around.* Targ. Job XXVIII, 8 (ed. Wil. זְאוֹר, Lev. זיאר read זְאִיר, part.; Ms. זָר; h. text עדה).

זְאֵת, v. זֹאת.

ז״ב, an abbreviation for זְמַן a. בָּמָה. Zeb. 28ᵇ דרמי ליה בז״ב because both subjects have reference to *time* and application to the *improvised altar* (v. בָּמָה) as well as to the Temple.

זָב m., **זָבָה** f. (b. h.; זוב) 1) *faint.* Y. Kidd. I, 61ª (expl. זב, II Sam. III, 29) תָּשִׁישׁ q. v.—2) *one afflicted with gonorrhœa.* Zab. I, 5 זב גמור a real *zabh* (subject to all the laws in Lev. XV, 1—15; 19—24). Ib. V, 6; a. v. fr.—*Pl.* זָבִים, זָבִין; f. זָבוֹת. Sifra Metsora, Zabim, Par. 1 מטמאים כד׳ (not בד׳) they make unclean like Israelitish *zabim;* Nidd. 34ª שירחו כד׳ וכ׳; a. v. fr. [Sabb. 110ᵇ מזבריך, v. זוֹב.]—*Zabim*, name of a treatise of the Mishnah a. Tosefta, and of a section of the Sifra to Metsora.

זְבַד (b. h. זָבַד) *to present with, outfit.* Targ. Y. Gen. XXX, 20 (some ed. עבד, corr. acc.).

זַבְדָּא, v. זַבְדַּי.

זַבְדָּאי, v. זַבְדִּין.

זַבְדַּי pr. n. m. *Zabday*, 1) name of an Amora *Z. bar Levi.* Zeb. 28ᵇ; (Kerith. 5ª זַבְדָּא). Y. Dem. VII, beg. 26ª. Y. Ab. Zar. III, 42ᶜ זַבְדִּי בר ליואי; Gen. R. s. 62 זבדי בן לוי; a. fr.—2) Y. Ber. III, 6ᶜ bot. אבא בר זבדא. Ib. יעקב בר זבדי.

זַבְדְּיָה (b. h.) pr. n. m. *Zebadiah*, name of an Amora. Y. Ber. III, 6ᶜ bot.—[Y. Sot. I, 16ᵈ, v. זְכַרְיָה.]

בֵּית ז׳, זַבְדִּין pr. n. pl. *Beth-Zabdin*, prob. in Galilee. Y. Meg. I, 70ᶜ bot.; Y. Taan. II, 66ª; M'gillath Taan. ch. XII בֵּית זַבְדַּאי (v. Graetz Gesch. d. Jud. III², p. 426).

זָבָה, v. זָב.

זְבִזְגֵי* m., pl. זְבִזְגָא 1) (reduplication of זגא, v. זְגֵי; for inserted ב, v. זַבְלָגָן) *nest, brood, hatch.* M. Kat. 28b (in a funeral song) אחנא תגרא אזבזגיה מיבדיק (or:) תגרי .... דאזבזגי מיבדקו (v. Rabb. D. S. a. l.; Rashi a. l.) our brother, the merchant, will be judged by the brood he left behind, (or) our brethren, the merchants, will be judged by the broods (allusion to Jer. XVII, 11). [En Yakob reads תגרי.. דאזבוגי מיבדקי our (departed) brethren are merchants who (on crossing the frontier of life) are searched for goods. — Ms. M. 2 דאזוקי וכ' who are searched for the wine bags they carry, v. זִיקָא II a. זוק.]—2) v. זְבוּגָא.

זָבַח (b. h., cmp. זבל) [*to give a feast,*] *to slaughter, sacrifice.* Ḥull. II, 3 (ref. to Deut. XXVII, 7) מה שאתה זובחו וכ' thou mayest eat what *thou* (a human hand) cuttest. Snh. 60b בזובח לעכו"ם of one sacrificing to an idol; a. fr.—Part. pass. זָבוּחַ. Lev. R. s. 10 (play on מזבחה, Ex. XXXII, 5) מְהֻזָּ֫ה לפניו וכ' he was afraid on account of him who lay killed before him (Hur); a. fr.

Pi. זִבַּח same. Snh. 62a ד' וקרטר וכ' if he slaughtered a sacrifice, and burnt &c. (to an idol). Ib. VII, 6 (60b) חמְזַבֵּחַ Talm. ed. (Mish. חזובח) he who offers an animal (to an idol), a. fr.—V. זָבַל.

Nif. נִזְבַּח *to be sacrificed, to be slaughtered; to die as a martyr.* Zeb. I, 1 שנזבחו שלא לשמן which were offered not for the purpose for which they were dedicated. Y. Snh. X, 29c top (play on עלי זבח, Ps. L, 5) שעילו אותי ונזבחו על שמי who raised me and sacrificed themselves for my name's sake; a. fr.

זֶבַח m. (b. h.; preced.) *a slaughtering, sacrifice,* esp. (*festive*) *peace-offering* (חֲגִיגָה). Pes. X, 9. Tosef. ib. X, 14. Tosef. Ber. V, 22; a. fr.—*Pl.* זְבָחִים, constr. זִבְחֵי. Ib. Zeb. I, 1 כל חד' all animalic offerings; a. fr.—*Z'baḥim,* name of a treatise of the Mishnah, Tosefta and Talmud Babli (also called שְׁחִיטַת קָדָשִׁים).

זְבִיד pr. n. m. *Z'bid,* name of several Amoraim. Ber. 46b, a. fr. (Z. bar Levi).—Ib. 38a.—Ab. Zar. 56a.—Y. Sabb. I, 3b, v. next w.

זְבִידָא, זְבִידָה pr. n. m. *Z'bida, Z'bidah,* name of a Palestinean Amora. Y. Orl. I, 61a bot.—Y. Sot. VII, 21d.—Ib. ר' יודה בר זביד. Ib. bot. ר' סימון בר זביד. Y. Sabb. I, 3b רב זביד.

זְבִיחָה f. (זָבַח) *slaughtering ceremony.* Ḥull. 31b כוונת לז' intention to slaughter according to ritual, contrad. to חתיכה the cutting operation as such. Snh. 60b יצתה ד' slaughtering for idolatry is especially mentioned (Ex. XXII, 19); a. fr.

זְבִין or זְבִיךְ, v. זוֹב.

זַבִּילָא m. (v. זְבֶל; Syr. זבילא, זנב', P. Sm. 1074; 1140) *a basket* (or *book-chest*) *of palm leaves.*—*Pl.* זַבִּילֵי. Meg. 26b דחומשי ד' receptacles for Pentateuch copies; [Ar.: *leather casing.*]

זְבִילָא m. (v. זֶבֶל) [*an implement for forming heaps,*]

זְבוּב m. (b. h.; זבב) *fly.* Sabb. 121b ד' שבארץ מצרים the Egyptian fly (whose sting is dangerous). Tosef. Sot. V, 9; Gitt. 90a. Pesik. Zakhor, p. 26b לד' שהוא וכ' (Amalek resembles) the fly which is greedy for a sore; a. fr.—*Pl.* זְבוּבִים, זְבוּבִין. Y. Sabb. XIV, beg. 14b; Tosef. ib. XII (XIII), 4. Keth. 77b ד' של בעלי וכ' (not זבובי) flies which sucked from those afflicted with gonorrhœa (carrying contagion); a. fr.

זְבוּגָא* m. *lizard.*—*Pl.* זְבוּגֵי. Nidd. 56a ד' דמתוזא (Ar. זַבְזָגֵי, Mus.: זבובי, prob. clerical error) (skeletons of) lizards of Maḥuza.

זָבוּד pr. n. pl. *Zabud,* on the northernmost border of Galilee. Gen. R. s. 98 (ref. to Gen. XLIX, 13 על צידון) ד' דגלילה (*Safet,* Lit. Centralblatt 1879, p. 1188).

זְבוּדָא m. (זבד) *gift, outfit.*—*Pl.* זְבוּדִין. Targ. Y. Gen. XXX, 20 (h. text זֵבֶד).

זבוזין, Y. Ter. VIII, 45b bot. בז', in a corrupt sentence which prob. read: שקץ זיזין וחגזין וכל שקצים שהפרישו, v. Sifra Sh'mini Par. 10, ch. XII.

זְבוּל m. (b. h.; זָבַל) [*place of offering* or *entertainment,*] 1) *residence,* esp. *Temple.* R. Hash. 17a; Y. Ber. IX, 13b bot. פשטו ידיהם בז' they laid hand on the Temple; a. e.—2) *Z'bul,* name of the fourth heaven. Ḥag. 12b ד' שבו . . . ומזבח וכ' it is called *Z.,* because there are (the heavenly) Jerusalem and the Sanctuary with the altar erected &c.—3) יום ד' *festival* of a heathen divinity. Pesik. R. s. 6 יום ד' נילוס היה it was the festival of Nilus; [cacophemistic disguise: נבול, Gen. R. s. 87; Cant. R. beg. נירבול וזבול;—Yalk. Gen. 146 גידול; Sot. 36b חַגָּם]. V. זִיבּוּל.

זְבוּלוּן, זְבֻלוּן (b. h.) pr. n. m. *Zebulun,* 1) son of Jacob; *tribe of Zebulun; country of Z.* Gen. R. s. 98. Pes. 4a; a. fr.—2) one *Z. ben Dan.* Kidd. 30a.

זְבוּנָא m. (זבן) *purchase.* Targ. Y. II Deut. XVIII, 8 בר זְבוּנֵיה that which he bought. *Pl.* זְבוּנִין. Ruth R. to I, 17 (sect. 3) זבן ד' he made his purchases.—V. זְבִינָא.

זְבוּנָא, v. זִיבּ'.

זַבּוּנָא, זַבּוֹנָא m. (preced. wds.) *buyer, merchant.* Targ. II Esth. III, 11.—Y. Kil. II, beg. 27c.—Y. Kidd. II, 64a top קרן ד' וכ' the merchant packed his goods on his wagon and went off; v. הַדֵּר.

זַבּוּנֵי, v. זְבַן *Pa.*

זְבוּרָא, v. זִיבּ'.

זְבוּרִית f. (זבר, cmp. צבר a. also זַרְבּוּבִית) 1) *a receptacle for drippings fastened (or belonging) to the bottom of a vessel, saucer.* Mikv. X, 71 בלא ד' if the vessel to be immersed has no saucer (a rim at the bottom, wider than the belly of the vessel and which forces the water into the latter); (Var. זִיבּוּרִית, זוּבְרִית, זִרְבָּרִין). [Rabad to Maim. Mikv. III, 12 reads זַרְבּוּבִית q. v.].—2) *lowest land,* v. זִיבּוּרִית.

shovel, mattock. Taan. 21[b] שירל מרא וד' וכ' he lent mattock and shovel for burial. B.Mets. 103[b]. [Ber. 8[a], v. זִרבּוּלָא.]

זְבִין, v. זְבַן.

זְבִינָא I pr. n. m., v. זְמִינָא.

זְבִינָא II, constr. זְבִין m. (זבן) 1) *object of purchase, goods.* Targ. O. Gen. XVII, 12 (Y. זְבִינֵי pl.). Targ. Ez. VII, 13; a. e.—Y. Kidd. III, beg., 63[c] זבין ד' bargaining for an object. Pesik. R. s. 21 הא ד' והא וכ' here are the goods and here the salesman; a. e.—2) *purchase.* Targ. Y. Lev. XXV, 42 (O. זִרבּוּן).—*Pl.* זְבִינִין, זְבִינֵי. Targ. O. Lev. XXV, 14 (Y. some ed. זַבְּרִינֵי).—Targ. Gen. XLIX, 32 (Y. some ed. זַבִּי); a. e.—Pes. 113[a], v. זְבַן *Pa.*—3) *purchase money.* Targ. Lev. XXV, I6 (Y. some ed. זַבְּרִין); a. e.

זַבִּינָא m. (preced.) *sale, sold goods, merchandise.* Targ. Y. Gen. XLIX, 32, a. e.; v. preced.—Pes. 113[a] (prov.) while the dust is yet on thy feet, זַבְּרִינָךְ זבין sell thy goods.—*Pl.* זַבְּרִינֵי *sale.* B. Bath. 47[b] זַבְּרִינֵיהּ ד' his sale is valid; a. fr.

זְבִינְתָא f. (preced.) *goods; bargain.* Y. Ab. Zar. II, 42[a] אלא ע"י עילא ד' וכ' but, I say, through some accident the goods (in the ship) were upset; Y. Ter. X, 47[b] גבינתא (corr. acc.).—B. Mets. 51[a] עד דמתרמי ליה ד' כזְבִינְתֵּיהּ until he strikes upon goods like those he bought. Ib. קים ליה בד' he knew the value of his goods; a. fr.—*Pl.* זְבִינָתָא. Ruth R. to I, 17 (s. 3) ואילון ד' וכ' what do these purchases (marketing) mean?

זְבִית, Y. Taan. I, 64[b] bot., v. זְבַן.

זָבַל I (b. h.; cmp. זבר) *to entertain liberally.*—Denom. זְבוּל.

Pi. זִבֵּל (cmp. זבח) *to offer to idols, make merry with idolatrous ceremonies.* Ab. Zar. 18[b] שמְזַבְּלִין שם וכ' because they have there (in their theatres) idolatrous entertainments; Tosef. ib. II, 5 (ed. Zuck. מזבחין). Y. Ber. IX, 13[b] bot. if one sees people מד' לע"ז engaged in idolatrous services; a. fr.

זָבַל II, *Pi.* זִבֵּל (denom. of זֶבֶל) *to deposit foliage in the field* for manure, *to manure.* Shebi. III, 2 עד כמה מְזַבְּלִין וכ' how many piles may be deposited? Ib. II, 2 מְזַבְּלִין וכ' you may manure &c. Keth. 10[b] the rain waters מְזַבְּלִין and *softens* (corresp. to מוג, Ps. LXV, 11, cmp. בּוּל II). Cant. R. to I, 1 אנחנו לא נְזַבֵּל וכ' (not נזבלים) should we not improve (our minds) even as those carrying out foliage and straw?; a. fr.—Part. pass. מְזוּבָּל *manured.* Y. M. Kat. I, 80[b].

Nif. נִזְבַּל, *Nithpa.* נִזְדַּבֵּל *to be manured.* Midr. Sam. ch. IV.—Ab. Zar. 49[a] שדה שנִזְדַּבְּלָה וכ' a field which has been manured with material connected with idolatry (foliage from a worshipped tree &c.).

זְבַל ch. same.—*Ithpa.* אִיזְדַּבַּל *to be manured.* Ab. Zar. 49[a] (read אִזְדַּבְּלָא).

זֶבֶל m. (cmp. Assyr. zabâlu, KAT[2], p. 550; cmp. צָבַר) [*heaped up,*] esp. *foliage piled up for forming manure, manure, deposits.* Sabb. IV, 1 you must not keep dishes warm for the Sabbath בד' וכ' in foliage . . . . whether dry or moist. Ab. Zar. III, 8 (48[b]) והוֹיָה להן לד' and serves for them as manure. Yoma V, 6 נמכרין . . . לד' is sold to the gardeners for forming manure. Tosef. B. Mets. XI, 8 זִרבְּלוֹ his heaped-up foliage. B. Mets. V, 7 (72[b]) עד שירהיה לו ד' באשפתו Ms. M. (ed. אלא א"כ הירתה וכ') unless he has manure piled up; a. fr.—*Pl.* זְבָלִים. Shebi. III, 1 מאימתי מוציאין ד' וכ' when may deposits of foliage be carried out for piling up in the fields.—Gen. R. s. 31 לד' (Snh. 108[b] sing.) for deposits of excrements &c.—Tosef. B. Mets. l. c. שעת חד' the season for carrying out foliage; a. fr.—בית חד' *a field dependent on manuring.* Men. VIII, 3 (85[a]).

זַבָּל m. (preced.) *one carrying foliage for making dung.*—*Pl.* זַבָּלִים. Cant. R. to I, 1 ותבנים ד' carriers of foliage and of straw.

זַבְלָגָן m. (זַלַּג, with inserted ב=זולגן, cmp. זבוגא a. next w.) *blear-eyed.* Meg. 24[b].—*Pl.* זַבְלָגָנִין, זַבְלָגָנִין. Bekh. 43[b]; Tosef. ib. V, 2.

זַמְבִּלִינָא, זַבְלִינָא (זַמְלִינָא) m. (זלג, v. preced.) *a resinous tree,* a species of *cedar.* Snh. 108[b], (expl. גּוֹפֶר) ד' Ar. s. v. אדר (Var. in Ar. זמל'); ed. זו מבלינא (corr. acc.); R. Hash. 23[a] מ' ed. (Ms. M. זו מ', v. Rabb. D. S. a. l. note; corr. acc.).

זַבֶּלֶת f. (v. זֶבֶל) *the place in the field where foliage is piled up.* Tosef. B. Mets. XI, 8 לחוציאו לזַבֶּלְתּוֹ ed. Zuck. to carry it out to his field &c.

זְבִין, זָבַן (cmp. זמן, a. Syr. זבן) [*to plan,*] *to bargain, buy.* Dan. II, 8.—Targ. Gen. XXV, 10; a. fr.—B. Bath. 30[a,b] [read:] מפלנגיא זְבִינְתָהּ דזַבְנָהּ מינך I bought it of such a person who has bought it of thee. Ib. אִיזְבּוֹן דינאי I will buy what by law belongs to me (to avoid litigation); a. v. fr.

Pa. זַבֵּן *to sell.* Targ. Gen. XXV, 31; 33; a. fr.—B. Bath. l. c. זַבְנָהּ נירהלי sell it to me. Ib. 90[a], a. e. (prov.) זְבֹן וזַבֵּן . . . אירקרי buy and sell and be called a merchant, i. e. will a man buy and sell without profit?—Pes. 113[a] מילי דזְבִינֵי וזַבּוּנֵי Ag. hat-Torah (v. Rabb. D. S. a. l. note 50; ed. מילי דעלמא) rules about buying and selling. Ib. כל מילי זבין וכ' as regards all things, sell and regret, except wine דתְזַבֵּין ולא וכ' Ms. M. (ed. דזבין) which you must sell and never regret. Meg. 26[b] זַבּוּנָהּ to sell it. Gitt. 47[a] נפשיה וכ' ד' sold himself to &c.; a. fr.—Y. Taan. I, 64[b] bot. זבית ערסי (read: זַבְנִית) I sold my bedstead.

Ithpa. אִזְדַּבַּן *to be sold, to be bought; to sell one's self.* Targ. Ps. CV, 17; a. fr.—B. Mets. 40[b] הוה מִיזְדַּבַּן לי (Ms. M. הוה זבנתיה) it would have been saleable with me. Kidd. 69[a] ואִזְדַּבַּן וכ' and get thyself sold as a Hebrew slave.

זַבְרִין, v. זִבּוּרִית.

זָג m. (b. h.; זגג) 1) *pl.* זַגִּים, זַגִּין (cmp. דכך) *pomace of grapes, husks* or *kernels and flesh.* Naz. VI, 2 (34[b]) חד' אלו חפנימים חרצנים . . . *ḥartsannim* (Num. VI, 4) means the exterior, *zaggim* the interior; (ib. contrary opinion, v. זוֹג).—Tosef. Toh. III, 1 הגפן והזוּגִין וכ' ed.

Zuck. (oth. ed. זַגִּין; some ed. זומין, corr. acc.) the grape vine (clusters) and the pomace which have been treated in cleanness. Sabb. IV, 1.—Naz. l. c. זַגָּן Mish. (Y. ed. זגין, Bab. ed. זג; Tosef. ib. IV, 2 זגא ed. Zuck., Var. זג) *the husk* (or *the interior*) of one berry.—2) *bell*, v. זוֹג.

זַגָּא ch. same, 1) *husk* or *kernel and flesh* of one berry, v. preced.—*Pl.* זַגִּין. Targ. Y. Num. VI, 4 ד׳ גוואין וכ׳ the interior *zaggin*, v. preced.—2) *bell.* Targ. O. Ex. XXVIII, 34; a. e.—*Pl.* זַגִּין, זַגַּיָּא, זַגַּי. Ib. 33; XXXIX, 25.—Nidd. 17ᵃ מקרקש זגי וכ׳ made the bells of his curtains ring; [Ar. מק׳ גַּגַּי chased the *flies*, v. חַגְגִּין].

זָגָא, v. זָגַי.

זַגָּג m. (זגג *to clear*, cmp. זכך a. דכך, v. Ges. Thes. s. v.) *glass-maker; dealer in glass-ware.* M. Kat. 13ᵇ; Pes. 55ᵇ בית חד׳ the glass-maker's work-shop.—Gen. R. s. 19 חנותו של ד׳ a glass-dealer's shop. Ib. s. 25; a. fr.—*Pl.* זַגָּגִין. Kel. XXIV, 8 משה של ד׳ the frame used by the glass-makers to put their ware on. B. Kam. 31ᵃ.

זַגָּגָא ch. same. *Pl.* זַגָּגַיָּא. Y. Ab. Zar. II, 40ᶜ bot. ד׳ לא אלפין the glass-makers did not teach their art.

זַגָּדָן, זַגְדָּן (זוּגְדֵּס) m. (contr. of זוג a. גד fr. גדד, cmp. גדודא juvenis cælebs, P. Sm. 652) *unmatched;* esp. *one with an unequal pair of eyes or eye-brows.* Bekh. VII, 3 זוגדס Mish. (v. infra; Talm. ed. 43ᵇ זגדן). Ib. 44ᵃ זגדום אחד שחור וכ׳ Z. is one who has one black and one white eye-brow; ד׳ קרי ליה . . . . כל זוגא any unequal pair is called *Z.* Ib. זַגְדְּרָיָא מחוי וכ׳ (ch. form of our w.); Tosef. ib. V, 2, sq. סגריס (read: סַגְדוּם *Safel* of גדד). Sifra Emor ch. II, Par. 3 זגדוס (read ם . . . .). [Ar. זגדוס, influenced by the etymol.: זוג, and δίς=δυός.]

זַגְדְּרָיָא, v. preced.

זְגוּגִירְתָּא, זְגוּגִירְתָּא f. (זגג, v. זַגָּג) *glass, crystal; glass-ware.* Targ. Job XXVIII, 18 (in one version); a. e. Targ. II Esth. I, 2 (3) בית זוג׳ glass-house.—Ber. 31ᵃ כסי דזגוג׳ Ar. ed. Koh. (ed. כסא דזוג׳ חיורתא, v. Rabb. D. S. a. l. note 10) cups (a cup) of (white) glass; Yalk. Ps. 881. Ḥull. 84ᵇ בזגוגתא וכ׳ (corr. acc.) it means white glass (crystal). Gitt. 68ᵇ זוג׳. [Pes. 74ᵇ כזוגָּא חיורא Ar. a. Ms. O. like white glass; ed. זוזא.]

זַגָּגָא (Pilp. of זגג, v. זַגָּג) *to clarify.* Y. Nidd. III, 50ᵈ top שהוא מתון ומְזַגָּגָא (Tosef. ib. IV, 11 רך ומזכך; Bab. ib. 25ᵇ מצחצח) oil is cohesive and clarifies.

זַגָּזָגְאֵל pr. n. m. (v. preced.) *Zagzagel* (*Divine Clearness*, cmp. אספקלריא), name of an angel. Deut. R. s. 11, end. Targ. Y. Ex. III, 2 זגוגאל (corr. acc. or זַגָּזוּגְאֵל).

זָגָא, זָגַי *to lie down, recline.* Meil. 14ᵇ דילמא בעי למִזְגָּא וזגא עלידיהו he may desire to lie down and will lie down on them. Gitt. 47ᵃ למִזְגָּא עלוי to recline on (while eating). Pes. 108ᵃ זְגִינָן אבירכי וכ׳ we reclined (at the Passover meal) against the knees &c.—Sabb. 124ᵇ חזו למזגא עלידיהו they may be used for sitting on them (when seats are improvised). Snh. 85ᵇ דז׳ עליה he leaned on him. [Tanḥ. Ki Thetsé 6, a. e. למזגר, v. גְּזַר.] [Targ. Y. Deut. X, 22 למזגי ed. pr., v. מְסַגֵּי.]

Af. **אַזְגֵּי** *to lay down.* Sabb. 119ᵃ top לא מַזְגֵּינָא וכ׳ some ed. מַיזְגֵּינָא *Pa.*) I do not rest my head upon my pillow before &c.

זְגָד m. (v. preced., cmp. אפרקד) *in a brooding position.* Ḥull. 62ᵇ מרדו ד׳ ואכיל (Rashi מרה) *mardu brooding and eating* (name of a bird, prob. an adaptation of a foreign word), contrad. to סגיד ואכיל kneeling down and eating (like a bird of prey). [R. Gerson Ms. to Ḥull.: מרדו מזרג, leaving out אכיל; Ar. ed. Koh. III, p. 319.]

***זַגְזָרְתָּא** f. (=זְגוּגִירְתָּא) *a crystal vessel.* Y. Kidd. I, 60ᵇ top דהדן דנסב בז׳ (ed. Krot. כזניתא, corr. acc.) if one takes up a crystal vessel (to take possession).

זַגָּן, v. זָגַ.

זגנגאל, v. זַגָּזָגְאֵל.

זַגְּתָא or **זַגָּתָא** f. (זגי) 1) *a clucking hen.* Bekh. 8ᵇ. B. Mets. 86ᵇ, v. בְּטָנִירְתָּא.—2) ז׳ על אפרוחא (*the clucking hen over her chickens,*) *the Pleiades.* Targ. Job XXXVIII, 32 (Ar. ed. pr. על בנתא).

זַד m. (b. h.; זדד) *wicked.*—*Pl.* זֵדִים. Tanḥ. Korah 12 ברכת הז׳ the additional (twelfth) section of the Prayer of Benedictions, also called ב׳ הצדוקים or המינים, v. מִין.

זָדוֹן m. (preced.) *violent man.*—*Pl.* זְדוֹנִין. Der. Er. ch. II, beg.

זְדוֹן m. (b. h.; זדד) *premeditated, conscious sin,* opp. שְׁגָגָה. Ab. IV, 13 a scholar's error in teaching עולה ז׳ is accounted for a wilful wrong. Ker. 25ᵇ, a. fr. דבר שזדונו כרת a sin which if wilfully committed, is punished with extinction; Sabb. 69ᵃ דבר שחייבים על ז׳ וכ׳. Ib. בזדון שבת when he is fully conscious that this is a Sabbath day (whereon certain labors are forbidden); a. fr.—*Pl.* זְדוֹנוֹת. B. Mets. 33ᵇ כד׳ . . . ששגגות to whom errors are accounted &c.—Yoma 36ᵃ; a. fr.

זָדוֹן ch. same. Targ. O. Deut. XXIX, 17.—*Pl.* זְדוֹנַיָּא *passions.* Targ. Ps. XIX, 14 Ms. (ed. זֵידָנַיָּא, זֵידוֹנַי, v. זֵידָנָא).

זְדוֹנָתָא, זְדוֹנָא f. (preced.) *haughtiness, violence.* Targ. Hab. I, 3. Targ. Prov. XI, 2 Ms. (ed. זידוֹנָתָא).

זְדוֹנוּתָא, v. next w.

זְדָנוּתָא, זְדָנוּ f. ch.=h. זְדוֹן *wilfulness, rashness.* Targ. Y. II Lev. XXIV, 12. Targ. O. Deut. XXIX, 18 (ed. Berl. זִידְנוּתָא; Y. זְדוֹנוּתָא). Targ. Y. ib. XV, 9 (ed. Amst. זְדָנוּתָ׳); a. e.

זדנו, v. זדו I.

זֶה m., **זֹאת, זוֹ** f. (b. h.) *this, that.* Men. 53ᵇ יבא זה וכ׳ let this one come and receive this &c.; זה משה

'this one' that means Moses; זאת זו התורה 'this'—that means the Law. Gen. R. s. 4 לגיון זה this legion; a. v. fr.—זה הוא=זֶהוּ, *this is.* Sabb. 40^{b} הפשרו זהו בישולו (also זה הוא) warming it is the cooking of it, v. הִפְשִׁיר; a. fr.—Gitt. VIII, 4 אי זהו Y. ed. (Mish. אֵיזֶהוּ); a. v. fr.

זָהַב, *Hif.* הִזְהִיב (denom. of זָהָב) *to glitter,* contrad. to הצהיב (v. צָהַב). Hull. 22^{b} משהזהיבו when their plumage is glittering.—*Part. Hof.* מוּזְהָב, f. מוּזְהֶבֶת *gold-embroidered.* Sabb. 59^{b}.—*Pl.* f. מוּזְהָבוֹת. Tosef. Sot. XV, 9, v. זְהוֹרִית.

זָהָב m. (b. h.) *gold, gold coin,* v. דִּינָר. Snh. 92^{b} ריצק ז׳ רותח וכ׳ molten gold be poured into &c. Ex. R. s. 33 מכל עשרך . . . ושל ז׳ than all thy (Korah's) wealth of silver and gold; a. fr.—B. Mets. IV, 1 הז׳ קונה את חכסף the delivery of gold coin effects the purchase of silver &c., i. e. in an exchange of coined gold for silver &c., the superior metal is the merchandise and the inferior the money; Y. ed. חכסף קונה את הז׳; v. Bab. ib. 44^{a}; a. fr.—*Pl.* זְהָבִין, זָהָבִים. Ex. R. s. 35; Cant. R. to III, 10 שבעה (מיני) ז׳ וכ׳ seven kinds of gold were used in the Temple. Yoma 44^{b} שבעה ז׳ וכ׳ there are seven &c.—Erub. 53^{b} (in allegorical speech) ותרקיעו לז׳ וכ׳ Ms. M. (ed. ארקיעו) make the gold (glowing coals) sky-blue (fan them so as to give blue flames) and prepare for me two tellers in the dark (cocks).

זָהָבִי m. (preced.) *goldsmith, jeweller.* Ex. R. s. 5; a. e.—*Pl.* זָהָבִים, זָהָבִין. Succ. 51^{b}; Tosef. ib. IV, 6. Sabb. 123^{a}. Ex. R. s. 35 (play on זהב סגור, I Kings VI, 20, a. e.) שהיה סוגר כל חד׳ (Cant. R. to III, 10 בעד כל בעלי חד׳) it closed up the shops of all gold dealers.

זָהַח, זָהַהּ *[to glisten,] to be proud, wanton.*—Denom. זְהוֹהַּ.

Hif. הִזְהִיחַ *to charge one with wantonness.* Hull. 7^{a}, אין מַזְהִירִין אותו Ar., (ed. מַזְהִיחִין) you must not reproach him as a haughty person, v. זָנַח a. זוּחַ.

זָהַח, זָהַהּ ch. same.—**Pa.* זַהֵיחַ, זַהֵיהַּ *to make haughty.* Targ. Ps. XLIV, 19 לא זר פליג וזהותית לבנא (ed. Lag. זהותין, Ms. זהוהין), read: וזהיח ית וכ׳ (or וזהיה) no stranger divided and made haughty our heart.

זָהוּ, v. זֶה.

זָהוֹב m. (זהב) *a gold coin.* Tosef. Shebu. V, 9 דינר זהב ז׳ a gold denar in coin, contrad. to דינר זהב the value of a gold denar; Shebu. 40^{a}. Y. Shebi. X, end, 39^{d} מה בין ז׳ וכ׳ what is the difference between a gold coin (as a pledge) and a gold ring?—ז׳ דרכו להשתנות a gold coin may be exchanged (the pledgee being permitted to use it). Ex. R. s. 35; a. v. fr.—*Pl.* זְהוּבִים. Cant. R. to I, 1; a. fr.

זָהוֹחַ, זָהוֹהַּ m. (זָהַהּ) *proud, boastful, wanton.*—*Pl.* זְהוֹחִים, זְהוֹהִים; only in זְהוֹחֵי הלב (זְהוֹהֵי). Sot. 47^{b} זה׳ Ar. (ed. זח׳); Tosef. ib. XIV, 9 זְהִרְהֵי Var. (ed. Zuck. זהורי, corr. acc.); Ḥull. 7^{a}.

זָהוֹחָא, זָהוֹהָא ch. 1) same.—*Pl.* זְהוֹחִין, constr. זְהוֹחֵי. Targ. Job XXXVI, 13, a. e.—2) *wantonness, pride.* Targ. Lam. III, 33 ed. Lag. (oth. ed. זְחוּחָה).—*Pl.* as above. Targ. Ps. LXII, 9 (ed. Lag. דחותי).—[Ib. XLIV, 19, v. זָהַהּ.]

זָהוֹרְיָא, v. וַיְהַנְדְּרֵא.

זָהוֹר, pl. **זָהוֹרִים,** fem. **זָהוֹרוֹת,** v. זְהוֹרִית. [Tosef. Sot. XIV, 9 זהורי הלב, v. זָהוֹהַּ.]

זָהוֹרָא, v. זֵירְהוֹרָא.

זָהוֹרָא, v. זִירְהוֹרָא.

זָהוֹרִי m. (v. next w.) *safran-colored* or *crimson.* Targ. Y. Gen. XXXVIII, 28; 30, v. זְהוֹרִיתָא.

זָהוֹרִית f. (זהר; v. P. Sm. 1115 s. v. זהור) *crimson; crocus; crimson* (or *safran*) *colored material,* esp. *silk* (b. h. שָׁנִי). Kel. XXVII, 12 ז׳ טובה fine crimsom *silk.* Y. Succ. III, 53^{d} (defining אדמדם) ז׳ עמוקה deep crimsom. Pesik. R. s. 26 ומלבשתן ז׳ (some ed. זהורים) and clads them in silk. Nidd. 25^{b} כב׳ . . . של זְהוֹרִין like two threads of silk (woof); כב׳ . . . זהורית (prob. to be read זְהוֹרוֹת) like two threads of silk (warp); Y. ib. III, 50^{d} לשון של זהורות; Lev. R. s. 14. Yoma VI, 8 ז׳ של לשון a crimson-colored strap. Tosef. Sabb. IV (V), 5 ז׳ שבין עיניו crimson ornament between his (the horse's) eyes; Sabb. 53^{a} זַהֲרוּרִית (Ar. זהור); a. e.—*Pl.* זְהוֹרוֹת. Tosef. Sot. XV, 9 ז׳ מוזהבות (Sot. 49^{b} זהורית מוזהבות, corr. acc.) gold-embroidered silks used for brides' canopies.

זְהוֹרִיתָא ch. same. Targ. O. Gen. XXXVIII, 28; 30. Targ. Is. I, 18 (ed. Wil. זַהֲרִירְתָא; h. text תּוֹלַע); a. e.—Gitt. 69^{b} חוטא דז׳ a (crimson) silk thread.

זַהֲרִינָא m. (זהר) *a wanton jester.* Lev. R. s. 20 Ar.; v., however, וַיְהַנְדְּרֵא.

זָהִים m. (זהם) *a filthy person, one wearing a laboring suit.* Targ. Job XXXVIII, 14.

זָהִיר m., **זְהִירָה** f. (זהר) *looking out; strictly observant; careful, on one's guard.* Ab. II, 1 הווי ז׳ וכ׳ be as strict in the observance of minor religious duties &c. Ib. IV, 13; B. Mets. 33^{b} הווי ז׳ בתלמוד be careful in teaching the Law, v. דָּרוֹן. Snh. 76^{b} הווי ז׳ במי שרועצך וכ׳ Ms. M. (ed. מן הירועצך, v. Rabb. D. S. a. l. note) beware of him who advises thee to his own advantage. Sabb. 23^{b} הז׳ במזוזה he who is strict in the observance &c.; a. fr.—*Pl.* זְהִירִין, f. זְהִירוֹת. Ab. II, 3 הוו ז׳ ברשות beware of the officials. Sabb. II, 6 ז׳ וכ׳ על שאינן because they are not careful in the observance of the laws concerning &c.; a. fr.

זָהִיר, זְהִיר ch. same. Targ. Y. Gen. XLIX, 26 וז׳ ביקרא וכ׳ guarding the honor &c.—*Pl.* זְהִירִין. Ezra IV, 22.—Targ. Y. Deut. XII, 16.—V. זְהַר.

זְהִירָא *poison,* v. זִיהֲרָא.

זְהִירוּת f. (v. זָהִיר) *strictness, care.* Ab. Zar. 20^{b} תורה מביאה לידי ז׳ וכ׳ study leads to strictness, strictness to zeal (differ. vers., v. Rabb. D. S. a. l., note, a. Sot. IX, 15).

זָהַל, v. זָחַל.

זָהַם (b. h.; cmp. זחה) [*to be glistening;* cmp. צחן a. צחח)] *to be filthy, smell offensively, be offensive.*—Part. זוֹהֵם, or part. pass. זָהוּם. Y. Ab. Zar. II, 41c bot. ר״ל אמר זוֹהֵם ככוס ז׳ (not בכוס) R. L. says, It is like drinking out of an offensive cup; וכ׳ השותה בכוס ז׳ he who drinks (sacred wine &c.) out of &c. Y. Nidd. IV, end, 51b דם נידה זהום (Tosef. ib. IX, 10 זוהם; Bab. ib. 65b) the blood of a menstruant is sticky (or ill-smelling).

Pi. זִהֵם 1) *to smear plants with rancid oil* for keeping off vermin, [oth. opin.: *to cover a wound in a tree with dung and tie it up.*] Shebi. II, 4. Y. ib. 33d (expl. מְזוֹהֲמִין of Mish.) מתלעין to keep the worms off. Ib. חמוזהם אינו וכ׳ oiling a plant is merely like appointing a watchman (it does not advance growth). Y. Sabb. VII, 10a top, v. בָּהַל II.—*Part. pass.* מְזוּהָם, f. מְזוּהֶמֶת *ill-smelling, filthy, offensive.* Bekh. VI, 12 ומז׳ and an animal of offensive smell or sight. Ber. 53b מז׳ an offensive-looking priest. Y. Gitt. VIII, 49d top מז׳ היא מלפניו she is disgusting to him (on account of her conduct); a. e.—*Pl.* מְזוּהָמִין, מְזוּהָמִים; fem. מְזוּהָמוֹת. Ber. l. c. ידים מ׳ smelling hands (after a meal, when not perfumed). Lev. R. s. 16; Esth. R. to III, 1 מה . . . מ׳ וכ׳ as ordure is offensive, so is he (the leper); a. e.—2) *to declare unfit for priestly or levitical service (or connection), to reject.* Bekh. 47a אין מְזַהֲמִין וכ׳ the child is not rejected (as the child of a gentile).—Y. Yeb. X, 11a; XIII, 13d bot. ואין ב״ד מזהמין אותה but the court does not declare her unfit to marry a priest.—3) (v. זוֹהֲמָא) part. pass. מְזוּהָם, pl. מְזוּהָמִין *inclined to lasciviousness, unchaste.* Sabb. 145b bot.

**Hif.* הִזְהִים *to become unfit for offering through offensiveness.* Pesik. Vayhi, p. 10a לא הִזְהִימוּ (perh. to be read הוּזְהָמוּ Hof.; (Yalk. Num. 713 חוזמו, expl. חוסמו, corr. acc., or הוּסָמוּ as Num. R. s. 12, end, a. e., v. Bub. note to Pesik. l. c.).

זֲהַם ch. same. Part. pass. זְהִים q. v.

Pa. זַהֵם *to create aversion, to sicken.* Lev. R. s. 16 (to the leper) לא תְזַהֵם ברייתא (ed. Wil. תזהום, read תְּזַהֵם) do not sicken people with thy sight.

Ithpe. אִזְדַּהֵם, *Ithpa.* אִזְדָּהַם 1) *to be soiled, to empty the bowels.* Targ. Ps. CVI, 20.—2) *to become offensive.* Ab. Zar. 26a לא מִיזְדַּהֲמָנָא וכ׳ I do not desire to become offensive to my husband (get ungainly through nursing).

זָהַר (b. h.; cmp. זהה) 1) *to shine;* v. זָהוֹר, זָהוּרִית.—2) *to look out, beware, be strict* (corresp. to b. h. שָׁמַר); v. זְהִיר.

Pi. זִהֵר *to brighten.* Midr. Till. to Ps. XC, 16 וזִהֲרוֹ and brightened his countenance.

Nif. הִזָּהֵר (=b. h. הִשָּׁמֵר) *to be careful, be strict; to beware, take heed.* Ber. 8b הִזָּהֲרוּ בורידין be careful to cut the jugular veins, v. וָרִיד. Ib. ה׳ בזקן וכ׳ beware of disregarding an old man who &c. Ned. 81a ה׳ בבני עניים וכ׳ take heed of (do not disregard) the children of the poor; a. fr.

Hif. הִזְהִיר *to caution, forewarn,* esp. *to prohibit by a special law,* v. אַזְהָרָה. Yeb. 22b, a. e. אין מַזְהִירִין מן הדרן a law derived from analogy (v. דִּין) is not considered a specified law on which punishment can be executed after due warning. Zeb. 106b, a. e. לא ענש אא״כ ה׳ the Bible text did not pronounce punishment without having expressed a warning ('thou shalt not' &c.); a. fr.

Hof. הוּזְהַר *to be forewarned, to be forbidden from doing* (by a special law). Yeb. 84b לא הוּזְהָרוּ וכ׳ there is no specific law prohibiting women of legitimate birth to marry men of illegitimate birth.—Part. מוּזְהָר, f. מוּזְהֶרֶת. Ib. מלמד שהאשה מ׳ (the repeated expression, 'they shall not take', Lev. XXI, 7) intimates that woman is included with man in the prohibition; ib. כל תיכא דהוא מ׳ היא מ׳ wherever the man is cautioned not to marry, the woman (in the same social relation) is cautioned; a. fr. [Ib. היא מוזהרת, read: לא מזדהרא.]

זְהִיר, זָהַר ch. same, 1) *so shine, bloom.* Targ. Job XXII, 28 (ed. Wil. יְזַהַר *Af.*). Targ. Hos. XIV, 6; a. e.—2) *to look out, guard.*—Part. pass. זְהִיר. Hag. 23a מְזְהָר זהיר בהו he guards them (from levitical impurity). Hull. 107b דְּזָהִיר he is careful (not to touch), contrad. to זריז taking precaution. Y. Ber. V, 9a bot. זְהִירָא לח watches it (the cloak). Y. Ab. Zar. III, 41a bot. לא הוינא ז׳ לך was I not on my guard against thee?; a. fr.

Pa. זַהַר 1) *to emit light, to glisten.* Targ. Zech. IX, 15.—2) *to caution.* Targ. Cant. V, 2.

Af. אַזְהַר 1) *to give light, shine.* Targ. Is. IX, 1; a. e.—2) *to explain.* Targ. Ex. XVIII, 20.—3) *to caution.* Targ. Ez. III, 18; a. e.—Snh. 66a bot. דילמא אקודש א׳ וכ׳ perhaps in saying 'thou shalt not curse *Elohim*' (Ex. XXII, 27) the Law gave warning with regard *to holy Elohim* (God), but not with regard to secular *Elohim* (authorities)?

Ithpe. אִזְדַּהַר, *Ithpa.* אִזְדָּהַר 1) *to take heed, beware.* Targ. Y. Ex. X, 28; a. e.—Ab. Zar. 28a, v. זְקָא I. Ib. 12b, v. שַׁבְרִירִי; a. fr.—2) *to watch.* Y. Ber. V, 9a bot. מְזַדְּהָרָא לית׳ was watching it. B. Bath. 29a מְזַדְּהַר . . תרתי the first two or three years man takes care of the deed. Ib. הוה מִזְדַּהַרְנָא וכ׳ I should have taken care &c.; a. e.

זְהָרָא I, זֲהָרָא (זהר) 1) *light.* Y. Yoma III, beg. 40b, v. אִרְבִּירְדָּתָא. Cant. R. to VII, 3 (ref. to חסחר ib., v. אַחַר) אית . . . לזהרא סחרא (some ed. לזהרה) there are places where they write and pronounce *sahăra* for *zahăra.*—2) *brightness, splendor; moon,* v. זִיהֲרָא a. זִיהֲרָא I.

זְהָרָא II *poison,* v. זִיהֲרָא II.

זַהֲרָה, v. זְהָרָא I.

זְהַרְהָרָא, v. זִיהֲרָא.

זִיזָא, זְהַרְוָרָא m. (זהר) *red light, glare, reflex.*—*Pl.* זְהַרְוָרֵי, זִיזֵי. Pes. 13a וז׳ בעלמא וכ׳ (Ms. M. זהרוריה, Ms. M. 2 וזהרירי) and what he saw was merely the glare, v. גִּילְחֵי; Snh. 42a.—B. Mets. 84a מערן מינרה דנפקי והנהו ז׳ Ms. M. (ed. והתוא ז׳ מערן; Rashi: ז׳) and those reflexes issuing from it are a specimen of the beauty of &c. וכ׳

זְהַרְוָרִיתָא, v. זְהוֹרִיתָא.

זְהָרִיתָא, v. זְהוֹרִיתָא.

זְוֵי, v. זֵוִי.

זוּב (b. h.; cmp. רבב, רזה) to *flow, drip.* Bets. 3a, a. fr. משקין שזבו juice of fruits which flowed out (on a Holy

Day). Ḥull. 27ª (play on וזֹבחֹת, Deut. XII, 21) מקום שזָב יזחתו from where (the blood) will flow (the jugular veins), there break (its life), v. זָחַת; a. fr.—V. זָב.

זוֹב m. (b. h.; preced.) *flux, gonorrhea, prolonged menstruation.* Nidd. 35ᵇ דומה לז׳ the flux (of the gonorrhea) resembles &c. Ib. יולדה בז׳ one giving birth while suffering with flux; a. fr.—Men. 64ᵇ שמא בז׳ סיכנה perhaps she was in danger from a severe *hemorrhage*, v. זִיבָה a. זֵיבָה.

זוֹב or **זָבָא** ch. same. Sabb. 110ᵇ (in an incantation) קום מזוביך (Ms. M. a. some ed. מזָביך) rise (be cured) from thy flux.

זוּבָן m. (denom. of זָנָב) *the bag which contains a male animal's membrum.* Bekh. VI, 5; expl. ib. 39ᵇ כיס ולא וכ׳ the bag but not the organ itself; Tosef. ib. IV, 6.

זָוַג, *Pi.* זִוֵּוג, זִוֵּוג 1) *to join, couple, match; to adjust.* Tosef. Kil. V, 11 המְזַוֵּוג את הכלאים he who harnesses together two heterogeneous animals; B. Mets. 90ᵇ חמְז׳ בכל׳. Y. Gitt. III, 44ᵈ bot. הגע עצמך שזִוֵּוג but supposed that one matched it, i. e. found a letter of divorce just containing the names of the persons under consideration (though not written for that special transaction). Ib. כיון שאירנו מצוי לזַוֵּוג אפי׳ ז׳ כמי שלא since it is so rare to find such a matching combination, even if one did, we consider it as if he had not done it, i. e. such rare chances are not taken into consideration. Y. Shek. V, 49ª bot. הגע . . שז׳ אותו היום supposed somebody produced a ticket with the mark of the same day of the week?—Ib. אפי׳ לזווג וכ׳ (read as above: כיון שאירנו וכ׳). Y. M. Kat. I, end, 80ᵈ bot. מְזַוֵּוג את האומריות one who knots the fringes two by two (instead of making a regular network).—Y. Shek. V, 48ᵈ bot. מְזַוֵּוג את הפתילות (Bab. ed. מְזַוֵּוג) he adjusted the length of the wicks (to the length of the time they had to burn); Y. Yoma II, 39ᵈ bot.—Esp. 2) *to join in wedlock, to wed.* Sot. 2ª אין מְזַוְּוגין וכ׳ לו לאדם a wife is selected (in heaven) for each man according to his deserts. Ib. קשין לזַיְּוגן וכ׳ to wed couples is as difficult as the splitting of the Red Sea. Gen. R. s. 68; Lev. R. s. 8, beg. מְזַוֵּוג זיווגים וכ׳ He joins couples, decrees who should be married to whom. Ib. אני רבולה לזַוְּוגם I can couple them in one hour. Ib. זווגן בלילה וכ׳ (read: זַוְּוגָתָן); a. fr.—3) *to join* in a hostile sense, *to attack.* Cant. R. to III, 6, v. לָבָב.—4) *to match in misery, to comfort by pointing out a similar case* (cmp. Lam. II, 13). Pesik. R. s. 30 מזדווג בה וכ׳ (read מְזַוֵּוג לה) He shows her (the country) a fellow-sufferer to comfort her. Ib. מזדווג לה אלכסנדריה וכ׳ (corr. acc.) he pointed out to her Alexandria. Ib. בא יואל וזז׳ לה Joel came and comforted her (by pointing to the Lord's sympathy).

Hithpa. הִזְדַּוֵּוג, *Nithpa.* נִזְדַּוֵּוג 1) *to be joined; to join, meet.* Y. Yoma VI, 43ᶜ top שיִזְדַּוֵּוג לו הבירו that the other bullock must be joined to him (they must belong to the same couple). Snh. V, 5 (40ª) מִזְדַּוְּוגין זוגות וכ׳ they met in couples (for consultation). Y. Taan. I, 64ª top (ref. to Is. XXI, 11, play on אֵלַי מאיכן נז׳ לי וכ׳ (אֵלַי whence did my God join me again? From Seir (Rome); a. fr.—2) (in a hostile sense) *to join in battle, attack.* Ex. R. s. 1; Tanḥ. Sh'moth 5 בוא ונזְדַּוֵּוג וכ׳ come and let us plan how to get at that nation. Lev. R. s. 11 נִזְדַּוְּוגוּ לו שלשה three enemies attacked it jointly. Ib. באו ברבריים נ׳ וכ׳ barbarians attacked him; Esth. R. introd.; a. fr.—3) *to be wedded.* Cant. R. to I, 4 (נגרלה); Pesik. Sos, p. 147ª כשם שנִזְדַּוְּוגתם וכ׳ as you have been married with festivities.

זָוַג ch., *Pa.* זַוֵּוג, זִוֵּוג, זַוֵּיג same, *to join, couple* &c. Targ. Y. Deut. XVI, 21. Targ. Ps. LXVIII, 7. Targ. Y. I Deut. XXXIII, 7; a. e.—*Part. pass.* מְזַוֵּוג *joined.* Targ. Y. Ex. XXVI, 24 (h. text תאמים). Targ. Y. II Num. VII, 3 מְזַוְּוגָן with teams and harness (h. text עָגָל).

Ithpa. אִזְדַּוֵּוג as preced. *Hithpa.* Targ. Y. Deut. V, 27; a. e.—Targ. Y. Ex. XXI, 13 (h. text צדה); a. e.

זוֹג m. (זגג) *bell, the body of the bell,* contrad. to עינבל, clapper. Naz. VI, 1 כז׳ של בהמה (*zag* means the shell) like the bell of an animal; החיצון ז׳ וכ׳ the outer part is called *zog,* the inner *inbol.* Sabb. V, 4. Tosef. Kel. B. Mets. I, 13 ז׳ של דלת door-bell. Tosef. Sabb. V (VI), 7, sq.; Sabb. 58ª, sq.; a. fr.—*Pl.* זוגִין, זוגְרִין. Tosef. Kel. l. c. חשושה זג׳ וכ׳ he who fastens bells to a mortar. Ib. 14 חזקת ז׳ וכ׳ the rule concerning bells &c. Y. Gitt. III, 45ª top זו׳ bells (among the appurtenances of siege, v. כַּרְכּוֹם II); Y. Keth. II, 26ᵈ דוגרין (corr. acc.). Tosef. l. c. [read:] אמר לאומן עשה לי שני ז׳ אחד לדלת וכ׳ if one says to the artisan, Make for me two bells, one for a door &c.; Y. Gitt. III, 44ᵈ top (corr. acc.); a. fr. זוגִין *grape-shells,* v. זָג.]

זוֹג m. (זָוַג) 1) *couple, pair, set.* Erub. X, 1 מכניסן ז׳ ז׳ he must bring them in, one set at a time (on his head and arm). Snh. 12ª (in a secret letter) ז׳ בא וכ׳ a couple (of scholars or messengers of Jewish authorities) came from Rakkath (Tiberias), and the eagle (Rome) caught them; a. fr.—בֶּן ז׳ *partner, equal, match, counterpart.* Gitt. 90ᵇ אין זה בן זוגו וכ׳ this (second husband) is not the equal of the first husband (is morally inferior). Gen. R. s. 11 שאין לו בן ז׳ it (the seventh day) has no match (the week having three couples of days and one single day). Ib. כ״י הרא בן זוגך the congregation of Israel be thy match. Ib. s. 7 בהמות יש לו בן ז׳ the B'hemoth has a partner (is created male and female).—*Pl.* זוגות. Ib. אין לחם בן ז׳ (for בנר זוג, cmp. ברזג) have no partners (females). Deut. R. s. 2 שמים וארץ ז׳ וכ׳ heaven and earth are couples, sun and moon are couples &c.—Pes. 110ᵇ יש בו משום ז׳ the apprehension of danger from even numbers applies to it, v. זוּגָא; a. fr.—Esp. *Zugoth,* the two chiefs (*Nasi* and *Ab Beth Din*) of the Supreme Court since its reorganization after Simon the Just (v. Ab. I, 2; 4, sq.). Naz. 56ᵇ; Peah II, 6. Y. Sot. IX, 24ª top וכל הדו׳ הרו וכ׳ were all the *Zugoth* no accomplished scholars? Ib. כל הדו׳ שעמדו (Tosef. B. Kam. VIII, 13 האשכולות). Ib. bot.; Y. Maas. Sh. V, end, 56ᵈ העמיד ז׳ he (John Hyrcan) appointed double sets of guards.—2) (*pair of*) *scissors.* Kel. XIII, 1 ז׳ של ספרים barbers' scissors. Neg. IV, 4; Nidd. VI, 12; a. fr.

זָוָג, זָוֵג m. (preced.) *marriage.* Sot. 2ª; Gitt. 90ᵇ בז׳ ראשון in first marriage; Snh. 22ª בזווג. Yalk. Jud. 70, v. זִרְוּוג.

זוּגָא, זוֹג, זִיגָא I ch.=h. זוּג 1) *pair, couple, team, set.* Targ. II Kings IX, 25. Targ. Jud. XVII, 10 זוג לבישרין a set of garments; a. e.—בַּר זוֹגֵי *match, wife.* Targ. Y. II Gen. II, 18; a. e.—Snh. 43ª מסרינן ליה ז׳ דרבנן we give him two scholars (to escort him); Yoma 85ᵇ (Ms. M. זָוְיָא). Y. Ḥag. II, 78ª top כל דמטי יחכום זוגיה whosoever has a chance shall select his partner (as if for a dance); a. fr.—*Pl.* זוּגֵי. Pes. 110ª Ashm'dai . . . . . is appointed אכולחו ז׳ overseer of all even numbers (of cups &c., which were believed to invite dangers); a. e.—Keth. 71ª, v. זָוְיָא I.—Sot. 13ᵇ דיו ז׳, v. דִּירְזוּגֵי.—2) (cmp. above זוג לְבוּשִׁין, a. זָוַד) *an outfit for travelling, travelling cloak.* Targ. Y. Lev. XV, 9 (not זונא) garment for polster.—Erub. 100ᵇ bot. זבינא לך זיגא דְּמַטוּ וכו׳ ed. (Ms. M. זינא דמטיא, v. Rabb. D. S. a. l. note) I shall buy thee garments reaching to thy feet.—*Pl.* as above. Gen. R. s. 92 לבש זוגוי put on his travelling equipments; Yalk. Gen. 150 זוגוֹתי read זוגותי.—3) *scissors.* B. Mets. 116ª, a. e., v. זָוְיָא I.

זוּגָא II, **זוּגָה** pr. n. m. *Zuga*, name of several Amoraim. Y. Maasr. V, end, 52ª; Y. Dem. II, 22ᶜ; a. e.—Gamliel Z. Ib.ᵈ top; a. e. (v. Fr. M'bo p. 77ª; 71ᵇ).—M. Kat. 28ª, a. e., Ar. זָוְיָא II.

זוּגָא *glass*, v. זְגוּגִירְתָא.

זוּגְדוֹס, זוּגְדוּס, v. זְגֻדּוּם.

זוּגָה I pr. n. m., v. זוּגָא II.

זוּגָה II f. (זָוַג) *intended, beloved.* Keth. 63ª זוּגָתָךְ נזכרת didst thou think of thy girl (that thou camest home before thy time was up)?

זוּד, v. זִיד.

זָוַד, *Pa.* זַוֵּד, זַוְּדִיד (cmp. זבר;=b. h. צוד) *to endow, outfit*, esp. for travelling. Targ. Y. II Deut. XV, 14 (h. text הַעֲנִיק).—Ab. Zar. 17ª זַוְּדוּהּ לה זוודתא (editorial insertion; Ms. M. טרחו, v. Rabb. D. S. a. l. note) prepare her shrouds; R. Hash. 17ª זוידו Ms. M. (ed. צביתו).

Ithpe. אִזְדַּוַּד, *Ithpa.* אִזְדַּוְּדוּד 1) *to provide one's self for a journey, lay in provision.* Targ. Josh. IX, 12 (h. text הִצְטַיְּדוּ).—2) *to tie up bundles.* Ib. 4 (h. text הצטיד, v. צָרַר, צוּר).

זְוָדָא, זְוָדָא c. (preced.) 1)=h. צֵידָה, *outfit for travelling, provision; dying outfit, shroud;* trnsf. *good deeds.* Targ. Ps. CXXXII, 15.—*Pl.* זְוָדִין, זְוָדִי. Targ. O. Gen. XLII, 25; a. e.—Keth. 67ᵇ זְוָדַאי קלילי my provision (for the journey of death) is scanty. M. Kat. 28ᵇ דשלימו זְוָדֵיהּ whose outfit for death is completed, v. אִסְטָלָא.—זְוָדְתָא. Ib. 27ᵇ צבית ז׳ לאידך prepare the burial outfit for another son. R. Hash. 17ª; Ab. Zar. 17ª, v. preced.; a. fr.—2) *bag, bundle.* Kidd. 12ª דאודדי ז׳ (Ar. ed. Koh. זְוָדֵי, pl.) a bundle of tow cotton (being of small value).

זוּדָה, Snh. 96ᵇ, part. f. זָדָא, v. זוּח ch.

זוּדְמָא, זוּדְמָה f. (זוּחַם) 1) *froth; filth, decayed matter, evil smell.* Pes. 42ᵇ שואבת את הזו׳ absorbs the froth of boiling meat. Ter. X, 1 ליטול את הזו׳ to carry off foul matter; Y. Ab. Zar. III, 41ᶜ top את שהוא ליטול את הזו׳ a substance which is used for &c.—Ber. 53ª את . . . . . שמן הזו׳; Y. ib. VI, 10ᵈ שמן לז׳ oil used for perfuming the hands after the meal, v. זָחַם.—2) *moral impurity, obscenity, voluptuousness.* Yalk. Lev. 525 דבר של ז׳ (ed. Lemb. זומא), v. זִרְטְמָא. Yeb. 103ᵇ שדי בה ז׳ he infected her with sensuality. Ib., a. e. חטיל בה ז׳ the serpent infected her (Eve, i. e. the human race) with lasciviousness. Ib. פסקה זוּהֲמָתָן their sensual passions ceased (were checked through the influence of religion); a. fr.—3) ז׳ דשמשא *the sultry air produced by the passage of the sunrays through a cloudy atmosphere.* Yoma 28ᵇ ז׳ דש׳ וכ׳ (Ar. a. Ms. L. זִיהֲרָא, Ms. O. זוֹהֲרָא, v. Rabb. D. S. a. l. note) the sultry heat is more intense than that of direct sunlight. [Sabb. 123ª זוּמְלִיסְטְרוֹן, v. לִיסְטְרוֹן.]

זוּדְמַאי pr. n. m. *Zohămai*, by-name of a scholar. Ber. 53ᵇ, v. זָחַם.

זוּדְמָה, v. זוּהֲמָא.

זוּדְהָרָא m. (זהר), ז׳ דשמשא *reflected sun-light.* Yoma 28ᵇ, v. זוּהֲמָא.

זוּגָא, זִיגָא I m. (זָוַר; cmp. זוג, fr. זָגַג) *pair, set; change of clothes; scissors* (corresp. to, and interchanging with זוֹגָא). Meg. 16ª ליה לי זווא Ms. M. I have no scissors; אתא אליהו ושדא ליה ז׳ Elijah came and dropped a pair of scissors; (ed. זוזא, a. entirely differ. vers.; Ar. זווא). B. Mets. 116ª bot. זוגא דסרבלי ed. (Ms. M. זוזי, Ms. F. זוזא; Ar. זווא) scissors for shearing shaggy woolen stuff; B. Bath. 52ª; Shebu. 46ᵇ; Ab. Zar. 75ᵇ זוזא (Ar. זוז׳). Taan. 21ᵇ bot. זווא דרבנן ed. Pes. a. oth. (oth. ed. זוזא, oth. זוגא, v. Rabb. D. S. a. l. note 100) a delegation of scholars. Meg. 7ª; Succ. 4ᵇ; Sabb. 54ᵇ (an editorial gloss) בכולידה סדר מועד כל כי האי זווא וכ׳ Ar. (ed. זוגא) in the entire Order of Moëd, wherever this combination of authorities appears, some take out R. Joh. and insert R. Jon.—Ber. 22ᵇ חד מיהאי זווא וכ׳ Ar. (ed. זוגא) one of the first combination of scholars, and one of the second combination.—*Pl.* זָוְיֵי (זוזי). Keth. 71ª ז׳ קתני ז׳ Ar. (ed. זוגי) they are arranged in couples (two scholars for the one opinion and two for the other). Pes. 111ª הנהו ז׳ בכשפים עסיקן Ms. M. (ed. ידאי וכ׳) these are of the couples engaged in sorcery. Erub. 97ª צבתים ז׳ ז׳ (v. Rabb. D. S. a. l. note 90) *ts'vathim* (Mish. ib. X, 1) means bundles of one set (of *T'fillin*) each. Ib. 37ª עולא זוזי זוזי קתני ed. (Ms. M. זווי, v. Rabb. D. S. a. l. note) Ula arranges the authorities quoted in couples (two on each side, v. supra). Sabb. 129ᵇ דקרימא מאדרים בז׳ (Ms. M. בזוזה, Ms. O. בזוזי, Tosaf. to Erub. 56ª בזוגי) when the planet Mars rules at even-numbered hours of the day. Y. Ab. Zar. I, 39ᶜ bot. רחוץ בז׳ אוחרי bathe in another suit of clothes.—Sabb. 19ᵇ כריכי דזוגי (Ms. O. כריכי דזוזי) *coupled* (hinged) mattings used for roof-like protections for goods; [Var. quoted in Rashi: זִירֵי meaning *ships;*] ib. 156ᵇ (where Rashi has זווי *ships*).

זָבָא II pr. n. m. *Zava*, v. זוּגָא II.

זָבוּג, v. זִיווּג.

זָבוּד, זָבוּדָא, זָבוּרָד, v. זוּג, זִיר, זִיגָא.

זָבוּרֵי m. pl. (v. זָבוּא) *change of* (cmp. חִלְפָּה); prep. *instead, in place of*. Y. Taan. III, 66[d] bot. ז' דהדיות וכ' (v. חֲוִי) where it (the ground) used to grow vineyards &c.; Midr. Till. to Ps. CXXVI (corr. acc.).

***זָבוּתָא** f. (v. זָבוּא I; cmp. פִּרְנָךְ) *what is taken with food, relish*. Targ. Job VI, 7 Ms. (ed. דָּוּחָא q. v.).

זָבוּתָנָא, v. זִיווּתָא.

זָג I, perf. a. part. זָז (reduplic. of זא or זע, v. זוּעַ, cmp. זָאזָא) *to move, go away, depart*. Keth. XII, 3 לָזוּז, v. אֶפֵּשׁ.—Yeb. 30[a], a. fr. ומשנה לא זזה ממקומה but the Mishnah was not removed from its place, i.e. it was left in the collection as it was, though afterwards repealed or modified. Gitt. 58[a] אינני זז מכאן וכ' I shall not leave this spot until &c. Tanḥ. Matt. 6; Num. R. s. 22, end, a.e. (play on זוזים *coins*) שזזים וכ' they leave the one and are given to the other; a. v. fr.

Hif. הֲזִיז *to move, shake; to remove*. Ab. III, 17 אין מְזִיזִין וכ' they cannot move it (the tree) from its place; Taan. 20[a] מְזִיזוֹת; Snh. 106[a].—Ex. R. s. 45 אין אתה יכול לְהָזִיז וכ' thou canst not remove thy love from them. Koh. R. to I, 13 אינו מֵזִיז ואינו מזיע וכ' he will not give up studying &c.; a. fr.

Hithpalp. (with anorganic נ) הִזְדַּנְזֵז, הִזְדַּנְזֵז v. זְעַזֵּעַ.

זָגָן ch. same. Targ. Y. Num. XIV, 44.

Af. אָזִיז *to shake*. Ḥull. 38[a] אָזוּזֵי אוניי the shaking of the ears (as a symptom of vitality).

זוּז II m. (=זהוּה, v. זהה) [*the glittering*, cmp. אִסְתִּירָא, אִסְתִּירָא &c.) *Zuz*, 1) *a silver coin*, one fourth of a Shekel, =דִּינָר. Keth. I, 5; a. fr.—*Pl.* זוּזִים, זוּזִין. Num. R. s. 22, end, a.e., v. זוּז I; a. fr.—2) *a weight*. Ter. X, 8; Tosef. ib. IX, 1 (Var. זִין); Y. ib. X, 47[b] top זִין.—*Pl.* זוּזִים. Tosef. l. c. ed. Zuck.; Y. l. c. זִינִין.

זוּזָא I ch. same. Targ. I Sam. IX, 8 (h. text רבע שקל).—Kidd. 12[a] קום כ"ד בז' twenty four Isar went on a Zuz: when the Isar was reduced, קום ל"ב ז' thirty two Isar went &c.—Sabb. 66[b] ז' חיורא a new silver coin; Pes. 74[b], v. זְגוּגִיתָא. Ḥag. 5[a] (prov.) ז' לעללא וכ' a Zuz for provision is not on hand, but for (saving from) hanging it is, i.e. charity often waits for the extremest distress. B. Kam. 11[a] (prov.) כשורא במתא בז' וכ' a joist in town costs a Zuz, a joist in the woods the same, i.e. the cost of transportation has no influence on the price; a. fr.—*Pl.* זוּזֵי, זוּזַיָּא; also in gen. *money*. Targ. II Esth. I, 8; a.e.—Ḥag. 9[b]. B. Mets. 65[b] אי הוו לי ז' וכ' if I had money. Ib. ז' דאינשי וכ' people's money does the brokership for them (with cash in hand you need no broker); a. fr.—Ib. 65[b] זוּזָאַי the money due to me.—Keth. 65[b]; 67[a] ז' פשיטי (ז' מדינה=) *country Zuz*, one eighth of the town Zuz (or Tyrian) in value; (v. Zuckerman Münzen, Jahresber. des Jüd. Theol. Seminars, Breslau 1862, p. 6; p. 24).

זוּזָא II *couple* &c., v. זָוָא I.

זוֹזִין m. *zozin*, name of a jewel in the Highpriest's breast-plate. Targ. Y. Ex. XXVIII, 19 (h. text לשם).

זוּחַ I (cmp. זָחַח, cmp. זוא P. Sm. 1092) *to be elated, cheerful;* (in an evil sense) *to be proud, overbearing*. Keth. 67[b] כדי שתְּזוּחַ דעתו עליו in order that his mind be elevated (that he may not feel himself humiliated).—Ex. R. s. 37 זָחָה דעתו עליו he became overbearing. Snh. 38[a] אם תָּזוּחַ דעתו עליו if he become overbearing; a. e.—[Y. Sabb. VIII, 11[b] bot. הזיח, v. next w.]

זוּחַ ch. same. Y. Sabb. VIII, 11[b] bot. הא דלא זָחָת דעתי עלי (not הזיחת) this happened because I am not cheerful (I am too poor to collect my thoughts).—Snh. 96[b] קא זָחָא דעתיה (Rashi זָחָה) he became overbearing.

זוּחַ II or **זָחַח** (b. h. זחח; cmp. זוּעַ) *to be unsteady, move*.—Part. זָח *faint-hearted, distracted*. Keth. 69[b]; M. Kat. 28[b]; Yalk. Am. 545, v. מַר II.

Hif. הֲזִיחַ or הֲזִירַח *to remove, to cause to move, to force one to yield* to others' opinions. Ḥull. 7[a] אין מְזִיחִין אותו (with ref. to רָזָה, Ex. XXVIII, 28) we do not make him give up his opinion; v. זָחַח.—Keth. 10[b] מזבח מַזִּיחַ (or מַזִּירַח) the altar removes (evil decrees).

זוּחַ ch. 1) same. Targ. Y. Deut. XX, 3 (O. זוּעַ; h. text יֵרַךְ). Targ. Job VIII, 14.—*2) (act. verb) *to remove, turn away*. Targ. Y. Num. IV, 19 (prob. to be read: וְיָזִיחוּן Af.).

Af. אַזִּיחַ *to cause to tremble*. Targ. Jer. L, 23 (ed. Lag. מזרע, v. זוּעַ).

זוֹחֲלָא, זוֹחַל m. (זחל) *creeper, worm*. Targ. Y. I Num. XXI, 35.—Tanh. Ki Thetsé 9, v. זַחֲלָא.—*Pl.* זוֹחֲלִין. Targ. Mic. VII, 17 (ed. Lag. a. oth. זַחֲלֵי); a. e. V. זַחֲלָא.

זוֹט or **זוֹט** m. (זוט, cmp. צָבַט, צָבַת) 1) *a catch, a bag-like receptacle for catch in the fisher's net; the solid web of the net-work*. Kel. XXIII, 5 החרם טמא מפני זוטוֹ Ar. (ed. הזוטו, R. Hai G. הזוּטָן, Var. הזומן) the net is fit for levitical uncleanness on account of its bag (being a receptacle of solid web). Ib. XXVIII, 9 ... החרם .. חצושה ומזוטו טמא (ed. Dehr., Ar. ed. Koh. ומן הזוטו) a garment made out of a net is clean, but one made out of its solid portion &c.—2) (cmp. שלל, שלולית) *what the Sea throws out, deposits after the tide; the deposit* or *ore of a mine*. B. Mets. 21[b] בזוטו של ים ובשלולירתו וכ' things found among the deposits of the Sea or the alluvium of a river. Ib. 24[a]; Ab. Zar. 43[a].—Cant. R. to IV, 8 מה החרמון הזה כל טוב נתון בזוטו (not טובו; Yalk. Cant. 988 בתוכו) as in the Hermon all good things are deposited in its mines &c.—Y. Ber. IV, 7[b] bot. (ref. to צולה, Is. XLIV, 27) זו בבל שהיא זוטו של עולם that means Babylon which is the deposit of the world (the treasury of booty and commerce); Lam. R. introd. (R. Josh. 2) זוטא (corr. acc.).

זוֹטָא c. (contract. of זעוטא, reduplic. of זע, v. זוּעַ. cmp. forms like גִּרְסְטָרָא a. גְּזוּזְטָרָא) *slender, young; small;*

Targ. I Chr. XVIII, 17. Ib. XI, 22 יומא ז' *short* day.—B. Bath. 36b פירא ז' small crop (as grass, aftermath &c.), opp. רבא פ' grains &c.—Keth. 66b שומא ז' the taxation on a small scale; a. fr.—Ib. 106a, v. אֶלְיָהוּ. [Y. Yeb. IV, 5d top, read: זוּטָא.—Lám. R. introd. (R. Josh. 2), v. preced.]—*Pl.* זוּטֵר. Ab. Zar. 8a יומי ז' the short days of the Winter. Ib. 10b [read:] מוחזי מיתי נינהו . . . ז' (v. En Yak. a. l.) even the least among you can revive the dead.—זוּטָא, זוּטַר (as surname) *junior*. Keth. 69a; B. Bath. 66b.—Ib. 120a.

זוֹטוֹס pr. n. m. (Ζῶτος; Jos. Ant. XX, 2, 1 Ἰζάτης) *Zotos, Izates*, a prince of Adiabena. Gen. R. s. 46, v. מוּנְבָּז.

זוּטַי m. 1) *junior*, v. זוּטָא.—2) pr. n. m. *Zuti*, an Amora. Ned. 77a; Sabb. 157a רב ז' דבי רב פפי; ib. ז' דבי רב פפא (Ms. M. פפי . . רב זוטרי).

זוֹטָן, v. זֶוֶט.

זוּטַר I (v. next w.) *to be small, young.* Ḥag. 5a שכיב אדרינק (Ms. M. 2 אדוז') died young.

Ithpe. אִזְדּוּטַר, אִיזְדּוּטַר *to shrink; to appear small.* Ned. 50b עד דמיתזוטרא כי וכ' until it is so reduced in size that you can swallow it.—Snh. 95a אי' בעינויה (En Yak. אִזְדּוֹטַר) it seemed to him a small enterprise.

זוּטַר, II, זוּטְרָא I m. (a contract. of זעירזער; cmp. זוּטָא) *small, young, junior.* Targ. Ps. CXIX, 141; a. e.—Taan. 23b ז' (ינוקא) the younger child. Keth. 66b עסקא זוטא דזוטר רווחא a small investment which brings a small profit, v. זוּזָא III; a. fr.—*Pl.* זוּטְרֵי. B. Kam. 92b, v. גַּבְרָא; a. e.—Fem. זוּטַרְתָּא, זוּטְרָתָא. Ber. 33b מילתא ז' a trifle. Ab. Zar. 29a, v. מְלוֹא ch.—*Pl.* זוּטְרָתָא. Targ. Ps. CIV, 25 Ms. (ed. זעיר).—Zeb. 63a בז' Ar. (v. marginal note, ed. בזכרותא) counting the little fingers (of which six go on a *Tefaḥ*).

זוּטְרָא II pr. n. m. *Zutra* (corresp. to זְעֵירָא), 1) *Mar Z.*, name of several Amoraim. Ber. 43b; a. fr.—2) *Rab Z.* Ib.; a. v. fr. (v., however, Rabb. D. S. a. l. notes 5, 6, 7).—רב זוּטְרֵי, v. זוּטַי.

זוּטַרְתִּי, זוּטַרְתָּא I, v. זוּטַר II.

זוּטַרְתִּי II pr. n. *Zutarti.* Ber. 12b (Var. זוטראי, זוטרא, v. Rabb. D. S. a. l. note 9).

זְוִי *to join, couple.* Denom. זָוִיָּא, זָוִית &c.

זָוִי m. (זהה, cmp. Syr. זוא *tumuit*, P. Sm. 1092) [*breast,*] 1) *projection, bay-window.* Targ. I Kings VII, 4 (h. text מחזה).—2) *a projection of a wall formed by abruptly reducing its thickness*, so as to give space for *a balcony.*—*Pl.* זָוֵי. Targ. Ez. XLII, 3 (Levita זָוֵי; h. text אתיק).—זוֹיָא. Ib. 5 (ed. Lag. זוֹיְיָא).

זוּיד, Tosef. Bekh. V, 9, v. זִיוֵּד.

זָוִיָּא m. = זָוִיתָא, *corner.* Lam. R. to I, 1 רבתי (7 חד מאת') בחד ז' in a corner (aside from the road). [זָוִיתָא, v. זָוִיתָא.]

זַוִּיר, v. זִיוֵּר.

זָוִית f. (b. h.; v. זָוִיָּא) *joint, angle, corner.* Ber. 31a בז' זו in one corner of the room, בז' אחרת in another corner; Pes. 10b.—M. Kat. 18a מז' לז' from one corner of the lips to the other (mustaches); a. fr.—קרן ז' (*the horn of juncture*), *corner-piece, shelf.* Gitt. 13a צבירין ומונחין בק' ז' heaped up and ready on the shelf; Kidd. 66a; a. e.—*Pl.* זָוִיוֹת. Neg. XII, 3 בשני כתלים בז' Mish. ed. (Talm. ed. sing.) on two adjoining walls; Sifra M'tsora, Neg., Par. 7, ch. V.

זְוִירְתָא ch. same. Targ. Ez. XLVI, 23; a. e.—Taan. 23b.—*Pl.* זְוִירָתָא, constr. זְוִירַת; זְוִירֵי, זְוִי. Targ. Ex. XXV, 26; a. fr.

זוּל I (b. h., v. זָלַל) *to be of slight value, to be cheap; to be despicable, mean.* Sabb. 55b (play on פָּזוּחָה, Gen. XLIX, 4) פזוחה חבתה זַלָּתָה (not זלחא, v. Rabb. D. S. a. l. note 300) thou wast rash, becamest guilty, degradedst thyself. Snh. 98a מלכות חַזָּלָה the despicable (Roman) government (Rashi: 'the slightest trace of tyranny').—2) (cmp. בּוּז) *to squander, be excessive in sensual enjoyments, be dissolute.* Num. R. s. 10 (ed. Amst. p. 240a) חבורה של זַלְזְלָן a company of dissolute men.—*Polel* זוֹלֵל, only as part. 1) *low, mean.* Midr. Prov. to II, 4 (ref. to Jer. XV, 19) כל . . . להוציא ד"ת מז' he who succeeds in making the words of the Law come forth from a low man (who educates an abandoned person).—Pesik. R. s. 21 נעשה העולם זוֹלֵלָה the world became an object reduced in value.—2) *spendthrift, glutton.* Sifré Deut. 219 בבשר ז' *zolel* (Deut. XXI, 20) refers to excesses in eating meat (v. Snh. VIII, 2).

Hif. הֵזִיל 1) *to become cheap, fall in price.* Y. Keth. XII, beg. 34d היו ביוקר והזילו if provisions were dear and fell in price.—2) *to treat with contempt.* Treat. Der. Er. ch. II מְזִלֵּי הרבים those who treat the public &c. [B. Bath. 25a, v. נָזַל.]

Hof. הוּזַל *to fall in price.* B. Mets. V, 8 והוזלו and (the wheat) fell. Ib. 75a; a. fr.

זִיל ch. same; perf. זָל, Part. זִיל, זוֹל 1) *to disregard.* Targ. Y. II Gen. XVI, 5 (perh. fr. זָלַל).—2) *to be worthless, cheap.* Targ. Y. Deut. XXVIII, 68 בדמין זוֹלִין for a low price.—B. Mets. 77a זל עבידתא (sub שכר) labor has become cheaper. Ib. זל עבידי' מעיקרא labor was originally cheap. Ib. זיל עבידי' Ms. M. (v. Rabb. D. S. a. l. note 40). Ber. 63a (prov.) זָלָא קמץ קנינה Ms. M. (ed. זָלַת קבוץ קנה מינה, Ar. קפוץ) if a thing is cheap, be quick and buy it. B. Mets. 64a bot. אי ירקא אי זילא וכ' whether it will rise or fall, it shall be in my possession (gain or loss shall be mine). Ab. Zar. 70a זִילָה עליהו she is contemptible in their sight. B. Bath. 110a זִילָא בי מילתא such occupation is beneath my dignity. Yeb. 63a זַבֵּין ולא תֵיזוּל sell (part of thy clothes to start a business) in order not to be disgraced by poverty; (oth. explan., v. next w.).

Af. אוֹזִיל *to sell cheap, make easy terms.* B. Mets. 77a אוזילו אינהו גבירי זוזא וכ' at the start they had agreed to work for one *zuz* less (than the market price of labor), and wages were generally reduced afterwards. Ib.b אוֹזְלֵי מוזיל וכ' he will lower the price and sell (some of his movable goods in order to raise money). Ib. 73a top מוֹזְלֵי גבירהו they will be easier in selling them. Ib. bot. אוזילי דקא מוזלי גבירכו (better אחולי . . מיחלי, v. Rabb. D. S. a. l. note 1) they are liberal towards you (paying more than the ordinary wages). Gen. R. s. 39 חלא מֵזִיל חמרא

vinegar cheapens wine, i. e. where bad wine is plentiful in the market, good wine sells cheaper; a. fr.

Ithpe. אִתְזַל *to be degraded, disgraced.* Keth. 53^{b} לא נייחא ליה דתיתזל he does not want her to be disgraced (by dependence on public charity).

זוּל II (cmp. אָזַל II) *to spin.* Yeb. 63^{a} תיזוּל ולא תיזבּן buy (ready-made cloth) and do not spin; (oth. opin., v. preced.); v. הוּל a. זוֹלָא.

זוֹל m. (זוּל I) *low price.* Snh. 70^{a} (ref. to זוֹלֵי) עד שיקח בשר בז' וכ' until he buys meat and wine at the lowest prices (in order to have large quantities). B. Mets. 73^{a} מקום הז' the place where prices are low. Maas. Sh. IV, 2 בשער הז' at the lower (the wholesale) market price. Y. Keth. XII, beg. 34^{d} הירו בז' וכ' if provision at the time was cheap and it rose. Ib. נותן בז' he pays alimentation according to the lower prices; a. fr.

זוֹלָא ch. same. Y. Kil. IX, 32^{c} top תמן ז' there everything is cheap. B. Mets. 64^{b} מקבל עליה ז' he takes the risk of a reduction in prices.

זולטא, v. זַלְטָא.

זוֹלֵל, v. זוּל I h.

זוֹלָלָא or **זַוְלָלָא** m. (זוּל II) *skein.*—*Pl.* זַוְלָלֵי. Hull. 60^{a}, quoted in Tosaf. to Yeb. 63^{a} for דַּוְלָלָא, q. v.

זוּלְשַׁפְט, v. בֵּלְשַׁפְט.

***זוּם** (cmp. זהם) [*to glisten,*] *to be fat, greasy, filthy.*—*Part. Polel* זוֹמֵם. Sabb. 152^{b} (where the souls of the righteous are compared to clean, and those of the wicked to filthy garments) ושל רשעים זוֹמְמוֹת והולכות while the souls of the wicked are getting more and more greasy.

זוֹם m. (preced., cmp. זְמִית) *juice, brine.* Num. R. s. 7 הז' של בשר the juice (or brine) of meat.—Pes. III, 1, v. next w.

זוֹמָא I m. (preced.) same, *broth, pulp.* Pes. III, 1 (42^{a}) ז' של צבעים Ms. M. 2 a. oth. (v. Rabb. D. S. a. l. note 1, Koh. Ar. s. v.; ed. זוֹמָן, v. preced.) the dyers' broth (made of bran, to make the dye adhesive). Y. ib. III, beg., 29^{d} דמי של וכ' (corr. acc.).—[Yalk. Lev. 525 דבר של ז', v. זוֹמָא.] [ז' ליסטרא, v. זוֹמַלִיסְטְרוֹן.]

זוֹמָא II pr. n. m. *Zoma.*—בן ז', or שמעון בן ז' (*Simon*) *ben Zoma,* a Tannai. Ab. IV, 1; a. fr.

זוֹמַלִיסְטְרָא, זוֹמַאלִיסְטְרוֹן, v. זוֹמַלִיסְטְרוֹן.

זומות, Y. Shebi. V, end, 36^{a}, v. זִימְטָא.

זומי, ז' לסטרון, ז' ליסטרא, v. זוֹמַלִיסְטְרוֹן.

זוֹמִית, v. זְמִית.

זוֹמַלִיסְטְרוֹן (variously corrupted) m. (ζωμάρυστρον=ζωμήρυσις) *soup-ladle,* with a spoon on one side and a fork on the other. Kel. XIII, 2; XXV, 3 זומל' Ar. (ed. זומא ליסטרא, זומי לס', Var. in Ar. זומניסטרה). Tosef. ib. B. Bath. III, 6 זימליסטרין. Y. Sabb. XVII, beg. 16^{a} זומי כ'; Tosef. ib. XIV (XV), 1 זומה ל' (Var. זומא); Sabb. 123^{b} זוהמא ל'; Hor. 13^{b} זוהמא ל'.

זוּן (cmp. זוּד) *to provide, outfit; to sustain,* esp. *to feed.* Gitt. I, 6 שלא לָזוּן את וכ' not to sustain his slave. Ib. 12^{a} אינני זָנָה I will not support thee. Y. Keth. V, 29^{d} top שתהא זוֹנָתוֹ ומפרנסתו (for זָנָתוֹ) that she should provide for all his wants. Sabb. 104^{a} ז"ח זָן . . . וזָן וכ' He supports and graces thee; a. fr.—Ber. 35^{b}, a. e. כל חזן עלי I vow abstinence from whatever sustains the body.—Trnsf. *to feed the eye, to derive pleasure from a sight* (mostly of an illicit sight). Ohol. XIII, 4 one makes an opening in the wall לזון את עיניו for the sake of enjoying a view; Tosef. ib. XIV, 4. Pes. 26^{a} כדי שלא יָזוּנו עיניהם וכ' that the laborers might not look at the Holy of Holies. Lev. R. s. 20 לא זן עיניו מן וכ' did not look at the Divine Majesty. Ib. s. 23, end ואינו זן וכ' and does not allow his eye to rest on an obscenity; a. fr.

Nif. נִזּוֹן, נָזוֹן *to be fed, sustained.* Gitt. 12^{b} נ' מן הצדקה must be supported from the public charity. Ib. (distinction betw. נ' a. התפרנס, v. פַּרְנֵס). Taan. 24^{b}. Keth. XI, 1 נִיזוֹנֶת מנכסי וכ' must be supported from the estate &c.

Hif. הֵזִין *to bless with plenty.* Keth. 10^{b}, v. זוּחַ II.

Pi. זִיֵּן *to outfit, decorate; to gird, arm* (cmp. זָוָא I, a. P. Sm. 1102 sq.) Lev. R. s. 34 (ref. to יחליץ, Is. LVIII, 11) ישמוט יְזַיֵּן וכ' it has the meanings of 'he will loosen', 'he will arm', 'he will rescue', 'he will give rest'.—*Part. pass.* מְזוּיָּן, מְזוּיָּן. B. Kam. 57^{a} לסטים מ' a robber in arms; טוען טענת ל' מ' he pleads that he has been robbed by &c. Ib. 58^{a}; a. e.—*Pl.* מְזוּיְּנִין. Ex. R. s. 20 (expl. חמשים, Ex. XXIII, 8) שעלו מ' they went out fully equipped; Mekh. B'shall., beg.; a. e.

Hithpa. הִזְדַּיֵּן *to arm one's self, to fight.* Tanh. Ki Thabo 3 מִזְדַּיֵּן על וכ' He goes to war in defense of him &c.

זוּן I ch. same, *to support, nourish.* Targ. Gen. XLVII, 12 (h. text כלכל); a. fr.—Bets. 32^{b} ומיזן לא זָנוּ לה Ms. M. (ed. זַנּוּהוּ *Pa.*) and they also refused to assist him (from the charities).—Part. זָיֵן. Ber. 35^{b} משחא ז' oil nourishes, contrad. to סעיד to satisfy. Num. R. s. 9 אחין זָיֵן ומפרנס this one feeds and supports (his wife). Yalk. Lev. 665 והוה ז' לחון וכ' (Lev. R. s. 34 מפרנס) and he supported them as long as they lived; a. fr.

Pa. זַיֵּן 1) same. Bets. 32^{b}, v. supra. Y. Yeb. IV, 6^{b} אנא מְזַיֵּינָנָא ירחי I shall supply the wants of the household during my month (one month every year). Bab. ib. 65^{a} איתי ליה למְזַיֵּינִינְהוּ (some ed. לימיד, read לימז') he has the means to support all of them; a. e.—2) *to equip, arm, decorate.* Targ. Y. Gen. XIV, 14 (O. זריז, h. text וירק).—*Part. pass.* מְזוּיָּן, מְזַיָּן. Targ. Gen. XLIX, 19; a. e.

Ithpe. אִתְזַן, אִתְזִין *to be supported, managed.* Ib. XLI, 40 (h. text ישק). Targ. Koh. III, 22.—Keth. IV, 11 (in a marriage deed) ומיתזנן and shall be supported.

Ithpa. אִזְדַּיֵּן *to be equipped, armed.* Targ. Joel II, 9 (h. text ישקו). Targ. Y. II Num. XXXI, 3.

זוּן II (cmp. preced.) [*to gird, tie*], (cmp. אסר) *to detain.*—Denom. זְרִינָא, זְרִינָא.

זְנָן or זֹן m. (cmp. זָנָא a. זַנַּר) *girdle, laborer's apron.* Kel. XXVI, 3. Cmp. זַנְיָרְתָּא.—[זונים, v. זוֹנִי.]

זוֹנָאָרָא, v. זוֹנָרָא.

זוֹנְבָּא=הוֹנְבָּא. Targ. Job XL, 17 Ms.

זוֹנָה, v. זוֹנִין.

זוֹנָה f. (b.h.; זָנָה) [*degenerate, degraded,*] 1) (in marriage law) *one unfit to marry a priest* (v. זָהַם). Yeb. VI, 5 שחרא ד' האמורה וכ' for that (אַיְלוֹנִית) is the *zonah* meant in the Law (Lev. XXI, 7, as one not married for propagation). Ib. ארן ד' אלא וכ' a *zonah* (unfit to marry a priest) is none but a proselyte, a freed-woman and one who has had connection in forbidden grades of relationship. Ib. 61b, a.e. פנוי . . . עשאה ד' if an unmarried man has had connection with an unmarried woman without the intention of marriage, he has made her a *zonah* (for priesthood). Ib. כשמה ד' ד' the Biblical *zonah* means what the name indicates (a faithless wife); ib. מופקרת ד' *zonah* means a prostitute; a. fr.—2) *harlot.* Ber. 23a. Ḥag. 15a (in Chald. diction) אשכח ד' he met a prostitute. Snh. 82a; a. fr.—*Pl.* זוֹנוֹת. Ab. Zar. 17b, a. e. קובה של ד' (Roman) house of prostitution. Snh. 95b; a. fr.

זוֹנִי f. (ζώνη) *belt; cuirass, armour* (v. Sm. Ant. s. v.). Num. R. s. 4 end חגור מתניו בזרנו (corr. acc.) he had a belt around his loins. Y'lamd. Vaëthḥ., quot. in Ar. התיר ד' שלו untied his belt (removed from office).—*Pl.* זוֹנַס (ζώνας, accus. pl.), זוֹנָאוֹת, זוֹנִין. Lev. R. s. 13, beg. התיר זונין שלהן (Ar. s. v. זנס: זונס) untied their belts (made them weak). Cant. R. to IV, 4 [read:] ואחד אוסרו זַרְנוֹ מהו זרנו ר' הונא . . . אמר זונס and one angel girded him with his armour (outfit). What is meant by &c.? . . . . *zonas* (belts of magistracy); Pesik. Naḥ., p. 124b (expl. זריני, Ar. זוני, read: זרני or זרנו זוני . . . ר' הונא; Pesik. R. s. 21 (expl. מוסרו זונא, read: אוסרו זרנו) זונס; ib. s. 33 (expl. זוֹנָאוֹת, v. זוֹנִית) זוֹנָאוֹת וכ'; Tanḥ. T'savveh 11 זוֹנָאוֹת; Tanḥ. ed. Bub., Sh'lah, addit. 1 זרנס (read זונס); Yalk. Ps. 858 זוֹנָאוֹת; Midr. Till. to Ps. CIII זונראות (corr. acc.).

זוֹנִיחָא, v. זְנוֹחָא.

זוֹנִין, זוֹנַיָּא m. pl. ch.=next w. Gen. R. s. 28, end הדו זרעין . . . . . מפקא ד' they sowed seeds and the earth produced rye-grass. Ib. אילין ד' וכ' that rye-grass is a growth dating from the generation of the flood.

זוֹנִין I m. pl. (of זוֹנָה; זָנָה) [*degenerate wheat,*] *a weed growing among wheat, darnel* or *rye-grass* (Lolium perenne, v. Löw Pfl. p. 133). Kil. I, 1. Y. ib. 26d מין חטין וכ' they (zonin) are a kind of wheat, only that fruits degenerate, v. זָנָה. Tosef. Ter. VI, 10 שבה ד' (Var. זוגין) the darnel in it; Y. ib. V, end, 43d טנופת ד' (strike out ד' as a gloss).

זוֹנִין II *belt,* v. זוֹנִי.

זוֹנִין III, זוֹנָן pr. n. m. *Zonin, Zonan.* Ab. Zar. V, 2 (65b) זונין Ms. M. a. Y. ed. (v. Rabb. D. S. a. l.; ed. זונן); Y. B. Mets. V, 10b top, v. בִּירְתּוֹס. Sabb. 81a; a. fr.

זוֹנִיראוֹת, v. זוֹנִי.

זוֹנִית or זְוָנִית f., pl. זוֹנִיּוֹת (v. זְוָן) *outfit, armour.* Pesik. R. s. 33, v. זוֹנִי.

זוֹנִיתָא I or זְוָנִיתָא f. ch. (v. preced.) *laborer's apron.* Pesik. Haomer, p. 72a אסר זוֹנִיתֵיהּ וכ' (Ar. זונסתירה, Var. זוסתירה, a corrupt. of מנה מסותירה) he tied his apron around him and went on &c.; Pesik. R. s. 18 זונית. V. מְסוּתָא.

זוֹנִיתָא II f. ch.=h. זוֹנָה, *harlot.* Lam. R. to I, 16.

זוֹנָן, v. זוֹנִין III.

זוֹנַס, v. זוֹנִי.

זונסתירה, v. זוֹנִיתָא I.

זוֹנָרָא m. (ζωνάριον) *belt.* Targ. Prov. XXXI, 24 (ed. Wil. זונארא).—Y. Snh. X, 29a top hast thou any claim on us אלא הדין ד' וכ' except this belt and this cloak (insignia of office)?—*Pl.* זוֹנָרִין. Y. Sabb. VI, 8b bot. (expl. חרוטים, Is. III, 22) מציירין ד' girdles embroidered with figures.

זוסמא, זוסמה, v. זוֹסְמָא.

זוֹסִימִי pr. n. f. (Ζωσίμη) *Zosime.* Y. Shebi. VIII, 38a top, v. אוּדְרִיתָא II.

זוֹסְמָא m. (ζῶσμα=ζῶμα, in the sense of περίζωμα) *cook's apron.* Num. R. s. 4, end לובש מקורעים וזוסמא (corr. acc.) puts on ragged garments and an apron. Y. Meg. I, 71b top חהן זוסמה וכ' (corr. acc.) an apron whose meshes are wide &c.; Y. Ned. IV, beg. 38c אהן זוסמה (corr. acc.).

זוסתירה, v. זוֹנִיתָא I.

זוּעַ (b. h.) 1) *to drip,* v. *Hif.*—2) *to move, shake, tremble.* Pesik. R. s. 26 אירברי זָעוּ עלי (read with Yalk. Jer. 262: קרבי) my bowels within me trembled.

Hif. הֵזִיעַ, חֵזִיעַ 1) *to perspire, drip.* Zeb. 18b (ref. to בזיע, Ez. XLIV, 18) במקום שמזיעין on that part of the body where one perspires. Toh. IX, 1; Meil. 21a משזיעו Ar. (ed. משיזועו) from the time the olives begin to drip, v. מַעֲטָן. Sifra B'ḥuck., Par. 2, ch. V השמים מזיעים the heavens perspire (vapors, rain); חנחושת מזיע (read: מְזִיעָה) bronze sweats. Gen. R. s. 20 (ref. to Gen. III, 19) חזיעו פניו his face began to drip (tears, v. Pes. 118a); a. e.—2) *to move.* Tosef. Shebi. III, 4 מחרישה מְזִיעָתָן, v. זָעַזַע. Koh. R. to I, 13, v. זוז I.—3) *to be agitated.* Cant. R. to IV, 4 אפשר שלא ה' וכ' is it possible that the sensual desire was not at all agitated?

זִיעַ ch. same *to move, tremble; hesitate.* Targ. O. a. Y. II Ex. XX, 15. Targ. O. ib. XIII, 17 (h. text רגחם); a. fr.—Ab. V, 22 מינה לא תָזוּעַ thou shalt not move (deviate) from it (the Law).—Part. זָיֵיעַ. Targ. Jer. IV, 24; a. e.—Lev. R. s. 10 מן . . לית את ד' thou shalt never leave my palace.

Pa. זַיֵּיעַ 1) *to shake, frighten.* Targ. Y. Num. VI, 24 מְזַיְּעֵי frightening demons.—2) *to sweat, drip.* Targ. Y.

Lev. XXVI, 19 (cmp. Sifra a.l., quot. in preced. w.); Targ. Y. Deut. XXVIII, 23 מְזִיעַ (Af.).

Af. אָזִיעַ 1) *to shake, frighten.* Targ. Jud. VIII, 12; a. fr.—Part. pass. מְזִיעָא, f. מְזִיעָתָא. Targ. Prov. XXV, 19 Ms. (ed. מועדא).—2) *to sweat;* v. supra.

Ithpe. אִתְזְרַע *to be frightened.* Part. מִתְזְרַע. Targ. Prov. XVII, 12.

זִיעָא, זוֹעָא f. (preced.) 1) *trembling, fear.* Targ. Y. Deut. II, 25 זִיעָתָהּ the fear of thee (v. זוֹעֲפָא).—2) *tempest* Targ. Job XXXVII, 9 Ms. (ed. זִירָא).

זְוָעָה f. (b. h.; preced.) *earth-quake.*—*Pl.* זְוָעוֹת. Ber. IX, 1. Ib. 59a, v. גּוּחָא. Y. ib. IX, 13c; Tosef. B. Mets. XI, 7; a. e.

זוֹעֲפָא f. (זעם) *fear.* Targ. O. Deut. II, 25 some ed. (ed. Berl. 1 זוֹעָ, v. זוֹעָא).

זוֹעַר pr. n. pl.(=b. h. צוֹעַר) *Zoar,* a Sodomitic place. Targ. Y. Gen. XIX, 22, sq.—Y. Yoma III, beg. 40b (Y. Ber. I, 2c צוער).

זוּף I (cmp. זוב) *to drip, be viscid.*—V. זִיף I a. זֻפֵּת.

Pi. זִיֵּף 1) *to make thick, viscid; to adulterate.* Sot. 48b (expl. דבש שמְזַיְּפִין בו (דבש זיפים) a honey which is used for mixing with other substances in order to make them appear viscid (differ. in comment.).—2) *to be unctuous, false, treacherous.* Ib. (ref. to זיפים, Ps. LIV, 2) בני אדם המְזַיְּפִין Ar. (Rashi שמזיירפין; ed. דבריהם (חמ׳ people who are unctuous (ed. who *make* their words *unctuous,* i. e. insinuate themselves). Sifré Deut. 26 דומה שד׳ משה בתורה it seems as if Moses was not sincere in writing the Law (smoothing over his own shortcomings).—3) *to falsify, forge; to prove the fallacy of, refute; to denounce as false, deny.* Y. Sot. VII, 21c זִיַּפְתֶּם תורתכם וכ׳ ye (Samaritans) have falsified your Torah (adding שכם to Deut. XI, 30) but to no purpose; Bab. ib. 33b.—Ib. בדבר זה זִיַּפְתִּי ספרי וכ׳ with this argument I showed the fallacy of the books of the Samaritans; Snh. 90b. Ib. זִיַּפְתֶּם ולא וכ׳ Ms. M. (v. Rabb. D. S. a. l. note, ed. תורתכם (ד׳ ye disputed (our evidence from Deut. XXXI, 16), but it does not avail you (for the idea of resurrection is evident from Num. XV, 31).—*Part. pass.* מְזוּיָּף, f. מְזוּיֶּפֶת *false, informal, faulty* (of documents signed by disqualified witnesses). Gitt. 10b מז׳ מחיכו וכ׳ (גט) a document which has its rejection in itself (being signed by disqualified witnesses, although it would have been valid without the signature of witnesses) is illegal; B. Bath. 170a; a. e.—Ib. ונמצאת עדותן מז׳ and their evidence (signature) is found out to be informal (because they are disqualified).

Hithpa. חִזְדַּיֵּף *to be falsified, forged.* Gitt. II, 4 מפני שהוא יכול לה׳ because (on such writing material) forgery (erasing and writing over) is made easy. Ib. 19b כתב שאינו יכול לִהְ׳ a writing which cannot be forged (i. e. written on material dressed with gall-nut, v. אַפְּצָן). [*Hif.* הוֹזִיף, v. יָזַף.]

זִיף ch. same.—*Pa.* זַיֵּף *to falsify, forge.* Targ. Jer. VIII, 8 לְמִזַּיְּפָא ed. Lag. (ed. לזַפָּא).—Keth. 36b זַיְּפוּ לי forge for me (erase &c.). Ib. זַיּוּפֵי ד׳ וכתב he practiced imitation of handwriting and then wrote himself. B. Bath. 163a מְזַיֵּיף דילמא וכתב וכ׳ he may imitate and insert (over the signatures) whatever he desires. Ib. כל דמזייף לאו וכ׳ (not חמ׳ד, v. Ms. M.) whoever desires to forge will not go to the scribe; a. e.

זִיף II (cmp. זעם) [*to be rough,*] *to be angry, threaten.* Targ. Is. XVII, 13. Targ. Zech. III, 2 יְזִיף (ed. Lag. יגער). Targ. Mal. III, 11; a. e. [*Af.* אוֹזִיף, v. יָזַף.]

זוּפְרִין, v. זִפְרִין.

זִיק, זוּק, *Pa.* זַוֵּיק (denom. of זִיקָא II) *to blow up, fill with air.* Ḥull. 109b זַוִּיקוּ לה וכ׳ blow up for her an udder for roasting; (Rashi: *put . . . on the spud,* i. e. prepare a זוקתא *udder,* v. P. Sm. 1147).

זַוְקָאנָא m. (preced.) *blown up, swollen, afflicted with dropsy* (v. Syr. זקיא, P. Sm. 1147).—*Pl.* זַוְקָאנֵי. Ab. Zar. 31b (Ms. M. זַוְקִינֵי; early ed. זַוּוֹקָא).

זַוְקִינָא, v. preced.

זוּקְפָא m. (זקף) *rising, elevation, pride.* Targ. Job XX, 6 (h. text שְׁאֵי).

זוּקְתָא, v. זִיקָא.

זוֹר I (b. h.; cmp. הוּר) *to go around,* with מִן or תִּימִן *to turn away, be estranged; to deviate.* Yoma 72b זָרָה תִּימְנוֹ the Law departs from him (is forgotten); v. זָר. Midr. Till. to Ps. XC, 5 (play on זוֹרְמִים, ib.) זָרוּ מִתּוֹ וּתְמוֹ they deviated (from the Law) &c.; זרו מתורתיך וכ׳; Yalk. Ps. 841.

זוֹר ch. same; 1) (with מִן) *to turn away.* Targ. Num. XVI, 26 (h. text סוּר); a. e.—2) (with לְ) [*to turn from the road to,*] *to enter as a guest, to lodge.* Targ. Gen. XIX, 2, sq.; a. fr.

Pa. 1) זַוֵּר *to turn, roll.*—*Part. pass.* מְזַוַּר. Bekh. 44a דְמְזַוַּרְנָן עינוהי Ar. (ed. דמְזַוַּר עינוהי, Rashi דמזורדן, read: דמזורן) one whose eyes are rolled about (ed. who rolls his eyes); v. זַוְּרָר.—2) זַיֵּר (cmp. זרר, צוּר) *to tie up, keep* (as a pledge); *to press.* B. Mets. 16b אפשרטי . . . ז׳ ליה he keeps the document until the writer's fee is paid. V. זַוְּרָא, מְזוֹרָה, זַיָּרָא &c.

זוֹר II m. (preced. v. זִיר) *crown, wreath;* (bot.) *capsule.* Tosef. Maasr. III, 14 כל שאין לו אלא ז׳ אחד המקרוּ וכ׳ (ed. Zuck. הֵירוֹ I) (a garlick plant) which has only one capsule of seeds crowning the stem; Y. ib. V, end, 52a חור (corr. acc.).

זוּרָאן, v. זוּרְזָן.

זוֹרֵד, Tosef. Kil. III, 15, v. וֶרֶד II.

זוּרְזַיְרָא, v. next w.

זוּרְזָיָא m. pl. (זור; cmp. זיר) *bunches.* Y. Maas. Sh. IV, 54d bot. מסיק לזוּרְזַיְּרֵיהּ (ed. Zyt. זוּרְזַיְּרֵיהּ, v. זִירְזָא) when he takes up his bunches (the remnants of his stock), v. בַּלְנִי.

זַרְזָן, זוּרְזָן m. (זרר, cmp. זרר) *wringing,* מי ז׳ *water flowing from flax when wrung out, flax-water.*

Pes. 107[a] אירשתי מי זו' (Ms. O. 'זר; Ms. M. זוראן, v. Rabb. D. S. a. l.) I will rather drink flax-water than &c. [Cmp. זורי, P. Sm. 1114.]

זְוָתָן, זַוְתַנְיִין, v. זִיוָתָן.

זְוֵי, v. זְוִי.

זָח m. *distracted,* v. זוּחַ.

זְחוֹדָא, זְחוֹדַח, v. זָהוֹתָא, זָהוֹתָא.

זָחַח, זְחַח, v. זָהַה, זְהַה; also זוּחַ II.

זָחִיל, זְחִיל m. (זחל) *worm.* Targ. Job XIII, 28; a. e.

זָחַל (b. h.) 1) *to creep.*—2) *to flow, run.* זוֹחֲלִין, זוֹחֲלִים *running waters,* opp. to נוטפין dripping water (collected rain water &c.). Mikv. V, 5 הוּ כמעין running waters are like a well (for levitical purposes). Ib. נוטפין שעשאן ז' collected rain water which was made running (by causing an overflow into a channel). Eduy. VII, 3, sq. Sabb. 65[b]; a. e.—Y. Shebi. IV, end, 35[c] משיזחלו מים when the berries are sufficiently developed to yield running drops when squeezed, v. גָּרַע II. [Num. R. s. 13, beg. וזוחלות; Yalk. Cant. 988 זוחלת, read זולת, v. זָלַח.]

Hif. הִזְחִיל *to let collected water run into a channel.* Mikv. V, 5 אין מַזְחִילִין בו you must not use it for &c.

זָחַל I ch. same, 1) *to creep.* Targ. Jer. XLVI, 22; a. e.—2) *to flow.* Targ. Ps. CXLVII, 18 Ms. (ed. זלח, h. text יזלו). [Targ. II Esth. I, 2 וזחלין בוסמי, read וזלחין, v. preced.]

Pa. זַחֵל *to let run off, to empty* (by opening the spicket). Y. Ab. Zar IV, 44[a] bot. עד דתְזַחֲלוּן גובה until ye shall have emptied the pit.

זָחַל II (cmp. זחח, צהל) *to be bright, brighten up.* Y. Snh. XI, 30[b] top; Koh. R. to VIII, 1; Pesik. Par., p. 37[b] וזחלין (corr. acc.); Yalk. Koh. 977 וחלין (corr. acc.).

זַחַל m. (preced.) *zaḥal,* name of a species of *locusts* born without legs. Tosef. Ḥull. III (IV), 25. Ḥull. 65[b], v. אַסְקְרָא.

זַחְלָא, זְחָלָא ch. 1) same. Targ. Am. IV, 9; a. fr.—Yalk. Deut. 938 (play on עמלק) עם ילק פרח כהדרן ז' a people of locusts, quick like the *zaḥla;* ib. Ex. 262; Pesik. Zakh., p. 26[b] דחלא (corr. acc.); Tanḥ. Ki Thetse 9 פרח כזוחל (corr. acc.).—*Pl.* זַחֲלָיָא. Targ. Is. XXXIII, 4 Ar. (ed. sing.).—2) (זְחַל I)=זוֹחֲלָא *worm, moth.* Targ. Job IV, 19. Targ. Y. Deut. XXVIII, 39. [Targ. Y. II Deut. XXXII, 24 וזחלל עפרא, read: זַחֲלֵי creeping in the dust.

זחלל, v. preced.

זחרתית, Yalk. Gen. 116, v. נַחְרְתָּא.

***זַחְתָּן** m. (זחת, formed like גֵּיוָתָן) *haughty.*—*Pl.* זַחֲתָנִין. Treat. Der. Er. ch. II, beg.

***זמ,** prob. an abbreviation of זְרִיקָךְ טַב *may thy sneezing be for good.* Y. Ber. VI, 10[d] top אסור למימר ליה זמ

Ar. (explaining=ζήτω, live!); ed. ירס=יר סעדך the Lord help thee!

זַמּוּט, v. זַעֲמוּט.

זִמְחָא, v. זִגּוֹחָא.

זְמַר, v. זוּטַר.

***זַמְרִי** pr. n. m. *Zatri* (v. זוּטַרְי). Pesik. Vatt. 133[b] (v., however, Bub. ib. note 70).

זִיאַטְמוּס, Yalk. Ps. 631, v. זִיטְרִיטוֹס.

זִיאַר, v. זְאַר.

זַיְאָרָא, v. זַיְרָא.

זִיבָה I f. (זוב) *gonorrhœa, protracted menstruation, legal condition of one suffering from* &c., v. זָב. Zab. II, 2; Naz. IX, 4 משנזקק לז' as soon as he is declared a *zab.* Y. Maas. Sh. II, end, 53[d]; a. fr.—Men. 64[b] לִזִיבָתִי I offer a sacrifice for my recovery from the condition of a *zabah* (v. זָבָה), or from a severe hemorrhage, v. זוֹב; Y. Shek. V, 48[d], v. next w.—*Pl.* זִיבוֹת. Ker. I, 7; a. fr.

זִיבָה II or **זֵיבָה** f. (popular diatectical pronunciation for זְאֵבָה) *wolf.* Y. Shek. V, 48[d] a woman said לִזִיבָתִי (v. preced.) which was interpreted as possibly meaning זאב בא ליטול את בנה a wolf had come near carrying off her son (and hence the thanks-offering); [differ. in Men. 64[b], v. זוֹב].

זִבּוּחַ, זִיבּוּחַ m. (זבח) *slaughtering* of a sacrifice, *festival.* Snh. 63[a]; 65[a]; a. fr.—Tanḥ. Vayesh. 9 זִבּוּחוֹ של נילוס, v. זְבוּל 3).

זְבוּל, זִיבּוּל m. (זבל) (*idolatrous*) *sacrificing and merriment.* Pesik. R. s. 6 יום זְבוּל . . . . . לזי' נילוס it was the festival of Nilus, and all went out for the entertainment in honor of N.; v. זְבוּל 3).

זִיבּוֹלָא f. (v. זִבְרָא) *a shovelful, clod.* Ber. 8[a] (prov.) לדבעי . . אפי' עד ז' בתריתא שלמא (Ar. זבילא) man ought to pray for peace even to the last clod of earth thrown on his grave.

זְבִ', זִיבוּנָא m. (זבן) *sale.* Targ. O. Lev. XXV, 42; a. e.

זִיבּוֹרָא m. (זבר; cmp. h. דְּבוֹרָה) *bee, wasp.* Targ. Y. Lev. XI, 20.—Gitt. 70[a] האי מאן דבלע זי' וכ' he who swallowed a wasp cannot live.—Midr. Till. to Ps. I, end אמרין לז' וכ' (not אומרין) people say to the wasp, we want neither thy sting nor thy honey. Ab. Zar. 28[b] bot. וקרירי לז' and cold water is good for the sting of a wasp. Ḥag. 5[a] evils opposing each other כגון ז' ועקרבא as a bite of a wasp (requiring cold water) and one by a scorpion (requiring hot water); a. e.—*Pl.* זִיבּוֹרֵי. Targ. Y. Lev. l. c.; a. e.—Snh. 109[b]; a. e.—*Fem.* זִיבּוֹרְתָּא. Ab. Zar. 17[b] Ms. M. (ed. זיבורייתא). Meg. 14[b] חדא שמה ז' one was named wasp (Deborah).—*Pl.* זִיבּוֹרְיָיתָא. Targ. Ps. CXVIII, 12 (ed. Wil. זְבִ').

זְבִ', זִיבּוּרִית f. (זבר, v. זִבּוּרִית) 1) *the lowest (worst) land of an estate* (classified into עידית best, בינונית mean

and ד׳). Gitt. V, 1. Ib. 49ᵃ top כגון . . . כד׳ דמזרק when the claimant's best land was only as good as the defendant's worst. B. Kam. 7ᵇ ד׳ . . אין לו אלא if one has only third class land; a. fr.—2) v. זְבוּרִית.

זִיבוּת (זְבוּת) f. (זוב) *gonorrhea.* Lev. R. s. 18.

זִיבְחָא m. ch.=h. זֶבַח *sacrifice.* Tem. 31ᵇ עיקר ד׳ sacrifice in its strictest sense, i. e. cattle dedicated for the altar.

זִיג, *Pi.* זִיֵּיג, v. זָוַג.

זִיג (v. זגג) 1) *to be clear, bright, transparent.*—Part. זָיֵיג, זָיֵג. Pes. 74ᵇ דזיג וכ׳ ed. (Ar. דזייג) it was as clear as &c., v. זְגוּגִיתָא. Sabb. 134ᵃ והיכא דו׳ and where there is a transparent spot in the child's rump. Nidd. 25ᵃ. Hull. 76ᵇ כיון דזיגי וכ׳ (Ar. דזייגי) when they are transparent although not white.—2) (cmp. Lat. vitrea bilis) *to be glass-like.* Keth. 61ᵇ זָג לה she got a greenish bilious complexion (was *swollen,* Rashi).

זִיגָא, Erub. 100ᵇ bot., v. זוּגָא.

זִיגּוּד, זִיגָּד pr. n. m. *Ziggad, Ziggod* (cmp. אִרְזְגְּדַר). Pes. 113ᵇ; Macc. 11ᵃ (prov.) טוביה חטא ו׳ מנגד Tobias sinned and Z. was punished (because he was a single witness).

זִיגוּתָא, read זְגוּגִיתָא, v. זְגוּגִיתָא.

זִיד, זָיַד (b. h.; cmp. הוד) *to flow over, boil.* Sot. 11ᵃ; Ex. R. s. 1, expl. זדו (Ex. XVIII, 11), v. בָּשַׁל.

Hif. הֵזִיד 1) *to boil, cook.* Snh. 69ᵃ (ref. to יזיד Ex. XXI, 14) איש מֵזִיד וכ׳ a man (adult) cooks (prepares semen virile) and begets; Y. ib. VIII, beg. 26ᵃ משהֵזִיד from the time he prepares &c.; a. e.—2) *to plan evil, to act with premeditation, in full consciousness of doing wrong.* Sabb. 69ᵃ ד׳ בזה ובזה זו מֵזִיד וכ׳ if he acted in full consciousness of both (of its being a Sabbath day and of such a labor being forbidden on the Sabbath), that is the wilful sinner meant in the Law (punishable). Ib. שגג . . וד׳ במלאכה if he labored under a mistake as to the Sabbath day, but was aware of the sinful nature of the labor (if done on the Sabbath). Ex. R. s. 5, end; a. fr.—Part. מֵזִיד, f. מְזִידָה, v. supra. Y. Sot. V, beg. 20ᵃ; a. fr.—במֵ׳ if done wilfully, opp. בשוגג. Ker. 18ᵃ; a. fr.—*Pl.* מְזִידִין. Bets. 30ᵃ, a. e. מוטב . . ואל יהיו מ׳ it is better that they be ignorant than that they know and transgress wilfully; a. fr.

זוּד, זִיד ch. same.—*Af.* אָזֵיד *to plan* &c. Targ. Y. Ex. XV, 21. Targ. O. ib. XXI, 14 ed. Berl. (ed. ירשע).

זִידוּ, זִידוּ f. (preced.) *premeditation, malice.* Targ. Ez. XXIV, 7.

זִידָנָא, זִידוֹנָא m. (preced.) 1) *wilful, violent; tyrant.* Targ. Prov. XXI, 24. Targ. Job XXXI, 3. Targ. Y. Deut. XVI, 22.—*Pl.* זִידָנִין, זִידוֹנִין. Targ. Ps. LXXXVI, 14 (ed. Lag. זְדוֹנִין).—2) *seething, boiling over;* trnsf. *passion.*—*Pl.* זִידוֹנֵיא, זִידָנִין, זִידָנֵיא, זִידוֹנֵיא. Targ. Ps. CXXIV, 5 (Ms. זידנין).—Ib. XIX, 14 זִידוֹנַי ed. Lag. (ed. Wil. זְיָדַי), v. זָדוֹן ch.

זִידָל, v. זַיְדָל.

זִידָנוּתָא, v. זְדָנוּ.

זִידָא, v. זוּחָא.

זִיהָא m. (זהה, cmp. זִיו) *reflected light, reflexion.* Yoma 28ᵇ, v. זוֹהֲמָא. Ber. 58ᵇ זִיהֲרֵיהּ Ar. (some ed. זיהרא, incorr.; ed. זִירוֵיהּ) its (the comet's) reflexion.

זִיהֲרָא, v. זֵיהוֹרָא.

זִיחוּם m. (זָחַם) 1) *the covering of plants with rancid oil,* or *tying up with manure* (v. זָחַם). Ab. Zar. 50ᵇ ד׳ אוקומר וכ׳ *zihum* is a means of preserving the tree, v. ברי I ch.—2) *offensive, turbid substance.* Nidd. 65ᵇ, v. זָחַם.—3) *social disqualification, spot in the family record* (not subject to legal disqualification). Y. Yeb. X, 11ᵃ אין לה אלא משום ד׳ כהונה וכ׳ there is nothing against her except a social disqualification for priesthood, but the court cannot declare her &c., v. זָחַם; ib. XIII, 13ᵈ bot. אין בה משום ייחוס כהונה וכ׳; Y. Gitt. VIII, 49ᶜ bot. אין בה משום ייחוס כהונה (corr. acc.).

זִיחוּמָא ch. same, as preced. 1).—*Pl.* זִיחוּמֵי. Ab. Zar. 50ᵇ תרי ד׳ איכא Ms. M. (ed. זִיחֲמוּמֵי) there are two different processes called *zihum.*

זִיחוּמְתָא f. (preced.) *fat, filth, sediment.* Targ. Ez. XXIV, 6 (h. text חֶלְאָה).

זִיחוֹרָא m. (זהר) *what is worth guarding, possession, treasure.* Targ. Prov. IV, 23 (Bxt. זְהוֹ, h. text מִשְׁמָר). V. זִיהֲרָא III.

זִיחוֹרָא m. (זהר) *splendor, brightness.* Targ. Ez. VIII, 2 ed. Lag. (ed. זְהָרָא).—Targ. Ps. XVIII, 13 זִיחוֹר Ms. M. (ed. זְהוֹר; Targ. II Sam. XXII, 13 זִיו). Targ. O. Deut. XXXIII, 2. Targ. Ps. XIX, 5 זיחורא Ms. (ed. Lag. זִיהָא, ed. Wil. זיהרא, oth. זיהוא).—*Pl.* זִיחוֹרַיָּא. Targ. Ez. I, 13 (ed. Lag. sing.). [Ib. XXXII, 8 ניחוריא ed. Lag., ed. זְהָרַיָּא].

זִיחָא, v. זִיהָא.

זִיחֲמוּמֵי, v. זִיהוּמָא.

זִיחָרָא I, זִיהֲרָא m. (זהר) *moon, moon-light.* Targ. Y. Deut. IV, 19 (O. סיהרא). Ib. XVII, 3 ד׳ Ar. (ed. ס׳); a. e.—Kidd. 81ᵃ נפל ד׳ באיפומא Ar. (ed. נהורא) moon-light fell through the opening (impluvium). Y. Taan. IV, end, 69ᶜ אשלם ד׳ full-moon arrived.—V. זְהָרָא.

זִיחָרָא II (זְהָרָא Ar.) m. (זהר, cmp. זהה a. זחם) [*a glittering substance,*] 1) *gall* (cmp. Syr. זהרא P. Sm. 1091, זהירא *acerbus,* ib. 1090); trnsf. *anger, injured pride.* Gitt. 45ᵇ אימלייא ד׳ she was filled with gall (anger). Ber. 51ᵇ.—2) *venom, a fatal substance discharged by animals of prey on attacking.* Ab. Zar. 30ᵇ זִיהֲרֵיהּ וחליש Ms. M. (ed. זיהרא קלש) its (the serpent's) poison grows weaker with old age. Hull. 53ᵃ שדי זיהריה it discharges its venom. Ib. 52ᵇ זיהריה . . . . ד׳ אית ליה it issues a fluid but its discharge does not burn. Nidd. 55ᵇ נהי דד׳ וכ׳ Ar.

(ed. דזחי, corr. acc.) though the poison is removed from the body (through the secretion of the nose), the fluid itself (put in the eye) is not removed.

זִירָא III m. (זהר) [*that which is guarded*, cmp. זִיהוּרָא a. בְּלָמָא;] *landed estate* (comprising fields, gardens &c., to the exclusion of private dwellings, contrad. to נכסין). B. Bath. 61[b] bot. אי א״ל זִירָרִי וכ׳ Ms. M. a. oth. (ed. א . . .) if he said (in the agreement), I sell thee my landed estate, the sale includes even orchards &c.

זְהִי, זִירָרָא, זִירָרוֹרָא m. (preced.) *owner of large estates, rich landlord.*—*Pl.* זִירָרוֹרֵי &c. B. Bath. 55[a] זבינהו זבינהו ..... הכהו ד׳ דיבין ארעא (Ms. O. דזבינהו ארעיהו, Var. זהורי, זיארי, זיאהרי, v. Rabb. D. S. a l. note) as to those landlords, whoever sells land to them for the taxes, the sale is valid. [Ar: *'land-tax collectors*—whosoever buys from them' &c.]

זִירָרוּרָא *glare*, v. זְהָרוּרָא.

זִירָרָרָא, v. זִירָרוֹרָא.

זִיר m. (b. h.;=זהרו; זהה) 1) *splendor, glory, countenance.* Sot. IX, 15 (49[a]) זִיר חכמיה ד׳ the glory of learning, זִיר כהונה ד׳ of priesthood. Ber. 64[a] זִיר שכינה ד׳ Divine Glory; a. fr.—אִיקּוֹנִין, v. זִיר ארקונין.—2) *good looks, bloom* of health. Koh. R. to III, 11 עדיין לא בא זִיוֹ וכ׳ my son's former good look has not come back yet; Cant. R. to II, 5 עדיין לא בא בני בזִיוֹ חנשתנה וכ׳ my son has not yet recovered his bright looks which changed &c. Koh. R. l. c. זִיוָן של בני; Cant. R. l. c. זיותן וכ׳ (corr. acc.); Yalk. Ex. 272.—3) *bloom, forth-coming vegetation.* Y. R. Hash. I, 56[d] bot. 'the month of Ziv' (I Kings VI, 1) שבו זִיוֹ של עולם because in it the world appears in bloom. Cant. R. to VI, 11 זיון של ירק (read זִיוֹ) the beauty of a vegetable garden.—4) (b. h. זִי) *Ziv*, name of the *Spring-month.* R. Hash. 11[a], a. e., v. supra. Pesik. Baḥod., p. 106[b]; a. e.

זִיר, זִירָא I ch. same. Targ. Y. Ex. XXXIII, 11; a. fr.—Targ. I Kings VI, 1; 37 ירח ד׳ ניצניא, v. preced.—R. Hash. 11[a] דאית בה ד׳ לאילני for in that month (Ziv) there is the bloom of trees. Y. Yeb. XVI, 15[c] bot.; Lev. R. s. 18 זִירְוּהוֹן דאפוי his features.—Snh. 31[b], v. בְּתָרָה; a. e.

זִירָא II, v. זִירְזָא I.

זִירָאי pr. n. m. *Zivay*, son-in-law of R. Meïr. Ber. 53[b] (v. Rabb. D. S. a. l. note). Yalk. Koh. 989 ד׳ תחנו של ר׳ מ׳ (ed. Lemb. ד׳ omitted); Sabb. 153[a] זיריזאי Ms. M. (Ms. O. ר׳ זיתאי, ed. omitted, v. Rabb. D. S. a. l. note).

זִירד, Tosef. Bekh. V, 9, v. זִירֵר.

זִירָוָא, זִירוּ, v. זִירְוָא, זִירוּ.

זִירוּג, זִירְוּג m. (זָוַג) *coupling, matching, marital destiny.* Gen. R. s. 68, beg. אין זִירְוּגוֹ של וכ׳ man's conjugal destiny is decreed by the Lord; (Yalk. Jud. 70 זוגו or זְוָגוֹ, v. זָוַג). Ib. יש שהוא הולך אצל זיווגו וכ׳ (Yalk. זוגו) one must travel to meet her who is designated for him, to another she travels to meet him. Midr. Till. to Ps. LIX ירחד הב״ה שמו על הז׳ the Lord has His special name connected with marriage (Gen. XXIV, 50; Jud. XIV, 4; Prov. XIX, 14); a. fr.—Trnsf. *a corresponding case, solace offered by pointing to a similar case* (v. זָוַג). Pesik. R. s. 30 מבקשים ד׳ לירושלים וכ׳ were looking out for a similar bereavement as a solace to Jerusalem and could not find any (ref. to Lam. II, 13). Ib. the Lord said אני אהיה זִירְוּגָךְ I will be thy partner in misery (ref. to Is. XLIII, 14).—*Pl.* זִירְוּגִין, זִירְוּגְרִין, זִירוּ׳. Gen. R. l. c.; Lev. R. s. 8, beg.; a. e.

זִירְוִין, v. זִירְתָא.

זִירְזַע m. (זוּעַ) *trembling.* Targ. Nah. II, 11 ed. Lag. (ed. Wil. זִירַע, oth. ed. זִירוּעַ).

זִירֵר, v. זִירֵר.

זִירְתָן, v. זִירְתָן.

זִירִיד, Tosef. Bekh. V, 9, v. זִירֵר.

זִירִין m. (זהן) 1) *putting on armour, going to war.* Num. R. s. 14 (p. 257[a] ed. Amst.) (ref. to נשק, Ps. CXL, 8) ביום זִירוּנָם של וכ׳ on the day when the thirty and one kings went to war against Joshua.—2) *the decoration of letters with crownlets.*—*Pl.* זִירִינִין. Men. 29[b] seven letters (in the Torah-scrolls) require שלשה ד׳ each three crownlets (flourishes).

זִירְנָא I, **זִירְךָ** m. (זהן I) *food, alimentation.* Targ. O. Ex. XXI, 10.—Ber. 44[a] זִירְנָא ד׳ food, contrad. to מזונא satisfactory meal.

זִירְנָא II m. ch.=h. זִירְנִין 2).—*Pl.* זִירְוְנֵי. Sabb. 105[a] דבעי ד׳ when the letters (he has written) want crownlets for finishing touches.

זִירְנָא III m. (זהן I) *management, expenses and risks of business.* Keth. 66[b] עיסקא זוטא דזוטר ד׳ a small capital the management of which is easy.

זִירְנָא m. (זהן II) בֵּי ד׳ *prison*, v. בְּזִירְוָנָא I.

זִירַע, זִירְזַע, v. זִירְזַע.

זִירְף m. (זוּף, *Pi.*) *informality, fault.* Y. Gitt. II, 44[a] bot. זה זִירוּפוֹ מד״א such a document (written in day-time and signed by night) would be defective on account of a condition not perceptible from the document itself, opp. מזוירף מתוכו, v. זוּף I.

זִירִר (זְוִיר) m. (זור) *one whose eyes are unsteady*, v. זוּר ch.—Bekh. 44[a] Ar. (ed. זרירד, corr. acc.); Tosef. ib. V, 9 זירוד. זִירוּד (corr. acc.).

זִירְתָן m. (fr. זִירָה, fem. form of זִיר, formed like גִּיבְתָן) *bright, distinguished, noble.* *Pl.* זִירְוְתָנִין, constr. זִירְתָנֵי. R. Hash. 11[a] (play on זִי, I Kings VI, 1) שבו נבראו ד׳ עולם for in that month were created the nobles of the world (the patriarchs).

זִירְתָא, זִירְתָן ch. same. Targ. Job XXXI, 26.—Targ. II Esth. X, 3 דמזהר וד׳ (missing in ed. Lag.). Targ.

Is. XIV, 12. Targ. Zech. X, 3 (ed. Wil. זְוָתָן).—Sabb. 156ª גבר ז׳ a distinguished (or handsome) man.—*Pl.* זִיזָתָנִין, זִיזָתַנְיָא. Targ. Cant. VI, 10 זְוָתָן ed. Lag. (ed. Amst. זְוָתָן).—Targ. Y. II Gen. XIV, 5 זוית׳ (corr. acc.); Gen. R. s. 42 זיוחניא דבהון (ed. Wil. נה . . . ., corr. acc.) the brightest among them (h. text זוזים בהם, v. הוֹן I).—Keth. 61ª בני זיזתנין handsome children.—Targ. Ps. CXLIV, 12 (read זִיזָתַנַי fem., Ms. זִיזָתַנָּן!).

זִיז I m. (זוּז or זְזוּ) 1) ז׳ שבעדשים *a mite* in lentils.—*Pl.* זִיזִין, זִיזִים. Ḥull. 67ᵇ; Sifra Sh'mini Par. 10, ch. XII; Y. Ter. VIII, 45ᵇ bot.—2) *spider*.—*Pl.* as above. Y. Sabb. XIV, beg. 14ᵇ (differ. in Bab. ib. 106ᵇ, a. Tosef. ib. XII (XIII), 4).—[Tosef. Bekh. I, 8 דבש הזיזין ed. Zuck. Var. חגוזין, v. חָגְזָן.]—3) name of a fabulous *bird* (ref. to Ps. L, 11). Lev. R. s. 22, end. B. Bath. 73ᵇ.

זִיז II m. (=זוּז, v. זָוִי, זָוִית) *an attachment, a projection* from the door frame serving as *a shed* over the entrance, or *a moulding* projecting from a window-sill serving as *a bracket*. Ohol. XIV, 1 (difference betw. our w. a. גזוזרה, v. גְּזוּזְטְרָא). Ib. 4 ז׳ שהוא סובב וכ׳ a moulding which runs around the entire building (or room) and forms a part of the door frame. Erub. X, 4 ז׳ שלפני החלון וחוץ וכ׳ a bracket in front of a window. Yalk. Deut. 898 עליו אכרלה וכ׳ and on the bracket (in front of the palace) are spread eatables, drinks &c.; a. v. fr.—*Pl.* זִיזִין, זִיזִים. Ohol. VIII, 2. B. Bath. III, 8; a. fr.

זִיזָא I ch. same. Targ. I Kings VI, 5 (ed. Wil. a. oth. זִיזָא). Targ. Ez. XLI, 6 (ed. Lag. *pl.*).—B. Mets. 83ª; Yalk. Ex. 346 ז׳ דמחוזא (not זו׳) a Maḥuza balcony or bay-window (cmp. גְּבָלִית). B. Bath. 60ª—*Pl.* זִיזַיָּא, זִיזִין. Targ. I Kings VI, 6. Targ. Ez. XLII, 5; a. e., v. זָוִי. [B. Bath. l. c. זיזין דהוה נפיק, read with Ms. M. מפיק . . . זיזא.]

זִיזָא II ch.=h. זִיז I, 1. Targ. Y. Deut. XIV, 19.

זִיזָא III, **בַּר זִ׳** pr. n. m. *Bar-Ziza*. Y. B. Kam. VI, 5ᵉ bot.; Y. Shebu. VI, 37ᵈ.

זִיזוֹן, זִיזָן, זִיזִין pr. n. pl. *Zizyon, Zizyan*. Tosef. Shebi. IV, 8 זזין ed. Zuck. (Var. זזזין, ed. זזזון); Y. Dem. II, 22ᵈ top חזזין.

זִיחַ, v. זוּחַ.

זִיטָא (זִיטָה) (ζῆτα) the Greek letter *Zeta* (numerical value ז׳ *seven*), used in phonetic play like ζήτω, *live!* Gen. R. s. 14, beg., a. e., v. אִיטָא; Y. Yeb. IV, 5ᵈ top זוטא (corr. acc.).

זִימוּמוֹס, read:

זִימִיזָמוֹס or **זִימִיזָמוֹס** m. (ζητητός or ζητευτός, sub. θανεῖν, cmp. Tobit I, 19, a. מתבקש Taan. 29ª) *one who is sought for to be put to death, a fugitive from justice, outlaw*. Gen. R. s. 32, beg.; s. 38, beg.; (Yalk. Ps. 631 זיאטמוס; Ar. ed. Koh. זיטריטוס, Var. זיטוריט, זיטרט׳) עשה אותו ז׳ declare him an outlaw, and he will be like (legally) dead &c.

זִימָא, זִימְטָא m. (ζήτημα) *judicial inquiry*, דבר של ז׳ *something subject to investigation, charge, suspicion* (of heresy, cmp. Acta XVIII, 15; XXIII, 29, or of illoyalty). Num. R. s. 4 זימטי׳ Mus. (ed. זימטא). Pesik. Aḥaré, p. 173ᵇ זמטי׳ Ar. s. v. זנם Var. (ed. זינומריא; Ar. זינימון, read זִימְטִיסִין=ζητήσεις); Lev. R. s. 20 זינימון Ar. (ed. שִׁמְצָה; Yalk. Lev. 525 זומא, זוחמא).

זִיאָרָא, v. זַיְרָא.

זִיג, v. זָוַג.

זִידְכָל, זַיְדָכָל pr. n. m. *Zaydal*. Y. Ab. Zar. II, 41ª top; Y. Ter. VIII, 45ᶜ top.

זִידְרָן, v. בָּאזָיְרָן.

זִיךְ, זִיךְ, v. זוּךְ.

זִין, זַיִן m. (זוּן) *armament, armor, weapon* (collect.), *steel*; כלי ז׳ *implements of war*. Tosef. Ab. Zar. II, 4 אין . . לא תמכרו להם לא כלי ז׳ ולא ז׳ you must not sell them either armor (steel) or implements &c. Snh. 104ª אוכל ז׳ וכ׳ ז׳ he showed them steel consuming steel, i. e. the manufacture of hardened steel (cmp. ib. 96ᵇ); Cant. R. to III, 4 ז׳ בולע ז׳. Tanḥ., ed. Bub., Lekh 23 הרינני חוגרו זַיְנִי I will gird him with my (royal) armor. Cant. R. to IV, 4; Pesik. Naḥ., p. 124ᵇ, a. e., v. זוֹנִי. Ex. R. s. 45 (ref. to עדי, Ex. XXXIII, 5), cmp. זוֹנִי; a. fr.—Ab. Zar. 25ᵇ; Yeb. 115ª אשה כלי זַיְנָהּ עליה a woman has her armor with her, i. e. her physical weakness is her protection from murderous attacks. [Num. R. s. 4, end בזרנו, v. זוֹנִי.]—*Pl.* זַיְנוֹת. Pirké d'R. El. ch. XLVII, beg.

זַי״ן *the letter Zayin*.—*Pl.* זַי״נִין. Sabb. XII, 5. Ib. 103ᵇ.

זִינָא I, **זַיְנָא** m. *weapon, ornament*, v. זַיִן.

זִינָא II m. (זוּן II) *restriction, loss* (cmp. רְוָוחָא). Targ. Y. Num. XXI, 27 זַיְנָא, opp. אגרא.—Men. 77ª ז׳ Ar. (Ms. M. זְיָאנָא, v. Rabb. D. S. a. l. note; ed. דיאנא; B. Bath. 90ª פסידא), opp. רווחא.

זִינְקִי, v. סִיאַנְקִי.

זִיעָא, v. זִיעַ.

זִיף, זַיִף, v. זוּף h. a. ch.

זִיק, v. זוּק.

זִיפָא m. (זוּף) *forgery, a forged document*. B. Bath. 32ᵇ שטרא ז׳ הוא (Ms. H. זיופא) the document is a forgery. Keth. 36ᵇ דז׳ הוא that it is a forged document.

זִיפִי or **זַיְפִי** (v. preced.) *Z'yafi* or *Zayafi*, a fictitious name of one of the Sodomite judges. Snh. 109ᵇ (Rashi זיופא).

זִיפָנָא m. (preced. wds.) *forger, deceiver*. Ab. Zar. 11ᵇ.

זִיפָנוּתָא f. (preced.) *forgery, deceit*. Ab. Zar. 11ᵇ.

זִירָא, זִירְדָא m. (זוּר *Pa.*) *press, the perforated tub containing the object to be pressed or beaten*.

Y. Sabb. XVII, 16[b] top; Y. Bets. I, 60[c] bot. בז׳ ובמזורה וכ׳ as regards the handling on the Sabbath of a press-tub &c. Ib. ז׳ דו עצר ביה וכ׳ *zayyara* is that in which an object is squeezed, *m'zorah* is that with which the beating is done. Ab. Zar. 60[a] מעצרא וזרא Ms. M. (ed. מעצרא זרי׳, Rashi to Sabb. 123[a] מעצרתא זריארא) the vat or the press-tub (used by a gentile for making wine).—*Pl.* זַיְרֵרֵי. Sabb. 123[a] סיכי ז׳ ומזורי (Ar. ed. Koh. זַיְאֲרֵי) the dyer's pins, tubs and beams.

זַיְרָתָא, pl. **זַיְרָתַיָּתָא, זַיְרָתִין**, v. זֵירָתָא I, II.

זַיְרַכְיָא, **זִירַכְיָא** m. pl. (זכי, Pa.) *clearings*, i. e. *twigs, roots* &c. *collected for clearing the ground, rubbish.* M. Kat. 10[b]; B. Bath. 54[a] האי מאן דזכי ז׳ (Ar. זַבָּיָא, Var. in Mss. &c. זִירַכְיָא, זִכַּי׳, זַכַּי׳, v. Rabb. D. S. a. l. note) he who clears away rubbish.

זִיל *to be worthless*, part. זָיֵל, v. זוּל.

זְיַל imperat. of אֲזַל.

זַיְלָא 1) part. f. of זוּל; 2) m.=זִילוּתָא *low valuation.*—*Pl.* זַיְלֵי. B. Mets. 52[b], v. זַלַּל.

זַיְלַאי pr. n. m. *Zilay.* Ber. 53[b].

זַל׳, זִילוּף m. (זָלַף) *sprinkling* (with aromatic wine &c.). Pes. 20[b] ראוי לז׳ (Ms. O. through entire page זָלָף) fit for sprinkling. Ib. תַּעֲשֶׂה ז׳ may be used for &c.—Num. R. s. 13, beg. (ref. to יזלו, Cant. IV, 16) זה ז׳ that means aromatic sprinkling. Succ. 40[b]; B. Kam. 102[a] לאכלה ולא לז׳ 'to be eaten' (Lev. XXV, 6) but not to be used for perfumes; v. זָלַח.

זִילוּתָא f. (זול) 1) *cheapness, low price.* Targ. II Chr. IX, 27. Targ. Job XXVIII, 17 Ms. a. Levita (ed. קילוחא).—2) *disregard, disgrace.* Targ. Lam. I, 8.—Yeb. 100[a] משום ז׳ because it is a disgrace (for a woman to stand waiting). Mace. 24[a] דלא שמע בז׳ וכ׳ he does not hear a scholar defamed and keeps silence. B. Kam. 102[b] bot. לא ריקריכו זִילוּתַכְרוּ וכ׳ . . . I want neither your honor nor your insults; a. fr.

זִילְזוּלָא m. (זִלְזֵל) *disregard.* Ab. Zar. 35[a] לזו׳ בה, read with early eds. לִזְלָזוּלֵי.

זִילָחָא, v. זִלְחָא.

זִימָא m., pl. זִימֵי (v. זמם III) *secretory vessels, nostrils, gils* (Syr. זומא P. Sm. 1101). B. Bath. 74[a] זִימֵירָה (Var. אֲוִסְרָה, v. Rashb. a. l.; Ms. O. זהוריה, Ms. H. קרמיה, a. oth. Var., v. Rabb. D. S. a. l. note).

זִמָּה, זִימָה I f. (b. h.; זָמַם III) 1) [*filth* (cmp. זוּהֲמָא),] *obscenity, libidiousness, carnality.* Sabb. 152[a] שטוף בז׳ excessive in carnal gratification. Snh. 106[a] אלהיהם של אלו שונא ז׳ הוא their (the Israelites') God hates libidiousness. B. Kam. 16[b] (play on זנים, II Chr. XVI, 14) כל המרית . . . לידי ז׳ whoever smells them becomes lusty. Ab. II, 7 מרבה זמה increases unchastity; a. fr.—Ab. Zar. 17[b] (ref. to מזמה, Prov. II, 11, v. next w.) מדבר זי׳ וכ׳ she (the Torah) will guard thee from improper conduct.—2) (homilet.; cmp. זָמַם I, דְּמָאי, דּוּמָה &c.) *suspicion, parental uncertainty.* Sifra K'dosh., Par. 3, ch. VII ממזרים שנ׳ ז׳ זה מה הוא ממלא . . he fills the world with bastards, as it says (Lev. XIX, 29) the land will be full of *zimmah*, 'what is this person?'; Yeb. 37[b] הכי קאמר זו מה הרא R. El. b. Jacob means by *zimmah* doubts as to paternity.

זְמָה, זִימָה II f. (b. h.; זָמַם I) *thought, plan, counsel;* (in an evil sense) *cunning, evil plan.* Ab. Zar. 17[b] (ref. to מזמה, Prov. II, 11, and reading מְזִי׳) מאי מזי׳ וכ׳ what do you understand by *mizzimmah?* Do you mean the Law in which the word *zimmah* is used in the sense of *counsel* (in Lev. XVIII, 17) since it is translated (in Targ. O.) 'counsel of the wicked' &c.?—Then it ought to read *zimmah* (divine counsel shall guard thee).—(Ans.) ה״ק מדבר ז׳ וכ׳, v. preced. (v. Rabb. D. S. a. l. note 2).—Deut. R. s. 2 (ref. to Ez. XXII, 11) מאי בזי׳ במחשבה what does this *b'zimmah* mean? With reasoning.

זְמוּן, זִימוּן m. (זָמַן) 1) *designatian for a purpose,* v. הַזְמָנָה. Ned. 7[a] מוציל ז׳ has designation the same effect as virtual use (=הזמנה מילתא)?; Ber. 26[a] יש ז׳; a. fr.—2) *summons to appear before court;* 3) *appointment for a common meal, the appeal to partakers ta say grace after a common meal.* Snh. 8[a] בשלשה ז׳ *zimmun* requires three persons, מאי ז׳ . . . ברכת ז׳ what is meant by *zimmun*? Shall we say, it means the grace after meal &c.?—But we read ז׳ וברכת ז׳ וכ׳ *z.* and the grace &c. require three persons .... אלא מאי ז׳ אזמונו וכ׳ consequently, *zimmun* (not qualified) means summons before court. Ber. VII, 5 מצטרפים לז׳ can be counted together for common grace. Ib. 45[b] אין ברכת חז׳ ביניהם (not חמזון) the appeal and answer to common grace must not take place between them. Ib. אין ז׳ למפרע the appointment for a meal and benediction in common cannot be made retroactive (it must be made before the meal commences); a. fr.—*Pl.* זִימוּנִים *appointments, meeting places.* Pesik. R. s. 33 כמה ז׳ נזדמנתי אתכם how many meetings have I not appointed with you!; v. וְיִעְוַד.

זִימוּנָא pr. n. m., v. זְמִינָא.

זִימּוּם m. (זָמַם I) *intention, planning; conspiracy.* Y. Hag. II, 78[a] top עד כדי ז׳ even the planning of a breach of law may be punishable in extraordinary times.

זִימִי, v. זוֹמָא I.—[זִימֵי, B. Bath. 74[a] זימירה, v. זְמָא.]

זִימְיָא f. (ζημία) *fine, penalty,* esp. *the oppressive penalties of the Roman government.* Tanh. Naso 10; Num. R. s. 11 שלא תבוא ז׳ למדינה that no *zemia* may be decreed over the district.—*Pl.* זִימְיִין. Y'lamd. Aḥaré (quot. in Ar.); Yalk. Cant. 985.—זִימְיוֹת. Y. Ab. Zar. IV, 44[b]; Y. Shebi. IV, 35[b]; ib. V, end, 36[a] זומנת (corr. acc.). Y. Peah I, 15[b] bot.; Yalk. Prov. 935 חמזימיות (corr. acc.). Yalk. Jer. 312; Pesik. Baḥod. p. 151[a] זמירות (corr. acc.).—V. next w.

זִימִין, זִמְיוֹן m. (זִמֵּי=ch. זִמֵּי I; adapt. of ζημία,

v. preced.) *penalty, tax.*—*Pl.* זִמְרוֹנִית, זְמָ׳. Gen. R. s. 1; (Y. Peah I, 15[b] bot. זמרות). Y. Gitt. VI, end, 47[c] (Y. Shebi. IV, 35[b] זמרות).

זִמְרוֹנָא, זְמָ׳ m. (זְמַר II) *plan.*—*Pl.* זִמְרוֹנִין, זְמָ׳. Targ. Job XXI, 27; a. e.

זִימְרִין, v. זִימְרָא.

זִימְרָא pr. n. m., v. זְמִרְנָא.

זִימְרָא *time,* v. זְמַן II.

זִימְרָה* f. (זמן) *summons* for public labor. Pesik. R. s. 23—24 אייתין ד׳ וכ׳ they issued a summons for millers; (Y. Peah I, 15[c] bot. אחת צמות; Y. Kidd. I, 61[b] bot. אתא מצוותא).

(זִימְרָא) זִימְרָה, v. זִמְרָה.

זִין I *to outfit, provide,* v. זון.

זִין II m. *Zin,* name of a weight, v. זוז.

זַיִן m. *armor* &c., v. זַיִן.

זַיִן I *kind,* v. זַן.

זֵין II, **זֵינָא, זֵינָה׳, זַיְנָא, זַיִן, זַיְנִי׳** (**זַיְנִי׳, זַיְנָא, זַיִן**) m. ch.=h. זַיִן. Targ. O. Gen. XLI, 44. Targ. O. Deut. XXII, 5 תקון זין וכ׳ man's outfit; a. fr.—B. Bath. 4[a] אם זַיְנָךְ עלך וכ׳ though thou art armed (like a free man), thy record is here (showing that thou art a slave).—*Pl.* זְיָנִין, זַיְנִין &c. Targ. Y. II Gen. XLIX, 19. Targ. Cant. IV, 4. Targ. Ps. VII, 14 זַיְנֵי Ms. (ed. זְ׳); a. e.

זִינְאוֹת, v. זוֹנִי.

זִינְגָּאֵי, זְנָ׳ m. pl. *Zingaë,* name of a Cushite tribe, prob. named from *Zeugis, Zeugitana Regio* in Africa Propria (cmp. τὰ Ζύγγα or Ζύγγα in Numidia, Strabo XVII, 831). Targ. Y. Gen. X, 7; Targ. I Chr. I, 9 (Var. in ed. Rahmer דנ׳; h. text סבתכא).

זִינְרְמִיָּא, Pesik. Aḥaré, p. 173[b], v. זִיטְרְמָא.

זִינְרְמִתָּא, זִנְרְ׳, Targ. Y. Num. V, 21, a corrupt. of מוֹסָתָא or אוֹסָתָא.

זִינּוּק m. (זְנַק) *squirting, splash, water rushing through a spout.* Ḥull. 38[a]. Zeb. 25[b] תחת חד׳ under the spout. Ib. במזרק שא״א לו׳ בלא ד׳ when receiving the blood of the sacrifice in the bowl, which cannot be done without splashing. Yalk. Deut. 962 (ref. to Deut. XXXIII, 22 יזנק) מה ד׳ זה וכ׳ as the jet comes from one place and divides itself in two directions.—*Pl.* זִינּוּקִים. Pesik. R. s. 43.

זִינְרְמוּן, Ar. s. v. זנם, v. זִיטְרְמָא.

זִינְקָא m. (זְנַק) *leap.* Sabb. 77[b], v. בּוּרְזִינְקָא.

זֵיעַ m. (זוע) *trembling, agitation.* Lev. R. s. 11; s. 27; Sifra Sh'mini, Milluim, a. e. באימה ברתת ובז׳ in fear, trembling and commotion.

זֵיעָא, זֵיעָה, זֵיעָא, זֵיעַ f. ch. (preced.) 1) *earthquake.* Targ. Am. I, 1 (ed. Lag. זְדִיעָא).—2) *tempest.* Targ. Job XXXVII, 9, v. זוֹעָא.—3) *sweat,* v. זִיעָתָא.—4) *trembling, commotion.* Targ. Is. XXI, 3 זיעא ed. Lag. (ed. זְיעָרָא). Targ. Ps. XLVIII, 7 Ms. זְיָעָא (ed. זְעָרָא, זַעֲרָא, not זַעֲזָרָא).

זִיעָה f. (b. h. זֵעָה; זוּעַ) 1) *moisture, dripping, sweat, vapor.* Makhsh. II, 1 זִיעַת בתים the drippings of damp walls in houses &c. Toh. IX, 1, v. מַעֲטֶה. Ber. 57[b]; Gen. R. s. 20; a. fr.—V. next art.—2) *commotion, agitation.* Cant. R. to IV, 4, v. זוּעַ.

זִיעֲזַע, v. זְעַ׳.

זִיעָא, זִיעָה, זִיעָא, זִיעָתָא זִי׳ f.=h. זֵעָה 1) *sweat.* Targ. O. Gen. III, 19, v. הִדְרָעָתָא.—Y. Ab. Zar. II, 41[a] bot. כל זיעה וכ׳ (Y. Ter. VIII, 45[d] top זיעא) every perspiration of man is poisonous &c.—Gen. R. s. 78, beg. מן זיעתהון וכ׳ from the sweat of the Ḥayoth (Ez. I, 5).—Ber. 38[a] זיעא בעלמא (זיעה) mere exudation (of the dates). Pes. 24[b] ד׳ בעלמא merely the juice pressed out (not manufactured drink).—2) *trembling, fear.* Targ. Jer. XXII, 23, v. זִיעַ. Targ. O. Deut. II, 25 זִיעֲתָךְ Var., v. זוֹעָא. Targ. II Esth. IV, 2 (fr. Deut. XXVIII, 67).

זִיף I, verb, v. זוּף a. רָזַם.

זִיף II m., pl. זִיפִים, זִיפִין (זוּף I; b. h. צוּפִים) *thick honey.* Makhsh. V, 9 דבש הד׳ (R. S. דבש והד׳), expl. Sot. 48[b], v. זוּף I.

זִיף III (b. h.) pr. n. pl. *Zif,* in the territory of Judah.—Denom. זִיפִי, pl. זִיפִים, זִיפִין *inhabitants of Zif.* Sot. 48[b] (expl. דבש זיפים, v. preced.) על שם מקומו the honey of the Ziphites.—Ib. (ref. to Ps. LIV, 2) ע״ש מקומן *Zifim* means men of Zif (Josh. XV, 24).

זִיף, זִיף m. (v. זוּף II), pl. זִיפִים, זִיפִין, זִיפֵי׳, זִיפִי׳, 1) *bristles.* Y. Sabb. VII, 11[b] זִיפֵי חזיר bristles of a swine; Tosef. ib. IX (X), 2 שני זיפין (Var. זִיפָּן).—2) *eye-brows.* Bekh. 44[a] שתמו זִיפָיו (ed. זיפין, incorr.) one whose eye-brows are gone.

זִיפָא, זִיפֵי׳, ch. 1) same, *eye-brow.* *Pl.* זִיפִין, זִיפֵי׳. Bekh. 44[a] דנפרשי זִיפָיה whose eye-brows are extremely large.—*2) *graving tool, chisel.* Targ. O. Ex. XXXII, 4 זִיפֵי ed. Berl. (ed. Amst. זִיפָּא); [oth. opin. *shaggy mat, cloth,* v. שִׁישָׁיפָא] (ḥ. text חרט).

זִיפוּת m. (זָפַת) *coating of pitch.* Y. Sabb. VII, 10[b] bot. שרי ד׳ he who dissolves the pitch-lining, v. בילוס.

זִיפִירִין, v. זְפִירִין.

זִיפְלָן, v. זְפִלָן.

זִיפְרִין, v. זְפִירִין.

זִיפָתָא, זִיפְתֵי׳, v. זֶפֶת, זָפָא.

זִיפְתִי, v. דִּיפְתִי.

זִיק m. (זנק), pl. זִיקִין (b. h. זִקִּים, זִיק׳, זִיקוֹת) *sparks, burning arrows* (b. h.); *meteors, shooting stars* [or *comet*]. Ber. IX, 1, expl. ib. 58[b] ככבא דשביט.—2) *a blast of wind,*

[also imagined as *a spirit* (cmp. רוּחַ)]. B. Mets. 107b.—(Mikv. IX, 5 Ar., v. זָקַק.]

זִיקָא I ch. same, 1) *shooting star*, or *comet*. Y. Ber. IX, 13c.—*Pl.* זִיקִין, זִיקֵי. Targ. Y. Ex. XX, 2, sq.—2) *blast, wind, draught* (*spirit*). Targ. Y. Lev. XVI, 22 רוח ד׳. Targ. Job IV, 15; a. e.—Ab. Zar. 28b וירדהר מד׳ and let him beware of exposing his ear to a draught.—Ber. 40b אזכא תמרי ד׳ dates blown down by the wind. Ned. 28b אזכא נפרשא ד׳ a strong wind is blowing (threatening to mow down the standing crop). Esth. R. to I, 12 פח ד׳ וכ׳ blow a blast into his belly (arouse his anger). Taan. 24a נשב ד׳ (not נשא) a wind arose (gathering clouds); ib. 25b; B. Mets. 85b; a. e.—Sabb. 129a חיכא דכריך ד׳ in a room where the air is turned around, i. e. in a draught.—Gen. R. s. 50, beg. (ref. to כמראה הבזק, Ez. I, 14) כרוחא לד׳ as the wind drives the sparks at a conflagration; [comment.: as the wind shakes the suspended leather-hose, v. next w.]; ib. כד׳ לענגא as the wind scatters the clouds. Ber. 59a כד׳ על פום דני like the rumbling sound produced by blowing into wine vessels; a. fr.

זִיקָא II c. (v. preced.) [*sprinkler,*] *hose, skin* for wine, water &c. (Syr. זוקתא uter). Targ. Ps. XXXIII, 7 (h. text נֵד); a. e.—Gen. R. s. 50, v. preced. Ab. Zar. 60a בין ד׳ מליא וכ׳ a tied up wine skin whether entirely filled &c. Y. ib. V, 45a top אהן דנגד בד׳ וכ׳ if one drags a skin (to take possession) and it bursts; Y. Kidd. I, 60b בזקה; a. fr.—*Pl.* זִיקַיָּא, זִיקִין. Targ. Y. Ex. XV, 8 (h. text נֵד). Targ. Josh. IX, 4 (h. text נאדות); a. e.—Lev. R. s. 12 (quot. in Ar., not found in ed.) נפרוק אילין זיקייא בהדין משכבא let us unload these bottles in this burial ground.

זִיקָא III m., pl. זִיקִין (זקק; cmp. b. h. זִקִּים) *fetters, chains*. Targ. II Sam. III, 34. Targ. Jer. XL, 1 זִיקָנָא Levita (ed. עִיזְקָנָא).—[זִיקָא f. *obligation*, v. next w.]

זִיקָה f. (זָקַק; cmp. בִּירָה fr. בלל) [*tie, chain,*] 1) *obligation, duty*. Y. Ter. VI, end, 44b זיקת תרומה וכ׳ the obligation to pay *T'rumah* and tithes. Y. Maasr. II, 50a top לא בא לד׳ וכ׳ it has not yet come under the obligation of tithes. Treat. S'mah. ch. XIII זיקת שמירתו עליו the duty of watching the corpse rests upon him. Yalk. Gen. 151 חוץ לזיקא הן עומדין (corr. acc.) they are not pledged.—2) *legal restriction*. Snh. 50b זיקת הבעל marital ties, betrothal.—Esp. *zikah, the interdependence of a childless widow and her late husband's brothers, the levirate relation*. Yeb. 17b, a. fr. יש ד׳ the relation between a woman and her eventual *yabam* is a real connection, i.e. carries with it all legal consequences as regards the laws of incest and the right of interference with her vows, אין ד׳ the levirate relation is no marital connection as long as the levirate marriage is not consummated. Ib. III, 9, v. יָבָם. Y. ib. I, 2d; XIII, beg. 13b לעקור זיקת חמת . . . מאנת she may refuse the *yabam* so as to annul retrospectively the relation between herself and her deceased husband, v. מָאֵן; a. fr.

זִיקוּ, Tanḥ. Matt. 3, v. דִּיקֵר.

זִיקוּק m. (v. זִיק) *dart, spark*.—*Pl.* זִיקוּקִין. Deut. R. s. 7 שני ד׳ של אש two darts of fire (Tanḥ. Vayak. 7 נרצוצין).

זִיקוּקָא I, **זְקוּקָא** ch. same.—*Pl.* זִיקוּקִין, זִקּ׳. Targ. Hab. III, 4. Targ. Y. Ex. XXIV, 17 זִיקוּקֵי אישא.—Y. Ber. V, 9a תרין ד׳ דנור, v. preced.

זִיקוּקָא II m. (dimin. of זִיקָא II) *bottle*.—*Pl.* זִיקוּקִין. Y. Ab. Zar. II, 41c top זעירין ד׳ small bottles.

זִיקָנוּת, זִיקָנָה, v. זִקְנָה.

זִיקָפָא, v. זִקְרָפָא I, II.

זִיקָתָא f. (collect. noun; denom. of זִיקָא I) *sharp-shooter*. B. Mets. 94a כך וכך ד׳ פסיקא לן Ms. M. (ed. זוקתא; Ar. כאן וכאן ד׳ איכא בהדן) so many sharp-shooters are assigned to us for our protection. [זיקתא *goad*, v. זָקַת.]

זִיר, *Pa.* זִהֵר, v. זהר.

זִיר, זֵיר m. (b. h. זֵר; זור) 1) *crown, wreath, rim*. Yoma 72b מאי (ו)משהו ד׳ what purpose serves the 'something' (over ten handbreadths)? It is the space for the rim. Ib. כתיב זר וקרי זיר וכ׳ it is written (in the Bible) זר (which allows the reading זָר) and is read *zer;* if you are worthy, the Law is to you a crown, &c., v. זוֹר; a. fr.—*Pl.* זִירִין. Ib. שלשה ד׳ three crowns (of vessels of the sanctuary).—2) *crest, customary addition to dry measure;* v. גֵּירוּמֵירִין. Sifra K'dosh. Par. 3, ch. VIII 'in *m'surah*' (Lev. XIX, 35) זו ד׳ הגדול that means the large crest.—3) (bot.) *capsule of seeds, seed-pot*.—*Pl.* as above. Maasr. IV, 5; Ab. Zar. 7b זרע וירק וד׳ . . . השבת the dill-plant is subject to tithes when its seeds are collected, or when its leaves are used as vegetable, or when its pods are eaten. Y. Maasr. IV, 51b bot. זרעה לד׳ if he planted it for the sake of the pods; Tosef. Shebi. II, 7 זרעה ד׳ (read לד׳). B. Kam. 81a.—4) (v. זוֹר *Pa.*, cmp. זֵרֶת) *small bundle, bunch*, contrad. to חֲבִילָה.—*Pl.* as above.—Y. Ter. X, 47b top; Y. Orl. III, 63a bot. כ״ח ד׳ a *ḥăbilah* is twenty five bunches. Sabb. XXIV, 2, contrad. to פְּקִיעִין a. פִּירְפִּין; expl. ib. 155a ד׳ דארזא, v. אַרְזָא; ib. (anoth. defin.) תלתא ד׳ they are called *zirin* when tied with three bands; [Var. lect. זֵרִין, זִידִין, זִירִין, זֵרְדִין, v. Rabb. D. S. a. l. note 80, a. marginal note in Talm. ed.].

זִיר, זִירָא ch. same, *wreath, crown, rim*. Targ. O. Ex. XXV, 11 ed. Berl., v. הֵיר I.

זִירָא, v. זְהִירָא.

זֵירָא pr. n. m. (=זְעֵירָא) *Zera* (*Little*), name of several Amoraim. Keth. 110b; a. fr.—Ib. 43b, a. fr.; v. זְעֵירָא.

זֵירָה f. (זור) *circle*, esp. *wrestlers' ring*. Ex. R. s. 27 (play on זר, Prov. VI, 1) אתה הכנסת עצמך לד׳ וכ׳ thou (by assuming an office) hast placed thyself in the arena &c. Ib. אני ואתה עומדים בד׳ we two stand in the arena (combatting each other).

זֵירוּד I m. (זָרַד *Pi.*) *cutting shoots off, trimming, thinning*. Shebi. II, 3; Y. ib. 33d זֵירוּדָהּ של חמישית the

trimming as it is done in the fifth year of the year-Sabbath.

זֵירוּד II pr. n. m. *Zerud.* Ab. Zar. 30ª רשמעאל בן ז׳ ed. (Ms. M. שמעון בן זכור, or זבור, v. Rabb. D. S. a. l.). Snh. 14ª שמעון בן ז׳ ed. (Ms. M. זירוז, v. Rabb. D. S. a. l. note).

זֵירוּז m. (זָרַז *Pi.*) *quickening, urging on, encouraging.* Sifré Num. 1; Num. R. s. 7 ארן צירוי . . אלא ז׳ the verb צוה has everywhere the meaning of encouragement. Gen. R. s. 56, a. e. (the repetition of a call) לשון חיבה לשון ז׳ expresses endearment, encouragement. Kidd. 29ª; a. e.—*Pl.* זֵירוּזִין.—נדרי ז׳ vows intended for urging to buy or sell, vows uttered while bargaining. Ned. III, 1. Ib. 21ª נדרא חיר או ז׳ חיר is it a real vow or merely (a vow for) bargaining?—Y. ib. III, 38ª top שבועות ז׳.—[זירוז pr. n. m., v. preced.]

זֵירוּעַ, v. זֵר׳.

זֵירְזָא m. (זוּרְזָא, v. זרז) *bundle, bunch.* Yeb. 101ᵇ ז׳ דקנין a bundle of reeds; Sabb. 8ᵇ.

זֵירָנָא, v. זָרְנָא.

זֵירָפָא, v. זָרְפָא.

זֵירְקְתָא, v. זִרִיקְתָא.

זֵירְתָא, v. זָרְתָא.

זַיִת m. (b. h.; זוּת; cmp. הַזֵּיִת) 1) *outflow, run.* Men. 86ª שמן זית מִגְּרִיסָתוֹ 'olive-oil' (Ex. XXVII, 20) that means of that which flows of itself (before pressing). Ib. (VIII, 4) ראשון ז׳ the first run.—2) *olive;* (sub. עֵץ) *olive tree.* Ib. בראש חז׳, v. גַּרְגֵּר; a. v. fr.—כַּזַּיִת the size of an olive; כחצי ז׳ half the size of &c. Bets. I, 1 זה וזה בכז׳ the legal size for both is that of &c. Zeb. III, 3. Kel. XVII, 8, v. אֲגוֹרִי; a. v. fr.—*Pl.* זֵיתִים, זֵתִים. Ber. 57ª הרואה ז׳ וכ׳ one who dreams of olives. B. Mets. VIII, 5 חמוכר זֵיתָיו וכ׳ he who sells his olive trees for the use of the wood. T'bul Yom III, 6. Ḥall. III, 9 זֵיתֵי מסרק, v. מָסְרָק; a. fr.—Tanḥ. ed. Bub. Ki Thetsé 10 כַּזֵּיתִים in pieces of olive-sizes; Pesik. Zakh., p. 25ᵇ ז׳ ז׳; Pesik. R. s. 12.—Ukts. III, 6 פריצי ז׳ the proud among the olives; expl. Tosef. ib. III, 6 היוצאין מתחת וכ׳ such as come out uncrushed from under the press; B. Mets. 105ª רשעי ז׳ (yielding very little oil).

זֵיתָא I ch. same. Targ. Hag. II, 19. Targ. Gen. VIII, 11; a. e.—Ḥull. 98ª החוא כז׳ וכ׳ fat of the size of an olive. Ib. פלגא דז׳ half the size of &c.; תלתין פלגין דז׳ thirty times the size of half an olive. Y. Pes. VII, 35ᵇ (prov.) כז׳ פסחא וכ׳ with an olive's size of the Passover meat (for each participant), the Hallel (sung on the roof) seems to burst the roof (i. e. joy in simplicity is the purest); Bab. ib. 85ᵇ; Cant. R. to II, 14 פסחא בבייתא (read כז׳).—*Pl.* זֵיתֵי, זֵיתַיָּא, זֵיתָתָא. Targ. Mic. VI, 15.—Targ. II Kings XXIII, 13 טור זי׳ (h. text הר המשחית); Targ. II Sam. XV, 30 (h. text הזתים).—B. Mets. 21ᵇ. Ned. 68ª תרין ז׳ two olives.—Y. Maas. Sh. IV, 56ᶜ top זיתיא (read זרתא).—Y. Taan. III, 66ᵈ bot. זֵיתִין; a. fr.

זֵיתָא II m. (v. זַיִת 1; cmp. Syr. דועתא P. Sm. 933, זהא 1163) *resin,* name of *an alkali* used for cleansing. Nidd. 62ª (expl. בוריתא) ז׳ Ar. s. v. זהא (ed. כבריתא).—*Pl.* זֵיתַיָּתָא or זֵיתָתָא, v. next w. [R. Hai Gaon to Nidd. IX, 6 זאתא read זאתא, v. Löw Pfl. p. 42, sq.]

זֵיתוֹם or **זֵיתוֹס** m. (ζῦθος, zythum, an adapt. of an Egyptian w.; cmp. preced. w., a. דועתא דחטי sudor tritici, P. Sm. 933, sq.), ז׳ חמצרי *Egyptian beer.* Pes. III, 1 (42ª; readings vary betw. ם a. ס, v. Rabb. D. S. a. l. note 1); described ib. 42ᵇ; Y. ib. III, beg. 29ᵈ זיתים המצרי (corr. acc.), defined: זַיְיתַיָּתָא (v. preced.) *decocts* (sudores tritici &c., v. supra).

זֵיתִים, v. preced.

זָךְ m. (b. h.; זכך, v. זָכָה) *clear, transparent; pure.* Men. VIII, 5 (86ª). Ib. 86ᵇ אין זך אלא נקי *zakh* means pure.

זָכָא, v. זְכִי.

זַכָּאָה f. h., v. זַכַּאי.

זַכָּאָה m. a. f. ch. (preced., v. זַכַּאי) *clear, innocent.* Targ. Ps. II, 7. Targ. Num. V, 19; a. e.—*Pl.* זַכָּאִין, v. זַכַּאי ch.

זַכָּאוּתָא f. (preced.) 1) *innocence.* Targ. Gen. XX, 5.—2) *justifying.* Targ. Job XXXII, 2 מטול זַכָּאוּתֵיהּ וכ׳ because he justified himself more &c.

זַכַּאי I m. (זָכָה) 1) *clear, guiltless, righteous; deserving, worthy* (corresp. to b. h. צַדִּיק), opp. חַיָּיב. Sabb. 32ª, a. e. מגלגלין זכות ע״י ז׳, v. גִּלְגֵּל.—יום ז׳ a lucky day, anniversary of joyous events. Taan. 29ª; a. e.—Snh. 11ª אין דורו ז׳ לכך his generation is not deserving it (Sot. 48ᵇ זכאין, pl.); a. fr.—2) *acquitted, not guilty.* Snh. III, 6 שנים אומרים ז׳ if two vote, 'Not guilty'; a. fr.—3) *entitled to possession* or *disposal, having authority, a right* &c.; v. זָכָה.—Keth. IV, 4 האב ז׳ בבתו וכ׳ the father has authority over his (minor) daughter to give her away in marriage by receiving a consideration &c.; וז׳ במציאתה וכ׳ and has the right of possession of what she finds . . . . . and of interference with her vows; a. fr.—*Pl.* זַכָּאִין. Ab. I, 8 כז׳ as if both (claimant and defendant) had been right. Sot. 48ᵇ, v. supra; a. fr.—Fem. זַכָּאָה. Snh. 45ª ז׳... שמא תצא she may be acquitted in court.

זַכַּאי ch. same, *righteous, innocent.* Targ. Gen. VI, 9; a. e.—*Pl.* זַכָּאִין. Targ. Jer. XIX, 4; a. e.—V. זַכַּי.

זַכַּאי II pr. n. m. (b. h. זַכַּי) *Zakkai,* 1) father of R. Johanan. Snh. 41ᵇ כי הוה למד בן ז׳ וכ׳ when he was a student, they called him Ben Z. &c. Ab. II, 8; a. fr.—2) בן ז׳ (בר) *Ben (Bar) Z.* Ḥull. 52ª.—3) *R. Z.,* also זַכַּרִי name of several Amoraim. Y. Sabb. VII, 9ᶜ top; Snh. 62ª (Ms. M. רב ז׳); Y. Yeb. VIII, 9ᶜ זכריה (corr. acc.); a. e.—Y. Keth. IV, 28ᵈ top ר׳ ז׳ דאלכסנדריה; Y. Yeb. VII, 8ᵇ bot. ז׳

ר׳ אלכס׳ (cor. acc); a. e.—Y. Meg. IV, 75ᵇ bot. ר׳ ד׳ דכבול.—Ib. 74ᵈ bot. ר׳ טבחא Z., the butcher.

זָכָה, v. זכי.

זָכוּ, זָכוּ, v. זְכוּתָא.

זְכוּכִית f. (b. h.; זכך, cmp. זְגוּגִיתָא) *glass, crystal.* Meg. 6ᵃ (ref. to Deut. XXXIII, 19) חול זו ז׳ לבנה 'sand' alludes to white glass.—Sabb. 14ᵇ ז׳ גזרו טומאה על כלי declared glass vessels subject to the laws of levitical purity. Ib. 15ᵇ; a. fr.—*Pl.* זְכוּכִיּוֹת *glass beads.* Num. R. s. 21.—B. Kam. 30ᵃ זְכוּכִיּוֹתָיו his *broken glass ware.* Ib. זְכוּכִיּוֹתֵיהֶם (ib. III, 2 sing.).

זְכוּכִיתָא ch. same. Targ. Job XXVIII, 17.

זָכוּר I part. pass. of זָכַר.

זָכוּר II m. (b. h.)=זָכָר *male* (mostly used in connection with pederasty). Snh. VII, 4. Ib. 54ᵇ; a. fr.—Snh. 65ᵇ, v. זְכוּרָה.—*Pl.* זְכוּרִים *necromantic incantation,* v. זְכוּרָה. Pesik. R. s. 23.

זְכוּרָא, pl. **זְכוּרִין** (v. preced.) *necromantic apparitions.* Targ. Y. II Deut. XVIII, 11.

זְכוּרָה f. (זָכָר; cmp. Lat. fascinum=*witchraft* a. *membrum virile*) *necromantic incantation* (by means of a membrum); *necromantic apparition.* Snh. 65ᵇ המעלה בז׳ he who conjures up the dead by means of &c.; Gen. R. s. 11; Y. Snh. VII, 25ᶜ; Lev. R. s. 26.—Snh. l. c.; Yalk. Deut. 918 (interpret. מְעוֹנֵן, Deut. XVIII, 11, fr. עון) המעביר שבעה מיני זְכוּר על העין (Ar. ed. Koh. זמר זכורן, cler. error) he who lets pass before one's eyes seven sorts of apparitions; (Sifra K'dosh. Par. 3, ch. VI; Sifré Deut. 171 מעביר על העין only).

זְכוּרָה ch. same. Targ. O. Lev. XIX, 31, a. e., v. דְּכוּרָה. Targ. Y. ib. מסרס ז׳, read: בז׳.

זְכוּת f. (זָכָה) 1) *acquittal, favorable judgment, plea in defence.*—לְמֵד ז׳ *to plead in favor of the defendant.* Snh. IV, 1 הכל מלמדין ז׳ all are permitted to plead for the defendant. Ib. פותחין לז׳ the opening argument must be for the defence. Ib. מטין על פי אחד לז׳ a majority of one is sufficient for acquittal; a. fr.—Ab. I, 6 הוי דן ... לכף ז׳ judge every man with an inclination in his favor. Sabb. 32ᵃ הבא ז׳ והפטר bring pleaders in thy favor (good deeds) and be acquitted; a. fr.—2) *doing good, blessing.* Taan. 29ᵃ, a. fr. מגלגלין ז׳, v. גָּלְגֵּל.—Y. Naz. VII, 56ᵃ bot. נתכוונתי לז׳ I had the intention of doing good; Treat. S'mah. IV, end. [Ib. תחלת זכותי, read: תשמישי.]—3) *the protecting influence of good conduct, merit.* Y. Peah I, 16ᵇ top הז׳ יש לה קרן וכ׳ good deeds have a capital and interests (reward the author and protect his offspring).—R. Hash. 11ᵃ בז׳ אבות for the sake of the Patriarchs; בז׳ אימהות for the sake of the Mothers (Sarah &c.). Ber. 27ᵇ ליח ליח ז׳ אבות has no distinguished ancestry to rely on. Gen. R. s. 44 זְכוּתְךָ עומדת וכ׳ thy guarding influence shall stand by them. Snh. 12ᵃ בז׳ הרחמים ובזכותם through Divine mercy and their own merits; a. fr.—4) *advantage, privilege, benefit.* B. Mets. 19ᵃ ז׳ הוא לעבד וכ׳ liberty is a benefit to the slave. Tosef. Gitt. I, 5 היאך נמצא ז׳ וכ׳ ed. Zuck. (Var. מיפני מה זכין) how dare we obtain a benefit for this slave?; a. fr.—*Pl.* זְכֻיּוֹת. Yoma 86ᵇ זדונות נעשו לו כז׳ wilful wrongs are accounted to him (who repents) as though they were merits. Taan. 20ᵇ מנכין לו מִזְּכֻיּוֹתָיו it is deducted from the rewards for his good deeds. Ex. R. s. 38, end; a. fr.

זְכוּ, זָכוּ, זְכוּתָא ch. same. Targ. Gen. XV, 6. Targ. Y. Deut. VI, 25. Targ. Y. Num. XX, 2; a. fr.—Lev. R. s. 30 מוליכתם ז׳, v. preced. a. אֲבַלָּם II. Ber. 10ᵃ ז׳ דידי ודידך my merit and thine. Keth. 10ᵇ מאי ז׳ where is the benefit (that the word זכה can be used)?; a. fr.—*Pl.* זַכְוָון, זַכְוָותָא, זַכְוֵי. Targ. Deut. XXXIII, 21.—Sabb. 140ᵃ מנכו לי מז׳ וכ׳ (Ms. O. מִזַּכְוָותָאי, v. Rabb. D. S a. l.) it may be deducted from my reward in the world to come. Ḥag. 15ᵃ למיכתב לז׳ ישראל; למימחק ז׳ וכ׳ to wipe out the record of &c.; a. e.—Esp. (pl.) *verdict in favor, title, claims.* Keth. 85ᵃ כתבו לי ז׳ וכ׳ give me in writing your decision in my favor, that they must pay &c. Ned. 27ᵃ לזולון דאתפיס ז׳ וכ׳ whose papers were deposited in court; הני זַכְוָותָאַי these my papers (claims) shall be void.

זְכוּךְ, v. זַכַּךְ.

זָכָה, זְכִי (b. h.; cmp. זָךְ) [*to be pure, clear,*] 1) *to be acquitted, be right.* B. Mets. 107ᵇ זוֹכֶה בדין he will be successful in his plea before court. Ber. 7ᵇ זוכה בדין (v. Rabb. D. S. a. l. note) he will be found righteous in Divine judgment; a. fr.—2) *to be found worthy of, to be privileged, to succeed.* Ib. I, 5 ולא זָכִיתִי וכ׳ I did not succeed (in proving) that &c. Ib. 5ᵇ לא ... זוכה לשתי וכ׳ not every one is privileged to enjoy two tables (this world and the hereafter). Ḥag. 5ᵇ תִּזְכֵּה להקביל וכ׳ you will be privileged to receive &c. Pes. 19ᵃ זָכִינוּ שאין וכ׳ it was a good thing for us that &c. Erub. 54ᵃ ז׳ תאוותו וכ׳ if one is favored, 'thou givest him the desire of his heart' (without prayer), if less favored &c. Yeb. 63ᵃ, v. נָגַד; a. fr.—3) *to take possession, have authority; to own* (cmp. קָנָה); *to gain, obtain a privilege.* B. Mets. I, 3 אני זָכִיתִי בה I took possession of it for myself; ז׳ בה it is his. Ib. 4 זה שהחזיק בה ז׳ בה the one that took a hold of it, is the legitimate owner. Ib. זָכְתָה לי שדי my field (in which the object lies) has taken possession for me. Y. Kidd. I, 60ᵃ top הראוי לִזָּכוֹת ע״י עצמו וכ׳ he who is legally qualified to acquire ownership through his own act, can obtain ownership through another person.—Erub. VII, 11 (81ᵇ), a. fr. זָכִין לאדם שלא בפניו you may obtain a privilege in behalf of a person in his absence, but you cannot act in his behalf to his disadvantage; a. fr.—4) (v. *Pi.*) *to benefit another person by one's own merit, to transfer blessing* &c. Eduy. II, 9 האב זוֹכֶה לבן וכ׳ a (good) father transmits to his son the benefits of beauty &c. Tosef. ib. I, 14 עד חפרק זוכה לו up to the age of majority the father's merit stands by him, מכאן ואילך זוכה לעצמו after that he lives on his own merits.—5) *to deserve well of, be of service to.* Lev. R. s. 34 (ref. to Ps. XLI, 2) חזר ... חיאך לִזְכוֹת עמו reflect well how to be of real service to him. Ib. לזכות בו to deserve divine reward through him. Ib. שיהו זָכִין אלו לאלו that they may deserve well of each other (the poor being the instrumentality of bliss to the giver); a. fr.

Pi. וְזַכֵּךְ, וְזִכָּה 1) *to acquit, to argue* or *vote for acquittal.* Erub. 19ª יפה זִכִּיתָ וכ׳ thou wast right in acquitting, in condemning. Snh. III, 5 שנים מְזַכִּין if two vote for acquittal; a. fr.—2) *to obtain a privilege for, take possession in behalf of; to transfer, make an assignment to.* Y. Kidd. I. c. זה זִיכָּה לבן דעת the one obtained a privilege for a rational being. B. Bath. VIII, 6 זִיכָּה בה לאחר if in his will (found on his body) he made an assignment to somebody else (as executor); a. fr.—3) *to transfer divine favor, to exercise a protecting influence on.* Snh. 111ª מְזַכֶּה לא דיין את כל וכ׳ protects the entire town. Yoma 87ª שזוכין לעצמן אלא שמְזַכִּין וכ׳ Ms. M. not only do they obtain divine grace for themselves, but they also transfer the same on their children &c.; a. fr.—4) *to lead to righteousness, to convert, make better, purer.* Ib.; Ab. V, 18, a. e. כל המזכה את וכ׳ whoever causes a community to do good. Macc. III, 16 רצה חקב״ה לְזַכּוֹת וכ׳ the Lord desired to make Israel pure; a. fr.

Hithpa. הִזְדַּכֵּךְ, *Nithpa.* נִזְדַּכֵּךְ 1) *to be acquitted, to be found not guilty.* Snh. 30ª מדבריהם נִזְדַּכֵּךְ פלוני the defendant has been acquitted by their (the court's) verdict. Y. ib. V, 22ª top ובאיזו מִזְדַּכֶּה פוטרין אותו and on whichsoever (of the two counts) he is found not guilty, he is acquitted; a. fr.—2) *to have favorable evidence* or *argument offered.* Ib. 23ª נ׳ מפי עצמו if the defendant himself offers &c. Ib. חרי שנ׳ מפי עצמו (read מפי עדו).

זְכָא, זָכֵי ch. same, 1) *to be clear, pure.* Targ. Job IX, 15. Ib. X, 15 זְכִיתִי (some ed. זְכֵּי, corr. acc.); a. e.—2) *to go unpunished* (h. נקה). Targ. Jer. XXV, 29; a. e.—3) *to deserve well, do good, to obtain a claim on divine favor.* Lev. R. s. 34 [read:] אדם . . . זְכֵּי בי או דְּכִי בי the beggar says . . ., 'obtain a claim &c. through me', or 'become pure through me', (which means) זְכֵּי גרמך בי benefit thyself through me. Ib. אנן זַכְּרִין בך we shall give thee something. Ib. ד׳ בהאי אתתא give this woman (me) something. Y. Ḥag. I, 76ᶜ bot. שלח .. מְזַכֵּי וכ׳ sent his son to Tiberias for his improvement (through study); Y. Pes. III, 30ᵇ bot. יזכי (corr. acc.); a. fr.—4) *to become worthy of divine grace, to be privileged to enjoy, to live to see.* Targ. Job XX, 17; a. e.—Ber. 17ª נשים במאי זַכְיָין wherewith do women (who do not study the Law) deserve divine grace?—Sabb. 21ᵇ אי זָכֵאי if I had been worthy (if the Lord had permitted me). Lev. R. s. 25 אי זָכֵית אכלית if the Lord permit, I may eat thereof. Ib. אם זַכֵּית אכול (תיכול) if thou shalt live long enough to eat thereof. Ḥull. 50ª; Bets. 27ª, a. e. אִזְכֵּי ואסיק וכ׳ the Lord permitting I will go &c.; a. fr.—4) *to take possession, acquire a title.* B. Mets. 8ª מיגו דְּזָכֵי לנפשיה since he has a right to take possession for himself, v. מִיגּוֹ, s. v. גּוֹ.—B. Kam. 12ᵇ; a. fr.

Pa. זַכֵּי 1) *to clear* (from rubbish). M. Kat. 10ᵇ; B. Bath. 54ª, v. זִיכֵּי.—2) *to clear, acquit, justify; to leave unpunished.* Targ. O. Ex. XX, 7 (Y. מְזַכֵּי, read: מְזַכֵּי). Targ. Cant. VII, 3; a. fr.—3) *to cleanse.* Targ. Ps. LXXIII, 13 זַכָּאִית Ms. (ed. זַכִּית, ed. Wil. זַכּוֹת, corr. acc.); a. e.—Lev. R. s. 34, v. supra.—4) *to win, defeat.* Ab. Zar. 10ᵇ; Snh. 39ª כל דד מלכא Ms. M. (ed. למלכא) whosoever defeats the king in argument. Ib. 107ª עברא ד׳ למריה (old ed. כפריה) the servant conquered his master. Bekh. 8ᵇ אי זַכִּיתוּ לי if you defeat me; ואי זַכֵּינָא בכו (read לכו) and if we defeat you. Ḥull. 31ᵇ זַכְּנָהוּ וכ׳ R. N. defeated the Rabbis; a. e.—5) *to entitle, give possession to.* Pes. 78ª שטרא מְזַכֵּי לבי תרי a document giving a title to both contestants, i. e. one agreeing with two opposite opinions.

Ithpa. אִזְדַּכֵּי, *Ithpe.* אִזְדְּכִי *to be cleared, to go unpunished; to clear one's self, to defend one's self.* Targ. Y. Gen. XXIV, 8. Ib. XLIV, 16; a. e.

זַכִּי m. = זַכַּאי, *innocent, righteous.* Targ. O. Num. XXXV, 33 ed. Berl. (ed. Amst. זכאי). Targ. O. Deut. XIX, 10; a. e.—Fem. זַכְיָא. Targ. Y. I Gen. XXXVIII, 26 (Y. II זכאי).—*Pl.* זַכְיָין, v. זַכַּאי; זַכְרִין. Targ. Y. II l. c.; Targ. Ez. XVI, 52 (some ed. זַכְיָן).

זַכְיָא, v. זִיכֵּי.

זְכִיָּה, v. זְכִיתָה.

זַכַּי pr. n. m., v. זַכַּאי II.

זכיית, Y. Yeb. VIII, 9ᶜ, v. זַכַּאי II.

זְכִיתָה f. (זָכָה) *possession, taking possession, claim.* Y. Peah V, beg. 19ᵇ, v. חֶפְקֵר. Y. Pes. II, 29ª top מאן דאמר ז׳ according to the opinion that renounced property does not go out of the owner's possession until somebody took possession of it. B. Kam. 12ᵇ אית להו לכהנים ז׳ בגויה Ms. M. (ed. בגוייהו) the priests have a claim on it. Ib. ולית להו זכיה Ms. M. (omitted in ed.). B. Mets. 12ª אית ליה לנפשיה ז׳ has a right to take possession in his own behalf; a. e.

זַכִּירָא, זַכִּיךְ m. ch. = h. זָךְ. Targ. Y. Lev. XXIV, 2. Targ. Y. Gen. XLIX, 12 (of wine).

זִכְרָה f. (זָכַר) 1) *remembrance, thinking.* Men. 43ᵇ (ref. to Num. XV, 39 ראייה מביא לידי ז׳ וכ׳ seeing leads to thinking, thinking to doing. Gen. R. s. 33 (ref. to Gen. VIII, 1) מה ז׳ נזכר לו what (meritorious deed) remembered He to him. Meg. 15ª אבריגיל בְּזִכְרָתָהּ Abig. suggested licentiousness by alluding to her being remembered (I Sam. XXV, 31); a. e.—2) *recitation.* Ib. 2ᵇ (ref. to Esth. IX, 28) ז׳ recitation of the Book of Esther, contrad. to עשירית celebration of the Festival.

זִכְרִי, Yeb. 31ᵇ, read דִּכְרִי, v. דִּכֵּר.

זָכַךְ (b. h.; v. זָכָה) *to be clear.*

Pilp. זִכְזֵךְ *to make clear.* Tosef. Nidd. IV, 11 שמן רך ומְזַכְזֵךְ oil is softly flowing and clears (the embryonic mass; Nidd. 25ᵇ ומצחצחו).

זָכַר (b. h.; ch. דְּכַר) [*to mark,*] *to remember, mention; to celebrate* (by a ceremony &c.). Pes. 106ª (ref. to Ex. XX, 8 זָכוֹר) זָכְרֵהוּ על היין Ms. M. (ed. זוֹכְרֵהוּ) remember the Sabbath (distinguish it) by a benediction over wine; Bets. 15ᵇ זכרתו מֵאַחֵר שבא וכ׳ mark the Sabbath (by a ceremony) from another (Holy Day) which (preceding the Sabbath) may cause the neglect of it (Ms. M. לאחר, Rashi מֵאַחַר, v. אַחַר; v. R. Nissim a. l.). Men. 43ᵇ ראה וזָכוֹר וכ׳ . . . see this ceremony and be reminded of another

זִכָּרוֹן m. (b. h.) same, *memory, memorial.* Kidd. 31b, a. e. זִכְרוֹנוֹ לִבְרָכָה (abbr. ז״ל) of blessed memory, v. זָכַר. Y. Shek. II, 47a top דבריהן הן זִכְרוֹנָן their words are their monument; Gen. R. s. 82 זִכְרוֹנֵיהֶם (pl.). R. Hash. 27a ז׳ ליום ראשון typical of the first day of creation; a. fr.—Esp. *a Biblical verse in which Divine remembrance is alluded to, citation of verses* &c. R. Hash. IV, 6 ז׳ של ... פורענות citation of remembrance .... for evil. Ib. 32b ז׳ של יחיד a verse treating of the remembrance by the Lord of an individual; a. fr.—*Pl.* זִכְרוֹנוֹת. Ber. 6a ספר הז׳ the Divine records; a. fr.—Esp. *Zikhronoth, that portion of the Musaf of the New Year's Day which treats of Divine remembrance.* R. Hash. IV, 5, *sq.*; a. fr.—Constr. זִכְרוֹנֵי, v. supra.

זַכְרוּת f. (denom. of זָכָר) 1) *male genitals; male sex.* Y. Snh. X, 28d bot.; Num. R. s. 20, end.—Ab. Zar. 44a (expl. מפלצת, II Chr. XV, 16) כמין ז׳ a phallus. Men. 6a תמות וז׳ בבהמה unblemished condition and male sex of sacrifices are required only of cattle. Y. Yeb. VIII, end, 9d מכח זַכְרוּתוֹ צד ז׳ the male side of the hermaphrodite; in as much as he is a male; a. fr.—2) *the thin and pointed side of a double tool.* Bets. 31b שלו ז׳ the sharper side of a hatchet (used for splitting), opp. נקבות שלו the broader side. Cant. R. to I, 3 [read:] כאדם שמטביל זַכְרוּתוֹ של מכחול בים as much as one takes up when dipping the point of the painting staff into the paint bottle.—3) *the fructifying principle, germ, bud, eye* or *strophiole* (in plants); *germinating spot* (in eggs) &c., v. next w.—Y. Sabb. VII, 9d bot.; XII, 13c bot. כדי ליטע זַכְרוּתָהּ של חיטה deep enough to plant the wheat grain up to its eye (so that it can take root). Y. Ter. X, end, 47c ז׳ של חלמון that part of the yolk where germination sets in; ib. ז׳ של מוח the germinating point in the white of the egg (the more substantial and cohesive part).—4) *the bony inside of an animal's horn* or *hoofs, the bony projection over which the horny substance grows.* R. Hash. 27b. Y. Erub. I, 19b bot. Bekh. 44a (Tosef. ib. II (I), 2 חֲזָקָר). [Zeb. 63a בזכרות, v. זוּטְרָא I.]

זַכְרוּתָא ch. same, 1) *male genitals.* Y. Ab. Zar. II, 40d bot. מן זכרותיה דדוחי; Y. Sabb. XIV, 14d bot. מן יברותה דדדי or דדירי; Tosaf. to Ab. Zar. 27b זכרות דתווי דדדדי, read: מן זכרותא דדַחֲוָוֵי (v. הַחֲוָא, הַחֲוָיָא) a medicinal drink prepared of the phallus of Dionysian revellers; [oth. opin. v. infra].—2) (cmp. preced. 3) *source, fountain-head, feeder.* Bekh. 55a ז׳ דירדנא וכו׳ the chief supply of the Jordan comes from the cave of Paneas. Ib. ז׳ דדמא וכו׳ the liver is the fountain-head of the blood. Ib. ז׳ דמיא וכו׳ (Yalk. Gen. 22 דברותא, read הַכְרוּתָא or זַכּ׳) the Euphrates is the supplier of water (for the world), cmp. אֲוִירַתְנְטֵי.—[Y. Ab. Zar. l. c. מן ז׳ דדוחי from the source of menstruation, v. supra.] [Zeb. 63a, v. זוּטְרָא I.]

זְכַרְיָה, זְכַרְיָהוּ (b. h.) pr. n. m. *Zechariah,* 1) the prophet-priest slain in the Temple court (II Chr. XXIV, 20, sq.). Targ. Lam. II, 20.—Gitt. 57b; Y. Taan. IV, 69a bot.; Lam. R. to II, 2; a. e.—2) *Zechariah,* the prophet. Erub. 21a. Macc. 24b. Snh. 99a; a. e.—3) Z. ben *K'butal,*

&c.; a. fr.—*Part. pass.* זָכוּר, f. זְכוּרָה a) *reminded, remembering, mindful.*—אני ז׳, contr. זְכוּרַנִי *I recollect.* Sabb. 115a אני ב״ ז׳ I recollect about &c.—Bets. 18a ז׳ היא she will remember. Snh. 52b; a. fr.—b) *thought of, remembered.* B. Mets. 11a ז׳ ולבסוף שכוח if the sheaf had been thought of and was afterwards forgotten.—ז׳ לטוב (abbr. ז״ל) *remembered for blessing.* Gen. R. s. 16 end אליהו ז״ל El. of blessed memory, v. זִכָּרוֹן.—Sabb. 13b, a. e., v. בְּרַם; a. fr.—*Pl.* זְכוּרִים. Pesik. R. s. 13, end; a. e.

Nif. נִזְכַּר *to be reminded, to remember* (with accus.). Pes. 66a; Snh. 82a ראה מעשה ונ׳ הלכה he saw the practice and recalled the tradition. Yoma 38a כבוד אבותי נִזְכַּרְתִּי I was thinking of the vanished glory of my ancestors. Ex. R. s. 45 הִזָּכֵר remember; a. fr.

Hif. הִזְכִּיר 1) *to cause to be remembered, to recall.* Ber. 55a, a. e. ג׳ דברים מַזְכִּירִים וכ׳ three occasions cause the sins of man to be remembered; a. fr.—2) *to cite* (as an argument), *to take into account.* Ib. 60a; a. e. אין מזכירין מ״נ miracles must not be cited as evidence. Kidd. 40b אין מזכירין לו שוב רשעו his wickedness is not counted; a. fr.—3) *to recite* (in prayer), *quote.* Hor. 14a ושמותם אין אנו מז׳ whose names we do not quote (as authorities). Ber. I, 5 מזכירין י״מ וכ׳ we must recite the going out from Egypt (Num. XV, 37 to 41) in night prayers; a. fr.

Hof. הוּזְכַּר *to be mentioned.* Kel. XVII, 5. Toh. VI, 6; a. e.—*Part.* מוּזְכָּר, f. מוּזְכֶּרֶת *clearly defined.* Kidd. 77a.

זָכָר m. (b. h.; preced.) [v. זָכוּר,] 1) *male* (of man and animals), *male child;* opp. נקבה. Nidd. III, 7 תשב לז׳ וכ׳ she shall observe the laws as after the birth of a male child &c. (Lev. XII, 4). Ib. ברייתו הז׳ the formation of the male embryo. Y. B. Bath. IX, 16d bot. שמחת ז׳ the rejoicing over the birth of a boy; a. v. fr.—*Pl.* זְכָרִים. Nidd. 31b. Zeb. V, 3, a. fr. זִכְרֵי כהונה the male members of the priestly tribe.—Gen. R. s. 13, a. e. המים העליונים ז׳ וכ׳ the waters from above are the males (fructifiers), &c.—2) (v. דָּכָר II) (של רחלים) ז׳ *the male of the flock, ram.* Bekh. V, 3; Yeb. 121b.—Shek. V, 3 ז׳ משמש עם וכ׳ that with the inscription 'male' was used only for libations connected with rams.—*Pl.* as above. R. Hash. III, 4, sq. בשל ז׳ with horns of rams; a. fr..—3) *membrum* (of animals). Tosef. Bekh. IV, 6, v. זוּבָן.—4) (of inanimate objects) *the thinner, pointed side of a double tool,* v. זַכְרוּת. Kel. XIII, 2 הז׳ the pointed side of the cosmetic tube, contrad. to קם the broad part.—5) *the marrow of horns, reeds* &c. Tosef. Kel. B. Mets. VII, 12. [Ib. Par. II (I), 2, v. זַכְרוּת.]—6) (gramm.) לשון ז׳ *masculine gender.* Kidd. 2b אשכחן דרך דאיקרי ל׳ ז׳ we find (in the Bible) *derekh* in the masculine gender. Mekh. B'shall., Shirah 1 בל׳ ז׳ in the masculine form (שִׁיר); Cant. R. to I, 5; a. e.

זֵכֶר, זֵכֶר m. (b. h.; זָכַר) *memorial, remembrance, symbol, mnemonical allusion.* Succ. III, 12 ז׳ למקדש as a reminiscence of the Temple usages; Pes. 115a. Ib. 116a ז׳ להפוח typical of the apple tree (Cant. VIII, 5; v. Sot. 11b); ז׳ לטיט typical of the clay (which the Israelites had to tread). Ber. 2b; Tosef. Sabb. VII (VIII), 4, a. e. אע״פ שאין . . . ז׳ לדבר although there is no proof for it (in the Bible), there is a mnemonical allusion to it; a. fr.

a survivor of the Second Temple. Yoma I, 6; ib. 19[b] (v. Rabb. D. S. a. l. notes 3, 4).—4) R. Z. son of Eucolus, a Tannai. Tosef. Sabb. XVI (XVII), 6, v. אֶבְקוֹלָס; Gitt. 56[a]; a. e.—5) R. Z., the butcher's son, a Tannai. Eduy. VIII, 2. B. Bath. 111[a]; a. e.—6) name of several Amoraim. Y. Snh. I, 18[b] top. Y. Pes. I, 27[b] top; Y. Sot. I, 16[d] זבדיה; Num. R. s. 9 זכר׳.—Snh. 67[b]; a. e.

זַכְרָן m. (זָכַר) *one having a good memory.* Der. Er. Zuta ch. III כונס וד׳ a receptive and retentive mind.

זַל, זָל, v. זָלַל, זוּל.

זָלָא, v. זָלַי.

זָלַג (cmp. זלח, זלם) *to drip, flow.* Sot. VII, 8; Pes. 118[a] זָלְגוּ עיניו דמעות his eyes shed tears. Y. Snh IV, 23[b] bot. זלגו עינירהם (sub. דמעות). Yalk. Job 897 עינו של ימין זוֹלֶגֶת דם his right eye was dripping blood; Gen. R. s. 93 שני שלטונין זולגות (corr. acc.); a. e.

זָלַג ch same. Targ. Ps. LXXVII, 3. Targ. Lam. I, 2 זָלְגָן Ar. (ed. זלינ); a. e.

זָלְדָקָן m. (a comp. of זל, v. זלל, a. דִּקָן) *thin-bearded, one with a downy beard.* Snh. 100[b] (a citation fr. Ben Sira) ד׳ קורטמן (Ms. M. דלדקן, Var. דל דקן, דל ד׳ &c., v. Rabb. D. S. a. l. note) a thin-bearded person is sharp-minded. Y. Taan. IV, beg. 67[b]; Y. Meg. IV, 75[c] top חזה מעבר ד׳ removed one with a downy beard (from pronouncing the priestly benediction).

זְלוּחָאָה m. (זלח) *sprinkler.*—*Pl.* זְלוּחָאֵי. Ḥull. 60[a] תני .. ד׳ וכ׳ these (the winds and rains) are the sweepers and sprinklers that march before the Lord.

זְלוּעַ m. (זלע Syr. to draw water, P. Sm. 1129; v. דלי) *pitcher.* Targ. Jer. XIX, 1; a. e.

זְלוּף, v. זִרְפּוּף.

זְלוּקָפָא* m. (transpos. of זלפק׳, Palel of זפק, v. זְפַק) *craw* of birds. Targ. Y. Lev. I, 16 Ar. (ed. זְרוּקְפָא; Ar. s. v. לקט: זַלְפָּקָא).

זַלְזָלָא m. (זלזל, v. זול a. זלזל) *spendthrift, debauchee.*—*Pl.* זַלְזְלֵי. Targ. Prov. XXVIII, 7 (ed. Lag. a. oth. זְוִלֵּי).

זַלְזַל, זָלְזָל, v. זָלַל, זוּל.

זַלְזַלְנָא m. (preced.) *intemperate, gluttonous.*—*Pl.* זַלְזַלְנֵי. Keth. 60[b].

זָלַח (cmp. זלג) 1) *to drip, be wet.* Y. B. Mets. VI, beg. 10[d] שדהו זָלְחָה his field was too wet (for work).—2) *to sprinkle* aromatic fluids. Num. R. s. 13, beg. מכבדות וזולחות וכ׳ (not וזוחלות) the winds sweep and sprinkle all the perfumes &c.; Yalk. Cant. 988 זולחת ומכבדת, read: מכ׳ וזוֹחֶלֶת; cmp. זְלוּחָאָה.—Tosef. Shek. I, 12 יְזַלֵּח לו זָלַח (or יְזַלֵּח) one may use it for sprinkling before his bier (Y. ib. II, 47[a] top יעשה לו זלוח).

Pi. זִלַּח *to sprinkle* the floor for cooling or perfuming the air. Tosef. Sabb. XVI (XVII), 3 אין מְזַלְּחִין את הבית (not החבית) וכ׳ one must not (on the Sabbath) sprinkle the house with any kind of sprinkling fluids.

זָלַח ch. same, *to sprinkle, rain.* Targ. Job XXXVI, 28 (Ms. זחל). Targ. Cant. V, 13; a. e. [Targ. Is. XXX, 14, v. הִזְלַח.]

Af. אַזְלַח, אַזְלִיחַ *to cause a flux* or *diarrhœa* by fright. Targ. Ps. XXIX, 9 (h. text ירחולל).

Ithpe. אִזְדַּלַּח *to be sprinkled, to gurgle forth,* v. זְלָחָא. Targ. Job XXVIII, 4 מִן זְדַּלַּח מרוביא (Ms. מזדלק) gurgling (and forming) gutters (h. text גָּר).

זֶלַח m. (preced. wds.) *sprinkling fluid, perfume.* Tosef. Shek. I, 12, v. זָלַח.—*Pl.* זְלָחִין. Sifra B'har, Par. 1, ch. I ד׳ .. ולא לעשות but not for preparing perfumes, v. זִירְפּוּף. Tosef. Sabb. XVI (XVII), 3, v. זָלַח.

זִילְחָא, זִלְחָא ch. same, *sprinkling, gurgling, jet* of water. Sabb. 95[a] שרר זי׳ permitted sprinkling the floors on the Sabbath. Meg. 28[b] ד׳ דמטרא a shower.—*Pl.* constr. זִלְחֵי (זִלְ׳), זי׳. Targ. Job XXVIII, 11 Regia (ed. קלילי, h. text בכר). Targ. Ps. XLII, 8 ד׳ מרזבריך the gurgling of gutters, v. זָלַח *Ithpe.*

זָלָא*, זָלֵי *to flow, glide.* Targ. Prov. IV, 21 (v. זָלַל).

זָלִיל m. (v. זלל)=h. זוֹלֵל, *reckless in spending and eating.* Targ. O. Deut. XXI, 20 זָ׳ בסר (ed. Amst. זַלִּי) wasteful in buying and eating meat; cmp. זול I h. a. זוֹל.

זְלִילָא I m., **זְלִילָא** f. (זלל) *light, easy; insignificant, valueless.* Targ. II Chr. IX, 27. Targ. Prov. XIV, 6.—Y. Pes. IV, end, 31[b, c] כמיש וד׳ shrunk and cheap.

זְלִילָא II m. (preced.) *common man, humble; low.* Targ. Prov. XII, 9.—*Pl.* זְלִילֵי. Ib. XXVIII, 7 (some ed. זַלְזִילֵי).

זְלִילָה m. ch. (preced.) *cheap.* Y. B. Mets. V, 10[c] bot. בשער ד׳ .. שתא (not בשעה, בשעת) at the lowest price of the entire year.

זְלִיפָה f. (זָלַף) *emptying* from vessel to vessel. Ab. Zar. 36[a] זְלִיפָתָן של .. אוסרתן the fact that they pour (into their oil vessels) residues of unclean (of forbidden) vessels makes their oil forbidden.

זְלִיקָא m. (זלק, cmp. P. Sm. 1125; 1131, a. זרק) *spark.*—*Pl.* זְלִיקֵי. Targ. Prov. XVI, 27.

זָלַל (b. h ; cmp. דלל) *to be light, slender.*—זוֹלֵל, v. זול.

Pilp. זִלְזֵל 1) *to treat lightly, to despise, neglect* (with ב). Ber. 6[b] (ref. to Ps. XII, 9) ובני אדם מְזַלְזְלִין בהן and which people treat slightly. Y. Peah I, 15[d], sq. מז׳ בבני וכ׳ they despise the sons of the handmaids; Gen. R. s. 84. Sabb. 62[b] המְזַלְזֵל וכ׳ he who is neglectful in the observance &c. Ab. Zar. 36[a] לודאי מזלזלין הן Ms. M. (ed. דמזלזלו) the Lyddeans are neglectful of religious observances; a. e.—2) ד׳ מעות *to disregard money-matters.* Y. Snh. VIII, 26[b] top; ib. XI, beg. 30[a] (the rebellious son that took what belonged to his father) אינו חייב עד שיְזַלְזֵל מ׳ cannot be made responsible, unless he disregards money, expl. ib. 'he takes an object and sells it for its exact cost price' (thus proving both his rationality and his wastefulness).

זְמוֹרָא c. (v. P. Sm. 1138; prob. from the color of peeled vine shoots, v. זְמוֹרָה) *bluish-black* or *bluish-gray*.—*Pl.* f. זְמוֹרָן. Gen. R. s. 85 חורין עינוהי ד׳ his eyes were &c.

זְמוֹרַד, v. אזמורד.

זְמוֹרָה f. (b.h.; זָמַר I) 1) *vine-shoot, vine-rod.* Sabb. XVII, 6 ד׳ שהיא וכ׳ a rod which is tied to a pitcher (to let it down into the well); a. e.—Esp. *the rod as an officer's badge and punishing instrument.* Num. R. s. 18 ולירהן לו ד׳ and to give him the rod (appoint him an officer).—בעל הד׳ *carrier of the rod* (among the Romans *Centurio*, v. Sm. Ant. s. v.). Sabb. 145^{b} ובעלי ד׳ Ms. M. (ed. ובעל) and Centuriones, v. הֶגְמוֹן. Y. Sot. IX, 24^{b} top (rank of officers) בעל האגמון בעל הד׳ וכ׳ cane-bearer, rod-bearer, strap-bearer; Tosef. ib. XV, 7 (variously corrupted, v. Var. in ed. Zuck.). Midr. Till. to Ps. LXXIII, end; Yalk. ib. 808. Ex. R. s. 21, end; a. fr.—*Pl.* זְמוֹרוֹת. Gen. R. s. 31, end ד׳ לפילים ד׳ לנטרעות vine-rods as food for elephants; shoots for future plantation.—2) *membrum virile, phallus.* Tanḥ. Ki Thetsé 10 the Israelites did not know מה טיבה של ד׳ the idolatrous function of the phallus (with ref. to Ez. VIII, 17). Ib. חרכך . . את הד׳ Esau giggled and produced the phallus; Pesik. Zakhor, p. 27^{b}. Num. R. s. 13. Pesik. R. s. 7 ובד׳ . . בחירופיו with his (Amalek's) blasphemies and by throwing up the phallus (taken from the mutilated Israelitish bodies). Ib. זְמוֹרָתָם של וכ׳ the membra of Israelites; Num. R. s. 13 (זַכְרוּתָן).

זְמוּרְתָּא f. (זְמַר II) *song.* Sabb. 106^{b}, a. e., v. גְּמָרָא.

זַמְזוּמֵי m. (infin. of זמזם *tinnire*, P. Sm. 1132, v. זָמַם I) *playing on a tingling instrument.* Erub. 104^{a} כי קלא דד׳ as the sound of tingling; [Ms. M. דמן מזומה, Ms. Alf. כי זמומי; Asheri: כמו זְמְזוּמֵי; Sefer ha-Ittim כמַזְמוּמֵי].

זְמֵי I, זְמָא (v. זָמַם II) *to bind over, to fine* (cmp. אסר, חוב &c.). Targ. Y. Deut. XXII, 19 (h. text ענש).

Af. אַזְמֵי same. Ruth R. to I, 1 יזמי לחון, read מַזְמֵי he (the Roman officer) fines them; Yalk. Prov. 959 מומי לחון (corr. מד׳); Pesik. Shek., p. 11^{b} ומומרה ליה, Ms. O. ומזמי ליה; Yalk. Ex. 386 (corr. acc.).

Ithpe. אִזְדַּמֵּי *to be fined; to lose.* Lev. R. s. 34 דבני אחתירה מְזַדְּמָיְנִין ת״ש וכ׳ Ar. (ed. מתבעין מן מלכותא) that his sister's son will be fined (or lose) seven hundred Denars. Ib. או אתון מארמאין (read: מְזַדַּמָּאִין, *Ithpa.*; Yalk. Lev. 665 (מזדמיין) or you will pay &c. Ib. דאנן מד׳ . . . דילמא (Yalk. l. c. דאיגין, corr. acc.) didst thou know that we are destined to lose &c.? Ib. דאיגין מארסוון (Yalk. l. c. דאתון מזדמיין), v. אֶנַס.

זְמֵי II (cmp. זמם I a. דמר) *to think.* Denom. זִימְיוֹנָא.

זְמִירוֹן, זְמִירָא, v. זִימְיוֹן.

זְמֵימַ־, v. זָמַם I.

זְמִין, part. pass. of זְמַן.

זְמִינָא I m. (זְמַן) *invited guest.* Ned. 24^{a}.—*Pl.* זְמִינַיָּא. Targ. I Sam. IX, 22 (ed. Wil. זַמְנִי, corr. acc.).

זְלַל ch. same, *to be of little value, disregarded.* Targ. Prov. III, 21 לא נִזְלַל בעיניך (h. text ילוזו). Ib. IV, 21 לא נִזְלָן בעיניך Var. ed. Lag. a. oth. ed. (ed. Lag. בעיניך, v. זְלֵי; h. text מ־ ילידזו).

Palp. זַלְזֵל 1) *to disregard, despise.* Targ. Y. Deut. XXVII, 16. Targ. Y. Gen. XVI, 4 זלזלת (ed. pr. זַלַּלַת) she disregarded.—Ḥull. 133^{a} זַלְזוּלֵי קא מְזַלְזֵל וכ׳ does he show that he treats religious observances with disrespect?, opp. חבב.—Ab. Zar. 35^{a} ואתי לזַלְזוּלֵי בה Ms. M. (ed. לזִילְזוּלָא) and he may be induced to disregard it; a. e.—2) *to count the lowest price.* B. Mets. 52^{b} מְזַלְזְלִינָן במעשר שני in redeeming second tithes we are permitted to count closely. Ib. תרי זילי לא מד׳ two lowerings of value must not be applied to it (to value closely and then to count a defective coin for full).

Ithpalp. אִיזְדַּלְזֵל; contr. אִיזַּלְזֵל *to be despised; to lower one's self.* Targ. Job XL, 4. Targ. Koh. IX, 16.—Targ. Y. Deut. XXVIII, 16.

זָלַף (cmp. דלף, זלח) 1) *to pour, empty over.* M. Kat. II, 1, sq. זוֹלֵף וכ׳ he may empty the contents of the vat into the press and finish the process &c. Y. ib. 81^{a} bot. זוֹלְפִין they put his grapes for him into the press. Tohar. X, 7 הזוֹלֵף את החבור if one empties the wine or oil pit.—2) *to sprinkle.* Par. VI, 2 זָלַף וכ׳ (R. S. זִילַּף) if he used all the water for sprinkling. Ib. 3 יזלף ed. (comm. זוֹלֵף; Yoma 58^{a} וזולף והזולך) he may sprinkle &c. (Bart. a. Rashi to Yoma l. c. he may empty the water into bottles &c.). Ib. VII, 8 זולף (Maim.: he empties &c.); a. fr.

Pi. זִילַּף *to drip, sprinkle.* Par. VI, 2, sq., v. supra.—Y. Sabb. IX, 12^{a} מְזַלְּפִין וכ׳ you may drip hot water on the wound; Tosef. ib. XV (XVI), 4. Sabb. XIX, 3; a. e.

Hif. הַזְלִיף *to flow, squirt* (neut. verb). Ab. Zar. 59^{b} מַזְלִיף (Ms. M. מזלף; Tosef. ib. VII (VIII), 5 מנחז).

זָלַף ch. same. Targ. Job XXXVI, 27 יִזְלְפוּן Ms. (ed. יִזַּלְּפוּן *Pa.*).—Y. Ab. Zar. IV, 44^{b} bot. וזַלְפוּן וכ׳ and receive the wine at his hands.—Part. זָלֵיף. Targ. Hab. II, 15.

Pa. זַלֵּף *to squirt, drip.* Targ. Job XXIX, 6.—Keth. 67^{b} מְזַלְּפֵי ליה וכ׳ they sprinkled old wine before him as a perfume, v. זלח.

Ithpe. אִזְדַּלַּף *to flow out, to empty itself.* Targ. Job XX, 28. Ib. XXVIII, 4, v. זַלַּח.

זֵלֶף m., v. זִילּוּף.

זַלְתָּא f. (זלל; cmp. זְלוּעָא) *bucket, hod.* Yeb. 46^{a} ד׳ דטרינא Ar. (ed. זולטא, prob. corrupt. of זלוטא) a hod with clay. [Sabb. 55^{b} זלתא, v. זוּל I h.]

זָמָא, v. זְמֵי.

זַמְבִּלִינָא, v. זַבְּלִינָא.

זַמְדָּה, v. זִרְמָה.

זְמוּם m. (זָמַם II) *muzzle, bit.*—*Pl.* זְמוּמִים. Gen. R. s. 60 (interpret. וירפתוּ, Gen. XXIV, 32) חתיר זְמוּמֵיהֶם he took their muzzles off; Yalk. Gen. 109 זְמֵמֵיהֶן, v. זָמַם II.

זְמוּן, v. זִימּוּן.

זְמִינָא II pr. n. m. *Z'mina* (interch. with זְבִינָא). Y. Bicc. III, 65[d] top ר׳ ז׳.—Y. Kil. IX, 32[d] top אבא בר זבינא; Y. Shek. V, beg. 48[c] זמ׳; Sabb. 112[b] רבא בר דימונא ed. (Ms. M. דמינא); a. fr.

זְמִיר, v. זְמַר I.

זְמִירָא m.=זְמָרָא, *song*. Esth. R. to III, 1 (Yalk. Esth. 1054 זמרי).

זְמִירָה I f. (זְמַר I) *pruning the vine*. Y. Kil. VIII, 31[c] top; Y. Sabb. VII, 10[a]; a. e.

זְמִירָה II f. (b. h.; זְמַר II), pl. זְמִירוֹת *songs*. Cant. R. to II, 12. Sot. 35[a] קרא לד״ת ז׳ he called the words of the Law songs (an entertaining secular study); v. זֶמֶר I.

זְמִית (זוֹמִית) f. (זהם=זום; Syr. זמיתא, P. Sm. 1134) [*foam,*] name of *a brine*. Ber. 36[a]; 40[b] (Ms. F. זו׳); Ned. 55[b] זו׳.

זָמַם I (b. h.; cmp. דמם, דבב) *to mumble; to meditate, plan* (mostly in an evil sense, cmp. דָּבָה). — *Part.* זוֹמֵם *planning evil*, esp. (with ref. to Deut. XIX, 19) a) *giving false testimony, amenable to the law of retaliation;* b) *rebutting witness*. Tosef. Macc. I, 1 עד ז׳ a witness convicted of false testimony; a. fr.—*Fem.* זוֹמֶמֶת (sub. עדות). Macc. I, 9 נמצאת אחת מהן ז׳ if one evidence (of one set of witnesses) has been disproved; a. e.—*Pl.* זוֹמְמִין, זוֹמְמִים. Ib. 4 אין אלו ז׳ they do not come under the law of retaliation. Ib. נעשים ז׳ are declared amenable to the law &c.; a. fr.—Tosef. ib. I, 10 זוֹמְמֵיהֶן those witnesses on whose evidence they had been declared guilty of false testimony. Y. ib. I, beg. 31[a] זוֹמְמָיו those who witnessed falsely against him. Tosef. Snh. VIII, 2 העדים וזוממיהן וזוֹמְמֵי זוממיהן the original witnesses and their refuters, and the refuters of their refuters; a. fr.

Hif. הֵזִים *to make a person a* זוֹמֵם, *to refute witnesses by testifying to an alibi, to rebut*. Macc. I, 5 if other witnesses came again והֵזִימוּם and rebutted them. Keth. 20[a], v. כָּחַשׁ; a. fr. Macc. I, 4 (5[a]) שיזדמו Bab. ed., read שיזומו, v. infra.

Hof. הוּזַם, *Nif.* נִיזּוֹם *to be refuted, to be declared liable to the law of retaliation*. Snh. 10[a] והוזמו . . . . פלוני if witnesses declared, This man did &c., and were declared guilty &c. Macc. 3[a] הוזַמְנוּ וכ׳ we have been convicted &c. before that certain court, and made to pay. Ib. I, 4 עד שיזומו את עצמן (Ar. בעצמן, Bab. ed. שיזמו corr. acc.) unless an alibi is established against their own persons (not an alibi of any of the alleged actors in the case). Ib. 5[b] עד שיזומו שניהם unless both of them are refuted; a. fr.

Pi. זִמֵּם *to rebut*. Part. מְזַמֵּם, pl. מְזַמְּמִין, contr. מְזַמְּמִים. Y. ib. I, 31[b] top.—*Part. pass.* מְזוּמָּם *one accused by false witnesses*. Snh. VI, 2 אם היה יודע שהוא מ׳ if he knew that he was innocent.

Nithpa. נִזְדַּמֵּם 1) *to be refuted* &c., v. *Hof.* Y. Macc. I, beg. 31[a] נִיזּוֹמוּ=נִזְדַּמְּמוּ.—2) *to be mumbled*. Gen. R. s. 81, beg. (ref. to זמות, Prov. XXX, 32) אם נִזְדַּמְּמוּ אחריך דברים וכ׳ (Yalk. Prov. 964 נִזְמְמוּ *Nif.*) if thou hast been slandered, put thy hand to thy mouth; v. זָמַם II.—Denom. זְמָם I.

זְמַם I ch. same.

Af. אַזִּים=preced. *Hif.* Targ. Y. Deut. XIX, 18 דמַזְמִין who rebut.—B. Kam. 73[b] bot. דאפכינהו ואַזְמִינְהוּ they reversed their statement of the case and also testified to an alibi as to time and place.

Ithpa. אִזְדַּמַּם, אִיזְדַּמַּם *to be proven a false witness*. Ib. 73[a] כי מְזַדַּמְּמִי אטבריחה when they were proven false witnesses with reference to slaughtering; ואִזְדַּמּוּ לחו and they are considered as false witnesses also with reference to stealing. Ib. אטבריחה דקא מְזַדַּמְּמִי אִזְדַּמּוּם as regards the testimony to slaughtering on which they were refuted, they are refuted; a. e.—*Ithpe.* אִתְזּוֹם. Macc. 3[b] א׳ חד מינירהו against one of them an alibi was proven.

זָמַם II (cmp. צמם) *to tie up, to muzzle* (b. h. חָסַם). Ber. 63[b] (ref. to זמות, Prov. XXX, 32, v. preced. w.) אם ז׳ וכ׳ if he muzzles his mouth (is ashamed to ask his teacher), he will have to put his hand to the mouth (when he in turn is asked). Ter. IX, 3 לא זוֹמֵם he does not muzzle his animal (complies with the law, Deut. XXV, 4); a. e.—*Part. pass.* זָמוּם, f. זְמוּמָה; pl. זְמוּמִים, זְמוּמוֹת *muzzled, prevented from grazing*. Gen. R. s. 41. Pesik. R. s. 3. Gen. R. s. 59, end; a. e.—Denom. זְמָם II.

זְמַם ch.=same, *to muzzle*. Targ. Y. II Gen. XIII, 7.

Pa. זַמֵּם same. Targ. Y. Deut. XXV, 4.

זָמַם III *to be filthy*, v. זוּם.

זָמַם* III, *Ithpe.* אִתְזַמִּים (cmp. דמם) *to be confounded*. Targ. Is. XXIX, 9 אִתְזַמְּרוּ (ed. Wil. אִדְזַמְּרוּ fr. דמם; absent in ed. Lag.; h. text השתעשעו, rendered by אשתגישו a. our w., of which one is a gloss). [For אדז׳ cmp. חַדַּקּוּ s. v. דְּקַק.]

זֶמֶם I or זָמֵם m. (זָמַם I) *false testimony*. Macc. 2[b] בגנרבתו ולא בזֶמֶמוֹ 'one is sold for theft' (Ex. XXII, 2), but not for false testimony (which might eventually have caused the sale of the alleged thief); Y. Sot. III, end, 19[b]; Tosef. Macc. I, 1 בזְמֵרמוֹ.

זֶמֶם II m. (זָמַם II) *muzzle* (v. זְמוּם). Gen. R. s. 81 (play on זמות, Prov. XXX, 32, v. זָמַם I) אם חשבת . . . נוח לך לימן ז׳ וכ׳ if thou hast planned to do a good deed . . ., it would have been better for thee to put a muzzle on thy mouth. Ib. s. 75 (ref. to זמו, Ps. CXL, 9) עשה לו ז׳ ומידו ז׳ וכ׳ .. וכ׳ put a bit to Esaw (Rome); and what is the bit (to check Rome's power) &c.?; Meg. 6[a] bot. זְמָמוֹ אל תפק וכ׳ 'do not loosen his bit' (Ps. l. c.), that means Germania &c.—*Pl.* זְמָמִים, v. זְמוּם.

זְמָם, זְמָמָא ch. same, also the camel's *ring* or *staff through the nose* and the *basket* fastened thereto. Targ. Is. XXXVII, 29. Targ. Ps. XXXII, 9; a. fr.—Sabb. 107[a], v. אִירְפּוּ. Ib. 111[b], sq. קרטרא דקטרי בו׳ the loop which is made to fasten the camel's basket to the ring; קרטרא דד׳ גיפרה the (permanent) knot in the bit itself; v. אִיסְטְרִידָא.

זָמַן (b. h.; cmp. זבן) *to arrange, designate.*

Pi. זִימֵּן 1) *to invite,* esp. *to a meal.* B. Kam. 79[b]; a. v. fr.—*Part. pass.* מְזוּמָּן, מְזוּמָּנָה f. מְזוּמָּנִים, מְזוּמָּנוֹת pl. a) *invited.* Pesik. R. s. 41, end מי שהוא מ׳ לסעודה he who is invited to the feast. Ib. (expl. מקראי, Is. XLVIII, 12) מְזוּמָּנִי My invited guest (Israel); a. e.—b) *designated, chosen.* Ber. 43[a] חוא מ׳ לברכה he is the one designated (by the host) to say grace. Ab. Zar. 17[a] מד׳ לחדוי וכ׳ chosen for the bliss of futurity.—Snh. 102[a] עת חיא מ׳ וכ׳ there is a time designated for &c. Ib. יום מזומן (not עת חיא, v. Rabb. D. S. a. l. note 8); Yalk. Is. 330; ib. Jer. 287.—c) *ready at hand, in one's possession.* B. Mets. 102[a]; Sifré Deut. 227, a. e. כי יקרא פרט למ׳ 'if it chance' (Deut. XXII, 6) this excludes that which is at thy disposal (in thy court yard); a. e.—2) *to appoint a meal in common,* so as to say grace together; *to preface the grace after meal by saying, Let us praise* &c.; v. זִימּוּן. Ber. VII, 1 שלשה . . . חיבין לזַמֵּן if three dine together, they are bound to make an appointment for common grace. Ib. מְזַמְּנִין עליו common grace may be appointed by making him one of the party (offering him something to eat). Ib. אין מ׳ עליהן you cannot count them in (to make up the requisite number). Ib. 2 עד כמה מזמנין how much must one eat of the meal in order to be counted one of the company? Ib. 3 כיצד מ׳ how is the appeal for common grace made?; a. fr.

Hif. הַזְמִין 1) *to cause to prepare, to notify.* Dem. VII, 1 המַזְמִין את חבירו וכ׳ if one notifies his friend that he will dine with him (on the Sabbath).—2) *to designate for use;* v. הַזְמָנָה. Ber. 26[a] הִזְמִינוֹ וכ׳ if he designated a building for &c.—3) *to summon,* v. next w.

Nithpa. נִזְדַּמֵּן 1) *to meet, to come to hand* (providentially); *to join one's self to.* Snh. 96[a] אותו מלאך שנ׳ לו וכ׳ that angel who was commissioned to accompany Abraham. Ib. נ׳ לו רגלי אחד a footman was joined to him (to meet his challenge). Ab. Zar. 25[b] ישראל שנ׳ לו וכ׳ (Ḥull. 91[a] שנטפל) an Israelite whom a gentile joins on the road. Shebi. VII, 4 שנזדַּמְּנוּ להם וכ׳ who accidentally caught unclean animals; a. fr.—2) *to make an appointment for meeting one another.* Pesik. R. s. 33, v. זִימּוּן.

זָמַן I ch. same.—*Part. pass.* זָמִין *ready, prepared.* Targ. Ex. XXXIV, 2 (Y. זַמִּין, incorr.).—Ib. XIX, 11; 15 זְמִינִין (Y. II מְזַמְּנִין, v. infra).—V. זְמִינָא.

Pa. זַמֵּין 1) *to invite; to appoint; to summon; to prepare.* Targ. Mic. III, 5. Targ. Ex. XIX, 10; 14 (ed. Berl. זָמֵּין, v. Berl. Targ. O. II, p. 25); a. fr. [Ib. XXV, 22 ואזמן, ed. Berl. ואזמין, Y. ואיזמן, Ithpe.].—M. Kat. 16[a] מְזַמְּנִינָן לִיהּ וכ׳ we summon him &c. Cant. R. to V, 13 ביומוי דזַמְּנִינָן וכ׳ (not דזמנירן) in those my days when we invited two parties of scholars (for discussions).—*Part. pass.* מְזוּמָּן (hebraism: מְזוּמָּן). Targ. Ps. LXXII, 17 (h. text ינון).—*Pl.* constr. מְזוּמָּנֵי. Targ. Y. Num. I, 16 (h. text קריאי). [Ib. XXVI, 9 מנמנמי Ar., read מזמני; ed. מערעי).—2) *to appoint a meal in common, to say grace in common.* Ber. 45[b] נידחר ונְזַמֵּן let us go back and agree (retrospectively) to make our meal a common one.

Af. אַזְמִין same. Targ. Y. Gen. XXIV, 7. Targ. I Sam. XVI, 3. Targ. Ex. XIX, 10 ותַזְּ׳ some ed. v. supra; a. fr.—Ber. 50[b] אַזְמוּן עלירחו they counted them in for common grace, v. preced. *Pi.*—Snh. 48[a] דאַזְמַנְיָה וכ׳ which one designated for &c.—B. Bath. 58[a] sq. אי אתי אינש מעלמא ומַזְמִין ליה לדינא Ms. M. (ed. incorr.) if any unknown man will come and sue him; a. fr.

Ithpa. אִזְדַּמֵּן 1) as preced. *Nithpa.* Targ. Job XXXIII, 23.—Targ. Y. II Gen. XIX, 31 למִיזְדַּמְּנָא וכ׳ to join us in wedlock (cmp. זְוַג).—Targ. Am. III, 3; a. e.—2) *to prepare one's self.* Targ. Josh. VII, 13; a. e. [Targ. Y. II Gen. XXII, 8 יזדמן, read יִזְדַּמֵּן.]—Contr. אִזְדַּמֵּן, *Ithpe.* אִזְדַּמִּין, v. supra.

זְמַן m. (b. h.; preced.) 1) *appointed time, term, time.* Kidd. I, 7, a. fr. חד׳ גרמא, v. גְּרָמָא.—B. Kam. 113[a] קובעים ד׳ וכ׳ we appoint (in the summons to appear before court) a Monday, Thursday and Monday in succession. Gitt. 72[a], a. fr. זְמַנּוֹ של שטר the date of the document.—Taan. 14[b], a. fr. בד׳ חזה in our days (after the dissolution of the Jewish common-wealth). Ib. הכל לפי חז׳ all depends on the season (whether it is advanced or retarded, v. Rabb. D. S. a. l. note 400). Ib. זְמַנָּהּ של רביעה the rainy season; a. v. fr.—*Pl.* זְמַנִּים. Meg. 2[a] ד׳ הרבה various dates (for reading the Megillah).—בְּזְמַן שֶׁ־ *in the case of, when, if.* Erub. VI, 7 אירחי בד׳ וכ׳ in what case (is this said)? When they carry &c. Ib. 6 ומודים בד׳ וכ׳ they all agree that, if some of them &c.; a. v. fr.—בִּזְמַנָּהּ, בִּזְמַנּוֹ &c. *in its prescribed, due time;* חוץ לִזְמַנּוֹ &c. *out of time, beyond its due time.* Zeb. I, 1. Ib. II, 3; a. v. fr.—2) *festive season* (cmp. מְאֲרָעָא, מְקָרָא); *'Z'man', that section of the benediction on the entrance of a Festival which refers to the return of the festive season* (שהחזירנו והגיענו לזמן הזה ....). Pes. 102[b] מדלא אמר ד׳ since he did not mention the benediction of *Z'man,* v. ירקנה״ז. Succ. 48[a] בפני ד׳ . . . שמיני עצרת the eighth day (of Succoth) . . . is a festive season for itself, requiring the insertion of *Z'man;* a. fr.—*Pl.* as above. Y. Ab. Zar. I, 39[c] בבבל ג׳ ד׳ there are three festive seasons (idolatrous fairs) in Babylonia. Tosef. Ber. III, 13 וחד׳ . . . חותם ברוך you must close with 'Blessed be He . . who sanctifies the Sabbath, Israel, and the Seasons.—[Snh. 101[a] הקורא . . . שלא בזמנו he who cites a Biblical verse at a banquet out of its *context* (perverting its sense for lascivious purposes); Treat. Kallah beg.]

זְמַן II, **זְמָנָא**, **זַמְנָא** **זִ׳** ch. same. Targ. O. Gen. XVIII, 14 (Y. חגא ד׳, h. text מועד). Ib. II, 23 הדא ד׳ this time (h. text הפעם); a. fr.—Targ. Jer. XVIII, 7, 9 ד׳ . . . וד׳ at one time . . . another time.—Ḥull. 105[b] לידקבע לי מר ד׳ וכ׳ set me a term, and I shall pay. M. Kat. 16[a] דקבעינן ד׳ that (in legal summons) a date is fixed for appearing in court. Ib. ד׳ בתר ד׳ one term after the ofther (in case of failing to appear on the first summons). Hag. 4[b] אזיל בלא זִמְנֵיהּ dies before his destined time; a. v. fr.—B. Bath. 73[b], a. fr. חד׳ הדא once upon a time (introducing a story).—*Pl.* זְמָנִין, זִ׳. Targ. Ex. XXIII, 17; a. e.—Zeb. 94[b], a. fr. סגיאין ד׳ many times.—ד׳—ד׳ *at times . . . at other times.* Ber. 20[b], a. fr.—מַשְׁכַּן זִמְנָא=h. אֹהֶל מוֹעֵד. Targ. Ex. XXVIII, 43; a. fr.—Targ. Ps. LXXIV, 4 זִמְנָךְ=משכני זו׳. —Targ. Jer. XLVII, 6 לבירת ד׳ to thy destined home (the sheath; h. text הַרְגֵּעִי!).—[Targ. Ps. CXLI, 4 בזמן

משתירהון Ms. (ed. בזמר בית מ׳) at their *appointed banquets*, v. preced. wds.]

זָמַר I (b. h.) *to nip; to prune; to cut.* Sabb. 73ᵇ זוֹמֵר וצריך וכ׳ if one trims a tree (on the Sabbath) for making use of the wood. Snh. 26ᵃ כהן וזומר (not וזמר) a priest is he, and he prunes the vine (in the Sabbatical year)!; a. fr.

Nif. נִזְמַר *to be pruned*, trnsf. *to be checked, unnerved, defeated.* Cant. R. to II, 12 (ref. to זמיר ib.) הגיע זמנה של ערלה שתִּזָּמֵר the time for pruning the preputium (circumcision) has come (v. Ex. R. s. 19); הגיע . . . שנִּזְמְרוּ the time has come for the Egyptians to be checked; Pesik. Haḥod., p. 50ᵃ; Pesik. R. s. 15.—Lev. R. s. 9, beg. Akhan is named Zimri (I Chr. II, 6, cmp. with Josh. VII, 24) שנִּזְמְרוּ . . על ידו because through him the Israelites were unnerved (Josh. VII, 5); a. e.

זַמֵּר ch., *Af.* אַזְמֵיר same. Y. Shebi. IV, 35ᵃ חמא חד אַ׳ וכ׳ (not אית׳) saw one prune &c. (in the Sabbatical year).

זָמַר II (b. h ; cmp. זָמַם I) *to tingle, make music, sing.* V. זֶמֶר.

Pi. זִמֵּר 1) *to sing one's praise.* Cant. R. to II, 16 הוא זִמְּרַנִי . . זִמְּרָתְהוּ (or זִמְּרָנִי, זִמְּרָתְהוּ) He praised me, and I &c.—Gen. R. s. 91, end (expl. מזמרת, Gen. XLIII, 11) דברים שהן מְזַמְּרִין וכ׳ things which men praise all over the world.—2) *to review a lesson in recitative chant* (v. זִמְרָה). Snh. 99ᵇ top זַמֵּר בכל יום chant every day; Tosef. Ohol. XVI, 8 זַ׳ בי תדירה (the Law says) review me steadily &c.; ib. Par. IV (III), 7 ; cmp. גִּמְרָא.

זַמֵּר ch., *Pa.* זַמֵּיר same, 1) *to sing.* Targ. Ps. XVIII, 50; a. e.—Sot. 48ᵃ זַמְּרֵי גברי וכ׳ when men sing and women respond.—2) *to sing a satire, deride.* Targ. Lam. III, 14.

***זָמַר** III, *Hif.* הִזְמִיר (cmp. זְמוֹרָא) *to look bluish.* Y'lamd. to Num. XXV, 14, quot. in Ar. (play on זִמְרִי) עד שה׳ בשרו כבריצה מוזרת until his flesh (through his lewdness) had the color of a smashed (rotten) egg; (cmp. Tanḥ. Pinḥ. 2, Num. R. s. 21, beg., Snh. 82ᵇ—where our w. is omitted).

זֶמֶר I m. (זָמַר II) *music, song*; כלי ז׳ (or sub. כלי) *musical instrument.* Sot. 48ᵃ בארבעה מיני ז׳ to the music of four instruments. Y. ib. VII, 21ᶜ top ליצו לז׳ Greek is adapted for song; Y. Meg. I, 71ᵇ bot.—Snh. 101ᵃ ועושה אותו כמין ז׳ and treats it (a verse of Song of Songs) like a (secular) song; Yalk. Prov. 953; a. fr.

זֶמֶר II m. (זָמַר I; cmp. זמרה, Gen. XLIII, 11) *fruits*, (grapes &c.), *dessert.* Y. Pes. X, 37ᵈ bot. (expl. אפרקומין) מיני ז׳ various dessert fruits (Bab. ib. 119ᵇ תמרים וכ׳ אגוזים וכ׳).

זַמָּר m. (זָמַר I) *musician, singer.* Kel. XVI, 7 מרכוּם שֶׁל ז׳, v. מַרְכּוֹם. Yalk. Lam. 1001.

זַמָּרָא ch. same.—*Pl.* זַמָּרַיָּא. Targ. Koh. II, 8.—Fem. pl. זַמָּרָתָא. Ib.

זַמָּרָא ch.=זֶמֶר I.—זְנֵי ז׳ (זַרְנֵי)=מִינֵי זֶמֶר (כְּלֵי) *musical instruments.* Dan. III, 5; a. e.—Targ. Koh. II, 8.—Targ. Ez. XXXIII, 32 זַמַּר אבובין flute-music.—*Pl.* זַמָּרַיָּא. Targ. Lam. V, 14.—Ib. III, 63 זַמָּרֵיהוֹן object of their derisive songs, v. זַמַּר II.

זִמְרָא, זַמָּרָא I m. same, *song, music.* Gitt. 7ᵃ מנא ז׳ לן וכ׳ how is it proved that music (at banquets, after the destruction of the Temple) is forbidden? Ib. דמנא ז׳ instrumental music, דפומא ז׳ vocal music. Sot. 48ᵃ בבירתא ז׳ וכ׳ music in the house—destruction at the threshold. Ib. בטיל ז׳ prohibited musical entertainments.—Sabb. 118ᵇ פסוקי דז׳ verses of praise (Ps. CXLVIII a. CL; v. Rabb. D. S. a. l. note 200).—*Pl.* זִמְרִין, זִ׳. Y. Meg. III, 74ᵃ bot. הוה דמיך וקאים בזִ׳ used to go to bed and rise with music.—V. זִמְרָה.

זִמְרָא, זַ׳ II pr. n. m. *Zimra*, father of R. Yosé, v. יוֹסֵי. Keth. 96ᵃ; a. fr.

זְמַרְגְּדָא, זְמַרְגַּד (זמרגדז, זמרגד) m. (σμάραγδος) *smaragd, emerald, colored crystal* (v. Sm. Ant. s. v.). Targ. Prov. XXV, 12; a. fr. (in the sense of a precious stone [v. next w.], and as crystal or spar of copper mine).—*Pl. h.* זִמַּרְגְּדִין. Lev. R. s. 2 (precious stones).

זִמַּרְגַּדִּין, זְמַרְגְּדִין m. (σμαράγδιον) *emerald*, a precious stone. Targ. Y. II Ex. XXVIII, 19, v. אִזְמַרְגַּד.

זְמוֹרָה, v. זְמוֹרָה.

זִמְרָה, זַמָּרָה f. (זָמַר II) *chant on reciting Talmudic lessons.* Meg. 32ᵃ (some ed. זירמרא); Treat. Sof'rim III, 10.

זִמְרִי (b. h.) pr. n. m. *Zimri*, slain by Phinehas (Num. XXV, 14). Snh. 82ᵇ, a. e., v. זָמַר III. Y. Taan. III, 66ᶜ bot. כמה ז׳ וכ׳ how mani Zimris (lewd men) are in our days!; a. fr.

זַמְּרִיתָא, pl. **זַמְּרִיתָא**, v. זַמָּרָא.

זִמְזְמָנֵי, זִמְזְתָנֵי nom. gent. pl. (denom. of זִמְזְתָא=זִמָּה) *Zimthanê* (schemers). Targ. Y. Deut. II, 20 (Targ. O. חשבני; h. text זמזמים).

זְנָא, זִין, זַן I (b. h. זַן; Syr. ܙܢ qualitas, modus, P. Sm. 1138, sq.; cmp. זְהָ, a. מִין a. מַה) *quality, nature; kind, species.* Targ. Gen. I, 11 לְזִנֵּיהּ after its kind. Targ. Lev. XI, 14 לְזִנָּהּ; a. v. fr.—Ber. 32ᵃ (prov.) מלי כרסיה זנא ברישא Ar. (ed. זִנֵּי בישי) filled stomachs are a bad sort (plenty is tempting).—*Pl.* זִנֵּי, זִינֵי. Targ. Gen. I, 21; a. fr.—Dan. II, 5, v. זְמָרָא.—B. Kam. 16ᵇ (expl. זנים, II Chr. XVI, 14) זני זני Ms. M. a. Ar. (ed. זירני) various species.

זְנָא II *to go astray*, v. זְנֵי.

זְנַאי m. (זני) *adulterer; voluptuous.* Sabb. 156ᵃ.—*Pl.* זְנָאִין. Targ. Jer. IX, 1; a. e.—Targ. Ez. XXIII, 45 (h. text נְאֻפִים!).

זָנָב m. (b. h.) *attachment, tail.* Bekh. VI, 9 זנב הגדי ז׳ the tail of a kid; a. fr.—Yoma 41ᵇ לשון ז׳ the tail-end (fringes) of the band. Erub. 18ᵃ (ref. to צלע, Gen. II, 22) ז׳ it means the tail (with which Adam was originally created). Kil. IV, 6 ז׳ ואחת יוצאה and one vine projects like a tail. Ukts. I, 3 ז׳ של אשכול the skeleton of the cluster of grapes (the thin branches), opp. to יד, the

אני זְנַחְתִּי אתכם אתם זְנַחְתֶּם אותי did I loathe you? You loathed me.—2) *to be loth.* Pesik. R. s. 41 (ref. to זונה, Ps. LXXIII, 27) שרחקו וְזָנְחוּ הרמך because they removed themselves from and were loth of Thee.

Hif. הִזְנִיחַ 1) *to declare rejectable, unclean;* (cmp. זהם) *to reject;* (cmp. סאב, רחק) *to remove.* Ḥull. 7ª אין מַזְנִיחִין אותו we must not detest him (remove him from college). Pesik. R. l. c. מַזְנִיחִים עצמם הרמך they (through their sins) remove themselves from thee.—2) *to polish, cleanse.* Lev. R. s. 1, beg. (ref. to אבי זונח) I Chr. IV, 18) that is Moses שהיה אב לַמַּזְנִיחִים שהִזְנִיחָם מע״ז for he was the father of the cleaners, for he cleansed them from idolatry; Yalk. ib. 428.

Pi. זִנַּח *to make glistening, to stroke, dress.* Num. R. s. 20; Tanḥ. Balak 12 זִנַּחְתִּיהָ . . . באתי I had come to kill her, and now I had to polish her up; (Tanḥ. ed. Bub. ib. 20 זניחתה; Yalk. Num. 768, Matt. K. to Num. R. l. c. quotes in Tanḥ. l. c. דכיתיה).

זנח, Targ. Ps. XV, 5 יזנח ed. Lag., read יזוּחַ or יזוּעַ.

זָנַח, זני (b.h.) 1) [*to run to and fro, wander;*] (with אחר) *to run after,* (with מאחרי) *to run away from;* esp. *to run about as a prostitute, to be faithless, be unchaste* (cmp. ch. נפקת ברא for זָנָה, a. טעי for our w.). Sabb. 55ᵇ (play on פּוּחַ, Gen. XLIX, 4) חטאת . . . פסעת thou hast trespassed upon religion, sinned, been unchaste (v. זוּל).—Snh. 100ᵇ שמא תִּזְנֶה lest she may go astray (be seduced); a. v. fr.—2) *to commit an offense.* Gitt. 6ᵇ explain. ותזנח עליו, Jud. XIX, 2, cmp. Targ. a. l.

Pi. זִנָּה same, also *to invite faithlessness, to excite the senses.* Sabb. 88ᵇ עלובה כלה מְזַנָּה בחוך חופתה (v. Rabb. D. S. a. l.) bold is the bride who thinks of faithlessness while getting married; Gitt. 36ᵇ שזִּנְּתָה בקרב וכ׳. Sot. 10ª כל המְזַנֶּה . . . מְזַנֶּנֶת עליו if a man is lewd, his wife will think of faithlessness against him; Yalk. Job 918 מְזַנָּה תחתיו. Meg. 15ª רחב בשמה זִנְּתָה וכ׳ Raḥab suggested impure thoughts by her name (*Raḥab hazzonah*), Jael with her call (Jud. IV, 18) &c., v. זְנִירָה; a. fr.—Trnsf. (of plants) *to degenerate.* Gen. R. s. 28, end אף הארץ זינתה the earth, too, became degenerated in her produces; v. זוֹנֶרֶת. Y. Kil. I, beg. 26ᵈ הפירות מְזַנְּנִין the produces may degenerate (ref. to Lev. XIX, 29).

זָנָא, זָנֵי same. Targ. Y. Gen. XXXVIII, 24 זַנְּרִית (O. זְנִיאַת); a. e.

Pa. זַנֵּי same. Targ. O. Deut. XXII, 21 לְזַנֵּי ed. Berl. (ed. Amst. לְזָנָאָה); a. e.—Keth. 81ª ספק זָנָאי וכ׳ there is a doubt, did she or did she not commit adultery?—*Denom. אַזְיוֹנִי f. *a runner* (*after men*). Snh. 106ª bot. (prov.) מסגני ושילטי הואי א׳ לגברי נגרי (נגדי) after (living with) princes and governors she became a runner after ship draggers (or carpenters). [Our w. is absent in Yalk. Num. 785 as well as in Ms. M., the latter having a marginal version אזלא הויא.]

זַנְזוּקָא, Ms. זְנָזוּ, Targ. Prov. XXIX, 3, read: זְנִירָתָא, זְנָרֵי, v. next w.

זַנְזִיתָא, זַנְיָתָא (זַנְרֵי) f. ch.=h. זוֹנָה. Targ. Joel IV, 3 (ed. Wil. זַנְיָתָא). Targ. Prov. VII, 10. Ib. VI, 26;

stem; a. fr.—Trnsf. *the last, least.* Ab. IV, 15, v. אֲזַי.—Euphem. *membrum virile.* Tanḥ. Ki Thetsé 10 (expl. ויזנב, Deut. XXV, 18) חבה אותן מכת ד׳ Amalek mutilated them by cutting off &c.; Pesik. Zakh., p. 27ª; Pesik. R. s. 12; Num. R. s. 13; v. זְמוֹרָה.—Denom.

זָנַב *Pi.* (b. h.) 1) (v. Ukts. I, 3 quot. in preced. w.) *to cut off the extreme branches of the vine, to trim.* Shebi. IV, 6 חמְזַנֵּב בגפנים he who trims grape-vines.—Trnsf. ד׳ באשכולות [*to thin the clusters,*] *to diminish the scholars* by persecution (v. אֶשְׁכּוֹל). Gen. R. s. 42; Lev. R. s. 11; a. e.—2) *to attack, force a passage.* Gen. R. s. 74 בקש לְזַנְּבָן Joab wanted to force his passage through their territory; Yalk. Sam. 147.

זַנְבָא, v. הַנְבָא.

זַנְבִּידָה pr. n. f. *Zenobia,* queen of Palmyra. Y. Ter. VIII, 46ᵇ bot. ד׳ מלכתא (not מלכותא).

זַנְגָּאי, v. זִינְ׳.

זנגבילא, Targ. Cant. III, 9, read: זַמְבְּלִירָא=זַנְגְּבִילָא.

זַנְגְּבִילָא f. (ζιγγίβερις, zingiber) an Arabian *spice plant,* prob. *ginger.* Yoma 81ᵇ; Ber. 36ᵇ (v. Ms. M. in Rabb. D. S. a. l.), v. חִרְמַלְתָּא.

זַנְדּוּקָא m. (Syr. זנדיקא, P. Sm. 1141;=זדוקא, reduplic. of זקק, cmp. זְיָקָא III; for inserted נ cmp מזדנדזך s. v. זעזע) *jailer.* Taan. 22ª אנא ד׳ Ar. (ed., a. Ar. ed. Koh. אַזַנְדּוּקָנָא, v. Rabb. D. S. a. l. note 50; Ms. M. בְּדִירְקָנָאָה) I am a jailer.

זָנָה, v. זני.

זָנוּ, v. זְנוּתָא.

זְנוֹחָא pr. n. pl. *Z'noḥa* (b. h. זָנוֹחַ, Josh. XV, 34; 56) in Judaea. Men. VIII, 1 (83ᵇ) Ar. a. Rashi (ed. זטחא, Ms. M. וזנחא, Mish. ed. מזונירחה, Mish. Nap. וזונירחא; v. Rabb. D. S. a. l. note); Tosef. ib. IX, 2 זו לחה (corr. acc.).

זְנוּנִים m. pl. (b. h.; זְנָה) 1) *prostitution;* בני ד׳ *children begotten in prostitution.* Pes. 87ª bot. בני ד׳; ib.ᵇ Ms. M. (ed. בנים ד׳, ובניך ד׳, v. זָנַן).—2) *sensuality.* Ib. 111ª רוח ד׳ . . . אחדא sexual passion will seize him (her).

זְנוּק, v. זִינּוּק.

זְנוּת f. (b. h.; זְנָה) *prostitution, unchastity, voluptuousness.* Sot. IX, 15 (49ᵇ) בית הועד יהיה לד׳ (=לבית ד׳) the scholars' meeting house shall become a place of licentiousness (where low people assemble). Num. R. s. 13 על אחותו ד׳ for seducing his sister. Ab. Zar. 36ᵇ דרך ד׳ a meretricious connection, opp. אירשות. Gen. R. s. 26 על הכל . . . חוץ מן הד׳ the Lord is long-suffering to everything except debauchery. Keth. 3ª, v. בְּעִירָה; a. v. fr.

זְנוּתָא, זְנוּ ch. same. Targ. Y. Gen. XXXIII, 2. Targ. Hos. IV, 11; a. fr.—Targ. Job XXXVI, 14 מרי ד׳ keepers of brothels.—Sot. 3ᵇ בבירתא וכ׳ ד׳ faithlessness in the house is like a worm in poppy-plants.

זָנַח (b. h.) *to glisten* (cmp. דנח) *to be fat; to be greasy, foul* (cmp. meanings of זהם, צחן, v. Ges. Thes. s. v. זנח); 1) (act. verb) *to loathe.* Midr. Till. to Ps. LX; Yalk. Ps. 777

a. e.—Pesik. R. s. 21 בר דז׳ the son of the whore (heretic). —*Pl.* זְנָרֵי, זְנָרִי, זְנָרֵי, זְנָרֵיָא. Targ. Hos. IV, 14. Targ. Prov. XXIX, 3, v. preced. Y. Taan. I, 64[b] bot. מיגר ד׳ hiring out prostitutes.

זָנַן (sec. r. of זָנָה) *to be faithless, suspected of faithlessness.*—*Part. pass.* זָנוּן, pl. זְנוּנִים *of spurious paternity.* Pes. 87[a] bot. והוליד לך בנים ז׳ and she will bear thee spurious sons; ib.[b] ובניך ז׳; v. זְנוּנִים.

Pi. זִנֵּן *to think of faithlessness.* Sot. 10[a], v. זָנָה.

זָנַק, *Pi.* זִיזֵּק (b. h.) 1) *to squirt, sputter, eject with force.* Nidd. 59[b] בְּמְזַנֶּקֶת it means a woman discharging urin in a gush. Ḥull. 38[a] זִיזְּקָה the animal's blood sputtered (when its jugular arteries were cut). Y. Yoma I, 39[a] bot. וחוטמו מְזַנֵּק תולעים his nose discharging worms.—2) [*to make a persons' mouth water,*] *to make a person sick by withholding from him a desired dish.* Ex. R. s. 16, end אתם זִיזַּנְקְתֶּם את בני וכ׳ ye made my children sick by withholding from them meat, when ye ate &c.

Hif. הִזְנִיק *to drop, to pour.* Y. Sabb. VIII, 11[b] bot. במַזְנִיק שנו the Mishnah means when one uses pitch or sulphur in a liquid state.

זָע, v. זוּעַ a. זעזע.

זעאתא, Targ. Prov. XII, 21 some ed., v. עאתא.

זְעוּרָא, זְעִיר, v. זְעֵירָא, a. next w.

זְעוּרֵי m. pl. (זְעֵר)=h. נְעוּרִים, *youth, youthful days.* Targ. I Sam. XII, 2 (ed. Wil. זְעֵר־). Targ. II Sam. XIX, 8 זְעוּרָךְ (sing.); a. e.

זְעָזוּעַ m. (זעזע) *shock, fright.* Targ. Y. Gen. XXVII, 33.

זְעַזַּע, זְעָזַע (Pilp. of זוּעַ) *to move, shake, agitate, trouble.* Ex. R. s. 15, end את הימים וכ׳ ד׳ He stirred the seas up and showed to him (Moses) &c. Y. Ber. IX, 13[c] bot. אני מְזַעְזֵעַ עולמי I will make my world quake. Orl. I, 3 זִיעֲזְעָתוֹ המחרישה the ploughshare loosened it (the roots of the tree); זִיעֲזְעוֹ ועשאו בעפר he (the husbandman) lifted the tree and placed it in soft earth (v. comment.).

Hithpalp. הִזְדַּעְזֵעַ, *Nithpa.* נִזְדַּעְזֵעַ 1) *to be shaken, frightened.* Shebu. 39[a]. Y. Ber. IV, 7[b] נִזְדַּעְזָעָה החומה the wall was removed from its place; B. Kam. 82[b] נד׳ א״י Palestine quaked. Cant. R. to III, 7 מתיראין ומִזְדַּעְזְעִין וכ׳ were frightened and shaken; a. fr.—2) *to rise in rebellion.* Yalk. Num. 763 שנזדעזעו בני המדינה against whom the inhabitants of the country rebelled; a. fr.—Contracted part. מְזַדְּעְזִין, or מְזַדְּנְזִין (=מזדעזעין). Ḥull. 48[a] התלמידים מזדנזי בדבר ed. (Ar. מזדנדז׳) the students oppose it.—3) *to cause to quake.* Midr. Till. to Ps. XVIII, 8 אתה חִזְדַּעְזַעְתָּ אֲזַדַּעְזַע וכ׳ . . . thou hast made thy limbs tremble . . . ., so will I make my world quake, v. supra.

זַעֲזַע ch. same. Targ. Ps. LX, 4; a. fr.

Ithpalp. אִזְדַּעְזַע *to be frightened.* Targ. Y. Gen. XXVII, 33; a. fr.

זַעֲטוּט (זַטּוּט, זְאֲטוּט) m. (redupl. of זעז, v. זוּטָא) *young man, youth, student.*—*Pl.* זַעֲטוּטִים, constr. זַעֲטוּטֵי (a Variant of נערי, Ex. XXIV, 5, because נערי admits of the meaning of *servants, slaves,* Greek παιδές). Sifré Deut. 356 (v. מָעוֹן a. הֵיא) and one manuscript existed in the Temple which was named ספר זעטוטים the Book of Za'ăṭûṭim (containing זעטוטי for נערי); Treat. Sof'rim VI, 4 זאטוטי; Y. Taan. IV, 68[a] bot. זעטוטי.—Meg. 9[a] (reported as one of the changes in the Greek translation of the Pentateuch, and ref. to נערי l. c., and to אצילי Ex. XXIV, 11) זאטוטי ed. (Ms. Par. זע, oth. mss. a. Yalk. Gen. 3 זטוטי) 'the youths' (νεανίσκοι, in place of παιδές, v. LXX Ex. l. c.).

זַעֲטוּטָא, pl. זַעֲטוּטֵי ch. same. Targ. Y. Ex. XXIV, 11 Lev. (ed. עזלימרא). Targ. Cant. VI, 5.

***זְעִי** (v. זְעֵיר I) *to be small, diminished.* Targ. Prov. X, 27 מזערן Ms. a. Var. ed. Lag. (ed. Lag. a. oth. זער).

זַעֲיָא, זַעֲרָא, v. זֵיעָא.

***זְעֵירְתָא** f. pl. (v. זְעֵר) *small.* Targ. Prov. VII, 6 Lev. a. Buxt. (ed. Lag. זעירתא, Var. זעירי).

זְעִיק, v. זְעַק.

זְעֵיר I, זְעֵר, זְעִיר, fut. נִזְעַר, יִזְעַר (cmp. זוּעַ; b. h. זְעֵיר) 1) *to be slender, small; to be reduced, diminished.* Targ. Prov. X, 27, v. זְעִי. Targ. Jer. XXIX, 6; a. fr.—Y. Sabb. VIII, 11[a] bot. זְעֲרַת ולא ז׳ וכ׳ it (the measure) was reduced, but was not made as small as it had been before; v. *Ithpe.*—2) (cmp. צער) *to get sick.* Gen. R. s. 33 ותִזְעַר נפשיה and he may get sick.—3) *to restrain.* Targ. II Sam. XVIII, 16 ed. Lag. a. Ar. (ed. מנע; h. text חשך).

Af. אַזְעֵר, אַזְעִיר 1) *to reduce, do little.* Targ. Ex. XVI, 17; 18 (h. text הִמְעִיט). Targ. Lev. XXV, 16; a. fr.—Targ. Y. Num. XXII, 6 לַאֲזְעוֹרֵיהּ to reduce (defeat) him (h. text נכה).—2) *to be small.* Targ. O. Ex. XII, 4; a. e.

Ithpe. אִזְדְּעַר *to be made smaller.* Targ. Y. Gen. I, 16.—Y. Shek. III, 47[c] top [read:] אִזְעֵירָא ולא אִזְדְּעֲרַת וכ׳ it was reduced, but not made as small &c., v. supra.

זְעֵירְתָּא, זְעֵירְתָּא, זְעֵירָא, זְעֵירָא II m., f. (preced.) *small, young, tender; lesser; a little.* Targ. Gen. I, 16. Targ. O. ib. XLIV, 25.—Targ. Gen. XIX, 31; a. fr.—Y. Ber. II, 4[b] דרבה . . לא ז׳ the inferior does not greet the superior; Y. Shek. II, 47[a] top דז׳ (not ר׳ ז׳).—Y. Snh. III, 21[a] bot. משום דזעיר מיניה in behalf of one his junior. Y. Keth. V, beg. 29[c] ומר ז׳ and said something small (insignificant). Ib. והדא הרא ז׳ is this something small?; a. fr.—זְעֵירְיָן, זְעֵירָיָא. Targ. Y. Ex. XII, 4. Targ. Ps. CXV, 13; a. fr.—Y. M. Kat. III, 82[d] top והוא שאיל לז׳ and he asked the inferior (scholars)?—Fem. זְעֵירְתָא, זְעֵירְתָא. Targ. O. Gen. XXXII, 10.—Targ. Ps. CIV, 25 (Ms. זוטרתא).

זְעֵיר III pr. n. m. *Z'er (Little),* an Amora. Y. Ter. VIII, 46[b] bot. ז׳ בר חיננא. Y. Ber. V, end, 8[d] ז׳ ר׳; a. e.

זְעֵירָא I, v. זְעֵיר II.

זְעֵירָא II pr. n. m. *Z'era,* [also: זְעוּרָא, זֵירָה . . .] name of several Amoraim. Y. Ter. XI, 47[d] bot.; a. fr. (in Bab. זֵירָא).—Y. Ber. VI, 10[d] top; a. e.—Ib. I, 3[a] top תנאי ז׳ ר׳.—Ib. VIII, 12[c] top; Gen. R. s. 3 ר׳ ז׳ בר אבהו.—Y. Sabb. I, 3[d] ר׳ ז׳ בר אבינא. V. Fr. M'bo p. 77[b], sq.

זְעֵירוּתָא f. (זעיר) *smallness, small number.* Targ. Lev. XXV, 16; a. e.

זְעֵירְתָּא, v. זְעֵיר II.

זָעַם (b. h.) *to be excited, angry.*—*Part. pass.* זָעוּם; f. זְעוּמָה; pl. זְעוּמוֹת. Num. R. s. 11 פנים ז׳ morose countenance, opp. מאירות; cmp. זָעַף.

זַעַם m. (b. h.; preced.) *anger, displeasure.* Num. R. s. 11 פנים של ז׳, v. preced. Kidd. 66ᵃ בז׳ . . . וירבדלו and Israel's scholars parted under (the king's) displeasure.

זְעַע, v. זעזע, a. זוע.

זָעַף (b.h.; cmp. זָעַם) *to be excited, troubled, serious.*—Part. act. זוֹעֵף; f. זוֹעֶפֶת, pl. זוֹעֲפוֹת, part. pass. זָעוּף; f. זְעוּפָה; pl. זְעוּפוֹת. Pesik. R. s. 21 פנים זועפ׳ (a. זעו׳) serious (commanding) countenance. Pesik. Baḥod. p. 110ᵃ; Yalk. Ex. 286 פנים זו׳, contrad. to ברנוניות indifferent, מסבירות inviting, kind countenance.

זַעֲף ch. same, *to rage, threaten, storm.* Targ. Ps. L, 3 (h. text נשערה). Ib. X, 5 (h. text ירפיח).—Gen. R. s. 63 בעא רבי דיזעוף ביה Rabbi wanted him (R. S.) to threaten him; Yalk. ib. 110 דיזעפה (Y. Ter. VIII, end, 46ᶜ למינזף).

זַעַף m. (b. h.; preced. wds.) *stormwind, vehemence; anger.* Taan. III, 8 התחילו לירד בז׳ the rain began to come down with vehemence. Pesik. R. s. 15, v. אַגְרִיאוֹן. Treat. S'maḥ. III, 9 מיתה של ז׳ a sudden death (by the anger of the Lord); cmp. M. Kat. 28ᵃ, s. v. דָּחַק.

זַעֲפָא ch. same, *stormwind, hurricane.* Targ. Job I, 19 (ed. Wil. זְעָפָא); a. e.—Ber. 59ᵃ (expl. הרוחות Mish. ib. IX, 2).

זַעְפְּרָנָא m. (Arab. a. Pers. zafrân) *saffron.* Targ. Y. Lev. XV, 19 (ed. Amst. זְעַפְרָנָא).

זָעַק (b. h.) *to cry.* Ex. R. s. 1 (ref. to Ex II, 23) אין וַיִּזְעָקוּ אֶלָּא וכ׳ 'they cried' has the meaning of lamenting. *Hif.* הַזְעִיק *to cause to cry.* Gen. R. s. 67, v. זְעָקָה.

זַעֲק, זְעֵיק ch. same. Targ. Ex. II, 23; a. e.

זְעָקָה f. (b. h.; preced. wds.) *cry, prayer.* Yalk. Deut. 811; Yalk. Sam. 157 (as one of the expressions for prayer; Deut. R. s. 2 צְעָקָה). Gen. R. s. 67 ז׳ אחת וכ׳ Jacob caused Esau to utter one cry.

זעקפי, Gen. R. s. 98, v. זְקִיפִין.

זְעֵרְתָּא, v. זְעֵיר II.

זֶפְתָּא, זִיפְתָּא, זֵפָא f. ch. 1)=h. זֶפֶת *pitch.* Targ. Is. XXXIV, 9. Targ. Ex. II, 3.—2)=זִיפוּתָא *pitch-coating.* Y. M. Kat. II, 81ᵇ top [read.:] דזִיפְתָּהּ, v. דַּקְדִּיקְיָא.

זוּפְרִים, זוּפִּי, זִיפְרִין, זִיפִּירִין (זִפְרִין) pr. n. pl. (Ζεφύριον) *Z'firin, Zifirin* &c., prob. *the headland of Cyprus* (v. Sm. Class. Dict. s. v. Zephyrium a. Neub. Géogr. p. 391), a place mentioned in connection with R. Akiba's travels. Y. B. Kam. IX, end, 7ᵃ זופ׳; Sifré Num. s. 4 זופרונה, זופרר׳; Num. R. s. 8 זיפ׳; B. Kam. 113ᵃ זפי׳ (v. Rabb. D. S. a. l. note); Yalk. Num. 701 כיפרי.

זְפָן c. pl. (Syr. זפלן, P. Sm. 1146; פלא, v. פְּלַן, with preform. ז׳) *a certain number, so and so many.* Targ. II Esth. I, 8.

זָפַת (v. זוּף a. זֶפֶת), *Pi.* זִפֵּת *to line vessels with pitch.*—*Part. pass. Kal* זָפוּת, *Part. Pual* מְזוּפָּת. Tosef. Ab. Zar. IV (V), 10 זְפוּפוֹת; Ab. Zar. 33ᵃ מְזוּפָּתִין. B. Mets. 40ᵇ במז׳ when the oil vessels are lined. V. זַפֶּת.

זֶפֶק m. (זפק, cmp. ספק, שִׁסְפֵּק; cmp. אִרְסְפָּקָא) *bird's crop.* Ḥull. III, 4. Ib. 6 (one of the signs of clean birds). Lam. R. to IV, 15 ז׳ של תרנגולת שַׁלְפּוּחִית, v.

זְפַק, זְפָקָא ch. same. Targ. O. Lev. I, 16.—Targ. Y. Deut. XIV, 11 זפק; ib. Lev. XI, 13 זְפַקְתָּא. V. זְלוּפְקָפָא.

זַפַקְתָּא f., v. preced.

זְפָרִין, זְפָרוֹנָה, v. זִפְרִין.

זְקָה, v. זְקָא II.

זְקוֹף m. (זקף. cmp. אסקופא) *lintel;* trnsf. *upper lip.* Targ. Ps. CXLI, 3 (h. text הַל, cmp. הֵלֶת),

זָקוּף, v. זְקַף.

זָקוּף, pl. זְקוּפִים, זְקוּפִין, v. זְקִיפִין.

זְקוּפָה, זְקוּפָתָא f. (a. Hebraism, v. זָקַף) קומה ז׳ (קומא) *erect stature, pride.* Targ. Hos. XI, 7. Targ. Y. Lev. XXVI, 13. [זקופה *gallows*, v. זְקִיפָא II.]

זְקוּקָה m. ch. (זקק) *strainer.* Y. Sabb. II, 5ᵃ top, v. דִּירְקְלוֹן.

זְקִיָּה, v. זְקָא II.

זְקִיף *to erect*, v. זְקַף.

זְקִיף, זְקִיפָא I m. (preced.) 1) *erect, upright.* Pes. 40ᵃ ז׳ אסיר if it (the pot) stands upright (so that the moisture cannot run out), the grain is forbidden. [Ms. M. זִיקְפָא as a noun, *an upright standing vessel.*]—2) *elevated, projecting.* Targ. Y. Lev. XIII, 2 שומא ז׳ (h. text שְׂאֵת; some ed. זַקִּיפָא).—*Pl.* זְקִיפִין. Targ. Y. Ex. XXVII, 2.

זְקִיפָא II (זִיקְפָא) m. (preced.) 1) *pole, scaffolding, gallows.* Targ. II Esth. II, 7; a. e.—Targ. I Chr. X, 10 למימתתה כז׳ . . . וי״ו (Asheri ז׳ כי; ed. בז׳ זק׳.—Meg. 16ᵇ incorr.; v. Rabb. D. S. a. l. note 6) you must extend the *Vav* of ויזתא (Esth. IX, 9) as long as a pole; בולהו בחד ז׳ וכ׳ (ed. זקיפה, Ms. H. 2 בז׳ חדא; Asheri בהדא ז׳) they were all hanged on one pole (at the same execution, v. infra).—B. Mets. 83ᵇ תותי ז׳ under the gallows. Ab. Zar. 18ᵇ אסקוה לז׳ they took him out for execution.—2) (part. pass. of זָקַף) *hanged, culprit.* B. Mets. 59ᵇ, v. דִּיזוּקְתָּא.—3) (fem.) *execution,* v. supra.

זַקְפָא m. (preced.) *raising, lifting up.* Targ. Y. Gen. XV, 12. [Targ. Y. Lev. XVIII, 2, v. זְקִיפָא I.]

זְקִיפָה f. (זָקַף) *putting up, erection.* Ab. Zar. 46ᵃ דמינכרא זְקִיפָתָהּ the erection of which is noticeable.

Succ. 43[b] דלמא בד׳ perhaps the proper ceremony consists in posting it (by the side of the altar).—M. Kat. 24[a], a. e. זְקִיפַת חמטה the putting up of the couch (on the Sabbath during mourning), opp. פְּשִׁירָה.

זְקוֹפִין, זְקִיפִין m. pl. (זָקַף) *officers for restoring the line of battle, guards against desertions.* Sot. VIII, 6 (44[a] זקי׳; Y. ed. זְקוֹפִים, Rashi זוֹקְפִין). Gen. R. s. 98 זעקפי מלחמה (read זְקִיפֵי or זוֹקְפֵי).

זְקִיפְתָּא m. (זָקַף) *rising up.* Targ. Lam. III, 63. [Ab. Zar. 46[a] האי זקיפת׳, read: זְקִיפָתָהּ, v. זְקִיפָה.]

זְקִירָא m. (זָקַר) *leap.* B. Kam. 22[a] top (Rashi: זְקִירָה h. fem.).

זְקִירָה f. (preced.) *leap,* v. preced.—R. Hash. 18[a] Ar., v. סְקִירָה a. זָקַר.

זְקִירָתָא f. (זקק) [*the transparent one.* cmp. זְבוּבָא,] *chamæleon* (v. Sm. Ant. s. v.). Snh. 108[b] ed. (Ms. M. זקוראא, Ms. F. רקיתא); Yalk. Gen. 59 (some ed. רקיתא). [Mus. derives our w. fr. זיקא, cmp. זַוְקָאנָא, the chamæleon being believed to live on air.]

זָקַן I (b. h.) [*to be thin, shrunk, hard,*] *to be old.* Gen. R. s. 48 (ref. to Gen. XVIII, 13) ואני זָקַנְתִּי מלעשות וכ׳ am I (the Lord) too old to do wonders?

Hif. הִזְקִין 1) *to grow old.* Snh. 100[b] הִזְקִינָה שמא וכ׳ when she arrives at old age, he is afraid lest &c. Erub. 56[a] מַזְקִינִים בחצי וכ׳ they age in the middle of their days (prematurely). Sabb. 152[a] כל זמן שמַּזְקִינִין the older they grow; a. fr.—2) *to make old, consider old (feeble).* Gen. R. s. 48 אתם . . . ומזקינים חבריכם you consider each himself young, and each his partner old (Yalk. ib. 82 ומז׳ אדניכם and believe your Lord too old [to do wonders]); v. supra.

Nif. נִזְקַן, *Nithpa.* נִזְדַּקֵּן 1) *to become old, weak, frail.* Y. Ber. IX, end 14[c] (ref. to prov. XXIII, 22) אם נִזְדַּקְּנָה אומתך וכ׳ if thy nation is decaying (in faith), stand up and fence her in (prevent her being trodden upon); Yalk. Prov. 960.—2) (cmp. דקדק) *to be maturely considered, be clear* (beyond doubt);—3) (cmp. קשיש) *to be hard, difficult.* Tosef. Snh. VII, 7 (the presiding judge declares) נִזְדַּקֵּן הדין (נִיזְדַּקֵּן) ed. Zuck. (Var. נזדקק, נזדקן); discussed in Snh. 42[a] מאי נזד׳ הדין what does *nizdakken* mean? Does it mean קש דינא the case is hard (difficult, so as to demand a reconsideration)? . . . . It means חכם דינא the case is clear; Y. Snh. V, end, 23[a].

זְקַן ch. same.

Af. אַזְקֵן 1) *to make old, weaken.* Erub. 56[a] חני מולדיתא בֵּירַאי . . אַזְקִינוּן those ascents . . . made us (me) old, v. בֵּירַאי.—2) *to grow old.* Nidd. 47[a] אַזְקְנָא לח (some ed. אזקינא, Asheri אזקנה) this would be a sign that she has entered old age (passed the change of life).

זָקֵן II m. (b. h.; preced.) 1) *old man.* Gen. R. s. 39, opp. בחור. Y. Bicc. III, 65[c] bot. עמידת ז׳ (Yalk. Lev. 670 מצות ז׳) the duty of standing up before an old man. Ḥag. 14[a]; a. fr.—2) *elder, judge, scholar.* Ib. (ref. to Is. III, 2) ז׳ זה שראוי וכ׳ *zaken* means one fit to sit in college sessions. Ber. 8[b] ז׳ ששכח וכ׳ a scholar who forgot what he had learned, &c., v. אוֹנֵס. Kidd. 32[b] אין ז׳ אלא חכם under *zaken* (Lev. XIX, 32) a scholar is meant; Sifra K'dosh. Par. 3, ch. VII אין זָקֵן אלא זה שקָנָה חכמה a *zaken* is he who has acquired wisdom (through study).—ז׳ אשמאי, v. אַשְׁמַאי. Yoma 28[b] ז׳ וירושב בישיבה a scholar and member of college. Y. M Kat. III, beg. 81[c] אינו מכירך ז׳ I shall not recognize thee as (give thee the diploma of) a *zaken;* a. fr.—*Pl.* זְקֵנִים. Snh. I, 3, v. סַמְכָה. Num. R. s. 14 מצות חז׳ rabbinical law. Ber. 11[a] זְקֵנֵי ב״ש the graduates of the Shammai school; a. v. fr.—3) *grandfather, ancestor.* Ex. R. s. 1 מעשה זְקֵנָן the conduct of their ancestor (Abraham). Pesik. Zakh., p. 27[b]; a. fr.—Fem. זְקֵנָה, זְקִינָה. 1) *old woman.* Gen. R. s. 39.—Nidd. 9[a] ז׳ *one who is past the change of life.* Ib[b]; a. fr.—2) *grandmother, ancestress.* Kidd. 31[b] חוה לידה תחריא אבא זקי׳ had a grandmother. Gen. R. s. 93 זְקִינָתוֹ של זה this man's (my) ancestress (Sarah); a. e.—3) (sub. נְטִיעָה) *old plantation.* Tosef. Shebi. I, 2; a. e., opp. נטיעה young plantation.—*Pl.* זְקִינוֹת. Y. ib. I, 33[b] bot.; a. e.

זָקָן m. (b. h.; cmp. דְּקַן) *beard, hair-covered spot.* Ber. 11[a] זְקָנְךָ וכ׳ thy beard is &c., v. גָּדַל. Snh. VIII, 1 (68[b]) עד שירקים ז׳ תחתתון וכ׳ until he grows a beard, by which is meant the hair of the genitals &c.; a. fr.—*Pl.* זְקָנִים. Lev. R. s. 3.

זִקְנָה f. (b. h.; זָקֵן) *old age; frailty.* Ber. 39[a] אין ז׳ כאן is there not (the claim of) old age here?—Sabb. 152[a] קופצת עליו ז׳ frailty of old age will overtake him (prematurely). B. Bath. 120[a] מפליג בד׳ extremely old. Snh. 17[a], a. e. בעלי ז׳ men commanding repect for their age. B. Mets. 87[a]; Snh. 107[b] עד אברהם לא חואי ז׳ (v. Rabb. D. S. a. l. note 1) up to Abraham's days, there was no distinction in appearance of old age (v. Gen. XXIV, 1); a. fr.

זִקְנוּת f. same. Kidd. 82[b] זִקְנוּתוֹ (interch. with זִקְנָתוֹ). Y. Bets. I, 60[c] bot. שימרתי כחי לזיקנותי I save my strength for my old age; a. fr.

זִקְנָתָא, זִקְנוּתָא ch. same. Targ. Ps. LXXI, 18 (Ms. זקנו׳).

זָקַף (b. h.) 1) *to join, put together, put up, erect, restore* (to proper position). Bets. II, 6 אין זוֹקְפִין וכ׳ you must not set up (put together the links of) a lamp on a Holy Day (v. ib. 22[a]). M. Kat. 27[a] מאימתי זוֹקְפִין וכ׳ from what time on the eve of the Sabbath are the mourners' couches put up again? Ab. Zar. 46[a] ז׳ לבינה וכ׳ if one put a brick up to worship it, v. זְקִירָה; a. fr.—Part. pass. זָקוּף, f. זְקוּפָה. M. Kat. III, 7 מטה ז׳ a put-up couch, opp. מ׳ כפוית an upset couch whereon mourners are seated; a. fr.—2) (cmp. לָוָה a. Lat. nexus) *to establish a loan, to obligate, enjoin upon* (with על). B. Mets. 72[a] וזָקְפָן עליו במלוה and the creditor settles the interests on the debtor as a loan (the note stating the combined amount of principle and interest as principle). Gitt. 18[a] עד שתפגום ותזָקוֹף until she accepts partial payment (of her widowhood) and settles the balance as a loan (by

taking a note &c.). Ib. זָקְפָה ולא פגמה if she allows her widowhood to be entered as a loan without taking a partial payment. Ib. שזקפן במלוה . . . אונס indemnity for outrage, fines . . . which were settled in the way of a loan; a. e.—3) (neut. verb) *to stand upright, to be restored again.* B. Mets. 59b זקפו . . ולא נפלו לא the bent walls did not fall, nor did they assume their straight position. Ber. 11a ר' ישמ' וז' ר' R. Y. remained upright, opp. הִשָּׁה. Ib. כשאני . . אתה זָקַפְתָּ when I bowed, thou didst remain upright. Y. ib. IV, beg. 7a זוקף he erects himself (from his bowed position).—Part. pass. זָקוּף, f. זְקוּפָה *upright, erect.* Ber. l. c.—קומה זקופה erect stature, *proud carriage.* Ib. 43b; a. fr.

Nif. נִזְקַף 1) *to be put up, to erect one's self.* Tosef. ib. I, 6; Sifré Deut. 34; a. e.—2) *to be converted into a loan.* Gitt. l. c. מאימתי נזקפים במלוה from what time are fines &c. considered as converted loans (so as to be subject to limitation)?

זָקַף, זָקַף ch. same, 1) *to put up, rear, erect, raise* (arms, head &c.). Targ. Gen. XXXI, 45. Targ. Y. Ex. XVII, 11 זָקִיף; a. fr.—Bets. 22a ד' לה לשרגא he put the lamp up. M. Kat. 25a זַקְפִיה לארוניה he set his coffin upright.—*Part. pass.* זָקִיף q. v.—2) *to stand erect.* Targ. Job XXIX, 8. Ib. XXIV, 24 זקופו Ms. (ed. אוריכו) stand undiscouraged (wait).—3) *to hang up.* Targ. I Chr. X, 10; a. e.—Part. pass. זָקִיף *hanged.* B. Mets. 59b, v. דְּיוֹקְתָא.

Af. אַזְקִיף *to elevate,* Targ. Ps. XXX, 2 (Regia *Pe.*; h. text דלה).

Ithpa. אִזְדַּקַּף, *Ithpe.* אִזְדַּקִּיף 1) *to be erect, to rise.* Targ. Gen. XXXVII, 7. Targ. Ps. XXI, 14; a. e.—2) *to be hanged.* Meg. 16b אזדקיפו, v. זְקִיפָא II.

זְקִפוּתָא f. (preced.) *raising, lifting up.* Targ. Ps. CXLI, 2.

זָקַק (b. h.; cmp. זכך a. דקק) [*to make thin, fine, clear,*] 1) *to distil, smelt,* v. *Pi.*—2) (cmp. צָרַף) *to rivet, forge; to chain, to join; to bind, obligate.*—*Part. pass.* זָקוּק, f. זְקוּקָה; pl. זָקוּקִין, זְקוּקִים, f. זְקוּקוֹת, with ל *chained to, connected with, dependent on.* Men. 27a הכושרין פירות ידיו ז' וכ' the fruit-bearing species of the festive wreath shall be combined with those which bear no fruits. Y. Ber. VI, 10a bot. כשהיו כולן ז' וכ' when they were, all of them, dependent on one loaf (for saying grace). Pesik. R. s. 43 כנגד שלש . . . זקוקות לחן (not זקוקין) corresponding to the three laws for which, our Rabbis taught, women are made responsible (Sabb. II, 6). Y. Ab. Zar. II, 41a top ז' למלכות in constant intercourse with the government.—Num. R. s. 9 לשנים הוא זקוקה she is responsible to two (her husband and the Lord).—Shebu. VI, 3 . . . . . נכסים זוקקין וכ' movable chattel binds the immovable with reference to the obligation of making oath, i. e. the two claims preferred in one suit are considered as one lawsuit, and the oath must refer to both; Y. Keth. XII, 36a bot. [read:] לזוקקן לשבועה to combine the two (as one lawsuit) with regard to the oath. Yeb. II, 5 זוקק את וכ' he holds his brother's wife tied to the leviratical marriage, i. e. she cannot marry otherwise until released from him; a. fr. V. זִיקָה.

Nif. נִזְקַק (cmp. זוּג *Nithpa.*) 1) *to join, meet; to be engaged in.* Gen. R. s. 20 מעולם לא נ' וכ' the Lord never engaged in communication with woman. Ib. s. 42; Pesik. R. s. 5; a. e. נ' המלך וכ' the king was attached to, took an interest in the affairs of the country. Sabb. 12b אין מ"ה נִזְקָקִין לו the angels do not attend to his prayers.—[2) (in a hostile sense) *to attack.* Gen. R. l. c. באו ברברים לִיזָּקֵק לו (Pesik. R. l. c.; Ruth R. introd., a. e. לְחַזְדַּוֵּג) Barbarians came to attack him.]—3) *to live with; to be coupled.* Ruth R. to IV, 3 ע"מ שלא אֶזָּקֵק לה with the condition that I will not live with her. Gen. R. s. 20 אינני נִזְקֶקֶת וכ' I shall never again live with &c.—Pesik. R. s. 15; Pesik. Haḥod., p. 43b שירצה אדם נִזְקָק לביתו in order that man be attached to his house (love his wife); Yalk. Ps. 738; a. e.

Hif. הִזְקִיק *to oblige.* Succ. 28a הזקקתוני וכ' will you force me to say &c.?

Hof. הוּזְקַק *to be made dependent on, to obligate one's self, to be obliged to regard.* B. Bath. 170a אם הוזקקו וכ' Ms. M. (ed. אם כתוב בו הוזקקנו) if they (the parties to the deed) bound themselves to depend on the signatures of witnesses, &c. (ed. if it was written in the document, we obligate ourselves &c.).

Nithpa. נִזְדַּקֵּק 1) *to be engaged in, to care.* Tanḥ. Korah 6 לא נִזְדַּקְּקוּ לחשיבו (Yalk. Num. 750 נִזָּקְקוּ) they did not care to answer him.—2) *to attach one's self to, to make love to.* Num. R. s. 9.—3) (in an evil sense) *to get at, to harm.* Ib. s. 5 בקש לְחַזְדַּקֵּק להם wanted to harm them.

Pi. זִיקֵּק (b. h.) *to smelt, refine, distil.* Lev. R. s. 31 עד שמְזוּקָּקוֹ until he has refined the gold.—*Part. pass.* מְזוּקָּק, f. מְזוּקֶּקֶת. Pesik. R. s. 14 היתורה . . . . ומז' וכ' the Torah is clarified and distilled in forty nine ways.—2) *to chain, tie, connect.*—Part. pass. as ab. Y. Ḥag. III, beg. 78d במז' לקדש it treats of an object which is tied (has been made subject) to the law regulating sacred matter, i. e. treated as if it were sacred matter, v. טָהֳרָה.

זִקֵּק ch. same, 1) *to refine.*—*Part. pass.* זִקִּיק. Targ. Ps. XII, 7. Targ. Cant. I, 11; a. e.—2) *to chain.* Part. pass. as above. Targ. Is. LX, 11 זְקִיקִין led in chains (h. text נהוגים).—3) *to obligate.* Part. pass. as ab. Y. Ber. I, 3c bot. זְקִיקִינָן למברכה we are bound to say the blessing. Y. B. Mets. X, beg. 12c את וכ' ד' thou art bound to carry me (the lower story must be kept in repair at the expense of its owner). Ib. דאינון זקוקין (read: זקי').

Pa. זַקֵּק 1) *to refine.*—Part. pass. מְזוּקָּק (Hebraism). Targ. Cant. I, 11.—2) *to obligate, tie.* Yeb. 22b top מיזקק נמי זַקְּקָהּ Rashi (ed. זקיק) he (the bastard brother) also ties her (prevents her from remarrying).

Ithpa. אִזְדַּקַּק, contr. אִיזְדַּקַּק *to be cleared.* Targ. Y. II Num. V, 19 תְּזַדַּקַּי (h. text תְּזֻכֶּה).

Ithpe. אִיזְדַּקִּיק as preced. *Nif.* Ned. 77a איזדקיקו ליה רבנן וכ' the Rabbis attended to (the absolution from vows of) the son &c. Ib., sq. א' ליה רב וכ' Rab attended to Rabbah's vows in a private room of the school-house &c.—Y. Keth. II, 26c bot. אִיזְדַּקִּיקֵי וכ' to sleep with &c.

זַקָּק m. (denom. of זִיקָא II; cmp. זִיקוּקָא II) *maker of and dealer in leather bags.*—*Pl.* זַקָּקִין. Mikv. IX, 5 של ז' saddles used by the dealers in hose (Ar.: של זִיקִין saddles on which hose is carried).

זָקַר (cmp. Syr. זקר P. Sm. 1151) 1) *to thrust, fling.* Yoma 67[b] זוֹקְרוֹ בת וכ' Ar. a. Mss. M. 2 a. O. (ed. זורקו, v. Rabb. D. S. a. l. note), v. בַּת II.—2) *to cast lots; to decide.*

Nif. נִזְקַר, *Nithpa.* נִזְדַּקֵּר 1) *to be thrown; to leap, to stagger.* Ib. 38[b], v. בַּת II.—2) *to be decided upon, to be decreed upon.* Erub. 52[b] למקום שרובו הוא נזקר (Var. נזד') he is judged to belong to where the larger portion of his body is.—R. Hash. 18[a] כולן נזקרין בזקירה אחת Ar. (Var. Ar., a. ed. בסקירה . . . נסקרין) the fate of all of them is decided in one decree.—Ber. 46[a] אל יִזְדַּקֵּר וכ' (Alf. a. oth. יִזְדַּקֵּק, v. זָקַק, v. Rabb. D. S. a. l. note 40) may there not occur to him (our host) or to us anything that suggests sin &c.

זַקַּר ch. same, *Ithpa.* אִזְדַּקַּר *to leap forth, to leap with joy; to stagger, reel.* Gitt. 57[a] אִזְדַּקְּפוּ וכ' they leaped and ate and drank. Nidd. 17[b] אִזְדַּקְּרָה she staggered, jumped backward; ib. 57[b].—Lev. R. s. 5 (ref. to Is. XXII, 17, v. גֶּבֶר) מְזַדַּקֵּר . . . . כתדא תרנגולא Ar. (in ed. a. Yalk. Is. 291 our w. omitted) like a (slaughtered) cock that rolls from place to place in spasmodic thrusts.

זִיקָ', זַקְתָּא, זַקָּת m. (זקת *to sting*, P. Sm. 1151; cmp. זִיקָא, זִיקָא) *goad.* Targ. I Sam. XIII, 21 (h. text הַדָּבָן). Targ. Prov. XIV, 3 (some ed. זק', corr. acc.).—*Pl.* זִקָּתִין, זִיקִ'. Targ. Koh. XII, 11. [B. Mets. 94[a], v. זִיקָתָא.]

זֵר, v. זִיר.

זָר m. (b. h.; v. זור a. זרר) 1) *stranger;* (in Talm. mostly) *non-priest, layman.* Zeb. II, 1. Ib. 14[a]; Yoma 49[a]; a. fr.—Fem. זָרָה. Yeb. 85[b] ותודא ז' וכ' granted that she is not of a priestly family;—is not a lay-woman permitted &c.?—2) *oppressor, enemy.* Y. Ned. IX, beg. 41[b] (ref. to אַל זר, Ps. LXXXI, 10) זר שבקרבך וכ' do not make the enemy within thyself thy king; Sabb. 105[b] אידחו אל זר וכ' which is the tyrannical power within thee?—Ex. R. s. 34 (play on זֵר a. זָר, v. זִיר) if one is worthy נעשים לו זֵר they are to him a crown, if not—an enemy; Tanḥ. Vayakh. 8.—Fem. זָרָה. Yoma 72[b] נעשית לו ז' Ms. O. (Ms. M. נעשית ז' ממנו) the Law appears to him a tyrant (Ms. M. she becomes estranged from him, v. זור).—3) *outcast; shunned, loathsome* (v. זָרָא). Num. R. s. 7 (play on זָרָא, Num. XI, 20) ודיאך נעשה ז' וכ' and how does he become an outcast? Leprosy overcomes him.—*Pl.* זָרִים. Ib. מן הקהל ז' excluded from the congregation.—Zeb. III, 1; a. fr.

זָר ch. same. Targ. Ps. XLIV, 19, v. זָהָה.—Sabb. 82[b], v. נָכַר.

זָרָא m. (b. h.; v. preced. a. next w.) *nausea, loathing.* Num. R. s. 7; Lev. R. s. 18, v. הוֹרָא III, זְרָנָא, זְרָנָא.

זָרָא, v. זרר ch.

זָרֵב m. (v. next w.) *rim, lining, trimming.* Kil. IX, 7 מנעול של ז' Ms. M. a. oth. (v. Rabb. D. S. a. l. note; ed. זרד) a cloth-lined shoe; Y. ib. 32[d] top.

זָרַב *to surround, line, trim.* Y. Kil. IX, 32[d] top (ref. to מנעול של זרב, v. preced.) אית אתרין דזָרְבִין עירמא וכ' (not עירמה) there are places where they put wool around the shoe from inside.

Ithpe. אִזְדָּרִיב (denom. of preced.) *to be made to flow over the rim, to be upset.* Yoma 78[a] משום דמִזְדָּרִיב ed. (Ar. משום דאתי לאִזְדָּרְבוּרֵי, Ms. O. דילמא אתי לא', v. Rabb. D. S. a. l. note 70) because the silver vessel (being smooth) may be upset and liquid flow over. V. זְרִיזָה.

זַרְבּוּבִית f. (v. זָרָב) *a tray* or *saucer* fastened to the bottom of a drinking vessel for the reception of drippings; in gen. *saucer, dish, disk.* Pesik. R. s. 35 שנדמה כד' קטנה וכ' (ed. Fr. זרבוכ', corr. acc.) whose face appeared (over the camp) like a small disk of fire; Yalk. Dan. 1062 כביבית (corr. acc., or כגיגית).—*Pl.* זַרְבּוּבִיּוֹת. Lev. R. s. 5; Num. R. s. 10 (expl. מזרקי, Am. VI, 6) כוסות שיש להם ז' cups with saucers; Yalk. Am. 545 שאין בהם זכוכית (corr. acc.).

זַרְבּוֹנִין, v. זַרְבּוּזָה.

זַרְגּוֹן* m. (v. זרג a. denom. P. Sm. 1154) *zargon*, name of a plant, prob. a species of *beet.* Y. Kil. I, 27[a] bot. ז' ולפת *z.* crossed with carrot. [It is evident that our w. cannot mean a vine-shoot, as Fl. to Levy Talm. Dict. I, 564, a. Löw Pfl. p. 87 suggest.—R. S. to Ḳil. I, 4 reads וגדרין or זגדרין.]

זַרְגּוּנָה* m. *zargunah*, name of a *tree* or *shrub* with copious twigs, but bare beneath. Y. Succ. III, beg. 53[c].

זֶרֶד m. (v. זרז) 1) *strength, alertness, valor.* Yoma 47[a] (a metaphor in imitation of Prov. XXXI, 29) כל הנשים . . עשו חיל ואת עלית על כולנה Ar. (read עלה; ed. זרדו וז' אמי עלת' לגג; Ms. M. זֶרֶז זָרְזוּ ארמא וז' אימא וכ'; Ms. M. 2 insert זרד זרדו וז'; v. Rabb. D. S. a. l. note) all women have done valiantly, but the valor of my mother excelled them all (a metaphor of careful maternity).—2) (v. next w.) pl. זְרָדִין, זְרָדִים *shoots, greens.* Tosef. Sabb. IX (X), 16; Sabb. 103[a] המְזָרֵד ז' וכ' he who cuts greens, if for human food &c. Ib. XVIII, 2 (126[b]) חבילי ז' bundles of greens (young reeds &c., available for fodder); ib. 128[a]; Tosef. ib. XIV (XV), 10 זרדין ed. Zuck. (read זרדין, Var. דים . .).—Esp. לולבי ז' *the young sprouts of the service-tree,* the interior of which is eaten as a relish. Shebi. VII, 5. Tosef. Sabb. VIII (IX), 9 לולבין וד' (corr. acc.); Ṭosef. Maas. Sh. I, 13; Tosef. Ukts. III, 9; Ukts. III, 4.—3) pr. n. (b. h.) *Zered,* name of a brook, נחלא דז' Targ. O. Num. XXI, 12; a. e.—Tosef. Shebi. IV, 11; Y. ib. VI, 36[c]; Sifré Deut. 51 דורד; Yalk. Deut. 874 נחלת דור (corr. acc.); v. Hildesh. Beitr. p. 66.

זָרַד (denom. of preced.) זָ' זֶרֶד (=עשה חיל) *to do valiantly.* Yoma 47[a], v. preced.

Pi. זִרֵּד [*to strengthen, accelerate growth;* cmp. בְּרָא *Af.*,] *to trim, nip shoots off.* Sabb. XII, 2 המקרסם והמְזָרֵד he who cuts off dry twigs, or young shoots. Ib. 103[a], v. preced. Ab. Zar. III, 10 (49[b]). Tosef. Sabb. IX (X), 16 וזרד ed. Zuck. (Var. וזדרד).

זַרְדָּא m. (זרד) *coat of mail, armour* (v. P. Sm. 1154, sq. s. vv. זרגא, זרגנא, זרדא). Sabb. 62[a], expl. שריון.

זרדן, Tosef. Sabb. XIV (XV), 10, v. זֶרֶד pl.

Pi. זִירֵז 1) *to strengthen, to make active and ready, to instigate.* Pes. 89ª קאמר כדי לְזָרְזָן . . he said so in order to awaken their emulation in religious acts. Nidd. 31ª; Yoma 47ª זֵירַזְתָּנִי, v. זָרַז I.—*Part. pass.* מְזוֹרָז a) *strong, vigorous.* Nidd. l. c.; Snh. 70ᵇ; a. e., v. לָבַן II.—b) *active, zealous to do good, valiant.* Macc. 23ª אין מְזָרְזִין אלא לְמִזּוֹרָזִין Ar. (ed. מזורז; some ed. מזרז, corr. acc.) only the strong-minded it is worth encouraging; Yalk. Deut. 937; Sifré Num. 1 לְמִזּוֹרָזִים; a. e.—2) (with ב) *to admonish, be severe.* Tanḥ. Korah 6 התחיל מְזָרֵז בהן (Num. R. s. 18 לדבר להם) he began to speak to them earnestly.

Hithpa. הִזְדָּרֵז, *Nithpa.* נִזְדָּרֵז 1) *to be alert, zealous, conscientious.* Pesik. R. s. 6 (ref. to מהיר, Prov. XXII, 29) נִזְדָּרַזְתָּ במלאכתך thou hast been zealous (conscientious) in thy own occupation. Tanḥ. P'kudé 11; a. fr.—V. זָרִיז.—3) *to be armed.* Yalk. Num. 785, v. next w.

זָרַז I, *Pa.* זָרֵיז same; 1) *to be quick, to hurry.* Targ. Y. II Gen. XXIV, 20 (h. text מהר).—Targ. Ps. LXX, 2 זְרִיז ed. (Ms. זָ; h. text חוש); a. e.—*Part. Pe.* זָרֵיז, *Pa.* מְזָרֵז; pl. מְזָרְזִין, זָרְזִין, זְרִיזִין. Targ. Y. I, II Num. IX, 8, opp. מתון; v. also זָרִיז.—2) *to quicken, strengthen.* Yeb. 102ᵇ (expl. יחלוץ, Is. LVIII, 11) זָרוּזֵי גרמי it means quickening the bones. Cant. R. to II, 10 זָרוּזִי גרמיך (not זרוזי) make thyself ready; Pesik. R. s. 15 זָרְזִי.—3) (cmp. זֵיר, אָזַר) *to tie around, gird, arm; to harness, saddle.* Targ. O. Gen. XIV, 14. Targ. Job XXXVIII, 3 זָרִיז Ms. (ed. זָרֵז, זָרִיז). Targ. O. Ex. XXIX, 9; a. fr. —*Part. pass.* מְזָרָז, pl. מְזָרְזִין, מְזָרְזָא *armed.* Ib. XIII, 18. Targ. Is. XV, 4; a. fr.—Yeb. l. c. (ref. to וחלצה, Deut. XXV, 9) ואימא זָרוּזֵי הוא may I not say, it means *tying on?*

Ithpa. אִזְדָּרֵז, *Ithpe.* אִזְדָּרִיז 1) *to strengthen one's self* (so as not to give way to emotion). Targ. Y. Gen. XLIII, 31. Targ. Esth. V, 10.—2) *to gird one's self, be armed.* Targ. Num. XXXII, 17; 20; a. e.—Targ. Prov. XXX, 31, v. זַרְכָּל.—Sifré Num. s. 157 אין חחלצו אלא אִי זְדָרְזוּ *heḥal'tsu* (Num. XXXI, 3) means, be armed; Yalk. ib. 785 תְּזְדָּרְזוּ (Hebr.).

זָרִז (**זָרִיז**) m. (preced.) 1) *strength, valor,* v. זָרַד.—2) *belt, belt-saddle.* Kel. XXIII, 2 זָ׳ האשקלוני Ar. a. ed. Dehr. (ed. זריז) the Ashkelonian saddle; Sifra M'tsora, Zabim, Par. 2, ch. III; Yalk. Lev. 568 זהו האשחונית (corr. acc.).—*Pl.* זָרָזִין, constr. זַרְזֵי (זִרְזֵי). Erub. 18ᵇ תאנים ז׳ *garments* of fig-leaves (v. next w.).

זָרַז II, זָרֵיז, זָרְזָא ch. same. Targ. I Sam. XVIII, 4; a. fr.—Targ. Is. V, 27 זְרִיז (constr., ed. Lag. זרז).—*Pl.* זָרָזִין, זַרְזִין *garments, equipment.* Targ. O. Gen. III, 7 (h. text חֲגֹרֹת). Targ. Jud. XIV, 19 זרזיהון ed. Lag. (ed. Wil. זָרְזָהוֹן, h. text חליצות').—Targ. Ps. LXXXIII, 15 זַרְזֵי טוריא the *crests* of mountains (cmp. זִיר; Ms. דָּרֵי, v. דָּרָא I).

זָרְזִיף, זָרְזֵיף (redupl. of זרף, v. זרב) *to flow over.* Cant. R. to I, 3 מִזָּרְזֵף . . . בשאר וכ׳ מִזָּרְזְפִים . . . מיה השמן (not כשאר) as oil on top of another liquid, when the cup is full, does not flow over with other liquids, so will the words of the Law not flow over (the lips) in connection with words of frivolity.

זַרְדְּתָא (זַרְדָּא) f. (זרד) *bushes of sorb,* or *service-tree,* growing in unhealthy marshes (v. Löw. Pfl. p. 289) Pes. 111ᵇ דבי ז׳ שידי (v. Rabb. D. S. a. l. note 400) the spirits of the sorb-bushes are named *shiddé* (demons). Ib. ז׳ סמיכא למיתא וכ׳ a sorb-bush near a town has no less than sixty *shiddé;* [Ms. M. זַרְזָתָא, זִירְזָתָא, זַרְתָּא; v. Rabb. D. S. a. l. notes).—Kidd. 73ᵇ . . . יש בו וכ׳ ז׳ a child exposed in a sorb-bush near a town (where it is likely to die) is considered a foundling (אֲסוּפִי). Keth. 79ª אבא ז׳ וכ׳ a forest (of timber), a sorb plantation and a fish-pond.

זָרְדָּא, fem. of זָרְדָּ q. v.

זָרְדָּה I, II, v. זרד I, II.

מֶלַח דְּזַ׳, זַרְוַאי* pr. n. pl. *Melaḥ d'Zarvai,* a border place on the east side of the Jordan. Tosef. Shebi. IV, 11 מלח דז׳ Var. (ed. Zuck. מלי חזרואי); Y. Shebi. VI, 36ᶜ מלח דזרכאיי (read זַרְנַ׳=זַרְבַּ׳, v. Hildesh. Beitr. p. 61, sq.); Sifré Deut. s. 51 עליה זירוא; Yalk. ib. 874 מרליה וירואי. [Hildesh. l. c. a. Neub. Géogr. p. 20 emend מוּלְיָא or מִלְיָתָא (מליחא) for מלח.]

זָרְזִין, pl. **זַרְזִין,** v. זִירוּז.

זְרוֹעַ f. (b. h.) *arm;* (with animals) *fore-leg, shoulder; strength, force.* Ber. 17ᵇ ניזונין בז׳ receive their sustenance from the Lord by dint of their strength (virtue), opp. בצדקה by divine grace. Y. Taan. IV, 69ª top זְרוֹעָן של כל ישראל the arm (defence, protection) of all Israel. Sabb. 56ª נטלו בז׳ they took by force. Lev. R. s. 2 כבא על חבירו בז׳ like one coming against his neighbor with force (confident of victory).—Ḥull. X, 1 ח׳ the law concerning the shoulder as the priest's share (Deut. XVIII, 3). Ib. 98ª בשלה ז׳, v. בָּשַׁל; a. fr.—*Pl.* זְרוֹעוֹת, constr. זְרוֹעֵי. Sot. 49ᵇ; Tosef. ib. XIV, 3 תורה ז׳ the supports of the Law.—בעלי ז׳ violent men. B. Mets. 118ª; a. e.

זֵיר׳, זֶרַע m. (=b. h. זֶרַע; זרע) *sowing; seed.* Targ. O. Lev. XI, 37.—*Pl.* זְרוּעִין, זְרִ׳. Targ. Is. LXI, 11 זְרוּעָתָא (ed. Lag. זְרוּעָתָהּ sing.). [Y. Sabb. IX, 12ª top; Y. Kil. III, beg. 28ᶜ (ref. to Is. 1 c.) זְרוּעֵיהּ מליא *zerûëha* is spelt *plene* (with ו); v. יאנא.]

זָרוֹק pr. n., נהר ז׳, v. נָזַק.

זְרוּקִינְיָא pr. n. pl. *Z'rukinya,* in Babylonia. Ḥull. 111ª.

זְרוּקְפָא, v. זְלוּקְפָא.

זְרוּרֵי, Cant. R. to II, 9, v. זְרַז I.

זָרוּת f. (denom. of זָר) *the legal status of the non-priest, the laws concerning non-priests.* Y. Ter. V, 43ᶜ אסור ז׳ the prohibition as far as it concerns the T'rumah to be eaten by non-priests. Y. Bicc. II, 65ª חיתר ז׳ inasmuch as they are permitted to non-priests. Y. Orl. II, end, 62ᶜ משום ז׳ for violating the law forbidding non-priests &c.—Yeb. 68ᵇ, a. e. (ref. to וכל זר, Lev. XXII, 10) אמרתי לך וכ׳ ז׳ the Law treats of non-priests, but not of the mourners; a. e.

זָרַז (reduplic. of זר, v. זרר; cmp. אזר) *to be strong, vigorous, quick,* v. זָרַד.—Part. pass. זָרוּז, v. זָרִיז.

זַרְזִיפָא m., pl. זַרְזִיפֵי (preced.) *squirtings from a vessel poured out from a height.* Yoma 87ª ד' דמיא (Var. זַרְזִיפָתָא f., pl. זַרְזִיפָתָא, v. Rabb. D. S. a. l. note 6). [Cmp. b. h. זַרְזִיף.]

זַרְזִיר I, זַרְזַר m. (v. זִירָה) *wrestler, antagonist, gladiator.* Y. R. Hash. I, 57ª bot. זה . . לנצח זַרְזִירוֹ וכ' each is anxious to defeat his antagonist.—*Pl.* זַרְזִירִין, זַרְזָרִין. Lam. R. to V, 1 שני זרזרין . . . כובש וכ' אדם . . (not כבוש) if a man trains two gladiators in his house, he will restrain the stronger one &c. [Bib. Hebr. זַרְזִיר *quick*, or *armed*, v. זרז.]

זַרְזִיר II m. (Syr. זרזירא P. Sm. 1156, Ar. *zurzur*; prob. fr. זור *to circle*) *starling*, also (collect.) *flock of starlings.* Ḥull. 62ª לחביא את חזו' (Sifra Sh'mini, Par. 3, ch. V חזַרְזִירִים, Ar. رين . . .) to include the starling (in the genus raven). Ḥull. l. c.; B. Kam. 92ᵇ (prov.) לא לחנם חלך ז' וכ' not without cause does the starling follow the raven &c.; Gen. R. s. 65, beg. Ib. עלה ז' אחד וכ' a flock of starlings came to Palestine.—*Pl.* זַרְזִירִים, זַרְזִירִין. Ib. s. 75 אין שני ז' וכ' two flocks of starlings cannot sleep on one board (two nations cannot rule at the same time). Tosef. Ḥull. III (IV), 23.

זַרְזָף, v. זִרְזֵף.

זַרְזָר, pl. זַרְזָרִין, v. זַרְזִיר I.

זָרַח (b. h.; cmp. next w.) [*to spread,*] *to shine, sparkle, rise* (cmp. דָּגִין). Ḥull. 91ᵇ זָרְחָה . . . וכי שמש did the sun rise for him (Jacob) alone? Y. Snh. VIII, end, 26ᶜ . . . וכי החמה זוֹרַחַת does the sun shine on him (the thief) alone? a. fr.—Tanḥ. Tsav 13, a. fr. צרעת זרחה וכ' leprosy broke out on &c.

Hif. הִזְרִיחַ 1) *to make shine.* Gen. R. s. 22 ה' לו הצרעת the Lord made leprosy glisten on his face. Ib. ה' . . . חמה he caused the globe of the sun to shine bright for him (a sign of pardon). Lev. R. s. 28, beg. דיין שחקבי"ה מַזְרִיחַ וכ' it is reward enough for them that the Lord lets the sun rise &c. Macc. 10ª (ref. to מזרחה, Deut. IV, 41) הַזְרֵחַ שמש וכ' let the sun shine on unwilling manslayers (give them safety). Ib. הַזְרַחְתָּ וכ' thou (Moses) hast &c.—2) (neut. verb) *to glisten.* Shebi. IV, 7 משיַזְרִיחוּ (Ms. M. משחָזוּ) when the young figs begin to glisten.—3) (denom. of מִזְרָח) *to go east.* Gen. R. s. 61, end (ref. to Gen. XXV, 6) לַהֲזְרִיחַ . . . . כל מה go as far east as you can.

זָרַח, זָרֵי I (b. h.) *to scatter, to winnow.* Sabb. VII, 2 הזוֹרֶה he who winnows (on the Sabbath).—Ib. 73ᵇ חיינו זורה וכ' is not winnowing the same process as sifting &c.?—Ab. Zar. III, 3 שותק וזורה לרוח he must grind it and cast it to the wind; a. fr.—Euphem. *to emit semen.* Gen. R. s. 85, v. הוּשׁ.

Pi. זֵירָה same, also *to sift, select.* Pesik. R. s. 10 שיחקו וזי' וכ' he ground and scattered it &c.—Nidd. 31ª; Yoma 47ª (ref. to ותזרני II Sam. XXII, 40, a. ותאזרני Ps. XVIII, 40) זֵירִיתָנִי וזרזתני thou didst sift me (select the best semen for embryonic formation, cmp. זָרַד) and make me healthy.

זָרָא, זָרֵי ch. same, *to scatter,* Targ. O. Ex. XXXII, 20 (Var. דרא).

זָרַח, זָרֵי II (sec. r. of זור) *to deviate, to do wrong.* Midr. Till. to Ps. LVIII, 4 (ref. to זרו ib.) מרחם זְרִיתֶם while in the womb you were wrong-doers; Yalk. Ps. 776. Midr. Till. to Ps. XC, 5, v. זור I.

זְרִיבָה f. (זָרַב) *flowing over, boiling over, scalding.* Lev. R. s. 7, end (ref. to Job VI, 17, applied to the deluge) זְרִיבָתָם לחלוטין וכ' their scalding (destruction by hot water) was final (there is no resurrection for them); Gen. R. s. 28, end; Y. Snh. X, 29ᵇ bot. (cmp. וְחָלוּטִין a. צְמִירוּת).

זָרִיד m. (זרד) 1)=זָרֶד.—2) (from its strengthening effect) *a broth* or *porridge of broken grain.* Ber. 37ª ד' ועירסן וכ' Ms. M. (ed. זָרֵיז); expl. (in Ms. M. a. Ar., v. Rabb. D. S. a. l. note 30) ד' ארבע ארבע the dish is called *zarid,* when the grain is broken into four pieces (v. Sm. Ant. s. v. Alica; v. M. Kat. 13ᵇ). Y. Ned. VI, 39ᶜ bot. [Bekh. 44ª, v. זִיוֵּר.]

זְרִיזוּת, זְרִיזֻת f. (זָרִיז) *deviation,* (cmp. זְנָה) *lewdness.* Midr. Till. to Ps. XC, 5 (ref. to זרמתם ib., v. זור I) זְרִיזֻתָם לשעה היתה their debauchery was only for a while; Yalk. Ps. 841 זְרִיזֻתָם.

זְרִיזוֹן, v. זִרְזוּר.

זָרִיז m. (זָרַז) 1)=זָרֵז.—2)=זָרִיד.—3) (adj.) *strong, quick; scrupulous; industrious.* Snh. 70ᵇ ד' בן a healthy child; Num. R. s. 10 זָרוּז.—Tosef. Bekh. VI, 10 ד' אם היה בנו if his son is a bright student; Kidd. 29ᵇ. Pes. 50ᵇ ד' ישׁ ונשכר one is industrious and will be rewarded &c.; Tosef. Yeb. IV, 8, opp. שפל lazy.; a. fr.—*Pl.* זְרִיזִין, fem. זְרִיזוֹת. Pes. 4ª, a. e. ד' מקדימין למצות the zealous do their religious duty as early as possible. Sabb. 20ª, a. fr. ד' כהנים הן priests are presumed to be scrupulous.—Pes. 89ª, a. e. ד' נמצאו בנות וכ' the daughters proved to be zealous &c.; a. fr.

זָרִיז, זָרִיז ch. same. Targ. Prov. XXIV, 5 (some ed. זדין, corr. acc.). Targ. Y. Lev. XXIV, 12, opp. מָתוּן; a. fr.—Ḥull. 107ᵇ ד' because he is scrupulous, contrad. to זָהִיר.—*Pl.* זְרִיזִין, fem. זְרִיזָן. Targ. Esth. III, 15; a. e.—Targ. Y. Ex. I, 19 (not זִין . . .).

זָרִין m. *belt,* v. זְרַז II.

זְרִיזוּת f. (זָרִיז) *strength, quickness, zeal, industry.* Ab. Zar. 20ᵇ, v. זְהִירוּת. Sot. 12ᵇ ד' בעלמא quick like a girl. Lev. R. s. 11, end (ref. to על-מות, Ps. XLVIII, 15) בעלמות ד' with *almuth,* that is with alertness. Sifra Sh'mini, beg. ד'; a. fr.

זְרִיזוּתָא ch. same. Targ. Y. Lev. IX, 8, v. preced.—Ḥull. 16ª קמ"ל . . זְרִיזוּתֵיהּ the Bible verse quoted intimates only Abraham's zeal.

זְרִיחָת f. (זָרַח) *rise, brightness.* Y. Erub. V, 22ᶜ זְרִיחַת החמה sunrise, East. Gen. R. s. 68 בזְרִיחָתָהּ in its rise. Pes. 2ª כן ד' שמש וכ' Ms. M. (ed. כעין) so will be the sunshine for the righteous &c.; a. fr.

זְרִיזֻת, v. זְרִיזוּת.

זְרִיעַ, v. זְרַע I.

זְרִיעָה f. (זְרַע) *sowing, seed.* Ber. 35[b] בשעת ז׳ at seed-time. Sabb. 91[a] לז׳ to use it for seed; a. fr.

זְרִיקָה f. (זְרַק) 1) *sprinkling* the blood on the altar. Zeb. 25[b]. Y. Pes. VII, 34[b] bot.; a. v. fr.—2) *thrusting.* Sabb. 96[b] תולדה וכ׳ ז׳ thrusting (on the Sabbath from one area, רשות, to another) is forbidden as a subspecies of carrying (v. הוֹצָאָה). Y. Erub. IV, beg. 21[d] ע״י ז׳ by means of thrusting from place to place; a. fr.

זְרִיקָא, זְרִיקְתָא f. (זרק) *that which is thrown off, pickings in the woods,* used as fuel. Targ. Is. XXXIII, 4 זריק׳ ed. Lag. (oth. ed. זְרָק׳, זְרִיק׳; h. text גֶּבִים, cmp. גְּבָבָה); v. אֲזִי.

זְרִירָא m., pl. **זְרִירִין** (זרר; cmp. זרי; cmp. Lat. sternuo) *sputtering, sneezing.* Targ. Job XLI, 10 זְרִירוֹי (זְרִירוֹתַי) (Var. מְקָקָא).

זְרִיתִית, v. זְרָתָא.

זִרְכָּאי, v. זְרַוַאי.

זְרְכֵּל, *Ithpa.* אִזְדְּרְכֵּל (orig. Ithpa. of דרכל, fr. דרך, cmp. אתדרכל P. Sm. 952; v. ib. 1157 s. v. זרכל a. sq.) *to walk proudly.* Targ. Prov. XXX, 31 מְזְדְּרְכֵּיל ed. Lag. (ed. Wil. מְזַדְּרַז, v. זְרַז), v. אַבָּא.

זְרְמִית, זַרְמִית f. ch. (=b. h. זֶרֶם; cmp. זרב, זרי) *shower, storm.* Targ. Is. IV, 6 Ib. XXVIII, 2; a. e.

זְרָנָא m. (זרר, cmp. זְרִירָא) *vomiting, nausea.* Lev. R. s. 18, end (expl. זְרָא, Num. XI, 20); (Num. R. s. 7 לְזָרָא; Ar. s. v. בוטנא: זִרְדָּנָא).

זַרְנוּקָא m. (*Parel* of זנק, cmp. זִקָּא II) *leather bag, hose.* Targ. Ps. CXIX, 83 (h. text נאד).—B. Mets. 103[b] דוולא וז׳ buckets and hose (for irrigation). B. Bath. 58[a] ז׳ אמרה לכי (comment. זרונקא, Ms. O. זרקונא, corr. acc.) she means a hose (which had been made of the hide of the animal stolen from her). Ib. 167[a] קם אז׳ (some ed. אזרונקא, v. Rabb. D. S. a. l. note) he wrote standing on a hose (to imitate a trembling hand-writing).—*Pl.* זַרְנוּקִין. Targ. Job XXXII, 19 Ar. (ed. לגרנין, insert הירך).

זַרְנִיךְ m. (v. P. Sm. 1158) *arsenic, orpiment* (v. Sm. Ant. s. v. Arsenicon). Ḥull. 88[b] bot.

זָרַע (b. h.; cmp. זרי) *to strew, sow.* Kil. I, 9. Ib. II, 3 אֶזְרַע, v. אָפַךְ; a. fr.—Part. pass. זָרוּעַ, f. זְרוּעָה; pl. זְרוּעִים &c. Ib. חטים ז׳ sown with wheat; a. fr.—Y. Sot. I, 17[b] top כשם . . . . בנותיהן זרועות וכ׳ as well as their vineyards are sown with mixed seeds, so are their daughters &c. (faithless wives).

Nif. נִזְרַע *to be sown, to be stocked with seed.* Gen. R. s. 83, end, a. e. בשבילי נִזְרְעָה וכ׳ the field has been sown for my sake. Shebi. IV, 2 תִּזָּרֵעַ may be sown; a. fr.

Hif. הִזְרִיעַ *to emit semen* (also used of women emitting a secretion at coition). Ber. 60[a], a. e. איש מַזְרִיעַ תחלה when the male is the first to emit semen; אשה מַזְרַעַת וכ׳ when the female is the first &c.; a. fr.

זָרַע I ch. same. Targ. Jud. VI, 3; a. fr.—Part. זָרֵעַ, זָרֵיעַ (זְרִיעַ). Targ. Prov. XI, 18; a. fr.—Targ. Is. XXVIII, 25 זָרְעִי. Ib. XXXII, 20 זָרְעִין.—R. Hash. 16[a] לִיזְרַע חרפא let him sow early seed (barley &c.). Y. Peah VII, 20[b] top חוה ז׳ חקלא וכ׳ planted carrots on his field; a. fr.

Ithpa. אִזְדָּרַע, *Ithpe.* אִזְדָּרֵע as preced. *Nif.* Targ. O. Deut. XXIX, 22; a. e.—Y. Peah I. c. אִזְדַּרְעוּן they have been planted.

Af. אַזְרַע as preced. *Hif.* Y. Kil. I, 27[a] bot. ומַזְרְעִין and they copulated.

זַרְע m. (b. h.; preced.) *seed;* animalic *semen* (mostly שְׁכְבַת ז׳). Gen. R. s. 73 נעשו חמים ז׳ וכ׳ the water in their bellies turned into semen. Y. Kil. I, 27[a] bot. נוטל הרמנו ז׳ he may take seed thereof. Shebi. II, 8 שזרעו לז׳ which he planted for the sake of obtaining seed, opp. לירק for using it as vegetable; a. fr.—Trnsf. *issue, descent.* Gen. R. s. 23; s. 51 אותו ז׳ שחוא וכ׳ that issue which was to come from a foreign place (Moab). Ber. 31[b] שמושח וכ׳ ז׳ a descendant who will anoint two men; a. fr.—*Pl.* זְרָעִים. Peah II, 3 חכל מפסיק לז׳ all of them form a partition with regard to seeds (making each field separately subject to Peah), opp. to trees. Kil. III, 2 כל מין ז׳ all kinds of seeds (small vegetable), opp. ירקות large beans &c.; a. fr.—Y. Shebi. II, 34[a] top ששה זְרָעִין six *sowing seasons* during a Sabbatical period.—סֶדֶר ז׳ or ז׳ *Order of Seeds, Z'raim,* the first of the six orders of the Mishnah a. Tosefta. Sabb. 31[a]. Esth. R. to I, 2.

זָרָע II, זַרְעָא ch. same. Targ. O. Gen. I, 11; a. fr. בר ז׳ that which is fit for propagation, *seed-capsule,* v. בִּיזְרָא. Targ. Prov. XI, 21; a. fr.—Targ. Ps. XXXVII, 26 Ms. (ed. דרעיה, v. הֲרַע II).—Y. Snh. VII, end, 25[d] דכיתן ז׳ flax-seed.

זְרָעוֹן, זְרָעוֹנִים, זְרָעוֹנִין m. (b. h.; preced. wds.) *rows of plants in one bed,* also (=זְרָעִים) *seeds.* Kil. II, 2 זְרָעוֹנֵי גנה וכ׳ garden seeds which are not used for food, i. e. seeds of vegetables; Tosef. Maasr. III, 14; Sabb. IX, 7. Tosef. l. c. ז׳ שדה field seeds (e. g. vetch &c.). Kil. III, 1 חמשה ז׳ five rows of different seeds; a. fr.

זִרְעוּת, Snh. 37[a], v. זַרְעִית.

זַרְעִי f., v. זַרְעִיתָא.

זַרְעִית f. (preced. wds.) *descendants, family.*—*Pl.* זַרְעִיּוֹת. Snh. IV, 5 (37[a]) דמו ודם זַרְעִיּוֹתָיו Mish. a. Y. ed. (Bab. ed. זרעותיו, v. Rabb. D. S. a. l. note 10) his own (the murdered man's) blood and that of his eventual descendants; Gen. R. s. 22; Yalk. Gen. 38.

זַרְעִי, זַרְעִיתָא, זַרְעִית ch. same. Targ. O. Deut. XXIX, 17. Targ. Josh. VII, 14; a. e.—Y. Kil. IX, 32[c] top זַרְעִיתֵיהּ לא פסיקח וכ׳ his race shall never cease; Y. Keth. XII, 35[b] top זרעייתא (corr. acc.). Koh. R. to IV, 9 וחא ז׳ ז׳ וכ׳ here is the third generation of that family &c.—*Pl.* זַרְעַיָּא, זַרְעַיָּתָא; constr. זַרְעֵיתָא. Targ. O. Gen. IV, 10 (cmp. Snh. IV, 5 quot. in preced.; ed. Berl. זַרְעָנָן). Targ. Zech. XII, 12, 14 (not זרעין). Targ. O. Ex. VI, 14 (ed. Berl. זַרְעָתָא); a. fr.—Kidd. 70[b] תרתי ז׳ אינא וכ׳ there are two families in N. &c.

זְרַךְ, Ab. Zar. 18[b] נזרפיה Ar. (ed. לירתיה, Var. Ar. נטרפיה, Ms. M. לתפסיה) prob. a corrupt. for נְגָרְבִיה, v. גְּרַב.

זָרַךְ, *Pa.* זָרֵיךְ (cmp. זרב) *to form a rim* or *elevation around a wound* (cmp. סַפְּחַת, פָּתִית), *to cause a swelling and inflammation.* Ab. Zar. 28[b] מִיזְרַךְ וְזָרֵיךְ the operation with the hand creates soreness. Ḥull. 77[a]; Yeb. 76[a] פרזלא מז׳ ז׳ cutting with an iron tool causes inflammation.

זִירָ׳, זִרְפָּא m. (preced.) *inflammation, swelling of a wound.* Sabb. 67[a] דיעבדי לידה לז׳ Ms. M. (ed. דעבדי לזו׳) it is applied for healing an inflammation &c.

זָרַק (b. h.; cmp. זרי) *to sprinkle; to cast, throw.* Keth. 103[b] זָרוֹק וכ׳, v. מָרָה I. Sabb. XI, 1 חזורק מרשות וכ׳ he who throws an object from private to public ground; a. fr.—Esp. *to sprinkle blood on the altar* (Lev. I, 5). Yoma III, 4 וזָרַקוֹ . . קבל he received the blood and did the required sprinkling. Zeb. I, 4; a. fr.—Yoma 67[b], v. זָקַר.

Nif. נִזְרַק *to be sprinkled.* Pes. V, 3; a. fr.

זָרַק ch. same. Targ. O. Ex. XXIV, 6 (Y. דריק); a. fr.—Gen. R. s. 53, end; s. 86, end [read:] נפיל . . . זָרוֹק חוטרא throw a stick in the air and it will fall back to its origin (the ground), i. e. innate disposition will always come forth; (cmp. Tanḥ. Balak 17; Num. R. s. 20).

Ithpe. אִזְדָּרִיק *to be sprinkled.* Targ. Num. XIX, 13; a. e.—Pes. 78[b] bot. אשתקד כי אידי דם last year when the blood of the Passover sacrifice was sprinkled.

זִרְקָא, v. זִרְיָקָא.

זָרַר (b. h.; v. זוּר a. זָרָה) 1) *to press, stamp;* 2) *to scatter.*

Nif. נִיזַּר, נִזַּר *to be scattered.* Pesik. Vayhi, p. 64[b] הירתה נדקה . . . ונזרת was crushed, ground, and scattered; Pesik. R. s. 17; Yalk. Ex. 186; Mekh. Bo s. 13 ונִזָּרוֹת . . . (pl.).

Hof. חוּזַר *to be smashed.* Part. מוּזָר, fem. מוּזֶרֶת, pl. מוּזָרוֹת. ביצה מ׳ an egg smashed in the nest, *rotten* (cmp. מָאַס). Snh. 82[b]; Tanḥ. Pinḥ. 2; a. e., v. זָמַר III.—Nidd. 35[b]. Ḥull. XII, 3.

זֶרֶת f. (b. h.; preced.) *span* (the spread fingers); *distance from the little finger to the thumb of a spread hand.* Keth. 5[b]; Men. 11[a] זו ז׳ this one (the little finger) is used for measuring the span. Tosef. Kel. B. Mets. VI, 12 ז׳ אמורה וכ׳ *zereth* mentioned therein (in measures), is half a cubit of six handbreadths; a. fr.—*Du.* זַרְתַּיִם, זֵרָךְ׳. Men. 85[a]; Tosef. ib. IX, 3 קנה זרת ושבולת ז׳ the halm one span long, and the ear two; Taan. 5[a] זַרְתַּיִם.

זִירְתָא, זַרְתָּא ch. same, also *fist, hand.* Targ. Ex. XXVIII, 16 (ed. Amst. זַרְתָּא). Targ. Is. XL, 12; a. e.—Gen. R. s. 63 (play on זרו, Ps. LVIII, 4) זר׳ מתידא וכ׳ Ar. (ed. וְזִירְתֵּיהּ) his fist was directed against him (Jacob); Yalk. Gen. 110; Yalk. Deut. 938 זירתיה;—Tanḥ. Ki Thetsé 4; Yalk. Jer. 261; Yalk. Ps. 868 זירתיה; Tanḥ., ed. Bub. l. c. זירתיה.

זָתָא, v. זְיָתָא.

זָתִים, v. זַיִת.

ח

ח *Ḥeth,* eighth letter of the Alphabet. It interchanges with א a. ה a. ע, v. letters א, a. ה; also with ג a. ק, as חבב, גבב, a. קבב; חָדָה a. גָּדָה &c.—For dialectical pronunciation, v. ת׳׳א a. תי׳׳ת.

ח׳, as a numeral letter, *eight.*

חָאֵי, part. of חֲרֵי.

חָאִי׳ק, חָאִיס, חָאִיךְ, v. חוּךְ, חוּס, חוּק (חָקַק).

חַאִיתָא* f. (חוי, cmp. חבב, *to be arched,* cmp. גְּבִינָה; Syr. חאוּתא, P. Sm. 1166) *clotted cream.* Targ. Prov. XXX, 33 Ms. (Var. ed. Lag. ח׳; ed. Lag. a. oth. וְחֶמְאָתָא).

חאסטו, v. חֲאַסְטוּ.

חָאפוֹן m. (v. חָפַן) *a handful, a grab.* ח׳ בן *grabber* (a play on כָּאפוֹן, v. אפין). Y. Yoma IV, 43[c] bot. (Bab. ib. 39[a] sq. בן חַמְצָן).

חָאַק, v. חוּק ch.

חָב, חַב, v. חוּב.

חָבָא, חָבָא, v. חבי.

חָבָא, חוּבָא.

חָבָא, B. Kam. 101[b], v. חֲבָה.

חָבַב I (b. h.) [*to be arched;* denom. חוֹב II;] *to bosom, love.*

Pi. חִיבֵּב, חִבֵּב 1) same, *to love, cherish;* with לפני or בפני, *to prefer.* Ex. R. s. 27; Tanḥ. Yithro 4 Yithro is named חוֹבֵב שוח׳ את וכ׳ because he loved the Law; Sifré Num. 78. Sabb. 13[b] הוו מְחַבְּבִין את הצרות they cherished the memory of past troubles (devoting memorial days to the relief from them). Ib. 51[a], a. e. כמה מחבבין זה את זה how they honor each other. Pes. 100[a] בכל יום הירית מחבב . . . בפני thou didst always prefer my opinions to those of R. J., and now thou embracest his opinion in my presence; Y. ib. X, beg. 37[b]; Tosef. Ber. V, 2; a. fr.—2) (denom. of חָבִיב) *to make beloved.* Gen. R. s. 39 כדי לַחֲבָבָהּ בעיניו in order to make him feel the dearness of home; כדי לַחֲבָבוֹ וכ׳ to make him feel how dear was his son to him.

חַבַּב ch., *Pa.* חִבֵּיב same, 1) *to love, honor.* Targ. Prov. IV, 8 חַבְּבָהּ honor her. Targ. O. Deut. XXXIII, 3; a. fr.—2) *to make beloved.* Targ. Y. ib.—Sabb. 130[a] is it משום חֲבִיבֵי מִצְוָה (Rashi חִיבּוּב) in order to show the high appreciation of the ceremony (of circumcision)?—Ib. אלא לְחַבִּיבֵי (Ms. M. לְחַבֵּב). Ḥull. 133[a] מְחַבֵּב קָא חבובי does he (by taking hastily) prove his anxiety for the divine command, or &c.?

Ithpa. אִיתְחַבִּיב *to be tied together* (in affection). Targ. I Sam. XVIII, 1 (h. text נִקְשְׁרָה).

*חָבַב II (v. preced. wds.) *to embrace* (in a fight), *to wrestle.* Tosef. Shebu. VI, 2 כל זמן שהיו חוֹבְבִין זה את זה (Var. חוֹכְכִין) as long as they were fighting each other, i. e. if the case comes up immediately after the fight took place; ib. B. Kam. IX, 28 וחוככין; Y. Shebu. VII, 37[d] bot. חוככין.—V. חֲבִיבָאֵי.

חֲבָבָאֵי, v. חֲבִיבָאֵי.

חִיבָּה, חֲבָה f. (preced. wds.) *love, esteem, honor.* Koh. R. to V, 14 בא לעולם בח׳ וכ׳ a man enters the world with love (caressed by his nearest), and leaves with love. Y. Bicc. II, 64[d] top לשבוצה מיתה של ח׳ a death after seven days of sickness is a death of (divine) love; (ib.[c] bot. לשבעים מיתה של ח׳, read שִׂרְבָּה).—Ab. III, 14 ח׳ יתירה וכ׳ the greater divine love consists in its being made known to him &c. Ḥull. 33[a], a. e. חִיבַּת הקדש מכשרתן the honor in which sacred objects are held makes them fit for levitical uncleanness (even without contact with liquids, v. כָּשַׁר). Ex. R. s. 2, a. fr. לשון ח׳ the repetition of a name intimates endearment. Y. Succ. IV, 54[d] top לשון ח׳ (the word שֶׁכֶר, Num. XXVIII, 7) expresses something dear; (Bab. ib. 49[b]; Num. R. s. 21 שחיריה).—Keth. 56[a] חיבת חופה וכ׳ the affection produced by the seclusion in the bridal department is the final act of possession. Gen. R. s. 93; Yalk. ib. 150 [read:] על חיבת חצין כך על בעל אכסניא וכ׳ if this was done for a dear object of sight (our sister), how much more shall we do in defence of the host of the Lord (Benjamin, v. אוּשְׁפִּיזָכָן); a. fr.—Ch. חִיבְתָּא.

חִיבָּה, חֲבָה f. (חבא) *reserve, storage.* B. Kam. 101[b] שגיבבן בחיבה Ms. M. (oth. בחבה; ed. בְּחֶבְיָא, v. Rabb. D. S. a. l. note) which he gathered up for storage; Succ. 40[a] לחוּבָה ed. (Ms. Ms. 2 בחיבה, v. Rabb. D. S. a. l. note 200).

חָבוּ, pr. n. m. בר ח׳, v. חָבוּ.

חִבּוּבָא, v. חִיבּוּב.

חבוורתא, Ḥull. 57[b], v. חַבְרוּתָא.

חִבּוּט, חִיבּוּב.

חִבּוּט m. (חָבַט) *pressed down,* esp. *ḥabut,* a legal fiction by which an inclined projection is assumed to be like a horizontal plane. Erub. 9[a] אי לבוד ... או ח׳ אמרינן וכ׳ either we assume the fiction of a junction (v. לָבוּד) or of *ḥabut,* but both of them we do not assume. [Rashi reads חָבוּט or ch. חבוט, as imperative: *press it down.*]

חַבּוּטָא, v. חוּבָטָא, a. חֲבָטָא.

חַבּוּל, v. חֲבַל I, II. [Y. Kidd. IV, 65[d] top ח׳ ירמא, v. חֲבִיל.]

חַבּוּלָא, חִבּוּל, v. חִיבּוּב.

חֲבוּלָה f. (b. h. חֲבָלָה; חָבַל 1) *pledge.* Tanḥ. B'shall. 19 (ref. to חבל תחבול, Ex. XXII, 25) . . . חֲבָלָתָּ ח׳ אחת חֲבוּלוֹת הרבה if thou seizest a pledge once, thou wilt finally be seized many times (cmp. Ex. R. s. 31, quot. s. v. מַשְׁכּוֹן); Yalk. Ex. 257; Mekh. B'shall., Vayassa, s. 1 (corr. acc.). Tosef. Keth. XI, 8 המלוה . . . על חֲבִירָתָהּ וכ׳ if one gives a loan on a pawn &c.—*Pl.* חֲבוּלוֹת, v. supra (Yalk. l. c. חֲבָלוֹת).

חֲבוּלָא m. *injury, loss,* v. חֲבִירָא.

חִיבּ׳, חִבּוּ׳, חֲבוּלְיָא f. (חבל; v. Nöld. Mand. Gr. p. 146, sq.) *interest, usury* (h. נֶשֶׁךְ). Targ. O. Ex. XXII, 24 ח׳ ed. Berl. (oth. ed. ת׳). Targ. Ps. XV, 5; a. e.—M. Kat. 28[b] (in a funeral dirge) מותא כי מותא ומרעין ח׳ death is death (paying a debt), but sufferings are the interests.

חִבּוּר, v. חִיבּוּר.

חֲבוּרָא c. ch. = h. חֲבוּרָה, *company, party.* Targ. O. Ex. XII, 46 (Y. ed. Amst. חַב׳).—*Pl.* חֲבוּרָן. Targ. Y. Deut. XXXIV, 6; a. e.—Masc. חֲבוּרִין. Targ. Y. II Deut. XIV, 1 (some ed. חַב׳; Ar. חבורן; cmp. אֲגוּדָּה).

חַבּוּרָא I, v. preced.

חַבּוּרָא II m. (חבר) *charmer.*—*Pl.* constr. חַבּוּרֵי. Targ. Y. II Deut. XVIII, 11 חַבּוּרֵי חֲבוּרֵי בישרין (not וְחַבּוּרָא) those who conjure up companies of evil (demons).

חֲבוּרָה I f. (חָבַר) *company, association, party;* esp. *those united for eating the Passover lamb in company* (Ex. XII, 4); *the colleagues at school* (v. חָבֵר); *the college.* Pes. VII, 3, a. fr. בני ח׳ the members of a Passover party. Ib. אם חֲבוּרַת כהנים if it is a party consisting of priests only. Y. ib. X, 37[d] top שלא יהא עומד מח׳ זו וכ׳ that one should not rise from one party and join another; Bab. ib. 119[b], v. אֲפִיקוֹמָן; a. fr.—Ber. 9[b] במעמד כל חח׳ in the presence of the whole college. Ned. 81[a] הזהרו בח׳ beware of disregarding the benefits of collegiate studies. Lev. R. s. 2, end חֲבוּרָתוֹ של משה the disciples of Moses; a. fr.—Y. Dem. II, 23[a] top דוחין אותו מחבורתו, v. חֲבִירוּת.—*Pl.* חֲבוּרוֹת. Pes. IX, 10; a. fr.

חֲבוּרָה (חֲבוּרָת) f. (b. h.; חָבַר 4) *a mark of violence, wound, discoloring.* B. Kam. VIII, 1 מקום שאינו עושה ח׳ a spot on which no wound is made by burning (e. g. on the nail). Snh. XI, 1 (85[b]) עד שיעשה בהן ח׳ unless by striking them he creates a wound; Y. ib. XI, beg. 30[a] באיזו ח׳ כחבורת שבת כח׳ נזקין what wound is meant here? One the creating of which would be a Sabbath offence (discoloring), or one of the kind required for claiming damages?; Mekh. Mishp., N'zikin, s. 5 מכה שיש בה ח׳ (in order to be punishable with death) it must be a beating which makes a wound (or a sore). Sabb. 107[b] ח׳ שאינה חוזרת a permanent discoloring. Ib. מניין לח׳ שאינה וכ׳ whence is it proven that by *ḥabburah* a permanent (not a momentary) discoloring is meant?—

Keth. 3[b] ח׳ עושה he makes a wound (by tearing the hymen). Ib. 5[b] מקלקל בח׳ destroying by making a hole, מתקן בח׳ amending by &c.; a. v. fr.—*Pl.* חבורות. Gen. R. s. 23; a. e.

חַבּוּרְתָּא ch. same. Yalk. Geu. 38, v. חַגַּרְתָּא.

חֲבוּרְתָּא ch.=h. חֲבוּרָה, *company* &c.—Y. Ber. II, 5[c] top וַחֲבוּרְתֵּיהּ and his disciples. Y. Ter. II, 41[c] כד הוה מורי בחבורתיה when teaching in his college; a. e.—*Pl.* חֲבוּרָתָא. M. Kat. 27[b] ח׳ איכא במתא there are burial societies in the place.

חָבוּשׁ m. (Syr. חבושא, P. Sm. 1187) name of *a fruit, quince* (v., however, Löw Pfl. p. 143).—*Pl.* חֲבוּשִׁין. Sabb. 45[a]: Bets. 26[b]. Tosef. Ter. VII, 13 חובשין ודרמסקנין ed. Zuck. (Var. עובטין; Y. ib. VIII, 45[d] ענבים ואובשין). [חָבוּשׁ *prisoner,* v. חָבַשׁ.]

חָבוּשָׁא ch. same. Keth. 60[b].—*Pl.* חֲבוּשֵׁי. Snh. 39[a].

חִבּוּשָׁא m. (חבש) *imprisonment.* Koh. R. to XI, 9 לַחֲבוּשַׁי לֵית אַת סָקַר my being imprisoned thou dost not take into consideration.—Targ. Y. II Gen. XXXIX, 20 בֵּית חֲבוּשָׁה (Ar. חֲבוּשְׁרָא) *prison.*

חָבַט (b. h.; cmp. חבש, חבל) [*to use force,*] 1) *to press down.* Erub. 42[b] חוֹבֶטֶת . . . תִּקְרַת the roofing of the house presses upon him (keeps him mindful of the Sabbath limit); v. חָבוּשׁ. B. Mets. 80[b] חֲבָטוֹ לְאַלְתַּר (Ar. חבסו, v. חָבַס) the load pressed him down immediately (before he could find out that it was too heavy for him). Snh. 19[b] חֲבָטָן בְּקַרְקַע pressed them into the ground. Succ. IV, 6 (45[a]) חוֹבְטִין אוֹתָן ע״ג קַרְקַע בְּצִידֵי הַמִּזְבֵּחַ Ms. M. (v. Rabb. D. S. a. l. note 10) they laid them down closely upon one another on the ground by the altar (opp. to זוֹקְפִין, ib. IV, 4). Keth. 39[a] צַעַר שֶׁחֲבָטָהּ ע״ג וכ׳ 'the pain' (Mish. ib. III, 4) refers to his pressing her down on the hard ground.—2) *to force, to knock open,* esp. *to knock upon olives* to make them burst, before putting them under the press, or *upon ears* to thresh the grain out. Ex. R. s. 36, beg. מורידין . . . . ונחבט ומשחוֹבְטִין וכ׳ they take the olive down and it is knocked upon, and after knocking it, they put it into the vat (corresp. to כתש, Men. VIII, 4). Ib. באין או״ה .... וחובטין .. ממקום וכ׳ the gentiles come and knock them (the Israelites) from place to place. Men. X, 4; a. e.—*Part. pass.* חָבוּט *mashed.* Sabb. 80[b] בח׳ when the lime is mashed (and mixed with water); Y. ib. VIII, 11[b] bot. בחביט (corr. acc.).—3) *to lay down for receiving lashes,* in gen. *to punish, bind over.* Gitt. IX, 8 ובנכרים חובטין אותו וכ׳ but when the gentile authorities bind him over and say, Do as the Israelites tell thee, (the letter of divorce so enforced) is valid (differ. vers. in Y. ed.); Tosef. Yeb. XII, 13.—Tosef. Sot. XV, 7 מסרוהו לבעל זמורה וחָבָטוֹ ed. Zuck. Var. (Y. ib. IX, 24[b] top וחבשו) they gave him in charge of the rod-bearer (v. זְמוֹרָה), and he tried to force him (into submission). Midd. I, 2 חוֹבְטוֹ בְּמַקְלוֹ he punishes him with his cane.

Nif. נֶחְבַּט *to be knocked upon; to strike against.* Ex. R. s. 36, v. supra.—Keth. 36[b] מִפְּנֵי שֶׁנֶּחְבְּטָה וכ׳ because the blind girl may have struck against something (and fallen, so as to have lost her virginity by the shock). Ḥull. 51[b] עוֹף שֶׁנ׳ עַל וכ׳ a bird that fell with force upon water.—Koh. R. to VII, 8, v. infra.

Pi. חִיבֵּט *to press down, throw down.* Keth. l. c. חִיבְּטָהּ ע״ג שׁיראין if he forced her down on (soft) silk garments.

Hithpa. הִתְחַבֵּט, נִתְחַבֵּט *to prostrate one's self* (in prayer, in deep commotion). Gen. R. s. 91 מִתְחַבֵּט הִיה לִפְנֵי רַגְלָיו וכ׳ he threw himself to the feet of every one &c. (with ref. to Gen. XLII, 21). Ib. s. 70; Num. R. s. 8, end; Yalk. Gen. 123 דבר שנתח׳ וכ׳ a thing for which that patriarch (Jacob) begged in prostration; Koh. R. to VII, 8 שֶׁנִּתְחַבֵּט. Deut. R. s. 2, beg. עכשיו הוא מתחנן ומתח׳ now he supplicates and prostrates himself; a. fr.

חֲבִיט, חֲבַט ch. same, 1) *to knock; to strike, punish.* Targ. O. Deut. XXIV, 20. Targ. Jud. VI, 11. Targ. Is. XXVIII, 27 (Regia: מְחַבְּטָן *Pa.*).—Targ. Prov. XXVIII, 3 מטרא חֲבִיטָא (not חֲבִיטָא) a prostrating rain (h. text סחף). Y. Sabb. XVII, 16[b] top חֲבִיט בירה דו׳; Y. Bets. I, 60[c] חֲבַט, v. זְיִירָא.—Gen. R. s. 7, a. e. חֲבוֹט חבטך, v. חֲבָטָא. B. Bath. 58[a] חֲבוֹטוּ (not חובטו), v. חֲבִיטָא.—2) *to throw down.* Y. Snh. VI, 23[c] top חֲבָטָן תורא בתילא Ash. to Ḥull. 51[a] (ed. בחיילית) threw an ox down with force (before slaughtering).—*Part. pass.* חָבִיט, f. חֲבִיטָא *prostrated.* Keth. 10[a] מברכתא ח׳ ליה is Mabrakhta (i. e. all the women of ill repute of M.) prostrated before him (so that he is an expert in such matters)? [Y. Sabb. VIII, 11[b] bot. בחביט, v. preced.]

Pa. חַבֵּיט *to shake, agitate.* Targ. Y. Num. XXV, 8 (ed. Amst. Pe.) he shook (the spear). Targ. Esth. VI, 1.—Succ. 44[b] ח׳ ח׳ ולא וכ׳ he shook it repeatedly but said no benediction.

Ithpa. אִיתְחַבַּט as preced. *Nif.* Keth. 36[b] כולהו נמי חֲבוּטֵי מִיתְחַבְּטֵי all girls (even if not blind) may receive a shock by falling.

חַבָּט I c. (חָבַט 1) *fastening;* ח׳ של סנדל *thongs of a sandal joined in a knot* (v. Sm. Ant. s. v. Sandalium). Mikv. X, 3.—*Pl.* חֲבָטִין (חוֹבְטִין). Y. Yeb. XII, 12[d] top וכן שיהו חו׳ של עץ this means that the thongs be of wood (of the vegetable kingdom; oth. vers. מעמידין, תרסיות). Ib. נפסקו חֲבָטָיו (omitted Tosef. Kel. B. Bath. IV, 5, a. Sabb. 112[a]) if its thongs are broken; נפסקה ... אחת מח׳ if one set of its thongs is broken; Y. Sabb. V, 8[a] חבתיו (corr. acc.; omitted Tosef. ib. XII (XIII), 14).

חַבָּט II m. (חָבַט, v. *Nif.*) *shock, lesion through a fall.* B. Kam. 50[b] לְחֲבָטוֹ, v. חֲבָל. Ib. חבטו קרקע וכ׳ (not חבטה or חבטא, v. Rabb. D. S. a. l. note 1; Yalk. Ex. 341) as to the shock which the animal suffered, it is the natural ground which injured it, v. קַרְקַע.

חַבָּטָא ch. same, also *stroke, blow.* Ḥull. 8[a] ח׳ קדים וכ׳ does the effect of the blow come first (and create an inflammation, שחין), and the effect of the heat follows (creating a burn, מכוה) &c.?—B. Mets. 116[b] אי בחבטא נפל אי בה׳ נפל whether the building fell through pressure (in which case the lower portion of the materials would be more affected), or through a shock.—Gen. R. s. 7 חבוט

חֲבָטָךְ go on with thy beating; Koh. R. to VII, 23; Tanḥ. Huck. 6 חֲבִיטָךְ; Y. Kidd. III, 64c bot. חבושך.—Esp. *the beating of olives.* Lam. R. to I, 1 רבתי (2 חד כותי) בשעת ח׳ in the season of beating; ib. חבטה (corr. acc.).—*Pl.* חֲבָטָיָא *olives ready for beating.* Y. Maas. Sh. IV, 55b bot. [read:] החוא חוה בנציא ואת בח׳ that one (dreamt of olives) in the blooming stage, but thou of olives ripe for beating.

חֲבָטָה* f. (חָבַט) *seizing an object violently* in order to take possession of it. B. Mets. 118a, v. חֲפָטָה. [B. Kam. 50b, v. חֲבָט II.—Lam. R. to I, 1 רבתי (2 חד כותי), v. preced.]

חבטי, Y. Shebu. VII, 37d, v. חֲבִיבָאֵי.

חָבָה, חָבָא, חבי (b. h.) *to cover, hide.*—*Part. pass.* (fr. חבה) חָבוּי, f. חֲבוּיָה. Cant. R. to II, 1 (play on חֲבַצֶּלֶת, ib.) חבויה בצלן של מצרים hidden (disregarded) in the shade of Egypt; ח׳ בצלו של ים nearly covered up by the darkness of the Sea; ח׳ בצלו של סיני nearly covered up by the shade of Sinai (threatening to fall upon me) &c.—Ib. שח׳ בְּצֶלָּהּ its (the young lily's) onion is hidden (its leaves not being unfolded).—Ib. חֲבוּיִים בי . . כל מתי all the dead of the world are buried in me (the earth).

Nif. נֶחְבָּא *to be hidden.* Sabb. 60a וכ׳ היו נֶחְבָּאִין they hid in a cave. Taan. 23b, v. infra.

Hif. הֶחְבִּיא *to hide.* Taan. l. c. they named him חנן הנחבא מפני שח׳ עצמו Ms. M. (ed. שהיה מַחְבִּיא) because he hid himself (in his modesty). Y. Kil. V, 30a top (play on בתי כְלָאִים, Is. XLII, 22) בית שמַּחְבִּיאין . . . כְּלָאַיִם a garden house in which it is permitted to keep plants of a different species (from the surrounding vines). Sot. 34b (play on נחבי) שח׳ וכ׳ he hid (suppressed) the word of God (truth); Tanḥ. Sh'laḥ 6 שח׳ את דבריו he suppressed the words he ought to have said; ib. Haăz. 7. [Lam. R. introd. (R. Josh. 2) מחבי חבירים, read: מחבר חבירים, v. חָבַר.]

Hithpa. הִתְחַבֵּא *to hide one's self.* Midr. Prov. ch. IX; Tanḥ. Ki Thabo 2 מִתְחַבְּאִים trying to hide themselves.

חֲבֵי, חֲבָא ch. same. Bekh. 43b, v. infra.

Ithpa. אִתְחֲבֵי, *Ithpe.* אִיתְחֲבֵי *to hide one's self; to be hidden, covered.* Targ. Lam. I, 3. Targ. Y. Gen. VII, 19, sq. (ed. pr.=O. אתחפ׳).—Bekh. 43b דַּחֲבָיָא מִיתְחֲבֵי (Rashi, ed. מִיתָּח) when the head is hidden (between the shoulders). B. Kam. 60b וכ׳ מְחַבֵּי חַבּוּיֵי he hides himself and walks (by the way-sides).

חֲבַי pr. n. m *Ḥăbay.* Yeb. 115b bot. (a name of frequent occurrence in Maḥuza).—B. Kam. 72a Ms. M. (ed. חֲבִיבַי); Erub. 57a Ms. M. (ed. חֲנִילַאי).

חָבִיב I m. (חָבַב) *beloved, dear, precious; favored, privileged.* Ab. II, 10 יהי . . ח׳ עליך וכ׳ let thy neighbor's honor be as dear to thee as thine own. Ib. III, 14 ח׳ אדם וכ׳ man is privileged (favored of God) in that he was created &c.; a. v. fr.—*Pl.* חֲבִיבִים, חֲבִיבִין. Ber. 5b ח׳ עליך יסורין are sufferings dear to thee (as divine trials)? —Yoma 52a ח׳ ישראל וכ׳ Israel is favored, for the Lord made them independent of a mediator; a. v. fr.—*Fem.* חֲבִיבָה. Tosef. Ber. VII, 24; Ber. 63a; Y. ib. IX, end, 14d ח׳ תורה וכ׳ the Law is appreciated. Pes. 68b כמה ח׳ מצוה בשעתה how much more preferable is a religious act when done betimes; a. e.—*Pl.* חֲבִיבוֹת. Sot. 13a על . . . כמה ח׳ וכ׳ how dear were religious acts to Moses.

חֲבִיבָא, חֲבִי, חָבִיב I ch. same. Targ. Jer. XXXI, 19; a. fr.—*Pl.* חֲבִיבַיָּא, חֲבִיבִין. Targ. Is. I, 4. Targ. Y. II Deut. XXVI, 18; a. e.—*Fem.* חֲבִיבָא; חֲבִיבְתָּא (as noun). Targ. Y. Gen. XLIV, 30 (h. text קשורה, cmp. חֲבַב *Ithpa.*).—Targ. Cant. VI, 4.

חֲבִיבָא, חָבִיב II m. (preced.) [*connected,*] *uncle, father's brother.* Targ. Y. Lev. X, 4; a. e.—B. Bath. 41b. Y. B. Kam. X, beg., 7b; a. fr.—*Fem.* חֲבִיבְתָּא 1) *aunt, father's brother's wife.* Targ. Y. Ex. VI, 20; a. e.—*2) *mother-in-law.* Targ. Y. II Deut. XXVII, 23 (h. text חתנת־).

חֲבִיבָא III, חֲבִיבָה pr. n. m. *Ḥăbiba,* name of several Amoraim. Yoma 10a; B. Mets. 85b רב ח׳ בר סורמקי (Ms. M. חֲבִיבַי, v. Rabb. D. S. a. l. note).—Ib. אמר רב ח׳ (v. Rabb. D. S. l. c.). Sabb. 54b, a. e., v. זָוָא I. Y. Meg. I, 70b top ר׳ חבירה; a. fr.—V. Fr. M'bo p. 79b.

חֲבָבָאֵי, חֲבִיבָאֵי* m. pl. (v. חָבַב II) *wrestlers, a case of assault and battery without witnesses.* Tosef. Shebu. VI, 2 ר׳ יהודה היה קורא אותה ח׳ (Var. ed. Zuck. הנחכין) R. Judah called such a case (in Chald.) *ḥăbibaé*; ib. B. Kam. IX, 28 (our w. a. אותה omitted in ed. Zuck., Var. אותה כאי, אותה הכחכא); Y. Shebu. VII, 37d bot. קורא חבטי.

חֲבִיבָה, v. חָבִיב I, a. חֲבִיבָא III.

חֲבִיבוּתָא f. (חָבִיב) *love, attachment, divine favor.* Sabb. 88b ועדיין ח׳ היא גבן (Ms. M. חֲבִיבוּתֵיהּ הוא) and yet (in spite of our defection) the divine love is with us; Gitt. 36b; Yalk. Cant. 983. Arakh. 16b וכ׳ אגב ח׳ on account of the extreme friendship &c.

חֲבִיבַי pr. n. m. *Ḥăbibay,* v. חֲבַי a. חֲבִיבָא III.

חֲבִיבְתָּא, v. חֲבִיבָא I a. II.

חֲבִיוְנָא m. (חבי; b. h. חֲבִיוֹן) *secret place, recess.*—*Pl.* constr. חֲבִיוְנֵי. Targ. Cant. II, 14 ח׳ דְּרַגְּתָא (ed. Lag. הַרְגִּירָתָא, h. text סתר המדרגה). Targ. Koh. X, 20.

חֲבִיוְנָה f. (dimin. of חָבִית) *a small vessel, flask* with flat sides.—*Pl.* חֲבִיוְנוֹת. Kel. II, 2; Tosef. ib. B. Kam. II, 2 אֲבִיוְנוֹת (ed. Zuck. אובינות).

חֲבִיטָא, חֲבִיטָא m. 1) part. pass. of חֲבַט.—2) (חָבַט) *flail, cudgel.* [Tanḥ. Huck. 6 חביטך, v. חֲבָטָא.]—*Pl.* חֲבִישֵׁי. B. Bath. 58a [read:] שקילו ח׳ חבוטו אקיברא וכ׳ (v. Ms. M. a. Rabb. D. S. a. l. note) take cudgels and beat on the grave of your father, until &c.

חביים, Lam. R. introd. (R. Josh. 2) מחבי ח׳, read: מחבר חבירים, v. חָבַר.

חָבִיל (v. חֲבַל I) *to get sick.* B. Mets. 97a ומית ח׳ got sick (from overeating itself) and died.

חֲבִיל *woe!*, v. חֲבַל II. [Targ. Prov. IV, 13, v. תְּחִיבֵיל.]

חֲבִיצָא ch. 1) same. Ber. 37b; Men. 75b חֲבִיצָה (fem.; Ms. M. חמצא, v. Rabb. D. S. a. l. note). Y. Ned. VI, beg. 39c.—2) ח׳ דתמרי *a cake of pressed dates.* B. Mets. 99b (Ar. חֲרִיפָצָא, Ms. H. הוצצא).

חֲבִיר, v. חָבֵר.

חֲבִי׳, חֲבִירָא, v. הֲבִירָא.

חֲבִירְתָּא, חֲבָרְתָּא, חֲבִירָת, v. חָבֵר, a. חַבְרָא.

חֲבִישָׁה f. (חָבַשׁ) *imprisonment.* Snh. 78b מנא לן ח׳ whence do we derive the right of committing to prison (to await the result of wounds afflicted)?—Y. Yeb. XII, 12d bot. בית ח׳ דר׳ וכ׳ the prison where R. Akiba was confined.

חֲבִית f. (חבב, as גְּזִית fr. גזז, v. Fl. to Levy Talm. Dict. II, 202f) *an arched, pouched vessel, (earthen) wine jug.* B. Kam. III, 1 (27a, identical with כַּד); a. fr.—Kel. II, 3 ח׳ של שייטין the swimmers' bottle (used for practicing).—*Pl.* חֲבִיּוֹת. Ib. 2 ח׳ לודיות Lyddean jugs, smaller than לחמיות Bethlehem bottles. Nidd. 6b, v. גּוּמָּא I h.; a. fr.

חֲבִיתָא ch. same. B. Kam. 27a. Sabb. 74b דעביד ח׳ who makes an earthen jug (on the Sabbath); a. e.—*Pl.* חֲבִיתָתָא. Ib. 110a אתרתי ח׳ Ms. M. (ed. חֲבִיתָתָא) on two jugs.

חֲבִיתִין, חֲבִיתִים f. pl. (b. h. חֲבִתִּים; חבת, cmp. חָבִיץ, מַחֲבַת) a sort of *cakes* (cmp. מַחֲבַת). Y. Yoma I, beg. 38a נאמר תמיד בח׳ the word *tamid* is used in connection with *ḥăbittin* (Lev. VI, 13). Ib. אין ח׳ מעכבת (sub. הקרבת) the offering of the cakes at the High-priest's inauguration is no indispensable requirement. Men. XI, 3 חֲבִיתֵי כ״ג the cakes at the Highpriest's inauguration.

חָבַל (b. h.; cmp. חבב) 1) *to seize, to take a pledge.* Mekh. B'shall., Vayassa, s. 1, a. e., v. חֲבוֹלָה.—B. Mets. IX, 13 (115a) החובל את הריחים he who seizes millstones (for his debt); a. fr.—2) *to twist* (v. חֶבֶל); *to do violence, unshape; to inflict a wound, to hurt* (followed by ב of the object). B. Kam. VIII, 1 החובל בחבירו he who injures his neighbor. Sabb. XIV, 1. Ib. 106a חובל בצריך לכלבו one who wounds (an animal on the Sabbath is guilty) when he needs the blood for his dog. Ib. חובל בעלמא one who wounds generally (not for a purpose); a. fr.—3) *to writhe, travail,* v. *Pi.*

Nif. נֶחְבַּל 1) *to be seized.* Yalk. Ex. 351 שניתן ליחבל ביום (B. Mets. 114b לֵיחָבֵל) which may be seized as a pledge in day time.—2) *to be injured.* Tosef. B. Kam. IX, 29 אע״פ שלא .... מן הנֶחְבָּל וכ׳ although the injurer does not ask the injured (to pray for him), the injured must pray &c.; a. fr.

Pi. חִיבֵּל 1) *to injure, wound; to unshape, ruin, spoil.* Ber. 51a יש לי ... לחַבֵּל I have permission to injure (kill). B. Kam. 91b לחַבֵּל בעצמו to mutilate one's self.—Kel. XIV, 2 משיְחַבֵּל from the moment he batters (the tube, for fitting it into the top of the staff); Tosef. ib. B. Mets. IV, 5 משיְחַבּוֹל, v. חָבַר. Num. R. s. 10 (play on חֶבֶל, Prov. XXIII, 34) שחִבְּלָתוּ יעל וכ׳ whom Jael mutilated on his

חֲבִיל ח׳ יַמָּא, חֲבֵיל (v. חַבָּלָא II) pr. n. *Ḥăbel Yamma (district of the sea),* a Babylonian district (v. Berl. Geogr. p. 34, sq.; Neub. Géogr. p. 327). Kidd. 72a; Y. ib. IV, 65d top (not חבול); Gen. R. s. 37 חֲבֵל.

חֲבִילָא I f. (חבל) *injury, loss.* M. Kat. 28b ויי לאזלא וויי לח׳ (Ms. M. לְחִבּוּלָא) woe for him that is gone, woe for the loss!—Bekh. 8b מנא דלא שוי חֲבִילֵיה (Rashi חבליה) a utensil which is not worth the damage which it causes.

חֲבִילָא II (v. next w.) *bundle.*—*Pl.* חֲבִילִין. Lev. R. s. 14 (prov.) אשתרי חד חבלא אשתרו תרין ח׳ if one rope is untied, two bundles are loosened. [Ar. ed. Koh., a. ed. Wil. חַבְלִין.]

חֲבִילָה f. (חָבַל 2) 1) *connection, whatever is in a connected state.* Kel. XVIII, 9 המטה מיטמאת ח׳ וכ׳ a couch gets unclean only when combined, and can become clean again &c., opp. אויברים; Succ. 16a.—2) *bundle, load, baggage, luggage.* Y. Ter. X, 47b top, v. זִיר. B. Mets. 72b המוליך ח׳ וכ׳ if one carries a load (as a messenger) from one place to another (where prices are higher). Kidd. 65b וח׳ עמהם and have luggage with them. B. Mets. 78a כשבאת ח׳ לידו when the working man has left a bundle (of tools) with him (as a pledge that he will come to work); a. fr.—*Pl.* חֲבִילוֹת, חֲבִילִין, constr. (mostly) חֲבִילֵי. Sabb. XVIII, 2 ח׳ קש וכ׳ bundles of straw &c.—Y. Ber. VII, beg. 11a מג׳ ח׳ from three different bundles (of hyssop). B. Kam. 10a bot. מרבה בח׳ Ms. M. (ed. sing.) one adding bundles (of dry twigs) to the fire.—Ber. 49a, a. e. אין עושין מצות ח׳ ח׳ we must not perform religious duties bundle-wise (but pay attention to each singly). Erub. 54b (ref. to Prov. XIII, 11) אם עושה .. ח׳ ח׳ מחמעטת Ms. O. (v. Rabb. D. S. a. l. note) if one studies bundle-wise (too many subjects at a time), his learning will decrease (ed. מחמעט he will become poorer in learning). B. Mets. 84b הקפתנו ח׳ תשובות וכ׳ Ms. M. (v. Rabb. D. S. a. l. note) thou hast surrounded us with bundles of arguments which contain no substance; a. fr.—3) *band, bandage.* Ab. Zar. 10b, sq. נתפרדה ח׳ the bond (of friendship between the two nations) is severed.—*Pl.* חֲבִילִין. Lev. R. s. 14; Yalk. Job 905 עשויה .. ח׳ ח׳ consists of cells, convolutions and bands (muscles).—4) *pledge,* v. חֲבוֹלָה.

חבין, Tosef. Kil. III, 15, v. חִיגָּה.

חֲבִינָאוּת, v. חֲבִרְנָאוּת.

חבינא, v. חֲכִינָא.

חֲבִינְנוּתָא, חֲבִינָנוּת f. (חבן, denom. of חוּבָּא, v. P. Sm. 1181, *to fold hands in the bosom*) *idleness.* Targ. Prov. XXXI, 27 ולחמא דחבננותא ed. Lag. (Var. וחכינאנות, ed. Wil. וחכינ׳, corr. acc.). Ib. XXII, 13 בחבננותיה ed. Lag. (Var. a. ed. Wil. בחכינ׳, corr. acc.).

חבין, Y. Peah I, 16a בר ח׳, v. חוּבָּן I.

חָבִיץ m. (חבץ) *a dish of flour, honey and oil beaten into a pulp;* ח׳ קדירה a *ḥabits* boiled in a pot. Ber. 36b, v. אַבְרוֹשֵׁךְ.—Gen. R. s. 48.

head. Yalk. Ex. 301 חַבַּלְתֶּם מעשיכם you have ruined (turned to evil) your deeds. Snh. 24ª מְחַבְּלִין זה לזה וכ׳ (Ms. K. זה את זה) wound each other's feelings in discussions; a. fr.—2) *to travail.* Taan. 8ª bot. מְחַבֶּלֶת ואינה יולדת (Rashi: חוֹבֶלֶת) travails but cannot give birth.—*Pass. pass.* מְחוּבָּל *ruined.* Ex. R. s. 30.

Hithpa. הִתְחַבֵּל *to be spoiled, ruined.* Mekh. B'shall., Vayassa, s. 1 נותן דבר המְתְחַבֵּל לתוך דבר המִתְחַבֵּל he puts a thing which spoils (the taste) into a thing which is spoiled.

חָבַל I, חֲבִיל, fut. יַחְבּוֹל same, *to wrong, be violent.* Targ. Job XXXIV, 31.

Pa. חַבֵּיל 1) *to injure; to ruin, destroy* &c. (corresp. to b. h. הִשְׁחִית). Targ. O. Lev. XIX, 27. Targ. Gen. VI, 12; a. fr.—*Part. pass.* מְחַבַּל *mutilated, blemished.* Targ. O. Deut. XXIII, 2. Targ. Mal. I, 14.—B. Kam. 87ª אי בעי מְחַבֵּל בה לא מצי חַבּוֹיל Ms. M. (ed. מחח, incorr.) if he desired to wound her (his daughter), he dared not.—2) *to travail.* Denom. מְחַבַּלְתָּא.

Ithpa. אִתְחַבַּל *to be corrupted, destroyed.* Targ. Gen. VI, 11, sq. Targ. Job XVII, 1; a. e. [Targ. Ps. LXII, 11, v. חֲבַל.]—*Ithpe.* אִיתְחַבַּל *to get sick.* B. Mets. 97ª ואי׳ ומית Ms. H. (ed. חֲבִיל).

חָבַל II m. (preced.) 1) *injury,* v. חַבְלָא I.—2) *woe!, Oh!* (cmp. בְּוָיָא II). Targ. Job X, 15 (Var. חֲבִיל, חֲבוֹל); a. e.—[Also in Hebr. diction] Ned. 74ᵇ ח׳ עליך וכ׳ woe unto thee! (a pity) that &c. Snh. 111ª; Ex. R. s. 6, a. e. ח׳ על דאבדין וכ׳ Oh, for those who are gone and cannot be replaced! Ib. s. 26; Mekh. B'shall., Vayassa, s. 6 (prov.) נפל ביתא ח׳ לכוותא (not אבל) when the house falls, woe to the windows!; a. fr.—3) (adv.) *to ruin.* Pes. 20ᵇ תשפך ח׳ (v. Rabb. D. S. a. l. note 9) it must be poured out (and go) to ruin; B. Kam. 116ª (ed. חכל, corr. acc., v. Rabb. D. S. a. l. note 30), opp. to תעשה זילוקן, v. זִילּוּק.

חָבֵל, v. חֲבִיל.

חֶבֶל m. (b. h.; חָבַל) 1) *rope, a measure of dimensions, rope's length.* Gen. R. s. 93 קשר ח׳ בח׳ tied rope to rope, v. נִיטָא; Cant. R. to I, 1. Erub. V, 4 אין מודדין אלא בח׳ וכ׳ Sabbath distances must be measured with a rope of fifty cubits' length. Ib. 58ª, v. אַפְּסַקְרְמָא. B. Bath. VII, 2 (103ᵇ) מדה בח׳ measured with the rope (exact dimensions). Peah IV, 5 על הח׳ in a straight line, v. לָקַט; a. fr.—*Pl.* חֲבָלִים. Erub. I. c. ג׳ ח׳ הם וכ׳ there are three kinds of ropes (used for legal purposes).—Trnsf. *share, possession.* Sifré Deut. 312 אין ח׳ אלא גורל *ḥebel* means lot; a. e.

חֶבֶל m. (b. h.; חָבַל) 1) *writhing, throes of birth, agony.* Snh. 98ᵇ, a. e. חֶבְלוֹ של משיח the sufferings which are to precede the advent of the Messiah.—*Pl.* חֲבָלִים, constr. חֶבְלֵי. Nidd. 31ª נקבה ח׳ the pains at giving birth to a female. Ib. חבלי של נקבה (read: חבלים). Ib. וזהו ח׳ אשה and this is the cause of woman's throes.—2) *damage, injury.* Mekh. Mishp., N'zikin, s. 8 ח׳ אשה לבעל the damages for a wife's injury belong to her husband.

חֵיבְ׳, חֶבְלָא ch. same.—*Pl.* חֵיבְ׳, חֲבָלִין, חֲבָלַיִן. Targ. Is. XIII, 8. Ib. XXI, 3; a. e.

חַבְלָא I, חֲבָלָא m. (preced.) *injury, ruin.* [Dan. III, 25 חֲבַל. Ezra IV, 22 חֲבָלָא.]—Constr. חֲבַל. Targ. Job V, 21. Ib. 22 (ed. Wil. חַבַּל). Targ. Y. II Gen. XXII, 10 גובא דח׳ (=h. בְּאֵר שַׁחַת). Targ. Jon. II, 7; a. e.—B. Kam. 89ᵇ בחַבְלֵיה for the injury he sustained. Bekh. 8ᵇ חַבְלֵיה Rashi, v. חֲבִירְלָא. Snh. 100ᵇ לירוד לח׳ go to ruin.

חַבְלָא, חֲבָלָא f.=h. חַבָּלָה, *destruction.* Targ. Y. I Ex. IV, 25 מלאך ח׳ (II מְחַבְּלָא). Targ. Y. I Gen. XXII, 10 (II some ed. חַבָּלָה), v. preced.

חַבְלָא II, חֲבָלָא ch.=h. חֶבֶל, 1) *rope, measure.* Targ. II Sam. VIII, 2.—Y. Sot. VIII, end, 23ª צווח לסריפיה דח׳ וכ׳ called the ending point of a rope measure its head. Lev. R. s. 14, v. חֲבִירְלָא II.—Koh. R. to IX, 10 אייתון חַבְלָא את תפיש ח׳ וכ׳ get a rope and tie it &c. Gen. R. s. 49 וכ׳ thou seizest the rope by both ends (demanding justice and mercy); Lev. R. s. 10, beg.; a. fr.—*Pl.* חַבְלִין, חַבְלֵי. Targ. II Sam. l. c. Targ. Prov. V, 22; a. e.—Y. Sabb. VII, 10ᶜ top, v. אֲלִיקָה. Y. Meg. IV, 74ᵈ bot. עבד ח׳ וכ׳ make ropes and catch deers.—2) *district.* Constr. חַבַל, v. חֲבִיל.

חַבְלָה, v. preced.

חֲבָלָה f. (חָבַל) *injury, mayhem; damages for mayhem.* B. Kam. 87ª ח׳ למי to whom belong the damages? Ib. 91ª bot. כי לא . . . לח׳ דחסרית ממונא we disallow payment in instalments only for the injury, because he caused a loss of money (to the wounded person); a. fr.—*Pl.* חֲבָלוֹת. Ib. Snh. I, 1, v. גְּזֵירָה; a. fr.

חַבָּלָה f. (preced.) *destruction.* מלאכי ח׳ angels of destruction, *demons.* Kidd. 72ª; a. fr. [Chald. חַבָּלָה or חַבְּלָה, v. חַבְלָא.]

חַבְלוּתָא f. (preced.) *act of destroying.* Targ. Y. Ex. XII, 27.

חַבְלָנִית, חַבְלָן, v. חוֹבְלָ׳.

חבננא, v. חֲכִינָנָא.

חַבְנָנוּתָא, v. חַבִינָ׳.

חָבַס (cmp. חָבַט) *to crush, press down.* B. Mets. 80ᵇ Ar., v. חָבַט.

Nif. נֶחְבַּס *to be crushed.* Ḥull. 42ᵇ גולגולת שנחבסה וכ׳ a skull the larger portion of which is crushed.

חַבְסָא m. (preced.) *crush through pressure.* B. Mets. 116ᵇ, v. חַבְטָא.

חָבַץ, *Pi.* חִיבֵּץ (cmp. חָבַט) *to beat* milk &c. into a pulp, *to make a pulp, to scramble.* Sabb. 95ª; Tosef. ib. IX (X), 13 המְחַבֵּץ וחמגבן he who makes thick milk (on the Sabbath, oth. opin. in Rashi: *who presses thick milk* in a bag to let the fluid run out). Ib. XII (XIII), 14 ובלבד שלא יְחַבּוּץ (Var. יַחְבּוּץ, v. ed. Zuck. note) provided, he does not beat it into a pulp. T'bul Yom II, 4 אם חי׳ if the unclean person stirred (the jelly with the oil on top).

Y. Maasr. II, 50[a] top; a. e. [Y. Orl. I, 61[b] top חמחבץ, read: התמחמץ.]

חֲבַצֶּלֶת f. (b. h.; prob. a comp. of חב, v. חוֹב II, a. בצל; v. Ges. H. Dict.[10] s. v.) *young lily*, before its leaves are unfolded. Cant. R. to II, 1 כ״ז שהיא קטנה קורא אותה ח׳ וכ׳ as long as the lily is small, it is named *ḥ.*, when it is full-grown it is named *shoshannah;* v. חֲבָא.

חָבַק (b.h.; cmp. חבב a. אבק) *to embrace, press, fasten. Part. pass.* חָבוּק, pl. חֲבוּקִין *clinging to, creeping* (of vines). Y. Kil. VI, beg., 30[b] ח׳ לכותל creeping up the wall.

Pi. חִיבֵּק *to embrace.* Pesik. R. s. 3 באין ומְחַבְּקִין וכ׳ they shall come and embrace Rachel's grave; a. fr.

Hithpa. הִתְחַבֵּק *to embrace one another, make love.* Y. Bets. II, 61[c] מִתְחַבֵּק עם וכ׳ making love to thy wife; Y. Sabb. II, 6[d] bot. מְחַבֵּק.

חֲבֵק, *Pa.* חִבֵּק 1) same. Targ. Prov. IV, 8 חַבִּיקָךְ embrace her (Wisdom). Ib. V, 20; a. e.—Pes. 111[b] חַבְּקִיהּ לדיקלא (Ms. M. חנקיה, v. Rabb. D. S. a. l. note, Rashi נפלא אדיקלא, Rashb. נפקא אד׳) he threw his arms around the tree.—2) *to fold hands*, cmp. חֲבִרְנִנוּתָא. Targ. Prov. VI, 10 (h. text חִבֻּק).

חֶבֶק m. (preced. wds.) *junction;* 1) *loop of ribands on the shoe, ankle loop.* Nidd. 58[a] עד מקום ח׳ the part of the leg to the place where the loop sits (is called the inside of the leg); וח׳ עצמו and (if blood is found) on the ankle itself. [Oth. opin.: 'the place where the leg meets the thigh in a squatting position', Ar.—'the knee-hole with its sinews', Rashi.]—2) *riband around the neck.—Pl.* חֲבָקִין. Sabb. 57[a].—3) *a band with which the saddle or housing of an animal is fastened around its belly;* [oth. opin.: *the housing itself*]. Kel. XIX, 3. Sifra Sh'mini, Sh'rats., Par. 6, ch. VIII; Sabb. 64[a]. B. Bath. 78[a], v. קִילְקֵד.

חָבַר (b. h.) 1) *to join, befriend, assist.* Y. Ab. Zar. I, 39[b] top (ref. to Ps. LVIII, 6) [read:] כל מי שהיה חוֹבְרוֹ הוא חוברו whoever assisted him (in his political ambition), him he befriended.—Esp. חוֹבֵר, pl. חוֹבְרִין *having a share in the ownership of a sacrifice*, v. חֲבוּרָה. Men. IX, 9 (93[b] bot.) אחד מניהן לכל החוֹ׳ Ms. M. (ed. חֲבֵרִים) one of the compauy does the waving in behalf of all of them. Ib. 94[a] נחמעטה בחו׳ is reduced in numbers as regards the participants (only one of them being required to act). Tem. 2[a]; Arakh. 2[a] בעלי ח׳ (sub. קרבן) partners of a sacrifice (also בעלי קרבן).—2) with על (cmp. זָוַג) *to join against, protest.* B. Bath. 11[a] וְחָבְרוּ עליו וכ׳ his brothers &c. combined to protest against his actions.—3) *to tie, fascinate, charm.* Lam. R. to I, 5 מביאין חוֹבֵר וחוֹבְרִין וכ׳ they procure a charmer and charm the serpent. Sifré Deut. 172 ח׳ מרובה he who charms large objects; Ker. 3[b] ח׳ גדול; Snh. 65[a] חַבָּר גדול. Ker. l. c. חוֹבֵר חֶבֶר דבלאו הדין הוא but what kind of charmer (Deut. XVIII, 11) is he that is liable only to lashes (v. לָאו)?; a. fr.—[4) (cmp. חָבַל) *to unshape, wound.* Denom. חַבּוּרָה.]

Pi. חִיבֵּר 1) *to join, fasten.* Yalk. Job 927 (ref. to Job XL, 30) מי שח׳ עצמו במצות whoever befriended himself with good deeds; Tanḥ. Nitsab. 4 (corr. acc.). Kel. XIV, 2 וחִבְּרָהּ לו (or וְחִבְּרָהּ) and he fastened the tube to it (the staff). Ib. משיְחַבֵּר from the moment he attaches it, opp. משיחבל, v. חָבַל.—Part. pass. מְחוּבָּר. Ib. XII, 2 כל חמ׳ וכ׳ whatever is fastened (belonging) to an object fit to become unclean &c.—(לקרקע) מ׳ *fixed, immovable*, opp. תלוש. B. Mets. 89[a] אוכל במ׳ may eat of what is standing in the field (Deut. XXIII, 25, sq.). Peah IV, 1, v. דָּלִית. Y. ib. 18[a] ואינו מ׳ and when the Mishnah says בדלית ובדקל, it does not mean במ׳ בדלית וכ׳ 'of that which is attached to the vine and tree'; אין תימר מ׳ הוא וכ׳ if you say, it means that which is attached, then the Mishnah means to say that the owner must designate the *Peah* while it is up (on the tree) &c.—Ib. II, beg. 16[d] (in a passage misplaced and corrupted) זה גדר מ׳ ואינו מ׳ this 'fence' (Mish. ib. II, 3) is to be considered as something attached to the ground (like a growth) and (in other respects) as not attached.—2) *to charm.* Lam. R., introd. (R. Josh. 2) התחיל מְחַבֵּר (not מחבי חבירים) חֲבָרִים he began to consult charmers (with ref. to Ez. XXI, 26). Snh. 65[a] מקטר לחַבֵּר he burns incense for charming purposes (to exorcise the demons); a. fr.

Nif. נֶחְבַּר *to be joined, gathered.* Gen. R. s. 80 (ref. to Hos. VI, 9) as the priests נֶחְבָּרִים על וכ׳ are grooped around &c.; Macc. 10[a] מִתְחַבְּרִין וכ׳.

Hithpa. הִתְחַבֵּר, *Nithpa.* נִתְחַבֵּר 1) same; v. supra.—2) *to associate, make friends with.* Ab. I, 7.—Num. R. s. 20, beg. נִתְחַבְּרוּ מואב וכ׳ Moab and Midian formed an alliance; Tanḥ. Balak 3.—3) *to be charmed, spellbound.* Ib. B'shall. 18 מיד נתח׳ וכ׳ at once the bird is spellbound (by the snake looking at its shadow) and falls to pieces; Yalk. Ex. 255 מת (read מתחבר); Mekh. B'shall., Vayassa, s. 1 מִתְחַבֵּר על צלו (not אל ומית׳) it remains spell-bound over its own shadow.

חֲבַר, *Pa.* חִבֵּר ch. same, 1) *to fasten, join.* Targ. Ps. CXIX, 69 (Ms. חָבְרוּ *Pe.*; h. text טפלו).—2) *to combine against.* Targ. Job XVI, 4 (h. text אחבירה).—3) *to charm.* Targ. Y. I Deut. XVIII, 11.—4) *to wound,* v. infra. [Y. Maas. Sh. V, 56[b] bot., v. חֲכַר.]

Ithpa. אִיתַּחַבַּר, אִתְחַבַּר 1) *to associate.* Targ. Hos. IV, 17; a. e.—2) *to be wounded.* Keth. 5[b] דם מיפקד פקיד או חַבּוּרֵי אִיתַּחַבַּר is the blood (in the womb) stored up, or is it the result of a wound?; ib. 6[a] דם חבורי מִיתַּחַבַּר.

חָבֵר m. (b. h.; preced. wds.) (with suff. חֲבֵרֵי) 1) *associate, friend, partner* (in sacrifices); *colleague, fellow-student; fellow-being; of the same kind* (also of things). Ab. II, 9 ח׳ טוב a true friend; ח׳ רע a false friend. Ib. 10 כבוד חֲבֵרְךָ thy neighbor's honor. Sabb. 63[a] top בח׳ טוב with a good friend (an obscene disguise for a fair woman, v. גּוּרְדִּילִי); a. v. fr.—ח׳ ותלמיד, (in Babli) תלמיד ח׳ colleague and pupil, a title of distinction for a student, *fellow.* Y. Shek. III, beg. 47[b]; Y. B. Bath. IX, end, 17[b], a. e. ח׳ וח׳ הוה וכ׳ was a fellow under R. Ak.; Bab. ib. 158[b]. Ber. 27[b] דתלמיד ח׳ הוה who was a fellow (under Rab).—2) *Ḥaber, Fellow,* a scholar's title, less than חֲכִים or זָקֵן. Kidd. 33[b] (in Chald. phras.) אתון חכימי, אנא ח׳ ye are *ḥakkime* (doctors), and I merely a fellow. Snh. 8[b], a. e. ח׳ אינו וכ׳ חַבְרָאָה; a. fr.—Gen. R. s. 84 (play on חֶבְרוֹן) חבר הנאה וכ׳ that worthy scholar buried &c.—3) *Ḥaber,*

of Babylonia. Bets. 6a but nowadays ר' דאיכא when there are Parsees (forcing to public labors).

חַבְרָא m.=h. חָבֵר 1) *friend, neighbor, fellow-being* &c. Targ. Prov. X, 24 (h. text רֵעַ!); a. fr. [Targ. Hos. III, 1 בחבריה, v. חַמְרָא I.]—B. Bath. 28b, a. fr. חַבְרָךְ ר' אית ליה וכ' thy friend has a friend, and thy friend's friend has a friend (you cannot claim ignorance). Sabb. 31a דעלך סני לחברך וכ' do not unto thy neighbor what would be hateful to thee; a. v. fr.—*Pl.* חַבְרִין, חַבְרֵי. Targ. Jud. XIV, 11; a. fr.—B. Bath. 16b אי חברא כח' דאיוב וכ' either a friend like those of Job, or death; a. e.—Esp. *Ḥaber*, a) *scholar* (v. preced.), *fellow-student;* b) *member of an order*. Bets. 25a חַבְרִין our fellow-student (Rab Ḥisda); בר ח' the son of &c. (Rab Huna).—Y. Taan. I, 64c ר' חנניא חֲבַרְחוֹן וכ' R. H. the 'Fellow of the Rabbis'.—*Pl.* חַבְרִין, חַבְרִין, חַבְרַיָּא. Targ. Job XII, 2. Ib. XL, 30 Ms. (ed. חַכְּרִימָא). Nidd. 6b ח' מדכן וכ' the *Ḥäberim* observe &c., v. דְּכִי. Ḥull. 12b אושעי' זעירא דמן ח' O. junior, of the *Ḥaberim* (Tosaf.: of *Ḥabaria*, pr. n. pl.); Taan. 24a. Gen. R. s. 13, end אברמי מן ח' וכ' A., one of the *Ḥ.*, visited a sick person, v. חַבּוּרְתָּא.—Fem. חַבְרְתָּא, חַבְרִיךְ'. Targ. Ps. CX, 1 (v. Ber. 48b quot. s. v. חָבֵר fem.). Targ. O. Ex. XI, 2; a. e.—Yeb. 63b (prov.) בחֲבֶרְתָּה ולא בסילחא correcting a bad wife by giving her a rival will be more effective than thorns; a. fr.—*Pl.* חַבְרָתָא, חַבֵּי'. Targ. Jud. XI, 37, sq. [ביתרתה, v. ביתרתא.]

חַבְרְבַּר (denom. of חַבִּירָא) *to darken*. Targ. Ps. CXXXIX, 11 מִיחַבְרְבַּר (ed. Wil. מִיהַב').

חַבַרְבָּר m. (v. preced.) [*hiding in the dark,*] *ḥăbarbar*, a species of *lizard*. Sifra Sh'mini, Sh'rats., ch. VI, Par. 5 (a subspecies of צב; Ḥull. 127a צרוד). Gen. R. s. 82, end ויצא מהם ח' (not ויצאת; Ḥull. l. c. צרוד); Y. Ber. VIII, 12b, v. חַבְרִינָה. Ib. V, 9a bot. (Bab. ib. 33a, Tosef. ib. III, 20 צרוד).—Y. Yoma VIII, 45b top חֲוַרְבָּר.

חַבַרְבְּרָא ch. same. Y. Ber. V, 9a bot. חדרן ח' (not ברייא . . .).

חַבַרְבְּרֵי m. pl. (preced. wds.) *groping in the dark, temporary loss of direction*. Targ. Y. II Gen. XIX, 11 Var. (ed. חַרְבַּרְבֵּרְיָה, read חברברייה); v. חִיוַרְוָרְיָא.

חֲבֶרֶת, pl. **חֲבֵרוֹת**, v. חָבֵר.

חֶבְרוֹן (b. h.) pr. n. pl. *Hebron*, in Judea. Macc. 9b. Gen. R. s. 84 (ref. to Gen. XXXVII, 14) והלא אין ח' וכ' is not H. situated on a mountain? Yoma III, 1 עד שבח' up to the horizon over H.; a. fr.

חַבְרוּרָא m. (reduplic. of חבר) *companionship, association*. Keth. 65a לך ולחברך ולַחֲבְרוּרָךְ for thine own sake, and for the sake of thy friend and thy association (social standing). [Yalk. Is. 292, ed. Salon., fr. Pes. 118b לַחֲבְרוּרָיךְ, v. Rabb. D. S. a. l. note 300.]

חֲבֵי', **חֲבֵרוּת** f. (חָבֵר) 1) *the condition of a Ḥaber* with reference to levitical pureness; *the Order of Ḥäberim*. Bekh. 30b הבא לקבל דברי ח' he who comes before scholars to take upon himself the obligations of a *ḥaber*. Tosef. Dem. III, 4 דוחין אותו מחֲבֵירוּתוֹ ed. Zuck. (Var.

member of a religious or charitable association, esp. *member of the order for the observance of levitical laws in daily intercourse*. Dem. II, 3. Tosef. ib. II, 2 מקבלין אותו להיות ח' is accepted as a member of the order; a. v. fr.—*Pl.* חֲבֵרִים, חֲבֵרִי'. Ber. 28b ולא יכשלו חֲבֵרַי וכ' that my colleagues (in court) may not fail in a decision of the law. Ib. הזהרו בכבוד חֲבֵרֵיכֶם take heed of your fellow-students' honor. Bekh. 30b בפני שלשה ח' in the presence of three members of the order. Pesik. R. s. 11 חֲבֵרֵיהֶם שלחם עוסקים וכ' the members of societies among them are engaged in charitable work. Ib. ואין חבריהם מרגישים and their neighbors (the fruits in the same bag) are not affected; a. v. fr.—*Fem.* חֲבִירָה, חַבֵּרָה, חַבֶּרֶת, חֲבִירֶת. Snh. 8b אשה חבירה a scholarly woman (acquainted with the law). Ber. 48b, a. fr. אין מלכות נוגעת בחַבֶּרְתָּהּ וכ' one term of office does not touch upon its successor even at a hair's breadth (duration of power is preordained). Deut. R. s. 7 אין טיפה מתערבת בחברתה one rain-drop does not mix itself with the other; a. fr.—*Pl.* חֲבֵרוֹת. Sabb. 129a חֲבֵרוֹתֶיהָ וכ', v. אֲגַם; a. fr.

חֶבֶר m. (b. h.; preced. wds.) 1) *association.*—חֶבֶר עיר *a town organization, congregation* (for divine services, study, charities). Ber. IV, 7. R. Hash. 34b. Meg. 27b top (Rashi: חֲבַר עיר a scholar maintained by the town, v. preced. w.).—2) *charm*. Snh. 65a; Ker. 3b, v. חָבַר.—*Pl.* חֲבָרִים. Lam. R. introd. (R. Josh. 2), v. חָבַר, *Pi.*—3) ח' גואלקי *a load of sacks tied across* an animal's back, to unload which you must lift them before untying, contrad. to אֶבֶר גואלקי a load kept in balance by equal weight on both sides, to unload which you need only untie the knot on the animal's back. Sabb. 154b מאי לאו בחבר גוולקי וכ' (Ms. M. באבר גזול or גדול) do you not think (when it says, ib. XXIV, 1, 'he unties the ropes and the sacks drop of themselves') a *ḥeber* is meant which must be lifted along the sides of the animal?; לא באבר גואלקי Rashi Ms. a. Ar. (ed. בחבר אגלווקי, Ms. M. בגאלקי מפיריהו, read: גופיריהו, v. Rabb. D. S. a. l. note 7) no, a balanced load is meant &c.; v. Ar. Compl. ed. Koh s. v. חבר. Cmp. אַבְרַוּרֵי.

חַבָּר m. (b. h. *associate;* Talm.=חוֹבֵר, v. זְחַבֵּר) 1) *charmer*. Snh. 65a, v. חָבַר. Deut. R. s. 7; a. e.—2) *magus* (v. אַמְגּוּשָׁא), *Parsee priest, guebre* in gen. *Parsee government*. Sabb. 11a תחת נכרי ולא תחת ח' (v. Rabb. D. S. a. l. note 80) rather under heathen (Roman) government, than under a Parsee.—*Pl.* חַבָּרִין, חַבָּרִים. Kidd. 72a תראני ח' let me see (give me a description of) the Parsees (as opposed to Persians). Pes. 113b. Yeb. 63b (ref. to Deut. XXXII, 21 גוי נבל) אלו ח' this means the Parsees.

חַבָּרָא, חַבָּר ch. same, 1) *charmer*, v. חַבּוּרָא II.—Lev. R. s. 22; Yalk. Koh. 972 אתא חד חבר (Gen. R. s. 10; Koh. R. to V, 8 גבר, corr. acc.) a charmer (of snakes) came; Tanḥ. Ḥuck 1.—*Pl.* חַבָּרַיָּא. Snh. 65b מן ח' את thou art a creation of the charmers.—2) *Parsee*. Gitt. 16b, sq. אתא חחוא ח' וכ' a Parsee came and took the lamp from them.—*Pl.* חַבָּרֵי. Sabb. 45a מקמי ח' from fear of the Parsees (that they might see the lights). Yeb. 63b אתו ח' לבבל the Parsees have entered the Jewish colonies

מחבורתו) is expelled from the order; Y. ib. II, 23ᵃ top מחבור׳ (cor. acc); a. fr.—2) *the position of a scholar, 'fellowship'.* Y. Ber. V, 9ᵃ bot. אפי׳ תואר ח׳ וכ׳ even the appellation of fellowship (if you had called us *ḥăbeṛim*) would not have been unbecoming to us.

חַבְרוּתָא, חַבָּרוּתָא ch. (preced.) 1) *attachment; companionship, friendship.* Targ. Ps. CXXXIX, 2 (h. text רֵעָי).—Taan. 23ᵃ (prov.) או ח׳ או מירחוקא (Ms. M. אי חברא) אי מותא either companions or death; B. Bath. 16ᵇ (v. Rabb. D. S. a. l. note 90). Ber. 34ᵃ top ח׳ כלפי שמיא (מי ארכא) is there a social equality with reference to Heaven (dare man treat prayer as he would a talk with a friend)?; Meg. 25ᵃ.—2) (collect. noun) *scholars of the college.* Yeb. 96ᵇ נמי ח׳ the fellows (my pupils), too, are quoted against me?—Y. Shebi. VII, 37ᶜ top ר׳ יוחנן וחברותיה (v. חֲבוּרְתָא).—*Pl.* חַבְרָוָתָא. Ḥull. 57ᵇ Rashi (ed. חבוורתא, corr. acc.).

חברית, Y. M. Kat. I, 80ᵇ top, v. פְּרִית.

חַבָּרְתָּא, חֶבֶרְתָּא, v. חַבְרָא.

חָבַשׁ (b. h.) *to tie;* 1) *to saddle, harness.* Gen. R. s. 55, end חבשה שח׳ וכ׳ the harnessing which Abraham did.—2) *to imprison, chain.* Y. Sot. IX, 24ᵇ top; Tosef. ib. XV, 7 (Var. lect.) חָבָשׁוֹ attempted to force him by imprisonment, v. חָבַט. Deut. R. s. 2 הרת חובֵשׁ וכ׳ he could imprison (condemn) whom he wanted to, opp. פָּדָה. Y. Pes. VIII, 36ᵃ bot. חֲבָשׁוּהוּ ישראל if Israelites keep him in prison (and promised to let him free for Passover); a. fr.—Part. pass. חָבוּשׁ, חֲבוּשָׁה. Ber. 5ᵇ, a. e. אין ח׳ מתיר וכ׳ a prisoner cannot release himself from prison (one cannot do as much for himself as he can for others). Ib. 54ᵇ. B. Bath. 20ᵃ חֲבוּשֵׁי מלכות imprisoned by royal authority; a. fr.—3) (agric.) *to narrow in, to plant one species too near another species, to produce Kilayim* (כִּלְאַיִם). Y. Kil. III, beg., 28ᶜ; Y. Sabb. IX, 11ᵈ bot. אין מין פוגע בחברו לחוֹבְשׁוֹ one species must not meet with the other (in the soil) so as to prevent its growth. Y. Kil. III, 28ᵈ אורכו בכמה חוֹבֵשׁ at what distance, lengthwise, does one interfere with the other (so as to be forbidden to plant)? Ib. II, 28ᵃ אין אדם חובש וכ׳ one cannot make forbidden as Kilayim that which is not his own (by planting too near); a. fr.—*Part. pass.* חָבוּשׁ, f. חֲבוּשָׁה *too closely planted between different species.* Ib. I, end, 27ᶜ שעורה ח׳ באמצע barley planted between.

Nif. נֶחְבַּשׁ 1) *to be imprisoned, be detained.* Keth. II, 9 האשה שנֶחְבְּשָׁה וכ׳ a married woman that has been detained in the power of gentiles, if for money &c.; a. e.—2) *to be planted too closely, to become forbidden as Kilayim.* Y. Kil. III, 28ᵈ bot. נ׳ בשמונה becomes forbidden by a neighborhood of eight cubits. Ib. שלא יֵחָבֵשׁ אלא וכ׳ that it is not made forbidden at a distance of more than eight cubits.

Hif. הֶחְבִּישׁ *to be the cause of prohibition as Kilayim.* Ib. שלא יַחֲבִישׁ וכ׳ that it does not cause a prohibition at a distance of more &c.

Hithpa. הִתְחַבֵּשׁ *to be kept as prisoner.* Sabb. 152ᵇ והן יִתְחַבְּשׁוּ וכ׳ (Ms. M. וְיֶחְבְּשׁוּ) and they, themselves, shall be kept in prison.

חַבֵּשׁ ch. same, *to imprison.* Y. B. Bath. V, end, 15ᵇ חַבָּשִׁין ליה ought to be put in prison.—*Part. pass.* חֲבִישׁ *closely packed.* Ḥull. 52ᵃ כל דח׳ חיישינן Ar. (Var. חברט, ed. דלא משריק יש בו וכ׳) whatever is closely packed (e. g. wheat) is liable to cause injury to an animal falling upon it.

Ithpa. אִתְחַבֵּשׁ *to be imprisoned.* Lev. R. s. 30 אתח׳ בפילקי he was put in prison; Pesik. Ul'kaḥ., p. 182ᵃ אִיתַחֲבֵשׁ Ar. (ed. אתייחב).

חֲבָשָׁה f. (preced. wds.) *saddling, harnessing.* Gen. R. s. 55, end תבוא ח׳ ותעמוד על ח׳ let (Abraham's) act of harnessing (anxiety to obey the Lord's behest) come and stand (protect) against (Balaam's) harnessing (anxiety to curse); Mekh. B'shall. s. 1 חוּבָשָׁה.

חבת, Y. Sabb. V, 8ᵃ חבתיו, v. חָבָט I.

חַבָּתָא* pr. n. pl. *Ḥabta,* home of a Highpriest Phineas (Josephus B. J. IV, 3, 8 *Aphtha*). Tosef. Yoma I, 6 פנחס איש ח׳ (Lev. R. s. 26, end פנחס חסתת).

חַבְּתָא, v. חִיבְּתָא.

חַבִּתִּין, v. חֲבִיתִּין.

חָג, חַג, v. חגג, חוג.

חַג m. (b. h.; חגג; cmp. מוֹעֵד, אִיד) 1) *anniversary, festival.* Lev. R. s. 29; Pesik. Baḥod. p. 153ᵃ ויש לו חג וחַגּוֹ בן יומו a New-Moon of a month in which there is a festival and whose festival coincides with the New-Moon, v. פֶּסַח I. Y. Taan. IV, 69ᵇ bot., v. הֲרוֹמָאָה. Sot. 36ᵇ יום חַגָּם their (the Egyptians') festive day; a. fr.—Esp. *ḥag (festive period), the Feast of Booths with its Eighth Day of Convocation* (שמיני עצרת). Succ. IV, 2 י״ט הראשון של חג the first Holy Day of the *ḥag*; ib. 5 י״ט האחרון וכ׳ the last &c. (the eighth day); a. fr.—2) *pilgrim's festive offering.* Ḥag. 10ᵇ, v. next w., a. חֲגִיגָה.—*Pl.* חַגִּים, constr. חַגֵּי. Ber. 33ᵇ נדבת ח׳ periods of free-will offerings.

חַגָּא I ch. same. Targ. Deut. XVI, 16.—Targ. Y. Gen. XVIII, 14 זמן ח׳ (h. text מוֹעֵד); a. fr.—Ḥag. 10ᵇ (ref. to Ex. XII, 14) how can you prove that this *ḥag* means (festive) offering, דילמא חוגו חגא וכ׳ perhaps it means 'celebrate a feast'?—Ib. דילמא . . אכלו . . וחוגו ח׳ וכ׳ perhaps the text means to say, 'eat and drink and have a feast (rejoice) before me' (without alluding to special pilgrims' offerings)?—Ib. (ref. to Ex. XXIII, 18) ואי ס״ד חַגַּי דחגא הוא Ms. M. (ed. דחוגא) if you would say, חַגַּי means feast (merry-making) &c.—Koh. R. to III, 2 בין ח׳ וכ׳ between the Feast of Booths and Ḥănuckah. Y. Sabb. VIII, beg. 11ᵃ; a. fr.—*Pl.* חַגְּיָא, חַגְּיִן. Targ. Ez. XLVI, 11; a. fr.

חַגָּא II pr. n. m. (abbr. of Haggai) *Ḥagga,* an Amora. Ab. Zar. 68ᵃ. B. Kam. 42ᵃ Ms. M. (ed. חַגַּי).

חֲגָה, חֲגָוִין pl., v. הֵיגָה.

חָגָב m. (b. h.) 1) *hopper, locust.* Sabb. IX, 7 ח׳ חי טהור a living clean (eatable) locust.—*Pl.* חֲגָבִים, חֲגָבִין.

Ḥull. 63[b] מיני ח׳ species of locusts. Pes. III, 5 (spreading apart) כקרני ח׳ like the proboscides of locusts. Sabb. 106[b]; Tosef. ib. XII (XIII), 5. Gen. R. s. 38 the palm-trees appeared to them כאלו ח׳ as though they were locusts (v. חַגָּזָא).—2) (metaph.) *pudenda.* Sabb. 152[a], v. עֲגָבָה. V. also קַרְסוֹל.

חַגְבָּא ch. same. Targ. O. Lev. XI, 22 ed. Berl. (oth. ed. חַגּוּבָא; Y. כרזובא).

חָגַג (b. h.; cmp. חוּג) [*to turn,*] (denom. of חַג) *to celebrate an anniversary, to observe a festival, to make a periodical pilgrimage.* Num. R s. 20 אומה החוֹגֶגֶת וכ׳ a nation that celebrates three pilgrims' festivals.—Esp. *to offer the pilgrim's festive sacrifice* (חֲגִיגָה). Ḥag. I, 6 מי שלא חָג . . . חוֹגֵג וכ׳ he who failed to offer on the first day . . . ., may do so during the entire festive season. Pes. 70[b] חֲגַגְתֶּם חגיגתכם you have offered &c.; a. fr.

חַגַּג ch. same, 1) *to turn, draw a circle.* Targ. Prov. VIII, 27 (Ms. חָגַל).—2) *to celebrate a festival; to feast.* Targ. O. Deut. XVI, 15 תְּחוֹגוֹג (Y. תְּחַגְּגוּן). Targ. I Sam. XXX, 16.—Ḥag. 10[b] חוֹגגו חגא, v. חַגָּא I.

חַגָּא m., pl. constr. חַגֵּי (b. h. constr. חַגֵּי; חגא, cmp. חֵרְגָּא) *rugged places, clefts.* Targ. Cant. II, 14.

חַגּוּר, v. חִגְרָא.

חֲגוֹר m. (b. h.) *girdle, outfit,* v. next w.

חֲגוֹרָה f. (b. h.; חגר) 1) *girding, wearing apparel for travelling, outfit.*—*Pl.* חֲגוֹרוֹת, constr. חֲגוֹרֵי. Gen. R. s. 19 (ref. to Gen. III, 7) חגורה ארן . . . אלא חגורות חגורי חגורות it does not say *ḥagorah* (a girdle) but *ḥăgoroth* which means sets of outfits; [Ar. חגור חגורי חגורות]; v. אַסְטְכִירָא.—2) *an enclosure, rope-fence,* contrad. to מְחִצָּה a. פַּסִּין. Erub. II, 4 (Ar. חַגִירָה).

חַגָּז, חָגָז m., pl. חַגָּזִין (cmp. חגב, חגס) a species of *wild bees,* or *locusts.* Sabb. 106[b] הצד חגבים ח׳ וכ׳ Ms. O. (Alf. ed. Const. חַרְגְּזִין, Rashi חַגָּ׳, ed. גזין, v. Rabb. D. S. a. l. note 200) if one catches (on the Sabbath) locusts, *ḥăgazin* &c.; Y. ib. XIV, beg. 14[b] חגירין וחושרין, read חגזרין ויתושרין.—Bekh. 7[b] דבש חגזרין והצירצרין (=חַח׳, cmp. חֲמָסָס; Makhsh. VI, 4 חגזרין omitted) the honey of &c.

חַגָּזָא* ch. same.—*Pl.* חַגָּזַיָּא or חַגְּ׳. Y. R. Hash. II, 58[a] top the palm-trees of Babylon appeared to us כארלין חגירא (corr. acc. or חַגָּבַיָּא); v. Gen. R. s. 38, quot. s. v. חָגָב.

חַגַּי (b. h.) pr. n. m. 1) *Haggai,* the Prophet. Naz. 53[a]. Yeb. 16[a]; a. fr.—2) also חַגַּיי, name of several Amoraim. Y. Ber. II, 5[b] top.—Y. Dem. III, 23[b] bot. B. Kam. 42[a], v. חַגָּא II. V. Fr. M'bo, p. 79[b], sq.

חֲגִיגָה f. (חָגַג) 1) *celebration,* esp. *pilgrimage to Jerusalem for the festivals.* Ber. 33[b] חֲגִיגַת הרגל the pilgrimage of the festive season. Lam. R. to I, 17, v. חֲמוֹנוֹת.—2) *the festive offering of the visitors of the Temple on the festivals* (Ex. XXIII, 14, a. e). Ḥag. I, 2. Y. ib. 76[a] bot. חֲגִיגָתוֹ his festal sacrifice; a. fr.—*Pl.* חֲגִיגוֹת. Ḥag. I, 8 *the laws concerning festive sacrifices;* Tosef. Ib. I, 9.—3) *Ḥăgigah,* a treatise of the Mishnah, Talmud Babli a. Y'rushalmi, a. Tosefta.

חֲגִידָה, v. חֲגִירָה.

חַגַּיי, v. חַגַּי.

חַגִּיָּא, Y. R. Hash. II, 58[a] top, v. חָגָזָא.

חֲגִירָא, חָגִיר, חַגָּר m. (=h. חִגֵּר) *lame, halting.* Targ. Lev. XXI, 18. Targ. Job XXIX, 15; a. e.—*Pl.* חֲגִירִין. Targ. Is. XXXIII, 23.

חֲגִירָה f.; v. חֲגוֹרָה 2).—בית ח׳ pr. n. *Beth-Ḥăgirah,* name of a family. Y. Meg. I, 71[d] bot. של ב׳ ח׳ (ed. Krot. חגידה) those of the family of &c.

חָגַל (cmp. חגג) 1) *to draw a circle.* Targ. Prov. VIII, 27 Ms., v. חַגַּג.—2) *to go around,* v. infra.

Pa. חַגֵּל *to go around* (visiting, peddling, begging; cmp. P. Sm. 1191). Y. Sot. III, 19[a] bot. (expl. שובבית) [read:] מְחַגְּלָה ונסבת וכ׳ she goes about visiting and gets a bad reputation. [Gen. R. s. 17 והוות חַגְּלַת נגידה לה Ar. ed. Koh.; Yalk. Is. 352 והוות חגלה נגידא ליה and she (his wife) went around begging, leading him.]

חָגָס m. (cmp. חגז, חגב) *rabbit,* or *cony.*—*Pl.* חֲגָסֵי. Targ. Prov. XXX, 26 (Ar. s. v. גס: חגסי; some ed. חנסי, corr. acc.).

חָגַר I (b. h.) *to encircle; to gird.* Sabb. 63[a] אם ת״ח חָגְרֵהוּ על מתנך . . . if a scholar be even revengeful . . like a serpent, bind him around thy loins (be not afraid of him). Midd. III, 1 חוֹגְרוֹ וכ׳ . . וחוט and a red line went around it.—Gen. R. s. 71 לא ח׳ מתניו כנגדה did he not gird his loins (in bold prayer) in her presence (Gen. XXV, 21)? Ex. R. s. 43, beg. התחיל חוֹגֵר בתפלה (sub. מתניו) he began to pray boldly. Taan. 14[b] לַחֲגוֹר שק to put on sackcloth (for prayer); a. fr.

חַגַּר ch. same. Y. Ned. III, beg. 37[d] ח׳ עליה מותנא tied a rope around it, i. e. made the law more stringent. Bab. ib. 49[b] וחוֹגַרְנִי צדיע (Rashi: וחוגר אני, Ar. וח׳) and I had my forehead tied up.

חָגַר II (v. חִגֵּר) *to halt, to limp; to hesitate.* Ḥull. 18[a] כדי שתַּחְגּוֹר וכ׳ a notch deep enough for the nail to halt on passing over the edge; Bekh. 37[b]; Tosef. ib. IV, 1 והיא חוֹגֶרֶת and it (the finger nail) is caught.

Hif. הֶחְגִּיר same. Y. Pes. VII, 35[b] top כדי שתהא היד מַחְגֶּרֶת enough for the finger to be caught. Zab. III, 1 מַחְגִּירִין they halt (do not stand firm).

Nithpa. נִתְחַגֵּר *to become lame.* Tosef. Eduy. I, 14.

חַגַּר ch. same, *to be lame.* Targ. II Sam. IV, 4.

Af. אַחְגַּר same. Targ. II Esth. I, 2. Targ. II Sam. XIX, 27 מַיְתְגַּר ed. Ven. (ed. Lag. מיחוגר, oth. ed. חַגִּיר). [חַגַּר constr. of חִגְרָא q. v.]

חִגַּר, חָגַר m. (חָגַר I; cmp. אֲגַם) [*tied,*] *limping, lame.* Ḥag. I, 1. Snh. 91[b]; a. fr.—*Pl.* חִגְּרִין, חַגָּרִים, חִגֵּי׳.

Ib. VIII, 4. Mekh. Yithro, Baḥod., s. 9; a. e.—Fem. חַגֶּרֶת, חִ׳. B. Kam. 78[b]; Tosef. ib. VII, 15 הוחז׳ a lame animal. [Y. Shebi. VII, 37[c] top הוחגר, read: הִתְגַּבֵּר.]

חָגָר pr. n. *Ḥagar* (*Petra*), a district, cmp. next w. Gitt. I, 1 ומן הוז׳ and from the district of Ḥ., v. next w.

חַגְרָא I, **חַגְרָה** ch., pr. n. *Ḥagra*, 1) a town and province in the desert of Shur. Targ. O. Gen. XVI, 14 (h. text ברד). Ib. 7 (h. text שור). Targ. Gen. XX, 1.—Targ. O. Gen. XXV, 18 (v. חֲלוּצָא).—2) *Petra*. Tosef Shebi. IV, 11 ed. Zuck. (Var. ורכה דדוגרא, corrupt.); Sifré Deut. 51 תחגרא; Yalk. ib. 874 רגם דת׳. V. Hildesh. Geogr. p. 51, sq. [Yeb. 116[a] Anan b. Ḥiya מח׳, v. מְחַגְּרָא.]

חַגְרָא II pr. n. m. *Ḥagra*. Y. Meg. I, 71[c] bot.—Y. Peah IV, end, 18[c] (Tosef. Kil. I, 12, a. e. אַגְרָא q. v.).

חַגְרָא m. ch.=h. חִגֵּר 1) *lame*. Targ. Job XXIX, 15 Var.—Sabb. 32[a] (prov.) רעיא ח׳ וכ׳ the shepherd lame, and the sheep running (i. e. in critical moments man's sins come home to him).—2) constr. חֲגַר *hesitating in speech*. Targ. Y. I Ex. IV, 10 (Y. II חַגּוּר). Ib. VI, 12; 30 Ar. (ed. קשר).

חַגְרָה, v. חַגְרָא I.

חִינַּ׳, חִגַּרְתָּא* f. (v. חַגְרָא) *lameness, frailty*. Gen. R. s. 23; Tanḥ. B'resh. 11 אסיא אסי חיגַּרְתָּךְ (Yalk. ib. 38 חֲבוּרְתָּךְ) physician, cure thy own infirmity.

חַגְּרָא f. (v. חַגָּא) *pilgrims' festive season*. Ab. Zar. 11[b] ח׳ דטרייני the travelling merchants' season (Arabic fair).

חַד I m. (b. h.; חדד) 1) *pointed, sharp*. Ḥull. 64[a] ראשה אחד חד if one side of the egg is pointed, the other rounded (כַּד); ib. (Chald.) ריישיה חד חד.—*Pl.* חַדִּין. Ib.—Fem. חַדָּה. Snh. 94[a]. Ber. 10[a] אפי׳ חרב ח׳ וכ׳ even if a sharpened sword is laid on one's throat, one must not despair of praying for divine mercy. Gen. R. s. 16 (play on חַרְקַל, Gen. II, 14) שהיתה קלה וחדה וכ׳ (Greece) who was rash and sharp in her decrees.—2) *swift*. *Pl.* as ab. Ber. 59[b] (play on חדקל) its waters ח׳ וקלין are swift and light.—V. חַדָּה.

חַד II m., חָדָא c.=h. אֶחָד, *one, singular, particular*. Targ. Gen. I, 5; a. v. fr.—חד בשבא first day in the week. Targ. II Esth. III, 7.—Targ. Ps. XXVII, 4. Targ. Ez. XVIII, 10 (some ed. חדת); a. fr.—Y. Ab. Zar. I, 39[b] bot. בחד בשובא, v. supra. Meg. 11[a], a. fr. חד . . . וחד וכ׳ one authority . . . ., another authority &c. Ber. 28[a] חדא הוא לך או חדת וכ׳ is this a unique subject to thee (the only thing learned from R. Joḥ.) or a novel (strange) thing?—Gitt. 44[a]; Bekh. 3[a] טפי חד one time more (eleven times the value of the sold object); a. v. fr.—[Sabb. 67[a] bot. חד, v. חַרְחַר.]—כַּחֲדָא [*like one,*] *together, simultaneously*. Targ. Ps. II, 2; a. fr.—לַחֲדָא *singularly, very much, too much*. Targ. Gen. I, 31. Targ. Ps. CXIX, 8; a. fr.

חֲדָא I, v. preced.

חֲדָא II *to be glad*, v. חֲדִי.

חְדָא, Tosef. Sabb. VI (VII), 11, Var., v. חָדָה II.

חֲדָאָה m. (v. חֲדָא) *merry*. Targ. Is. XXII, 2.

חדאקנר, Pesik. Vayhi, p. 63[b], v. חֲרַקְלִיאוֹפּוֹלִיס.

חָדַד (b. h.) [*to cut, point,*] *to be sharp, pointed*.

Pi. חִידֵּד *to sharpen, whet, point*. Y. Bets. V, 63[b] top לחַדֵּד ראשו וכ׳ they differ as to pointing the top of the spit (on the Holy Day).—Trnsf. *to whet the mind, to try somebody's acumen, to puzzle*. Taan. 7[a] (ref. to Prov. XXVII, 17) מְחַדְּדִין וכ׳ אף . . so do two scholars whet each other's mind &c. Naz. 59[b], a. e. לחַדֵּד . . . לא אמר בה וכ׳ R. J. said it only in order to encourage the students in raising points; a. e.—*Part. pass.* מְחוּדָּד *sharpened, well discussed, clear and ready*. Kidd. 30[a] (ref. to ושננתם, Deut. VI, 7) שיהו ד״ת מְחוּדָּדִים בפיך that the words of the Law be ever ready in thy mouth (Sifré Deut. 34 מְסוּדָּרִים), v. גְּמִגֵּם.

Hithpa. הִתְחַדֵּד *to be whetted*. Gen. R. s. 69 אין סכין מִתְחַדֶּדֶת וכ׳ a knife is whetted on the broad side of another, כך אין ת״ח מִתְחַדֵּד וכ׳ so is a student's mind whetted by a fellow-student, v. supra.

חֲדַד ch. same. Targ. Job XLI, 22. [Targ. Y. I Deut. I, 44 דחדדן which *sting;* some ed. דחדרן, v. חֲדַר.]

Pa. חַדֵּד 1) as preced. *Pi.* Sabb. 32[a] (prov.) נפל תורא חַדְּדִיה לסכינא Ms. M. (ed. חדד, Ms. O. חַדְּרוּ) when the ox is thrown down, sharpen the knife (in critical moments man's sins are visited, v. חַגְרָא). Ḥull. 43[b], a. fr. לחַדּוּדֵי וכ׳ to try Abbayis' acumen.—*Part. pass.* מְחַדַּד *ready in answering questions, well-versed, quick* (v. preced.). Erub. 13[b] אֹאי דמְחַדַּדְנָא מחבירי Ms. M. (ed. מחבריא) the reason that I am readier than my fellow-students. Yeb. 14[a] ב״ש מְחַדְּדֵי טפי those of the school of Sh. were more acute. Nidd. 14[b] מיחדדי שמעתתיה (read: מְחַדְּדָן), v. infra.—2) *to cheer up, entertain*. Gitt. 68[b], v. חַדְוָותָא.

Ithpa. אִיתְחַדַּד *to be well studied, ready at hand*. Keth. 62[b] [read:] מִתְחַדְּדָן שמעתתיה (Rashi: מחודדן) he recited his lessons (traditions) well.

חַדָּה f. 1) fem. of חַד I; 2) *sharp side, edge*. Y. Ber. I, 2[b] bot. [חדרה, Tosef. Sabb. VI (VII), 11 Var., v. חָדָה II.]

חֲדִי׳, חֶדְוָה f. (חדר) *joy*. Targ. Is. XXXII, 14.—Cant. R. to I, 4, v. חַדְוָותָא. Ber. 55[a] חֶדְוֵיהּ, v. מְסִתְיָא.

חֵד׳, חֶדְוָא, חֶדְוָה f. 1) same. Targ. O. Gen. XXXI, 27 חֶדְוָא ed. Berl. (Y. חדווא; some ed. חֶדְוָן pl.). Targ. Is. XXXII, 14; a. e.—2) (an exclamation of joy) *aha!* (h. הֶאָח). Targ. Ps. XXXV, 21 (Var. חֶדְוָה). Ib. 25 Ms. (ed. וכ׳ חדיאת, v. חֲדִי).—*Pl.* חֶדְוָן, v. supra; חֲדְוָתָא, v. חַדְוָותָא.—3) *enigma, allegory; Pl.* חֶדְוָן, v. חִידְתָא.

חֲדִידָד, v. חִירְחוּר.

בית ח׳, חֲדִידִי, v. חֲדוּרָא.

חדרדי, Targ. Y. Deut. XVIII, 10; 14 some ed., v. חֲרוּרָא.

חֶדְוָה f. (b. h.; חָדָה) *joy, rejoicing.* Bets. 15[b] (ref. to Neh. VIII, 10) וקריטו מצות ח׳ Ar. (missing in ed.) and fulfill the law of festive rejoicing. Keth. 8[a] (in the wedding benediction).—V. חֶדְוָא 2).

חֶדְוְתָא, חֶדְוָא, v. חֶדְוָתָא, חֶדְוָא.

חַדְוְרִין* m. pl. (cmp. חַהוּת, a. Syr. חדוא P. Sm. 1200) *subterranean stores.* Tosef. Toh. VIII, 1; 6 (Var. חרויין ed. Zuck., R. S. to Toh. VII, 1 חררין; to ib. 6 הדיין).

חֶדְוִשׁ, חֶדְוּשׁ, v. sub חִידּוּשׁ.

חַדְוּת, v. הוּת.

חֶדְוְתָא, חֶדְוָתָא ch.=h. חֶדְוָה. Targ. Ps. IV, 8. Targ. Y. Deut. XVI, 10 חֶדְוַת; a. fr.—Cant. R. to I, 4 (נגילה) תאי ח׳ שלימא חדו על חדו this is a complete rejoicing, joy upon joy. Lev. R. s. 20; Koh. R. to II, 2, v. דְּחוּבָא. Gen. R. s. 27 בשעת ח׳ ח׳ (Yalk. ib. 47 חדוה חדוה Hebr.), v. אֲבֵלָא.—*Pl.* חֶדְוָתָא, חֶדְוָוֵי. Targ. Ps. XVI, 11; a. e. [חַדְוָתָא, חַדְוָוֵי, pl. of חַדְוָא II.]

חֶדְוְתָא, חֶדְוָתָא f. (preced., cmp. דַּחֲיָא) 1) *dancer, reveller.* Kidd. 81[b] אנא ח׳ דהדרי מיומא Ar. (ed. חרותא דהדר, corr. acc.) I am a reveller returning from a day (of carousing).—2) *a wedding party.* Gitt. 68[b] he saw ח׳ דהוו מְחַדְּדָן לה a wedding party whom people entertained with riddles &c. [Y. Ber. VI, 10[a] top לבי חנוותא (ed. Lehm. לבי חטתא) prob. to be read לבי חד׳ to a wedding.]

חֶדָא, חֲדִי (b. h. חָדָה, cmp. חדד) *to be bright, glad; to rejoice.* Targ. O. Deut. XXVIII, 63 ed. Berl. (oth. ed. a. Y. חַהֵי, incorr.). Targ. Ps. CXXII, 1; a. fr.—Pes. 68[b] חֲדָאי נפשאי (Ms. M. נפש, v. Rabb. D. S. a. l.) be glad, my soul!—Snh. 39[b]; Meg. 10[b] מי ח׳ קודשא וכ׳ (v. Rabb. D. S. a. l.) does the Lord rejoice in the downfall &c.?; a. e. [Y. Snh. VI, 23[c] bot.; Y. Ḥag. II, 78[a] top, v. next w.]

Af. אַחֲדֵי *to gladden.* Targ. Ps. XXX, 2; a. fr.—[Targ. O. Ex. XXVIII, 28 וְיַחֲדוּן, fr. אֶחָד.]—Y. Snh. l. c., v. infra.

Pa. חַדֵּי 1) same. Targ. Ps. XXI, 7; a. e.—Y. Ḥag. l. c. ומְחַדֵּי לכון who will entertain you (Y. Snh. l. c. ומַחֲדֵי).—2) *to observe a festival,* v. חֶדְוָה. Y. M. Kat. II, 81[b] top מְחַדֵּי את מועדא וכ׳ wouldst thou enjoy the festival? Drink &c.

חֲדַיָּא, חֲדָיָא I, **חַדְּ׳** ch. 1) *bright, clean, glossy.*—*Pl.* חֲדָיָן, חַדְרֵי, f. חֲדָיָן. Targ. Prov. XVII, 24 (Var. חרין, incorr.).—Y. Snh. IV, 23[c] bot. לבושי מאנין נקיים חדי (read: נקרי ותדרי) dressed in clean and glossy garments (in spite of the rain, v. Rashi to Snh. 44[b]); Y. Ḥag. II, 78[a] top הווי עמכון חדיי (corr. acc.).—2) *merry, noisy.*—*Fem.* חֲדָיְתָא. Yalk. Is. 289 (transl. עליזה, Is. XXII, 2), v. חֲדָאָה a. חֲדָיָא.—*Pl.* חַדְרֵי (abstr. noun) *joy.* Targ. II Esth. I, 2 (3), opp. נְסִיס.

חֲדַיָּא, חֲדָיָא II m.=h. חָזֶה, *breast, chest, bosom.* Targ. Ex. XXIX, 26, sq.; a. e.—Targ. Prov. XXIV, 33.—בֵּי ח׳ *bosom.* Kidd. 70[b] מבי חֲדָיֵיהּ out of his bosom. Sabb. 13[a] אבי חֲדָיֵיהוּ on their bosoms.—*Pl.* (fem.) חֲדָיָתָא, חֲדָיָותָא. Targ. Lev. IX, 20.

חֲדִיד (b. h.) pr. n. pl. *Hadid,* near Ono. Arakh. IX, 6 (32[a], sq.); Y. Meg. I, 70[a] bot. (not הדיר).

חַדְיִיב, v. חַרְיֵיב.

חַדְיִית pr. n. pl. *Hadiath,* in Assyria. Targ. Y. Gen. X, 11, sq. (Var. חר׳, הר׳, Y. I, verse 11, פריות, h. text כלח). V. Schr. KAT[2], p. 98.

חֲדִינָא, v. חֲרִינָא.

חֲדִיסַר, v. חַדְסַר.

חֲדַל (b. h.) [*to be cut off,*] *to cease, to omit.* Gen. R. s. 48 (expl. חדל, Gen. XVIII, 1, by ref. to Deut. XXIII, 23 and Num. IX, 13) פסק.

חֲדַלְתָּ f. (preced.) *omission, use of the root* חדל. Ned. 22[a].

חֲדַם, v. הֲדַס.

חֲדַס, Targ. Y. Deut. XXV, 9, v. הֲדַס.

חַדְסַר m., **חַדְסְרִי** f. (=חד עסר) *eleven, eleventh.* Targ. Y. I Deut. I, 2. Ib. 3 ח׳ ירח eleventh month. Targ. Y. Ex. XXVI, 7; a. e.—R. Hash. 21[a] top בח׳ וכ׳ on the eleventh of Tishri. Arakh. 12[a] חדסרי (some ed. חד ס׳). Taan. 18[b] חֲדִיסַר (Ms. M. חד סר) the eleventh (of Adar).

חַדְסַרְאָה, חֲדַסְרָאָה m. (preced.) *the eleventh.* Targ. I Chr. XXIV, 12 (ed. Lag. two words). Targ. Y. Num. XXV, 8 (ed. Amst. חַדַסְרָאֵי).

חַדְסְרֵי, v. חַדַסַר.

חָדַק, חֲדַק *to cut into, prick.*—*Part. pass.* חָדוּק, fem. חֲדוּקָה, pl. חֲדוּקוֹת. Ḥull. 59[b] בעינן ח׳ Ar. the horns must be prickly (rough); ed. חרוקות, v. חָרַק.

Pi. חִדֵּק *to squeeze into, drive in.* Erub. 101[a] (play on חדק, Mic. VII, 4, a. והדקות, ib. IV, 13) שמְחַדְּקִין אוה״ע Ms. M. (ed. שמְמַ׳ את הרשעים) וכ׳ those who force the nations into Gehenna; Yalk. Mic. 556. Y. Sabb. X, end, 12[d] להַדִּיק בה וכ׳ to close with it (to stuff it into) defective bags.

Hithpa. הִתְחַדֵּק *to be driven into, to stick to.* Tanḥ. Ki Thissa 1; Pesik. R. s. 10, beg. (ref. to Prov. XV, 19) as the thorn מִתְחַדֵּקֶת בבגדיו וכ׳ sticks to the garments &c.

חֲדַק ch. same. *Part.* חָדֵיק *pricking, injuring* (by being forced into). Sabb. 78[b] כיון דח׳ במנא Ms. M. because a rope injures a vessel by being forced into a hole (ed. חריק, v. חָרַק).

Pa. חַדֵּק *to force into, to fill a gap.* Yoma 72[a] חִדְּקִינְהוּ fasten them by forcing the chords through the rings. Sabb. 125[b] כיון דחַדְּקֵהּ Ms. M. (ed. דחַ׳) since he squeezed the stone in (made it immovable).

חֵדֶק (b. h.), **חֶדֶק** m. (preced.) 1) *thorn.* Erub. 101[a] it is written about you (Jews) טובם כח׳ (Mic. VII, 4) the best among them is like a thorn.—2) *anything used for filling a gap, stop-gap.*—*Pl.* חֲדָקִין, חֲדָקִים, חֲדֵי. Ib. כשם

שח׳ וכ׳ (Ms. O. שה׳) as the stop-gaps protect the breach &c.—Ib. X, 8 (101a) וח׳ שבפרצה (Bab. ed. חוֹדְקִים, Ms. M. הדקין, Var. חרקין, חורקין, v. Rabb. D. S. a. l. note) and the stop-gaps in a breach.

חִידְּ׳, חִדְקָא I ch. same, 1) *thorn.* Targ. Mic. VII, 4. —*Pl.* חִי׳, חִדְקָנֵא. Y. Taan. II, 65b top (ref. to Mic. l. c., v. preced.).—2) חִידְקֵי *parts* or *limbs* of a candlestick *fastened in their places*, opp. חולוות movable limbs. Sabb. 46a ed. a. Ms. M. (Ar. חרקי).

חִי׳, חִדְקָא II pr. n. m. *Hidka*, a Tannai, disciple of R. Akiba. Sabb. 117b; Keth. 64b. B. Bath. 119a.

חִדְקָאָה m. (derisive denominative of חִדְקָא I) *descendant of a thorny race.* Erub. 101a; Yalk. Mic. 556 (with ref. to Mic. VII, 4, v. חֶדֶק; our w. absent in Ms. M., v. Rabb. D. S. a. l. note).

חִדֶּקֶל (b. h.) pr. n. *Hiddekel, Tigris.* Gen. R. s. 16; Ber. 59b, v. חַד I.

חָדַר (b. h.) [*to cut off,*] *to surround, enclose. Part. pass.* חָדוּר *rounded*, v. הָדַר.

חָדַר ch. same, *to swarm around.* Targ. Y. I Deut. I, 44 הירכמא דחַדְרָן והירישן וכ׳ (some ed. דהדדן, v. הָדַד) as the wasps swarm around (man) and hie away (cmp. חזר in Targ. Ps. CXVIII, 11, sq.).

חֵדֶר m. (b. h.; preced. wds.) *enclosure, chamber, secret compartment.* B. Bath. IV, 1 חח׳ וכ׳ the special enclosure for storage inside of the building; a. fr.—Trnsf. *the inner part of the female genitals, the upper end of the vagina or uterus.* Nidd. II, 5. Ib. 17b; Y. ib. II, 50a top.—*Pl.* חֲדָרִים בחַדְרֵי ח׳ in the remotest recesses, in strict secrecy. Bets. 9a, a. fr., v. מְרָאִית. Cant. R. to I, 4 (הבריאני) בהמות וכ׳ ח׳ the mysteries of Behemoth &c.; ח׳ מרכבה, v. מֶרְכָּבָה; Yalk. Cant. 982.

חַדְרוֹנָא, v. חַרְהוֹנָא.

חַדְרָךְ (b. h.) pr. n. pl. *Ḥadrakh.* Sifré Deut. 1; Cant. R. to VII, 5 (ref. to Zech. IX, 1) I am from Damascus ויש שם מקום ושמו ח׳ and there is a place there named Ḥ.; Yalk. Zech. 575. Ib. (play on the word) חַד . . . וחַד וכ׳ severe . . . and mild. Cant. R. l. c. שעתיד להדריך וכ׳ he (the Messiah) will lead the entire world &c.

חָדַשׁ (b. h.) [*to be bright,*] *to be new.*

Pi. חִדֵּשׁ, חִידֵּשׁ 1) *to renew, renovate, polish.* Lev. R. s. 29 (ref. to בחדש, Ps. LXXXI, 4) תְּחַדְּשׁוּ מעשיכם ye shall polish (cleanse) your doings. Gen. R. s. 78, beg. (ref. to Lam. III, 23) אתה מְחַדֵּשְׁנוּ וכ׳ thou renewest our lives every morning; אתה מח׳ לבוקרן וכ׳ thou inspirest us with new life in the morning (rise to power) &c., v. בֹּקֶר; a. fr.—2) *to commence anew, do again.* R. Hash. 7a, a. e. (ref. to Num. XXVIII, 14) חַדֵּשׁ והבא וכ׳ commence a new account and offer T'rumah of the new produces.—3) *to promulgate a new law, to establish a new interpretation of a Biblical law; to find a new point.* Sabb. 104a, a. fr. (ref. to Lev. XXVI, 46) אין נביא רשאי לְחַדֵּשׁ וכ׳ (v. Rabb. D. S. a. l.) since the promulgation of *these* laws no prophet has a right to issue a new law. Y. Erub. V, 22c bot. it is called the New Gate, because there חִידְּשׁוּ וכ׳ (not חו׳) the Sof'rim instituted the interpretation (*Halakhah*); a. fr.

Hithpa. חִתְחַדֵּשׁ, *Nithpa.* נִתְחַדֵּשׁ 1) *to be renewed, to be established as a new interpretation* (cmp. Lat. novellae); *to be offered as a new point* (דבר חדש). Y. Yeb. VIII, 9c top (ref. to I Chr. VIII, 9) שעל ידיה נִתְחַדְּשָׁה הלכה וכ׳ at her instance the new interpretation (of the law Deut. XXIII, 4) was established; Midr. Sam. ch. XXII; Ruth R. to II, 5 כבר נ׳ הלכה the law has been interpreted long before. Sot. 3b, a. fr. לא נשנית אלא בשביל דבר שנ׳ בה the section is repeated for the sake of a new point added. —2) *to change turns.* Yoma 26a משמרות מִתְחַדְּשׁוֹת the Temple attendants are relieved.

חָדָשׁ m. (b. h.; preced.) *new, fresh, additional.* Ber. IX, 3. Sifra introd. לידון בדבר ח׳ in order to be defined by a new point (not included in the general law); a. fr.—Esp. חָדָשׁ׳ or ח׳ *the new produces of the field* not permitted for use before the Omer day (Lev. XXIII, 10—14). Kidd. I, 9 (37a) חח׳ (מן) אף also with the exception of the new produces (the law concerning which applies even to foreign countries). Ib. 39a תני ח׳ read 'the new fruit' (leaving out 'also'). Dem. IV, 7 שלי ח׳ הוא mine is new fruit (not yet permitted); a. fr.—*Pl.* חֲדָשִׁים. Yoma II, 4 ח׳ לקטורת באו new men for offering incense (such as never before have performed that function), come and &c. Ib. ח׳ גם ישנים new men and also old ones (who have officiated before this). Lev. R. s. 2, end (ref. to Cant. VII, 14) ח׳ the later leaders, opp. to ישנים the patriarchs; a. fr.—Fem. חֲדָשָׁה. Ib. s. 13 תורה ח׳ a new law, expl. חִדּוּשׁ תורה a novel interpretation of the law (concerning slaughtering). Pesik. Baḥod., p. 102a פרוזדוגמא ח׳ a recent decree; a. fr.

חוֹדֶשׁ, חֹדֶשׁ m. (b. h.; preced.) 1) *new moon*, i. e. *the first appearance of the crescent.* R. Hash. I, 9, a. e. מי שראה את החד׳ he who sees the new moon (when it was his duty to travel to the place of the Supreme Court to testify). Ib. יוצאין לעדות החד׳ they travel for the purpose of testifying to the sight of the new moon; a. fr.—2) *month.* Snh. V, 1 באיזה ח׳ in what month?; בכמה בח׳ on what day of the month?; a. v. fr.—ראש ח׳ (abbr. ר״ח) *the first day of the month, the festival of New Moon.* Meg. 21b פרשת ר״ח the section of the Law read on the New Moon Day (Num. XXVIII, 1—15); a. fr.—*Pl.* חֳדָשִׁים. Ib. III, 4 בראשי ח׳ on New Moon Days. R. Hash. I, 3 על ששה ח׳ וכ׳ for the proclamation of six New Moon Days messengers are sent abroad. Keth. 60a שלשה ח׳ at an age of three months; a. fr. [Pesik. Baḥod., p. 154b ניטש מח׳ וכ׳, read חוֹרֵשׁ.—Y. Shebi. IV, 35b bot. בחדשי׳, read בחרשי׳, v. חוֹרֵשׁ.]

חֲדָשָׁה I f. 1) fem. of חָדָשׁ.—2) *dedication of a new building.* Sifré Deut. 229 (ref. to חדש, Deut. XXII, 8) משכת חֲדָשָׁתוֹ וכ׳ (Yalk. ib. 930 חִדּוּשׁוֹ) you must make a battlement as soon as you dedicate it (not delay).

חֲדָשָׁה II (b. h.), עִיר ח׳ pr. n. pl. *Ir Ḥădashah,* in Judæa. Erub. V, 6 (v., however, Y. ib. 23ᵃ top).

חַדְתָּא, חַדְתָּא, חַדְתָּא m., חַדְתָּא, חַדְתָּא f. ch.=h. חָדָשׁ. Targ. Num. VI, 3. Targ. Ex. I, 8 (Y. ed. Amst. חָדְתָא); a. e.—Targ. Deut. XXIV, 5 (ed. Berl. חַדַתָּא); a. e.—Targ. Jer. XXXI, 21 חדתא a new event.—Ber. 28ᵃ, v. חַד II.—Yoma 19ᵇ (expl. אחת, ib. I, 7) על חדת for (showing) something novel.—*Pl.* חַדְתִּין; fem. חַדְתָן, חַדַתָּן, חַדְתָתָא. Targ. Is. LXV, 17. Ib. XLVIII, 6; a. e.—Shek. VI, 5 תקלין ח׳ new Shekels (of this year's contributions). Y. Gitt. V, 47ᵃ מה ח׳ יומרון (read: יומא דין) what were the novel things to-day (at college)?; Y. Yoma III, 40ᶜ bot. חדתון (corr. acc.); Y. B. Kam. IX, 6ᵈ bot. וחידות.—Men. 35ᵃ, sq. חדתתא new *T'fillin.*—Denom.:

חַדֵּית, חַדֵּית=h. חִדֵּשׁ 1) *to renew, restore.* Targ. I Sam. XI, 14; a. fr.—[Targ. O. Deut. XXXII, 12, v. infra.]—2) *to add something new, to change; to make an exception.* Targ. Y. Lev. XXVII, 34 (v. חָדַשׁ, Pi. 3); a. e.—Keth. 45ᵃ ח׳ רחמנא the biblical text states an exceptional law.

Ithpa. אִתְחַדֵּית *to be renewed* &c. (v. חָדַשׁ). Targ. O. Deut. XXXII, 12 לְאִתְחַדָּתָא ed. Berl. (oth. ed. לְחַדָּתָא, לְחַדְתָא which He will renew).—Targ. I Chr. VIII, 9 (v. נִישׁוּאִין ch.). Targ. Y. Deut. XXXII, 1.

חַדַתָּא, חַדְתָּא, v. חַדַת.

חדתון, v. חַדַת.

חַדְתוּתָא f. (preced. wds.) *new condition.* Targ. O. Lev. XIII, 55 (h. text גַּבַּחַת q. v.).

חַדְתָּנָא m. (preced. wds.) *a new-fangled (deity).*—*Pl.* חַדְתָּנִין. Targ. Y. II Deut. XXXII, 17.

חו, Y. Sabb. I, 3ᵇ חו רב וכ׳, v. חוֹדָא.

חֲוָא, constr. חֲוַת, v. חֲוָיָא.

חָוָא, v. חֲוִי.

חוּב (b. h.), perf. חָב, part. חַיָּב, חָב [*to be bound over, seized,*] 1) *to be declared guilty, be sentenced; to be punishable; to be (legally, morally or religiously) bound, to be responsible.* B. Kam. I, 1 וחב חמזיק he who caused the damage must pay. Ib. 6ᵇ מיבעי ליה . . . חייב . . . חב the Mishnah says *ḥab,* ought it not rather to read *ḥayab* (part.)?—[Answ.: they are the words of a Jerusalem Tannai.]—Ib. I, 2 כל שֶׁתַּחְבְתִּי בשמירתו וכ׳ for whatever I am legally bound to guard, I am legally answerable in case of injury. Sabb. I, 1 הצני חייב the recipient (the person standing outside) is guilty (of transgressing the Sabbath law).—Y. Ned. I, 36ᵈ top חב על כל וכ׳ he is punishable for each separately.—Ber. IX, 5 חייב אדם וכ׳ man must praise the Lord &c. Ḥag. 4ᵃ, a. e. כל מצוה שהאשה חַיֶּבֶת בה וכ׳ whatever religious act is obligatory on woman, is also obligatory &c.—Ib. מה להלן נשים חַיָּבוֹת as there (Deut. XXXI, 12) women are included in the obligation; a. v. fr.—2) *to act in behalf of a person to the latter's disadvantage.* Erub. VII, 11 ואין חָבִין וכ׳ v. זָכָה. Y. B. Kam. IV, 4ᵇ bot. בתחלה . . . ע״מ לָחוֹב לחן וכ׳ originally guardians are not assigned to minors that they may eventually act to their disadvantage &c.; ואם חָבוּ חָבוּ but if they have done so, their action is legal (and they cannot be held responsible); Y. Gitt. V, 47ᵃ top.—Y. Keth. XI, 34ᵇ bot. נמצאתה חב וכ׳ then you would cause a disadvantage to the relics; a. fr.—ח׳ בעצמו *to be alone answerable* for one's loss. Ber. I, 3 כדאי חיית לָחוֹב בעצמך thou wouldst have deserved to be made answerable &c., i. e. if you had met with an accident you would have had none but yourself to blame. —3) *to owe, be indebted.* Shebu. VII, 5; a. fr.—ח׳ חטאת *to be bound to bring a sin-offering;* ח׳ מיתה *to be subject to death penalty.* Sabb. VII, 1. Ib. XI, 6 כל חַיָּבֵי חטאת וכ׳ all those eventually bound to bring &c., are not bound, unless &c. Snh. 58ᵇ; a. fr.

Pi. חִיַּיב *to declare guilty, to convict, sentence* (opp. זִיכָּה, פָּטַר). Snh. 6ᵃ ח׳ את הזכאי if a judge (by an illegal decision) convicted one who ought to have been acquitted. Ib. III, 6 ואחד מְחַיֵּיב and one votes for acquittal. Shebu. IV, 13 ר׳ מאיר מח׳ וכ׳ R. M. says, he is guilty (of blasphemy); a. v. fr.—Ex. R. s. 32, beg. חִיַּבְתֶּם עצמיכם you have given judgment against yourselves. B. Mets. 3ᵇ פרו אין מְחַיְּבוֹ ממון וכ׳ the defendant's own statement cannot cause a judgment against him to pay a penalty, but causes the imposition of an oath. Yoma 35ᵇ חלל מח׳ וכ׳, v. חִלֵּל.—*Part. pass.* מְחוּיָּב=מְחוּיָּב, חַיָּב, *sentenced, bound.* Y. Keth. III, 27ᵇ מְחוּיְּבֵי מיתות those sentenced to death, מ׳ מכות sentenced to lashes.—Ber. 20ᵇ, a. fr. כל שאינו מ׳ בדבר וכ׳ whatever is not obligatory upon a person himself, cannot be done by him as a representative of the community, v. חוֹבָה; a. fr.

Hithpa. תְּחַתַּיֵּיב, *Nithpa.* נִתְחַתַּיֵּיב 1) *to be convicted, amenable to law.* Keth. 30ᵇ מי שנ׳ סקילה he who (under Jewish jurisdiction) would have been sentenced to death through stoning. Ib. כבר נ׳ בגניבה וכ׳ he was amenable to punishment for theft, before he transgressed &c. Ib. מִתְחַתַּיֵּב בנפשו לא חוה וכ׳ but guilty of a deadly sin he was not until he ate it; a. fr.—2) *to be responsible.* Ab. III, 4, a. fr. הרי זה מיתח׳ בנפשו he is responsible for his life, would have himself to blame, if any accident should befall him (v. Ber. 3 quoted above).—3) *to be doomed, to have the misfortune to.* Tosef. Shebu. III, 4 אין אדם מיתח׳ לשמוע וכ׳ one has not the misfortune to hear (a curse &c.), unless he sinned himself (ref. to Lev. V, 1). Ib. עבירה נ׳ לראות הרואה . . if one sees people sin, (we say) he had the misfortune to see, opp. זכה.

חוּב ch., perf. a. part. חָב, חַב same, esp. *to incur guilt, to sin.* Targ. Ex. XXXII, 31. Targ. Lev. IV, 22; a. fr.—Targ. O. Num. XV, 28 בְּמֶחֱבַרְתָּה ed. Berl. (oth. ed. בְּמֶחֱבַרְתָּ, בְּמֶחֱבַרְתָּה).

Pa. חַיֵּיב 1) as preced. *Pi.* Targ. Job XXXIV, 17; a. fr.—Lam. R. to II, 1 (expl. יָעִיב, ib.) אירך ח׳ וכ׳ how did the Lord .. condemn &c.; there are places דצווחין לַחֲיָיבָא עיבא where *ḥayaba* (the guilty) is pronounced *ʿayaba,* v. עוּב.—B. Kam. 68ᵇ לא לְיַחֲיְּבֵיהּ (omitted in Ms. F.) do not condemn him (to pay a fine). Ber. 20ᵇ וכל מ״ע נַחֲיְּבִינְהוּ וכ׳ we might just as well by rabbinical ordinance

declare them subject to all positive religious duties; a. fr.—*Part. pass.* מְחַיַּיב (interch. with מְרַחַיַּיב, v. infra).—2) *to induce to sin.* Targ. II Kings XXI, 16; a. e.

Ithpa. אִיתְחַיַּיב 1) *to become guilty, to be induced to sin.* Targ. I Sam. XIX, 5 (ed. Lag. אִתְמְחַיַּיב). Targ. Y. Lev. V, 19; a. e.—2) *to be convicted, sentenced* &c.; *to be amenable to law, be bound.* Targ. Ps. XXXIV, 23; a. e.—Keth. 85ª דְאִיתְחַיְּיבָא שבועה וכ׳ ההיא . . . a woman was declared bound to make oath in the court of &c. R. Hash. 29ª מִיתְחַיְּיבִי are bound (subject to the law about Shofar). Ib. אימא . . לא לִיתְחַיְּיבוּ I might have thought they ought not to be bound. B. Kam. 72ᵇ כי קא מְחַיַּיב (v. supra) when does he become responsible; a. v. fr.

חוֹב I m. (b. h.; preced. wds.) *debt, indebtedness.*—ב״ח (abbr. בעל ח׳) *creditor.* Keth. IX, 2 ב״ח וכ׳ . . והניח and left a widow, a creditor (claiming a debt) and heirs. Ib. 3 ב״ח יוהר על חובו and the creditor (seized) more than his debt amounted to. Ib. 69ª בת בעלת ח׳ הויא a daughter (of a deceased father) has the privileges of a creditor, contrad. to יורשת, heiress; a. fr.—שטר ח׳ *note of indebtedness.* Ib. XIII, 8 המוציא ש׳ ח׳ וכ׳ if one produces a note against &c.; a. fr.—*Pl.* חוֹבִין. Ned. 47ᵇ בעלי ח׳ creditors.

חוֹב II m. (b. h. חֹב; חבב) 1) *bosom,* trnsf. *the full ramification of a tree,* opp. חוּד the point, the body of the tree reaching above the main branches. B. Kam. 81ª bot. חוּבּוֹ של ארז Ar., Ms. H. a. F. (Rashi version: חִיבּוֹ; ed. אִיבּוֹ, v. אֵב).—2) *seam, rim.*—*Pl.* חוּבִּין. Ib. 119ᵇ top ולא . . שלשה ח׳ he must not use (of the cloth for stretching and hackling) more than three widths of a seam; [Tosef. ib. XI, 13 ed. Zuck. וזכין, also some Mss. B. Kam. l. c., Ms. F. a. R. חֻבִּין, v. Rabb. D. S. a. l., note; v. חַבָּה].

חוֹבָא, חוֹבָה ch.=h. חוֹב I 1) *debt.* Targ. Y. Deut. XIX, 15 חוֹב ממון. Targ. Is. III, 12 מרי ח׳ creditors (h. text נֹשִׁים!).—2) *sin, guilt.* Targ. Gen. XX, 9 (O. ed. Amst. חוֹבָאָה); a. fr.—Y. Ḥag. II, 77ᵈ bot. דין עבד חדא ח׳ this one comitted one sin and died in it; Y. Snh. VI, 23ᶜ חד חובה. Ib. ומה ח׳ וכ׳ and what was the sin he committed?—*Pl.* חוֹבִין, חוֹבָיָא, חוֹבֵי. Targ. Koh. X, 4. Targ. I Sam. XIII, 1; a. e.—Lam. R. to I, 2 ח׳ בישרא וכ׳ (not בישא) bad debts have you contracted &c.

חוּבָא *storage,* v. חֻבָּה.

חוּבָא I ch.=h. חוֹב II, *lap, bosom.* Targ. Prov. VI, 27; a. e. (ed. Lag. עוּב׳, v. צוּבָּא; h. text חֵק). Targ. Y. Ex. IV, 6.

חוּבָא II, חוּבָּה I *ḥubba,* name of a bird. Ḥull. 62ᵇ.

חוֹבָאָה f., v. חוֹבָא.

חוּבָּה II pr. n. f. *Ḥubbah,* wife of R. Huna. B. Kam. 80ª (Ms. M. חִיבָּה); Naz. 57ᵇ.

חוּבָּה *storage,* v. חֻבָּה.

חוֹבָת f. (חוֹב) *obligation, duty;* (sub. קרבן) *obligatory sacrifice,* opp. נְדָבָה. Naz. II, 8 הרי אני נזיר ח׳ I am a Nazir by obligation (because the condition of my vow was fulfilled), opp. נזיר נדבה a voluntary nazarite without a conditional vow. Ib. הראשון ח׳ in that case my first nazariteship was obligatory. Kinnim I, 1 חוֹבַת the obligatory sacrifices, opp. נדרים ונדבות. Ber. 27ᵇ . . תפלת רשות או וז׳ is the evening prayer elective or obligatory? Zeb. I, 1 לא עלו . . . לשם ח׳ they are not accounted to those who offered them as a compliance with the obligation under which they are. Ber. 8ᵇ, a. fr. יוצא . . ידי חוֹבָתוֹ has paid his obligation (of reading the Sh'ma). Ib. 20ᵇ, a. fr. אינו מוציא . . ידי חוֹבָתָן cannot be the medium through which others pay their obligation (v. חוּב); a. fr. חוֹבַת גברא, חוֹבַת הגוף &c., v. גַּבְרָא, גּוּפָא &c.—Y. Ber. IX, 14ᵇ bot. פרוש אדע חוֹבָתִי וכ׳ a Pharisee of the class (of those who say), 'I want to know my obligation, and I will pay it', expl. חי דא חובתא וכ׳ what wrong have I done that I may do a good act to make up for it.—*Pl.* חוֹבוֹת. Succ. 56ª, v. רֵגֶל; a. e.—2) *condemnation, doom.*—*Pl.* as ab. Midr. Till. to Ps IV, 8 פותחין בח׳ begin with predictions of doom, opp. נחמות. [חוֹבָה Ch., v. חוֹבָא.]

חוֹבְטִין, pl. **חוֹבָטִין,** v. חֻבָּט.

חַבּוּטָא, חוּבְטָא* m. (חבט) [*hash,*] *giblets.* Lam. R. to I, 1 נסב ח׳ ומעיא (רבתי) Ar. (ed. Koh. חבו׳, Var. קרביא; ed. בני מעיא) he took the giblets with the entrails.

חוֹבָלָן m. (חָבַל) *a wasteful, reckless person.* Treat. S'mah. IX, end שלא ירחא ח׳ (Var. חבלן) not to be reckless by throwing garments upon the dead to be buried with them.

חוֹבְלָנִית f. (v. preced.) *a court which does not spare human lives, tyrannical.* Macc. I, 10 (Y. ed. a. Bab. 7ª חַבְלָנִית).

חוּבְצָ I, בַּר׳ ח׳ pr. n. m. *Bar-Ḥubbats.* Y. Peah I, 16ª, v. next w. Ib. בר חברין (corr. acc.).

חוּבְצָא II, חוּבְצָא m. (חבץ) 1) *soft cheese.* Y. Pes. I, 33ᶜ.—Lam. R. to I, 1 רבתי (4 חד מאת׳) ח׳ דעיזא וכ׳ cheese from a white goat.—*Pl.* חוּבְצִין. Ib. Y. Peah I, 16ª אמר חד ח׳ said one, Let us have cheese (indirectly denouncing one Bar-Ḥubbats who had absented himself from a meeting, v. preced.).—2) ח׳ דחמרי *a mash of pressed dates.* Keth. 80ª (differ. fr. חַבִּיצָא; Ar. חִיבּוּצָא), v. שִׁירְגְּרָא.

חוֹבֵר m. (חָבַר) 1) (b. h.) *charmer,* v. חָבַר 3).—2) *assistant, partner,* v. חָבַר 1).

חוּבְשָׁה, v. חֻבָּשָׁה.

חוּבְשִׁין m. pl. *quinces,* v. חֻבּוּשׁ.

חוֹבְתָא, חוֹבְתָה f. ch.=h. חוֹבָה, 1) *debt.* Targ. Ez. XVIII, 7 (ed. Wil. חוֹבָתָא, pl.). Targ. II Kings IV, 7.—2) *obligation, duty.* Targ. Koh. VII, 18 נפק ית ידי חוֹבַת וכ׳, v. חוֹבָה.—3) *guilt, sin, sin-offering.* Targ. Lev. V, 6, sq.—Targ. Ps. CIX, 7; a. e.—Y. Sot. V, 20ᶜ bot. איידי ח׳ וכ׳; Y. Ber. IX, 14ᵇ bot. הי דא חובתה, v. חוֹבָה.—4) *disadvantage; condemning evidence.* B. Mets. 28ᵇ לא מיירתי אינש ח׳ וכ׳ one is not supposed to offer evidence against himself.—*Pl.* חוֹבָתָא, v. supra.—Targ. Lam. IV, 22 חוֹבוֹתַיִךְ (h. form).

חַוְרָוָר, v. חַרְוָר a. next w.

חַוְרִירְלִין* m. pl. (cmp. חָרוּל) *thistles*, used for bitter herb (מָרוֹר); cmp. חַרְחַבְּלִין. Pes. 39ª Ar. (ed. חזרת יולין, Ms. M. חזרת אלין, Ms. M. 2 הירובלין, Ms. O. האירולין, v. Rabb. D. S. a. l. note); Tosef. ib. I (II), 33 חוורוור ed. Zuck. (Var. תרדל, prob. corrupt., for חָרוּל).

חַוְרָוָרְ, v. חַרְוָר.

חַוְרִירָנְיָא, v. חִירוּרָנְיָא.

חַוְרָן pr. n. pl. (b. h. חַוְרָן, v. Wetzst. to Delitzsch Job p. 597, cmp. חָרַר) *Havran, Auran*, a signal station, for proclaiming the New-Moon, in the country east of the Jordan named Auranitis. R. Hash. II, 4 (22ᵇ) (Mish. Pes. חורון, Mish. Nap. וחברון; Ms. O. חורון); Tosef. ib. II (I), 2 (Var. וחַוְרָן).—בֵּית ח׳ (בְּרַת) *Beth-(Brath-)Havran*, prob. the same place. Y. Shek. I, 46ª; Y. M. Kat. I, 80ᵇ bot., a. e. ר׳ חונירה דב׳ ח׳; Bab. ib. 3ᵇ ר׳ נחוניא איש בקעת בית חַוְרָתָן (Ms. M. בקעת חוו׳); Succ. 34ª Ms. M. (missing in ed.). Erub. 11ª בקעת בית חורתן Ms. M. (ed. חרוותן).

חוורנס, Y. Ab. Zar. II, 42ª top, read: חַרְסָנָא; cmp. Bets. 16ª; Ab. Zar. 38ª.

חַוְרַתָּא, v. חִירוּרָא.

חַוְרָתָן, v. חַוְרָן.

חוּז, v. חָזָה.

חוֹזָאָה I m. (חזה) *a visionary, fiction-teller*. Pes. 105ᵇ Ms. M. (ed. ח׳ . . . . לא חכרמאה) לא ח׳ אנא ולא חכרמא אנא וכ׳, v. Rabb. D. S. a. l.) I am neither a poet (inventing a story) nor a speculator. [Rashi explains: מַגִּיד.]

חוֹזָאָה II, v. next w.

בֵּי ח׳, חוֹזָאֵי pr. n. *Be-Hozaë*, a district, on the caravan road, along the Tigris and its canals. M. Kat. 20ª (Ms. M. 2 בי חוזאה). Sabb. 51ᵇ sent money לבי ח׳ וכ׳ to (the merchants in) Be-H. to buy him a Lybian ass (v. Neub. Géogr. p. 380). Taan. 21ᵇ אירכא מותנא בי ח׳ there is an epidemic in B. H.—Keth. 85ª בי ח׳ . . . הוו מסקי men of B. H. had a claim against him.—Denom. חוֹזָאָה. Ab. Zar. 41ᵇ רב חנינא ח׳; Sabb. 130ᵇ; a. fr.

חוֹזָה m. (b. h. חוֹזֶה; חָזָה) *seer*. Gen. R. s. 90; Yalk. ib. 148 (interpret. ח׳ of צֹפְנַת פַּעְנֵחַ, Gen. XLI, 45).—*Pl.* חוֹזִים. Lam. R. introd. (R. Joh. 1).

חוֹזִי m. (חָזָה; formed like חוֹלִי) *aspect, nature*. Tosef. Ohol. XV, 12 אינו יודע חוזיו . . . מהו וכ׳ I do not know the nature of the case, but (I do know) that &c.

חוֹזְנָא (חֶזֶר) m., pl. חוֹזְנִין *surroundings*. Targ. Y. Gen. XXXV, 5. Ib. XLI, 48.

חוֹזְנִיתָא f. (collect. noun) same. Targ. Y. Deut. XIII, 8. V. חַזְנִיתָא.

חוֹזָרָר, v. חַזְרָר.

חוֹחַ m. (b. h.;=חוחו, v. חָוָה) *thorn*. B. Kam. 16ª, v. next w.

חוּג v. חַגַּג, חָגַג.

חוֹג (חוּג) m., pl. חוּגִים (חוּגְגִים) (=b. h. חַגּוֹר, v. חָגַג a. חַגְוָא) *clefts, precipices*. Midr. Till. to Ps. XLII, 5 (ref. to חוגג, ib.) לשון יוני הוא ח׳ של מים (ed. חוגים, Yalk. Ps. 742 וחוגגים) it is a Greek phrase 'precipices of water' (καταρράκτης); cmp. אֲגוֹגָא.

חוּגָתָא f. (חָגַג) *circle, limit*. Targ. Prov. VIII, 27.

חוּד (v. אֲחַד) 1) *to connect, finish an arch* by inserting the keystone. Y. Ab. Zar. I, 40ª bot. דהוא חָיֵיד כל וכ׳ for he finishes the entire arch (cmp. Bab. ib. 19ᵇ מכוש אחרון, v. מַכּוּשׁ II).—2) (cmp. Syr. אחד claudere enigma, P. Sm. 116) *to bring to a point, to compose an enigma, allegory* &c. Targ. Jud. XIV, 12, sq. Targ. Ez. XVII, 2.

[*Af.* אָחֵיד *to connect*. Targ. Is. XLIV, 13 מְאַחֵיד (מְאַחֵיד, fr. אֲחַד).]

חוּד m. (חדד) *point, thin part*. Cant. R. to V, 2 כחוּדָהּ של מחט as the point of a needle. B. Kam. 81ª bot., v. חוֹב II. Zeb. 53ª חוּדּוֹ של קרן (חוּדָהּ) the point of the horn of the altar. [Tosef. Kel. B. Mets. III, 9, v. חוֹר I.] V. חַדָּה.

חוּד ch. v. לְחוֹד.

חוּדָא=h. חוֹד. Ḥull. 18ᵇ ח׳ דכובעא the projecting point of the Adam's apple.

חוֹד׳, חוּדַאי m. (חוּד) *enigma*.—*Pl.* חוּדָאֵי, חוֹד׳. Targ. I Kings X, 1 (ed. Lag. מחלין).

חִידְתָא, חוּדְתָא, חִידְיָתָא same, also *allegory*. Targ. Jud. XIV, 12; 13; 16.—Targ. Y. Num. XXI, 27 (some ed. חורתא, corr. acc.).—*Pl.* חִידָתָן, חוּדָתָן, חֵידָנָן, חִידְיָתָן. Targ. O. Num. XII, 8 חוֹדָתָן ed. Berl. (ed. Amst. חִידָתָן). Targ. Ps. LXXVIII, 2. Targ. II Chr. IX, 1 מותלוון דחידתן ed. Lag., v. preced. w.

חוֹדָק, pl. חוֹדָקִים, v. חֻדָּק.

חוּדָקִי, v. חִידְקִי.

חוֹדָשׁ, v. חֹדֶשׁ.

חוּדְתָא, v. חוּדְיָתָא.

חַוָּה (b. h.) pr. n. f. *Havvah, Eve*, Adam's wife. Gen. R. s. 22 ח׳ הראשונה the original Eve. Sabb. 95ª; a. fr.

חוּוְדְרוּרְיָא, v. חִירוּרָנְיָא.

חֲוִוְיָא, v. חִיוְיָא.

חַוְוְיָא f. (חֲוִי) *instruction, law*. Targ. Y. II Lev. VII, 7 (h. text תורה).

חַוְוַלָּא, v. חוֹלָא II.

חַוּוק or חַוּק m. (חוק) *rundle of a ladder*.—*Pl.* חַוָּוקִין or חַוָּקִין. B. Bath. 59ª. Lev. R. s. 29 חֲוָוקִים Ar. (ed. עֲוָוקִים).

חַוּוֹר, חַוְוָר, חַוְוָרָא, v. חִיוַּר.

חַוְוַרְבְּרָא, v. חַבַּרְבְּרָא.

חוּטָא ch. same. Targ. II Kings XIV, 9.—Y. Sabb. I, 3[b] (read:] קמושא מהעביד ח׳ דאפר ח׳ דאפר מהעביד שד (not וכ׳ חורב ... קמקמה) the *kimmosh* (v. קִימּוֹשׁ) changes into a thorn of the meadow (to distinguish fr. ח׳ *plum-tree*), the thorn .. changes into a demon; v. B. Kam. 16[a].—*Pl.* חוֹתִין, חוֹחֵי. Targ. Is. XXXIV, 13. Gitt. 70[a], v. הַרְדָּרָא. [Syr. חוּחָא, *plum-tree*, v. אַחְנָנִיָּא.]

חוֹט, pl. **חוֹטָמִין** f. (חטט) *incisors.* Bekh. VI, 4 (39[a]) ח׳ התיצונות (Mish. ed. וְחִיטֵי, read חוּ׳) the central two incisors, חפנימיות (Bab. ed. הפנימים) the one each to the right and left of the central incisors. Ib. 35[a]; 37[a].

חוּט I (v. חָטַט) *to dig, perforate.*—*Pol.* חוֹטֵט, *Hith-pol.* תְּחוֹטֵט, v. חָטַט.

חוּט ch., *Pa.* חַיֵּיט same. Targ. Y. Ex. XXI, 6.—B. Bath. 58[a], v. חַטְרָא.

חוּט II *to fasten,* esp. (denom. of חֻטִּין) *to provide a shoe with straps.* Y. Kil. IX, 32[d] top לא יְחוֹט לידה מסאניה that he should not make for his (woolen) shoes straps of flax but leather thongs. Ib. מהו מֵיחוֹט מסאניה בהיהן (not רב׳) is it permitted to put flax straps on &c.?

Pa. חַיֵּיט, חַיֵּט 1) same, *to fasten, strap.* Targ. Y. Deut. XXV, 9.—2) *to sew.* Targ. Job XVI, 15; a. e.—Men. 37[b] האי מאן דחַיֵּיטָה לגלימיה he who sewed the trail of his cloak up. Y. Shebi. IV, 35[a] bot. חוה מְחַיֵּיט וכ׳ was doing tailor's work at &c.; a. fr.—3) *to mend, patch.* Lam. R. to I, 1 ח׳ ליה מן וכ׳ (1 חד כות׳) רבתי he patched it in one place &c.; a. e.—4) *to form a net of straps, plait.* Ab. Zar. 75[a] דחַיְטֵי בחבלי וכ׳ Ms. M. (ed. דחַוְטֵי) which they plait with chords &c.

חֻטָּב m. ch.=h. חֻטָּב I, *shoe-thong.* Y. Kil. IX, 32[d] top, v. חוּט II.

חוּט III m. (b. h.; preced. wds.) 1) *thread, chord, strap; sinew.* Kel. XXIX, 3 ח׳ משקולת chord of the plumb-line; ib. 4 ח׳ מאזנים of the balances.—Yeb. 121[b], a. fr. ח׳ השערה a single hair, v. דַּקִּדֵּק.—Hull. III, 1, a fr. ח׳ השדרה the spinal chord.—Hag. 12[b] חקב״ה . . . . ח׳ של חסד the Lord strings around him a chord of grace (protection). Meg. 13[a] ח׳ של חסד וכ׳ a chord of (divine) grace was strung &c. Men. 39[a] נפסק חוט׳ מציצקרו the twining thread of the show-fringes is broken at the top. Ib. ח׳ של כרך *the thread used for twining;* a. fr.—Y. Sabb. VI, 8[b] bot. תומה וכ׳, read: חוט דומה לשערה a band (of hair) resembling her own hair.—*Pl.* חוּטִין, חוּטִרִין. Snh. 52[a], a. e. שני ח׳ של אש two threads (lines) of fire. Lev. R. s. 14, v. זְהוֹרִית.—Men. 39[b] חוטי צמר woolen threads (as show-*fringes*). Sabb. VI, 5 חוטי שיער bands made of hair. Ib. 6 בח׳ וכ׳ with threads .... in their ears (in place of earrings). Hull. 93[a] ח׳ שביד the veins of the fore-foot; a. fr.—2) (Geogr.) *air-line.* Tosef. Ter. II, 12. Ib. 13 מן הח׳ ולפנים וכ׳ what is inside (East) of the line is considered as belonging to *the land of Israel.*—[*Tosef.* Kel. B. Bath. V, 14 יוצאת החוט, v. חוּץ II.]

חוּטָא ch. same, 1) *thread* &c. Targ. Gen. XIV, 23 (cmp. חֻטִּין); a. fr.—B. Bath. 91[b] ח׳ דדובשא a continuous flow of honey; a. fr.—2) *border-line* (v. preced. 2). Y. Shebi. VI, 36[c] bot. ח׳ דנוה the border-line of Naveh (separating the territory occupied by Jews from the neighboring heathen colony for levitical purposes).—*Pl.* חוּטִין, חוּטָא, חוּטָרָא. Targ. O. Ex. XXXIX, 3; a. fr.—Hull. 93[a] חמשא ח׳ הדו there are five veins or sinews which must be removed; a. fr.—Esp. *the show-fringes* (צִיצִית). Ib. 110[a] לא רמי ח׳ had no show-fringes put on his garment; a. fr.

חוּטְבָא m. (חָטַב) 1) *embroidery, design.*—*Pl.* חוּטְבֵי. Ned. 49[b] גלימא דח׳ (Rashi a. Tosaf. דחו׳, Ar. דחוּטָ׳) an embroidered cloak.—2) (v. חָטַב I) *chiselling;* trnsf. *design, plot.* Targ. Ps. LXXIII, 7 חוּטְבֵיהוֹן (Lev. חָטָ׳).

חוֹטָם m. (חתם, v. חתם) [*seal, mark,*] 1) *the distinctive feature of the face, nose, nostril.* Yeb. XVI, 3 (120[a]) identification of a corpse can be established only בפרצוף פנים עם ח׳ on seeing the face with the nose on. Y. Sot. IX, 23[c] bot., v. חַכָּרָה. Lev. R. s. 18, beg. ויהירת זה ח׳ 'the moon' (Koh. XII, 2) is a metaphorical expression for the nose; Sabb. 151[b]; a. fr.—Taan. 29[a] בעל ח׳ a disguise for *the well-known man,* v. בָּקַשׁ. [Y. Sabb. VI, 8[b] bot. חוטמיה, v. חוּט III.]—2) *the oblate part of a spheric body.* Nidd. 47[a]; Tosef. ib. VI, 4 ראש הוט׳ the top (central circle) of the oblate part of a female breast. Succ. 35[b] bot. חוטמו the oblate top of the Ethrog; Y. ib. III, 53[d]; a. fr.—*Pl.* חוֹטָמִין. Tosef. Nidd. IV, 10 שני חוֹטָמֶיהָ the indications of the two nostrils of the embryo; Nidd. 25[a] וחוטמין (read וזוטמין); Lev. R. s. 14 (Y. Nidd. III, 50[d] נקובי חוטמו). Bekh. 39[a] ניקבו ח׳ וכ׳ if the partitions of the nostrils are perforated into one another.—Trnsf. 3) *snout.* *Pl.* as ab. Midd. III, 2 (Mish. some ed. חוטין, incorr.). Succ. IV, 9 (48[b]) ומנוקבין כמין שני ח׳ the two bowls had cavities (outlets) like two slender snouts, v. דָּקַק (v. Rashi a. l.).—4) *the knotted strappings of a shoe.* Tosef. Sabb. XII (XIII), 14 (cmp. חַרְטוֹמָא).

חוּטְמָא ch. same, *nose.* Targ. Y. Lev. XXI, 18.

חוּטָר, חוּטְרָא I c. (=b. h. חֹטֶר, v. חָטַר; cmp. גּוּזְרָא I) *staff, scepter.* Targ. Num. XVII, 17. Targ. Ps. XLV, 7; a. fr. [Also חֻטָּר, חֻטְרָא, constr. וְחֻטַּר.]—Gen. R. s. 53, v. זְרַק. Yeb. 65[b]; Keth. 64[a], v. מָרָא II.—Lev. R. s. 18 ח׳ ותרתין וכ׳ the (old man's) staff and two feet. Sabb. 109[b] ח׳ דרעיא Ms. M. (ed. ידירתא) the Shepherd's Staff (the Lonely Staff), name of a plant, v. חוּטְטְרִיָּא.—Y. Kidd. I, 60[b] top, a. e., v. מַשְׁפּוֹכִית; a. fr.—*Pl.* חוּטְרִין, חוּטְרַיָּא. Targ. Gen. XXX, 37; a. fr.

חַטְרָא, חוּטְרָא II m. (v. חָטַר, cmp. גּוּזְרָא II) *fold, enclosure.* Targ. Mic. II, 12.—Sabb. 32[a] (prov.) אבב ח׳ מילי וכ׳ at the gate of the fold, there are words (bargaining), but in the stalls (where the sheep are delivered), strict account (in critical moments a woman's sins are visited, v. חִזְרָא).—*Pl.* חַטְרִין, חוּטְרִין. Targ. O. Num. XXXII, 16 חַטְ׳ ed. Berl. (ed. Lisb. חוּטְ׳). Targ. I Sam. XXIV, 4 חוּ׳ ed. Lag. (oth. ed. חַטְ׳).

חוּטְרָא III, חוּטְרָה pr. n. pl. *Hulra, Hutraya,* near Nehardea. Y. Sabb. I, 4[a] bot. Ib. V, end, 7[c] R. Idi דחוטרה; Y. Bets. II, end, 61[d] דחוטר׳.

חוּטְרָנָא m. (חוּטְרָא I) *striped like a staff* (v. Gen. XXX, 37). Sabb. 110[b] דבר אחר ח׳ a striped (checkered) swine. [Oth. opin. in Ar.: *hump-backed*, v. next w., a. P. Sm. 1250.]

חוֹטֶרֶת f.=חֲטוֹטֶרֶת, *camel's hunch.* Sabb. 54[a] ובוזעין חוטרתו (Alf. בחטוטרתו) and tied to is hunch.

חָוָה, חָוַת, *Pi.* חִוָּה (b. h.) 1) *to point.* Meg. 16[a] חיתה מְחַוָּה she was pointing at Ahasver.—2) *to show, teach, tell.* Gen. R. s. 20 (play on חַוָּה) ח׳ לה אדם וכ׳ Adam told her &c.

חֲוָא, חֲוִי ch., *Pa.* חַוִּי same, *to show; to tell.* Targ. Y. II Deut. XXXIV, 1. Targ. Jud. IV, 12; a. fr.—Y. Kil. VII, 31[a] top ח׳ סלעא וכ׳ (not סלעיה) showed a Sela to R. E. (for examination).

Af. אַחֲוִי same. Targ. Y. Deut. l. c.; a. e.—B. Kam. 100[a] א׳ ליה דינרא וכ׳ showed a Denar to R. E. (v. supra). Ib. 116[b] דאחור אַחֲוִיהּ (not אחוי) he pointed the field out (to the officials for confiscation). Ib. ואמרי ליה אַחֲוִי ארעתיה (not אחויי, v. Rabb. D. S. a. l. note 70) and the officials said to him show (us) his field. Snh. 107[b] Mss. a. old eds. (omitted in later ed.) א׳ ליה בידיה he made a sign to him with his hand; a. fr.—Y. Yeb. XII, 12[c] top .. ר׳ מַחֲוֵי וכ׳ R. Z. told R. Ba that &c. [Targ. II Esth. II, 21 מחוי חויא, read with ed. Lag. וְהַמְחֵיָה, v. II. מְחָא.]

Ithpa. אִתְחַוִּי *to be announced; to be told.* Targ. Gen. XXVII, 42. Targ. Ps. LXXXVIII, 12 (not דיי תתוי).

חֲוָא, חֲוִי, חֲוִיָא, חֲוִיר, v. חֲוִיָא.

חוויל֗אות, v. חוֹלָא II.

חוֹךְ *to rub, scratch,* v. חָכַךְ.

חוֹךְ I ch. same. Sabb. 54[b] דלא חדר חָיֵיךְ ברית that the animal might not turn to scratch (and make the wound sore again).

חוֹךְ II (onomatop., v. preced.) [*to hawk,*] *to laugh,* (=צָחַק) *to jest with, caress; to laugh at.* Part. חָאֵיךְ, חָיֵיךְ. Targ. Y. Gen. XXVI, 8. Targ. Prov. XXIX, 9 חָאֵךְ, ed. Lag. תאיך (Lev. אָחֵיךְ *Af.*).—Gitt. 55[b] לא תְּחוֹכוּ, v. infra. M. Kat. 17[a] לא ברירך קא חָיֵירְכְנָא Ms. M. (ed. מְחַיַּירְכְנָא) I do not laugh at thee; a. fr.

Pa. חַיֵּיךְ, חָאֵיךְ same, 1) *to hawk.* Gen. R. s. 67, v. חָכַךְ. —2) *to laugh.* Targ. Jud. XVI, 25. Targ. O. Gen. XXI, 9 מְיָחֲאִיךְ (Ms. מְאַחֵיךְ). Ib. XVIII, 12; a. fr.—Pesik. B'shall. p. 90[a] אנא . . ומְחַיֵּיךְ בהדין וכ׳ (Ms. O. מדוחיך, Ms. Carm. מגוחך) I will go and make sport of &c. (v. הֲחֵיךְ). Snh. 26[b] אַחוכֵי קא מְחַיַּירְכַת בן does thou make sport of us?—M. Kat. 17[a] חיירך ed. (Ms. M. אָחֵיךְ). Ib. קא מחיירכנא, v. supra.

Af. אָחֵיךְ same. Targ. O. Gen. XXI, 9; a. e., v. supra.—Ber. 18[b] מ״ט אַחֵיכַת (Ms. M. תחיכת) why didst thou laugh (with joy)? Ib. 19[b] לא תָּחוֹכוּ עלה do not laugh at it (v. supra).—Ned. 51[a] א׳ רבי (not אחוך); a. fr.—V. מְחַךְ.

חוֹךְ I m. *scab,* v. חִיכּוּךְ.

חוֹךְ II, חַיִךְ, חוֹכָא m. (חוֹךְ II) *laughter, gladness, object of derision.* Targ. O. Gen. XXXVIII, 23. Targ. Jud. XVI, 27; a. fr.—Targ. Job XII, 4 חיך (ed. Lag. חַיְרָךְ).—Ber. 9[b] לא פסק ח׳ וכ׳ laughter did not vanish from his lips (he felt happy) &c. Shebu. 34[b] מאי ח׳ what is the cause of the laughter?—Erub. 68[b], v. אִטְלוּלָא; a. e.

חָכְמָה, חוּכְמְתָא, חוּכְמָא, חָכְיָ f. (חכם) 1) *wisdom, learning.* Targ. Ex. XXVIII, 3; a. fr.—Sabb. 90[b] לח׳ for acquiring wisdom. Ib. 30[a] אן חָכְמְתָךְ where is thy wisdom? M. Kat. 28[a] חוכמיתיה וכ׳; a. e.—2) *subtlety.* Targ. Gen. XXVII, 35.

חוֹכֵר m. *farmer,* v. חָכַר.

חוּל (b. h.; cmp. חלל) [*to turn around, circle,*] 1) *to dance.* Part. חָל, חוֹל; perf. חָל. Taan. IV, 8 יוצאות וחולות וכ׳ used to go out and dance in the vineyards; Lam. R. introd. (ר׳ זעירא) וחָלוֹת (ed. Wil. וחולות). Koh. R. to I, 11 חָלִים לפניו dance before Him, v. חוֹלָה. Gen. R. s. 74; Cant. R. to VII, 1; a. e.—2) (cmp. חַג) *to come in turn, to occur.* Meg. I, 1 חל להיות וכ׳ if the fourteenth fell on a Monday. R. Hash. IV, 1; a. v. fr.—3) (with עַל) *to hover around one's head, to rest upon one as a duty; to take effect* (as a law). Shebu. 25[a] הנדרים חָלִים עַל וכ׳ vows are binding even if referring to a religious obligation. Ib. שבועות חָלוֹת וכ׳ oaths are binding &c.; Ned. 15[a]. Ib. 17[a] אין חָלָה וכ׳ one vow of nazaritism does not take effect &c.; Ḥull. 101[a] אירסוּר חל וכ׳, v. אֵירוּס. Y. Sabb. VII, 9[a] top; a. v. fr.

Hof. הוּחַל [*to be made to circle,*] *to be commenced, established.* Ber. 31[a] הוּחֲלָה it (prayer at fixed times) was instituted.

חוּל ch. same, 1) *to dance. Part.* חָיֵיל. Targ. Y. Ex. XV, 20 חיילין (read חַיָּילָן).—2) *to take effect.* Yoma 14[a] חַיְילָא עליה וכ׳ the observation of mourning rests upon him. Ned. 17[a] ח׳ נזרות וכ׳, v. preced. Shebu. 24[b] ח׳ אתאנים takes effect with reference to figs. Ḥull. 103[a] ח׳ ... אתי comes and takes effect in addition to &c. Ib. . . ובמיתי מיחל (מירחול) וכ׳ and they differ as to whether or not the prohibition of . . . . comes to take effect &c.; a. fr.—3) *to hover over one's head, be impending.* Targ. Jer. VII, 20; a. e.

Ithpa. אִתְחֵיל *to turn in a circle, dance.* Targ. Ps. XLII, 5 (h. text אדדם).

חוּל II (v. חָלָה) *to be smooth, quiet,* v. infra.

Hithpol. הִתְחוֹלֵל *to be quieted.* Ber. 30[b] כדי שתתחולל דעתו עליו (Ms. M., Yalk. Ex. 392, Deut. 813 שתחוגל) until his mind is quieted (collected for prayer).

חוּל ch. same, *to be smooth, lax; to be forgiving, renounce; to be sweet.* Targ. O. Gen. IV, 26 חָלוּ וכ׳ men became lax in worshipping.—Keth. 86[a] top תירחול ותירחוגל וכ׳ Alf. (ed. ותירחלה, Asheri ותירמחל) let her go and renounce her mother's widowhood in favor of her father.—Gitt. 47[a] דלירחול אַדְמֵיהּ that he (the gladiator) may be in a forgiving mood for his life (which he is forced to risk); [oth. opin. דליחול אִדְמֵיהּ that his blood may be *sweet,* Ar. s. v. אדמא].

Pa. חִוֵּיר *to sweeten* (by adding good wine), *to improve.* B. Mets. 60ª דילמא טפי ומְחַוֵּירְלֵיה וכ' lest he may add unmixed wine and improve it, and then sell it (for pure wine).

Af. אָחֵיל (אַחֲלֵי, fr. חלי) *to be liberal, to forgive.* Ber. 12ᵇ אֲחִילוּ לֵיה מן וכ' they in heaven forgave him. Sabb. 30ª דא' לְהוּ עון וכ' He pardoned them for the violation of the Day of Atonement; M. Kat. 9ª. Keth. l. c. אַחֲלָהּ she renounced it, v. supra.—B. Mets. 73ª מַחֲלֵי . . . אַחוּלֵי Ms. R. (ed. מוזלי . . אווזלי, v. זוּל I ch.) they were liberal towards you. B. Bath. 144ª אחולי אַחֲלָהּ she resigned her claim. [M. Kat. 17ª מיתחיל=מִיתַּחֲלִיל, v. חֲלַל.] V. מְחַל.

חוֹל I (b. h.; חול I or חלל; cmp. גלל, גל) *sand, sand-region,* esp. *the sand used for glass-making.* Sabb. VIII, 5 ח' הדק fine sand (marl used for manure); ח' הגס coarse sand (for cementing). Meg. 6ª, v. זְכוּכִית. [Sabb. 90ª בוריה זה ח', v. אֲהָל.]—*Pl.* חוֹלוֹת *sandy region, sea-shore, desert.* Sabb. 31ª בין חוה' on an oasis surrounded with sand-land. Meg. 6ª Cæsarea שהיא יושבת בין חה' which was situated between the sea-places, v. חוֹלַת.—Lev. R. s. 5 ח' אנטוכיא, v. חוֹלַת.—Y. B. Kam. I, 2ᶜ top בחופר בח' if one digs a pit in sandy ground. Sifré Deut. 39 בית חה', v. חוֹלְסִית.

חוֹל II m. *Ḥol,* name of a fabulous bird (Phoenix). Gen. R. s. 19 (ref. to Job XXIX, 18); Midr. Sam. ch. XII; Yalk. Job 917. Cmp. אֲיוּרַשְׁנָא.

חוֹל III (b. h.; חלל) [*outside of the sanctuary, foreign,*] *profane, common,* opp. קוֹדֶשׁ; *week-day,* opp. שַׁבָּת, מוֹעֵד. Pes. 104ª; Ḥull. 26ᵇ בין קודש לח' between what is sacred and what is secular. Shebu. 35ᵇ חוץ מזה . . . כל שמות שהוא ח' all names of lordship (*Adonay*) . . . are sacred, except the following which is secular (referring to persons).—חולו של מועד, or חול המועד the half-festive days intervening between the first and the last days of Passover or of Succoth. Meg. 22ᵇ; a. fr.—Maas. Sh. III, 8 פתוחות לח' having an entrance on secular ground; ib. תוכן ח' their inside is secular ground. B. Mets. 84ᵇ .... כלי ישתמש בו ח' shall the vessel once used for sacred things, be used for secular purposes (shall R. Eleazar's widow marry Rabbi)?; a. v. fr.—*Pl.* חוּלִּין *profane things, animals* &c. *not consecrated, ordinary objects.* Ḥull. 2ᵇ, a. e. שנעשו על וכ' ח' ordinary food (not T'rumah) prepared with the precautions required for the levitical cleanness of consecrated food.—Pes. 22ª, a. fr. שנשחטו בעזרה ח' animals not consecrated for sacrifices which were slaughtered in the Temple court. Ib., a. fr. דאוריתא . . . ח' the law forbidding the use of ordinary animals slaughtered &c., is not Biblical. Gitt. 62ª עיסת חוּלָּיו his ordinary dough; זיתי חולין (not ים...), v. טָהֳרָה. Ḥag. I, 3 באות מן הח' are procured from secular funds, opp. to proceeds from second tithes; a. fr.—Ber. 32ª (play on ויחל, Ex. XXXII, 11) ח' הוא לך וכ' it is too foreign to thy nature to do such a thing; Yalk. Gen. 83, v. חֲלִילָה.—*Ḥullin* (=שְׁחִיטַת ח'), name of a treatise of the Mishnah, Tosefta and Talmud Babli, of the Order of Kodashim, containing the laws concerning ordinary meat.

חוּלָא (חוֹלָא) ch. same. Targ. Lev. X, 10; a. fr.—*Pl.* חוּלַּיָּן, חוּלַּיָּא (חוֹל'). Targ. Y. Ex. XXII, 30 ח' בדכותא (=חולין שנעשו על טהרת הקדש, v. preced.). Targ. Y. Lev. VI, 21.—Targ. Y. Gen. XVIII, 25 ח' הוא לך, v. preced.

חוֹלָא I *vinegar,* v. חָלָא III.

חוֹלָא II f. (cmp. חֵיל) *a fortified place, castle.* Yalk. Num. 743 שלא קנה חוֹלָאוֹ וכ' who does not own his castle (named after him; Sifré Deut. s. 37 חוֹלָאוֹת).—*Pl.* חוֹלָאוֹת. Ib. (Sifré l. c. Var. חֲוִילָאוֹת, v. ed. Fr. note; ib. חווילאות, corr. acc.).

חוּלְדָא ch.=next w. Targ. O. Lev. XI, 29 (h. text חֻלְדָּה; Y. כרכשתא).

חוֹלְדָה I f. (חָלַד; cmp. b. h. חֻלְדָּה) 1) *mole.* Y. Ḥag. I, 80ᶜ, v. אֲשׁוּת.—Kel. XV, 6.—2) *weasel.* Pes. I, 2. Ib. 118ᵇ. Taan. 8ª מח' ובור from the story about weasel and well (v. comment.). Y. Sabb. XIV, 14ᶜ top; a. fr.—חוּלְדַּת הַסְּנָאִים (סְנָאִי', סְנָאִין) *the porcupine,* v. חַרְוָא. Kil. VIII, 5. Tosef. B. Kam. VIII, 17.—*Pl.* חוּלְדוֹת. Lev. R. s. 6, beg.—B. Kam. 80ª ח' הסנאין Ms. H. (ed. סנאים).

חוֹלְדָה II f. (v. preced.; cmp. חַפּוֹן) *a back-gate.* חוּלְדַּת הַטְּמוּלִים *the mule-drivers' gate,* entrance for loads. Y. Yoma I, 38ᶜ; Y. Meg. IV, end, 75ᶜ.—Midd. I, 3 שני שערי ח' two Temple-Mount gates formed like a *ḥuldah;* Cant. R. to II, 9 שער ח'.

חוּלְדָה III (b. h. חֻלְדָּה) pr. n. f. *Huldah,* the prophetess. Meg. 14ᵇ (transl. בַּרְכּוּשְׁתָּא). Y. Naz. IX, 57ᵈ bot. קברי בני ח' the graves of the sons of H.; Treat. S'maḥ. ch. XIV קבר ח'; a. e.

חוֹלֶה m. (b. h. חוֹלֶה; חָלָה) *sick; a patient.* Ber. 10ª לך ובקר את הח' go and visit the sick (King). Ib. 54ᵇ מי שחירה ח' וכ' he who has been sick and recovered. Ib. bot. ח' חתן וכ' a sick person, a bridegroom &c.; a. v. fr.—*Pl.* חוֹלִים, חוֹלִין. Cant. R. to II, 5 ח' מן השעבוד suffering from oppression. Gitt. 28ª, a. fr. רוב ח' לחיים the majority of the sick recover again. Ib. 61ª מבקרין חוֹלֵי נכרים וכ' you are bound to visit the sick of the gentile community alike with &c.; a. fr.—בִּיקּוּר ח', v. בִּיקֵּר.—*Fem.* חוֹלָה. Sot. 36ᵇ ח' היא that she was sick.—Midr. Till. to Ps. XLVIII, 14 (play on לחילה, ib.) לאותה חה' שהיא עתידה להיות ח' (pay attention) to that sick (nation), for she is destined to be sick (suffering). Cant. R. l. c.; a. fr.

חוֹלָה I f. (v. preced.) *evil, bad.* Koh. R. to V, 12 וכי יש רעה ח' וכ' is there a bad evil and a good evil?

חוֹלָה II f. (חוּל;=b. h. מָחוֹל) *chorus of singers and dancers.* Y. Meg. II, 73ᵇ (ref. to חילה, Ps. XLVIII, 14) עתיד . . . להיעשות ראש ח' וכ' the Lord will be chosen the leader of the chorus (choragus) &c.; Cant. R. to I, 3; VII, 1 [read:] לְיַעֲשׂוֹת וכ'; Lev. R. s. 11, end ראש להיות ח'; (Yalk. Is. 294 מחול; Koh. R. to I, 11 מחולה); ib. לחילה כח' שנעשה וכ' like the chorus which was arranged for us &c.

חולונאי, v. חִילוֹנָאָה.

חוֹלוֹת, v. חוֹל I, a. חוֹלַת. [V. also חוּל I h.]

חוּלְזָא m. (חלז), pl. חוּלְזִין *loins.* Targ. II Esth. VI, 11 חוּלְזוֹי, v. חֲלַז, חֲלוּז.

חולחול, read חִילְחוּל.

חוּלְחוֹלִית, pl. חוּלְחוֹלִיוֹת, v. חַלְחוֹלִית.

חַלְחוּלָ׳, חוּלְחַלְתָּא, חוּלְחוּלְתָּא f. ch.=h. חַלְחֹלֶת, *intrigues, trickery.* Targ. Koh. II, 12 חל׳ ed. Lag. (Var. חַלְחוּלָ׳, v. חוֹלֶלֶת); VII, 25; X, 13.

חוּלְחָלִית, pl. חוּלְחָלִיוֹת, v. חַלְחָלִית.

חוּלְטַיְתָא, v. חַלְטָא.

חוּלְטָנִית, v. חַלְטָנִית.

חוֹלִי, חוּלְיָ׳ *sweet,* v. חָלֵי.

חוֹלִי *disease,* v. חֳלִי.

חוּלְיָא I, חוּלְיָ׳, חוּלְיָה f. (b. h. חֻלְיָה; חלי, cmp. חֶלֶל III; cmp. גֻּלְגֹּלֶת) [*loose part, something movable,*] *limb, link; vertebra of the spinal column.* Bekh. VI, 5 בן ח׳ לח׳ (Talm. ed. 39[b] מח׳ לח׳) between two vertebrae.—Hull. 52[a] if a rib is displaced וז׳ עמה and a vertebra with it. Ib. 42[b]; a. fr.—Y. Succ. I, 51[d] ח׳ שׁל עמוד *a segment* of a column. Men. 38[b] ח׳ *a joint* of the plaited show-threads.—*Pl.* חוּלְיוֹת, חֻלְיוֹת. Kel. XI, 8 a chain שח׳ שלה וכ׳ the links of which are of metal stringed on &c. Ib. ח׳ של אבנים וכ׳ links consisting of jewels, pearls &c. Gen. R. s. 79, v. דִּיקְרִינְתִּירִין. Ohol. I, 8 שמונה עשרה ח׳ eighteen vertebrae.—Bets. 22[a] מנורה של חליות a candlestick which can be taken apart. Sabb. 46[a], v. חֲדָקָא. Kel. V, 8; 10 תהכו ח׳ if he cut the burned clay of an oven into tiles; a. fr.—Esp. *a segment of earth* cut out in digging a pit and piled up on its borders; (collect.) *the entrenchment around a well* (increasing its capacity). Ber. 3[b]; 59[a] (prov.) אין הבור מתמלא מחוּלְיָתוֹ a pit cannot be filled up with its own earth, i. e. a community cannot live on its own resources. Sabb. XI, 2 (99[a]) חוּלְיַת הבור (חוּלְיָית, Mish. חוּלְיוֹת, pl.) the entrenchment of a well. Erub. 78[a]; Sabb. 99[a] וכ׳ (וחוּלְיָ׳) בור וחוּלְיָתָהּ the depth of the well and its entrenchment are counted together to make up ten handbreadths. Ib.[b] ח׳ ... בור תשעה if the pit was nine handbreadths deep, and he took out of the bottom one segment (which had been cut before this). Ib. ונתן לתוכה ח׳ and threw a segment in. B. Kam. 51[a] עקרו שנידם ח׳ וכ׳ both of them took the last segment out together, so as to complete the legal depth &c. Yoma 84[b] עוקר ח׳ break loose one segment of the entrenchment; a. fr.

חוּלְיָא II, חוּלְיָ׳ m. ch. (v. חָלֵי) *something sweet, sweetness.* Targ. Jud. XIV, 14. Ib. IX, 11.—Meg. 7[b] אנא שדרי ליה ח׳ I sent him something sweet. Pes. 115[b] אגב חוּלְיָהּ Rashb. (ed. וחליה דתבלין, read: חוליא, v. Rabb. D. S. a. l. note 60) on account of the sweetness in it &c.

חוּלְיָא, חוּלְיָה, חוּלְיָ׳, v. preced. wds.

חוֹלִילָא m. (חָלַל) *chisel* (h. גרזן). Targ. Is. X, 15.—*Pl.* חוֹלִילִין. Targ. I Kings VI, 7 (Var. חוֹלְלָא, חוֹלְלָא).

חוּלִין, v. חוֹל III.

חוֹלֵץ, חוֹלֵיץ m. (חָלַץ) *tongs.* Tosef. Kel. B. Mets. IV, 5 [read:] המסמרים .. ח׳ של נגר the carpenter's tongs with which he pulls nails.

חוֹלִית, v. חוֹלַת.

*חוֹלִית, Targ. Esth. VIII, 15 ח׳ חולת, a corruption, prob. to be read: חוּלְחוֹלִית f. (חלל) (the hollow) *sheath* of a sword.

חוֹלֵל m. (b. h.; חול I) *dancer.* *Pl.* חוֹלְלִים. Yalk. Ps. 729, v. חֵילָה.

חוֹלְלָא, v. חוֹלִילָא.

חוֹלָסִית f. (denom. of חול I) *sand-field, ground from which sand for glass-making is dug.* [Cmp. Gr. ψάλος, ψελος.] B. Bath. 67[a] (Ms. M. חִילְ׳, Var. חֻלְ׳, v. Rabb. D. S. a. l. note); Arakh. 32[a]; Meg. 6[b] (missing in censured editions) ח׳ ומצולה (Ms. M. חרסית, v. Rabb. D. S. a. l.), v. מְצוּלָה.—Sifré Deut. 39 Var. בית הח׳ glass-sand soil, v. חוֹל I.—*Pl.* חוּלְסָאוֹת.—בית הח׳ glass-shop on sandy soil. B. Bath. l. c. (Ms. F. החוֹלְסוֹת, Ms. H. ובתי החילסאות, v. Rabb. D. S. a l. note 60).

חוֹלָף m. (חָלַף) *slaughtering knife.* Tosef. Kel. B. Bath. VII, 3 ושל ח׳ and the handle of &c. Ib. בן ח׳ (not בין, v. R. S. to Kel. XXIX, 8) a small slaughtering knife.

חוֹלַת, constr. of חוּלְפָּא, v. חָלַף II.

חוֹלָפָה or חוֹלֶפֶת, pl. חוֹלְפוֹת *shoots,* v. חָלַף a. חֲלִיפָה.

חוּלְפָּנָא m., constr. חוּלְפַּן (חלף) *value received in exchange* (h. מְחִיר). Targ. O. Deut. XXIII, 19.

חולפניתא, Vers. in Ar. for חַסְפְּנִירְתָא.

חוֹלֵץ, v. חוֹלֵיץ.

חוּלְקָא, חוּלָקָא m. ch.=h. חֵלֶק, *portion, share.* Targ. Deut. XIV, 27. Targ. Gen. XLVIII, 22; a. fr.—Y. Yeb. VII, 8[b] top נסבה ח׳ וכ׳ she is entitled to a share with her sisters. B. Bath. 142[b] אית ח׳ לטליא או וכ׳ is the young man (to whom a share equal to that of the eventual future issue from a second wife was promised as a donation) entitled to that share besides the inheritance with the other children, or not?—*Pl.* חוּלָקִין, חוּלָקֵיָּא. Targ. Gen. XLVII, 24 (Y. חוּלְקִין). Targ. Ez. XLVIII, 21 (ed. Lag. חֻלְקֵיָּא); a. e. V. חֻלָּקָא.

חוּלְשָׁא (חוּלָשָׁא) m. (חלש) *faintness, weariness.* Targ. Is. XL, 23.—B. Mets. 80[b]. Yoma 56[b] משום ח׳ דכה״ג וכ׳ on account of the faintness of the Highpriest (under the excitement of the services of the Day of Atonement) he may not take notice of it. Sabb. 87[a] ח׳ דאורחא weariness from travelling. Ber. 40[a] ח׳ דלבא indigestion.

חוֹלִית, חוֹלַת f. (חוֹל I) 1) *sand-plain, sterile shore-land.* Arakh. III, 2 (14[a]) חולת המחוז the sand-plain of the Maḥoz (district of Samaria), opp. to pleasure gardens of Sebaste; Tosef. ib. II, 8 חולית של מחוזא. Ib. חולית של יבנה, opp. to pleasure gardens of Jericho. [Comment. take our w. fr. חוֹל III: *the surroundings of a town, promenade.*]—2) ח' pr. n. pl. *the Harbor* [*Suburb*] *of Antiochia.* Y. Hor. III, 48[a] bot.; Deut. R. s. 4 חוּלָתָא של א' (ed. Wil. חִילָתָה); Yalk. Prov. 956; Lev. R. s. 5 חולות א'.

חוּלָתָא (תָּה, חִי'...) (preced.) pr. n. pl. 1) ח' של אנטוכיא, v. preced.—2) ימא דח' *Sea or Lake of Ḥulta,* prob. the navigable portion of the Orontes up to Antiochia. Y. Kil. IX, end, 32[c]; B. Bath. 74[b] רמח של חולתא Ms. M. (ed. חילח'; Yalk. Ps. 697 עכו).

חוּלָתָא pr. n. f. *Ḥultha* (the Week-Day-Servant). Targ. Esth. II, 9 (attendant on the first day of the week, v. גְּנוּנִיתָא).

חוּם (v. חמם) *to be warm.* Part. חָאֵים, חָיְרִים. Ḥull. 8[b] לכי חָיְרִימָא when it (the knife) gets warm; v. infra.

Af. אַחֵים *to warm; to affect* (hearers). M. Kat. 12[b] מיא דא' וכ' water which a gentile cook had warmed.—Sabb. 153[a] באספידא דהתם וכ' ed. (Ms. א, מר . . . דאנא, Ms. O. א' לי) arouse the feelings of the people when delivering my funeral address, for I (my soul) shall be present. Ib. הא דמַחֲמוּ לידה וחאים Ms. M. (Rashi Ms. וחָיְרִים; ed. ואחים, v. Rabb. D. S. a. l. note) in the one case (that of the righteous man) they speak warmly of him, and one becomes warm &c.—Ib. מאן א' חספ' (Ms. M. חאים, corr. acc.) who will arouse mourning for thee?

חוֹם m. (b. h. חֹם; חמם) *summer, heat.* B. Mets. 106[b]; Gen. R. s. 34. Ib. s. 48 ארץ ח' אלא וכ' . . . בארבע four hours after sunrise there is heat only where the sun shines; a. e.

חוּמָא, חוּמְתָא I m. same. Targ. Gen. VIII, 22; a. e., v. חוּמְתָא.—Gen. R. s. 87 (in Hebr. dict.) בכל חוּמָאוֹ in his full heat (of youth).

חוּמָא II pr. n f. *Ḥoma,* wife of Abbayi. Keth. 65[a]; Yeb. 64[b] חוּמָה.

חוּמָה f. (b. h.; חָמָה *to surround, protect,* v. Ges. H. Dict. s. v. חמה) *wall,* esp. *fortification* Yeb. 62[b] (ref. to Jer. XXXI, 21) בלא ח' lives without (moral) protection. Meg. 5[b] שירמה חוּמָתָהּ whose lake is her fortification. Ib. I, 1 מוקפין ח' fortified all around; a. fr.—*Pl.* חוּמּוֹת. Cant. R. to V, 7 חוּמּוֹתֶיהָ של וכ' the walls of; a. e.

חוּמְטָא I f. (חמט) *darkness.* Targ. Y. Gen. XV, 17; cmp. אֲמִיטָתָא.

חוּמְטָא II m. (v. preced.; prob. from its gray-blackish color) *a lizard* (*chamæleon*). Targ. O. Lev. XI, 30 (h. text חֹמֶט).

חוּמְטוֹן m. (חמט, cmp. חמץ, *to be salty, bitter,* v. Fl. to Levy Talm. Dict. II, p. 205[b]) *ḥumton,* a sandy soil containing salty substances and used for the preservation of wheat. Sabb. 31[a] קב ח' (Ms. M. חוּמְטִין) a Kab of *ḥ* powder.—ארץ ח' pr. n. *Land of Ḥ.,* a district of northern Palestine. Ib. 54[a] א' ח' וכ' the district presented to Hiram was the Land of H.

חוּמְטִין m. pl. *ḥumton powder,* v. preced.

חוּמְטְרִיָא f. (a popular corrupt. of εὐπατώριον, ἡπατόριον, v. Sm. Ant. s. v.; v. P. Sm. 80; 83, 995) *Eupatorium, a drink made of liver-wort.* Sabb. 109[b], v. אֲבוּב.—V. חַמְטַלְיָא.

ח' סוּבְנִי, חוּמֶס m. (a corruption of ἡμισάβανον) *a half-size sabanum, linen cloth.* Gitt. 59[a] (sent to Rabbi) סובני וח' Ar. (ed. סרבני וח' only) a full-size sabanum and a half-size, which were compressed to the respective sizes of a nut and half a nut.

חוּמסא, חוּמֶס, v. חָמַס.

חוּמְסָא m. (חמס) *a violent man.* *Pl.* חוּמְסִין. Targ. Y. II Gen. VI, 12.

חוּמְסָן, v. חַמְסָן.

חוּמְעָא m. (חמע) *vinegar.* Targ. Prov. X, 26 Ms. (ed. חוּמְצָא).

חוּמָץ m. (b. h. חֹמֶץ; חָמַץ) *vinegar.* Pes. III, 1 ח' האדומי Edomite (Roman) vinegar (wine fermented with barley). Ib. 42[b] (when the wine of Judæa could only be soured by an admixture of barley) הדר קורין אותו ח' סתם וכ' they called it plain *vinegar,* and now . . . they call it *Edomite* (Roman, Cæsarean) *vinegar* (to distinguish it from pure vine vinegar). Dem. I, 1 ח' שבירהורה the vinegar made in Judæa, v. supra. Y. Sabb. XIV, 14[c] bot. חוֹמֶצֶן של פירות fruit-vinegar; a. fr.—B. Mets. 83[b] בן יין ח' vinegar son of wine (bad son of a good father).

חוּמֵץ m. (b. h.) *violent man,* v. חֹמֶץ.

חוּמְצָא I, v. חוּמְעָא.

חוּמְצָא II, v. חִרְמְצָא.

חוּמְצָאֵי m. pl., v. חָמָץ end.

חוּמְצָן m., pl. חוּמְצָנִין *dishes prepared with vinegar* (חוֹמֶץ), *salads* (for cooling). Ruth R. to II, 14 מינו ח'; Yalk. ib. 603 חִרְמוּצִין; Lev. R. s. 34 חֲמֻצִּים.

חוֹמֶר I m. (חָמַר II) [*weight, load,*] *ritual restriction; great importance.* Ḥag. III, 1, sq. ח' בקודש מבתרומה there are restrictions in the law regarding Temple sanctuaries which do not apply to T'rumah. Ib. 4 ח' בתרומה (sub. מבקודש); a. fr.—*Pl.* חוֹמָרִים, חוֹמָרִין. Tosef. Kil. V, 4 מטרלין אותו לשני ח' we subject it to both restrictions (by classifying it with domestic animals and with beasts of the field). Y. Erub. IX, end, 25[d] לח' (ח') double restrictions are imposed. Y. Snh. XI, 30[a] bot.; a. fr.—חוֹמְרֵי בית חלל restrictions adopted by the Hillelites. Ḥull. 44[a]. Ib. אי כב"ש כקוליהן וכחוֹמְרֵיהֶן וכ' either you follow the Shammaites in their easier and their stricter practices, or &c. Ib. 18[b] ח' המקום וכ' the restrictive usages of the

place &c.; a. fr. —קַל וָחוֹמֶר *Kal Vaḥomer, a conclusion a minori ad majus.* Sifra introd. (ref. to Num. XII, 14, sq., a. Gen. XLIV, 8). Pes. 66ᵃ קו"ח הוא מה תמיד וכ' we conclude (that the Passover sacrifice must be offered on a Sabbath day) by the syllogism &c.: if the daily sacrifice &c., v. דִּין; a. fr.—Gen. R. s. 23 קו"ח של חושך an absurd syllogism.—*Pl.* קַלִּים וַחֲמוּרִים (fr. חָמוּר). Ib. s. 92, end אחד מעשרה ק' וח' וכ' one of the ten conclusions a minori in the Bible; Yalk. Sam. 132.

חוֹמֶר II (**חוּמֶר** Ar.) m. (חָמַר I; v. P. Sm. 1310 s. v. חומרא) [*whatever joins or is joined,*] *bead, little ball* (bulla) hung around the neck; *jewel, clasp, seal;* trnsf. כמין ח' like a jewel, i. e. *a precious ethical principle* (cmp. Prov. I, 9, a. מַרְגְּלִיתָא), *a symbol.* Kidd. 22ᵇ הרי דורש כמין ח' ... interpreted this in a symbolical way (giving the practical Biblical law about perforating the slave's ear an ethical signification); Mekh. Mishp, N'zik., s. 2 כמו חומר (Var. אומר, corr. acc.). Sot. 15ᵃ אדרשנה כמין ח' I shall interpret it symbolically.—*Pl.* חֲמוּרוֹת (fr. חמור, cmp. חֲמוּרְתָּא). Ḥull. 134ᵇ דורשי ח' (Ar. חוּמָרוֹת) symbolizing interpreters.

חוֹמְרָא I m.=חוֹמֶר I. Snh. 49ᵇ ח' בעלמא a mere restrictive measure (which does not allow a conclusion as to the rank of the successive functions of the High-priest). Ib. bot. ומאי ח' wherein consists the greater import (the greater gravity of the crime)? Pes. 11ᵃ משום ח' דשבת וכ' on account of the great import of the Sabbath (the grave penalty for its desecration) people are careful &c.—Ḥull. 9ᵇ ספק סכנתא לח' where there is a doubt about a prohibition based on danger to health the stricter practice is preferred; ib. ספק איסורא נמי לח' the same is the case with a doubt about a ritual prohibition. Bets. 3ᵇ; a. fr.—[Targ. II Esth. III, 3, v. חֲרְמָרָא.]

חוֹמְרָא II m. (v. חוֹמֶר II) *joint, knot, bead, amulet.* Kidd. 73ᵇ תלי ח' וכ' Ar. (ed. רמי חוּמְרֵי) if the child is found with an amulet (beads, by which the mother intimated the hope of future identification) . . . it is not considered a foundling (v. אַסּוּפֵי).—*Pl.* חוּמְרֵי. Ib. 9ᵃ top ח' פתכרייתא glass-beads. Sabb. 147ᵇ bot. שדרא ח' the vertebrae (v. חוּלְיָא I). Gitt. 69ᵃ top עקרבא דשב ח' a scorpion with seven joints (Rashi: seven shades of *color, stripes*); v. חוּמַרְתָּא.

חוֹמְרָא III m. (v. preced.) *accumulated sum, result of calculation.* Ab. Zar. 9ᵃ ומשכח ליה לחוּמְרֵיה (Ar. אחמריה, אחמרירה) and he will find the sum he wants.

חוֹמְרָא m. (חמר) *weight* for holding the tent, *socket.* Targ. Y. Ex. XXXVIII, 27 (h. text אדן).—*Pl.* חוֹמְרִין, חוֹמְרַיָּיא, constr. חוֹמְרֵי. Ib.; a. fr.

חוּמַרְתָּא f. (v. preced. wds.) 1) *a ball* (bulla), *bead, charm.* Sabb. 57ᵇ (expl. טוטפת) ח' דקטרפתא a charm containing balsam. Ib. 62ᵃ (expl. כוכלת); Gitt. 69ᵇ ח' דפילון a charm containing phyllon. M. Kat. 12ᵇ; Erub. 69ᵃ ח' דמדושא (Ms. O. מר') a *bulla* containing a jewel for sealing (differ. opin. v. Rashi to Erub. l. c.).—2) *bud, (ball).* Gitt. 69ᵃ bot. ח' דכשותא the bud of cuscuta.—3) *weight-stone, lever.* B. Bath. 67ᵇ (expl. גלגל) ח' the weight used for hoisting the beams of the press. Zeb. 21ᵇ בחוּמַרְתֵּיהּ with its wheel work.—4) *smoothing weight* in the laundry. Keth. 10ᵇ top.—5) *stone* or *sand in the bladder.* Gitt. 69ᵇ bot. ח' דנפקא מיניה the stony substance which he passes.

חוֹמֶשׁ m. (b. h. חֹמֶשׁ; חמש) 1) *one fifth,* esp. one fifth of the value to be added as *fine* on restoring misappropriated property or redeeming dedicated property (Lev. V, 16; 24; XXVII, 27). B. Kam. IX, 6. B. Mets. 54ᵃ חוֹמְשׁוֹ של קרן the fifth part of the principal (assessed value), i. e. one plus one fifth, v. next w.; a. fr.—2) *Ḥomesh, one of the five books of Moses,* also *one of the five books of Psalms.* Sot. 36ᵇ ח' הפרקודים the Book of Numbers; ח' שני the Book of Exodus; a. fr.—*Pl.* חוֹמָשִׁין, חוֹמָשִׁים. B. Mets. IV, 8 חמשה ח' תן there are five things to which the law ordaining the addition of one fifth applies.—Ḥag. 14ᵃ חמשה חוּמְשֵׁי תורה the five books of the Law. Y. Meg. III, 74ᵃ top ח' single parts of the Pentateuch. Kidd. 33ᵃ שני ח' two books of the Psalms.

חוּמְשָׁא, constr. **חוֹמֶשׁ** ch. same. Targ. Lev. V, 24. Targ. Y. Gen. XLVII, 26; a. e.—B. Mets. 53ᵇ ח' מלגיו the one fifth is included in the amount, i. e. the addition is one fifth of the principal (v. preced. w.); ח' מלבר the one fifth is excluded, i. e. the addition must form one fifth of the principal plus the addition (25 percent), v. בַּר I ch.—Ib. 54ᵇ ח' דח' a fine of one fifth for misappropriating the addition of one fifth; a. fr.—*Pl.* חוּמְשֵׁי. B. Kam. 108ᵃ.

חוּמְתָּא f.=חוּמָא, *heat.* Targ. Y. Ex. XII, 39 (ed. Amst. חוּמְתָּא). Targ. Cant. I, 7 (ed. Amst. חוּמָתָא, pl.).—[Targ. Prov. XXIX, 11, v. חֵימְתָא.]

חוֹמְתָא ch.=h. חוֹמָה; constr. חוֹמַת. Lam. R. to II, 2.

חוּמְתִּי f. (חמם; corresp. to Gr. πύρεθρον) name of *a plant, pellitory* (Parietaria). Gitt. 69ᵃ bot. ח' כי ממרו וכ' (Ar. incorr. ח' ומ') pellitory leaves are in such a case as good as Mamru, but the root of p. &c.

חוֹן, v. חָנַן.

חוּנָא, חוּנָה pr. n. m., v. חוּנָא.

חוֹנִי pr. n. m. (abbrev. of נְחוּנְיָא) *Ḥoni, Onias,* 1) *Ḥ.* surnamed ***M'aggel*** (circle-drawer). Taan. III, 8; Ber. 19ᵃ. —2) his grandson. Y. Taan. III, 66ᵈ bot.; Midr. Till. to Ps. CXXVI.—Tosef. R. Hash. IV (II), 11 ח' הקטן.

חוּנְיָא, חוּנְיָה, חוּנְיָי pr. n. m. (preced.) *Ḥonia,* name of several Amoraim. Y. Sabb. XIV, 14ᶜ bot. R. Ḥ. Jacob of Ephrataim. Y. Shek. I, 46ᵃ; Y. M. Kat. I, 80ᵇ bot.; a. e. v. חַוְורָן.—V. נְחוּנְיָא.

חוֹנְיוֹ (**חוֹנְיִי**) pr. n. m. (preced.) *Onias,* the founder of the Onias Temple, בֵּית ח', in Egypt. Men. XIII, 10. Ib. 109ᵇ; a. e.—V. נְחוּנְיוֹן.

חוּנְיָא, חוּנְיָה, v. חוּנָא.

חוּס (b. h.) 1) [*to bend over, have affection for* (v. Jon. IV, 10),] *to protect, spare, have consideration for* (with עַל). Neg. XII, 5 אם כך חָסָה תחורה וכ' if the Law

has such consideration for man's property of small value &c. Sot. 14ᵃ אם ככה ח' וכ' if the Law made such considerate provision for those transgressing &c. Y. Keth. IV, end, 29ᵇ חָסוּ על כבודן וכ' cared more for their honour than &c.; a. v. fr.—[2) *to be connected, related.*—Denom. חִיֵּיס.]

חוּס ch. same. Targ. Ex. XII, 27 (h. text פסח). Targ. II Chr. XXXVI, 15 חָאִיס ed. Lag. (oth. ed. חָס); a. fr.—Taan. 24ᵃ חָס עלי דידי חיבי חָיֵיס ... גברא will a man that has no consideration for his son . . ., care for my concerns? Pes. 39ᵃ מאי חסא דחס וכ' what typical meaning has *ḥasa* (חָסָא)? The Lord spared us (in Egypt, v. Targ. Ex. l. c.); a. e.

Pa. חַיֵּיס *to commiserate, grace, favor* (h. חָנַן). Targ. Ps. XXXVII, 21; a. fr.

Af. אַחְיֵיס, אֲחֵיס *to have affection for.* Targ. Mal. III, 17 (ed. Lag. חיריס; h. text חמל).—[Targ. Is. XXX, 14 נרחיס some ed., read בחָיָס.]

חוּסְכָא m. (חָסַךְ) *rubbing off, reduction by wear and tear.* B. Mets. 70ᵃ; cmp. חָסוֹךְ II.

חוֹסֵם, v. חָסוֹם.

חוּסְמָנָא, pl. **חוּסְמָנַיָּא,** v. אוּסְמָנָא.

חוֹסֶן m. (חסן I; cmp. b. h. חָסוֹן) 1) *strength.* Ex. R. s. 30 (ref. to Dan. IV, 27) דח' שלי the strength is Mine.—2) *tow, oakum.* Sabb. II, 1, expl. ib. 20ᵇ 'flax pounded but not carded'; Y. ib. II, beg. 4ᶜ.

חוֹסְנָא m. (v. preced.) 1) *fort, castle.* Targ. Ps. XXXI, 3 (h. text צור).—2) *strength, dominion.* Targ. Cant. V, 16.—3) *store-house,* v. חַסְנָא.

חוֹסְקִי, v. חִידְקִי.

חוֹסֶר m. (b. h. חֹסֶר; חָסַר) *want, scarcity of provision.* Gen. R. s. 34, v. חֶסְרוֹן.

חוּסְרָנָא, חוּסְרָן ch. same, *need, want; loss.* Targ. Deut. XV, 8 (Var. חֶסְרוֹנָא). Targ. Jud. XVIII, 10 (ed. Wil. חָס). Targ. Prov. XXI, 5; a. e.

חוּף I h. *to rub, cleanse,* v. חָפַף II.

חוּף ch. same. Gitt. 68ᵃ bot. חַף בירה he scratched himself against it. Snh. 95ᵃ חוה קא חָיֵיף רישיה he cleansed his head. Ib. 107ᵃ חָיְיפָא (חָיְיפָה) she &c. Nidd. 66ᵇ לְמֵיחַף (fr. חפף) to wash her hair.

חוּף II *to bend over,* v. חָפַף I.

חוֹפָא m. (חפף I) *rim, felloe.*—*Pl.* חוֹפִין, constr. חוֹפֵי. Targ. I Kings VII, 33 (h. text חשק).

חוֹפָאת m. (חפא) 1) *cover, roofing.* Targ. Ex. XXVI, 14; a. fr.—Targ. Ez. XXVII, 6 ביה ח' a house (theatre) with awnings.—2) *coating, plate.* Targ. O. Num. XVII, 3, sq. (ed. Berl. חוּפָּא), v. חַפָּא.

חוּפָּה f. (b. h. חֻפָּה; חפף I) 1) *covering, canopy,* esp. *bridal chamber;* also (=בניסה לח') *the entrance of the bride into the bridal chamber; wedding.* Kidd. 5ᵃ, a. fr. ח' קונה the introduction into the bridal chamber constitutes possession (legitimate marriage). Ib. 3ᵃ למעוטי ח' to exclude, as a form of marriage, the delivery by her father to take her into the bridal chamber. Gen. R. s. 94 לא ראה בחוּפָּתִי was not present at my wedding. Snh. 108ᵃ עשה ח' לבנו arranged a bridal room for his son. Ab. V, 21 בן י"ח לח' at eighteen years one is fit for marriage. Y. Succ. II, 53ᵃ top; Bab. ib. 25ᵇ בני ח' wedding party; a. fr.—*Pl.* חוּפּוֹת. Lam. R. to III, 19 כך וכך ח' וכ' so many state rooms will I arrange &c. Y. Sot. IX, end, 24ᶜ; Tosef. ib. XV, 9 אלו הן ח' חתנים these are the bridal canopies (which were interdicted after the destruction of the Temple); (Bab. ib. 49ᵇ חוּפַּת sing.). Lev. R. s. 25, beg.; a. fr.—2) *seat of the Divine Majesty, sanctuary.*—*Pl.* as ab. Y. Meg. I, 72ᵈ top כל ח' שהיו וכ' all sanctuaries (Shiloh, Gilgal &c.) which existed &c.

חוּפּוּרוֹת, Tosef. B. Mets. IX, 14, v. חֻפּוּר.

חוּפְיָא m. (חוּף I) 1) *rubbing.* Ber. 6ᵃ מח' דירדהו from their (the demons') rubbing against their clothing.—2) *broom.* Succ. 32ᵃ דעברד כי ח' it has the shape of a broom. B. Kam. 96ᵃ ועבדינהו ח' and made a broom of them. [Ar. חָפְיָא, Var. הוּפְיָא, v. Rabb. D. S. to Succ. l. c. note 2.]

חוֹפָן, חוֹפָנָא, v. חָפָן, חָפְנָא.

חוֹפֵר, v. חָפוֹר.

חוּץ I (cmp. אוּץ), perf. a. part. חָץ [*to squeeze in; to be wedged in,*] 1) *to be tight, immovable.* Makhsh. III, 8 בשביל שיחוצו that they may become tight (by swelling). Mikv. X, 3 בזמן שהיא חוֹצָה (cmp. part. fem. חוֹלָה, fr. חול) if it is tight (immovable).—2) *to tighten, tie closely.* Y. Ḥag. III, 79ᵃ top חָצִים אותה (חָצִין) they tie it watertight.—3) חוץ or חָצַץ *to wedge in, form a partition; to intervene,* esp. (at bathing) *to prevent the water from touching the body.* Erub. III, 1 (27ᵃ) ולאבול (לָחוּץ) יכול לילך לח' ולילך וכ', Mish. לח', Y. ed. לח', v. Rabb. D. S. a. l. note) he may form a partition (between himself and the uncleanness, by sitting in a vehicle &c.) and eat. Zeb. 19ᵃ מהו שיחוץ (שֶׁתְּחוּץ) does it form a partition between the body and the water (so as to make the immersion ineffective)?—Y. Sabb. VII, beg. 7ᵈ שהן חָצִין וכ' for they form an interposition at bathing after menstruation. V. חָצַץ.

חוּץ ch. 1) same. Part. חָיֵיץ, f. חָיְיצָא same. Zeb. 19ᵃ, v. preced. Ib. חָיְיצֵי (Rashi: חָיְיצָן)—2) (v. זַיֵּיץ) *to form a partition, to build a wall by piling up material without cementing;* (of persons) *to form a lane.* Y. Shebi. III, end, 34ᵈ חָיֵיץ ליה, v. חַיֵּיץ.—Keth. 17ᵃ; Meg. 29ᵃ דחָיְיצֵי וכ', v. אִבּוּלָא.

חוּץ II m. (b. h.; preced.) 1) *that which is divided off, outside, street.* Kel. XXVIII, 9 חלוק של יוצאת חח' the shirt of the runabout (prostitute; v. Sm. Ant. s. v. Coa Vestis a. Diaphane Heimata; Tosef. ib. B. Bath. V, 14 יוצאות החוט going out of the *line* of custom). Zeb. 57ᵇ; Yoma 57ᵃ ופנים ח' Ar. (v. Rabb. D. S. a. l. note 2, a. Tosaf.

to Zeb. l. c.) what is done outside the Temple and what inside. Ḥull. VI, 2 בח׳ . . . חשוחט he who slaughters unconsecrated animals within the Temple court, or consecrated animals without. Ib. 85a שחוטי ח׳ consecrated animals slaughtered outside the Temple court. Ib. 68a רצתה ח׳ למחיצתו was carried outside of its legal limits; a. fr.—מִבַּח׳, בַּח׳ *outside, from outside,* לַח׳ *out* (through the window &c.). Sabb. I, 1. Ab. Zar. 11a; a. v. fr.—2) (followed by מ־) *except, without.* Ḥull. I, 1 ח׳ מחרש ח׳ מדעתו וכ׳ except a deaf and dumb &c. Gen. R. s. 49 without consulting him; a v. fr.

חוֹצֵב *stone-cutter*, v. חָצַב.

חוּצָה f. (b. h.) 1)=חוּץ II; (followed by ל־) *outside of, out of.* Ab. Zar. I, 4 ח׳ לה outside the town limits.—ח׳ לארץ outside of Palestine, *foreign territory.* Ḥull. V, 1 בח׳ לא׳ abroad; a. v. fr.—2) *an outskirt,* not included in the Sabbath community (ערוב). Erub. V, 6.

חוּצָה II f. (preced.) 1)=חִיצוֹנָה, *outsider, stranger* (not related). Yeb. 13b (interpret. Deut. XXV, 5) אשת חמת חח׳ the deceased's wife who is a stranger (to the brother); Y. ib. I, 3a. Ib. דאינון דרשין חח׳ דחיצונה (the Samaritans) who interpret *haḥutsah* like *haḥitsonah.*—2) *a strange, unnatural act.* Yalk. Is. 303, v. חִיצָה I.

חוֹצֵל m., v. next w.

חוֹצֵלֶת f. (חצל, v. חצץ; cmp. מַחֲצֶלֶת, בּוּרְיָא II) *matting used for partitions, coverings* &c.—*Pl.* חוֹצְלוֹת. Eduy. III, 4; Succ. 20a כל הח׳ וכ׳ all kinds of mattings are liable to uncleanness by contact with corpses; v. מַרְזוּבְלֵי. Tosef. Kel. B. Bath. IV, 14 החוֹצְלִים ed. Zuck. (Var. חולצות; ed. חוצלות).

חוּצְנָא m., pl. **חוּצְנַיָּא** (denom. of חוּץ) *outworks, outposts.* Targ. Jer. LI, 12 (h. text אַרְמֹן).

חוּצְפָּא, חֻצְפָּא m. (חצף) *barefacedness, boldness, impudence.* Targ. Jer. III, 3. Targ. Y. Num. XVI, 2; a. e.—Sot. 49b (IX, 15) in the Messianic period ח׳ יסגא impudence will prevail (Snh. 97a חעזות תרבה). Snh. 105a ח׳ אפי׳ וכ׳ boldness will carry its point even against heaven. Ib. ח׳ מלכותא וכ׳ insolence is a royal power without a crown. B. Bath. 155b, a. e.

חוּצְפִּית pr. n. m. *Ḥutspith,* surnamed the Interpreter, a Tannai, one of the martyrs of the Hadrianic persecution. Shebi. X, 6; Tosef. ib. VIII, 10. Ḥull. 142a. Ber. 27b. Y. ib. IV, 7d top (some ed. חצפית).

חוּק (cmp. חוּג) *to round, arch, hollow.* Denom. חָוָק, חֵיק.

חוּק ch. same.—*Part.* חָאִיק. Targ. Job XXIV, 16 ed. Lag. (Var. חָאֵיק, ed. Wil. חָאֵק, oth. ed. דאיק, corr. acc.; h. text חתר).

Pa. חַיֵּיק *to dig out.* Sabb. 109b ולחַיְּיקֵיהּ לגויה Rashi a. Ms. O. (v. Rabb. D. S. a. l. note 200) let him dig out its interior. Snh. 56a (ref. to נקב, Lev. XXIV, 16) ואימא ח׳ שם וכ׳ may it not mean that he cut out the Divine Name in the edge of the knife?, v. נָקַב.

חֹק m. (b. h. חֹק; חקק, v. preced.) [*circle, drawing, engraving,*] *law, rule, custom; assigned share, mark.* Erub. 54a אניח לבני ח׳ I will leave to my sons a due share (a fixed living). Sabb. 137b ח׳ בשארו שם He ordered a mark to be put on his (Abraham's) flesh. Snh. 111a שמשייר אפי׳ ח׳ אחד (some ed. חֹק) who leaves even one law unobserved. Ib. למי שלא עשה אפי׳ ח׳ וכ׳ Ms. M. (ed. differ., v. Rabb. D. S. a. l. note) who observed not even one law; a. fr.—*Pl.* חֻקִּים, חֻקִּין. Kidd. 39a (ref. to Lev. XIX, 19) ח׳ שחקקתי וכ׳ the lines which I have drawn long ago (by creating separate species); Y. Kil. I, 27b top (it is forbidden) בעולמי . . . משום ח׳ as coming under the interpretation of (Lev. l. c.) "the lines which I have drawn &c." Tam. 31b חוקי העמים customs of gentiles. Sifra Aḥărê ch. XII, Par. 9 ח׳ החקוקים וכ׳ (idolatrous) usages practiced by them and their fathers &c , v. next w.; a. fr.

חֻקָּה, חוּקָּה f. (b. h.) same, esp. *firmly established distinctive usage, religious observance.* Ab. Zar. 11a שריפה לאו ח׳ היא the burning of costly materials at funerals is not a specific (gentile) religious custom. Num. R. s. 19, beg. חקה חקקתי I have ordained a ceremony (without giving a reason). Ib. four (laws) דכתיב בהן ח׳ in reference to which the word *ḥukkah* (rule without reason) is used. Ib. לך אני מגלה . . . אבל לאחר ח׳ unto thee I reveal the reason . . ., but to anybody else it is a rule; a. fr.—*Pl.* חֻקּוֹת, חוּקּוֹת. Tanḥ. B'ḥuck. 4 מצותי וחקותי; a. fr.

חָוַר (b. h.; cmp. אור) *to perforate; to be transparent, white, clear.*

Pi. חִוֵּיר, ח׳ *to make clear, evident.* Mekh. Mishp., N'zikin, s. 13 (ref. to Deut. XXII, 17) כשמלה . . מְחַוְּרִין they must make the fact as clear as a (white) sheet. Gen. R. s. 98 (ref. to כבס, ib. XLIX, 11) שחוא מְחַוֵּר וכ׳ he will make clear to them the words of the Law; שחוא מח׳ להם טעיותיהם he will prove to them their errors; a. e.—*Part. pass.* מְחוּוָּר *clear, proved, evident.* Y. Shek. III, end, 47c מ׳ שבכולן the clearest of all the quoted Biblical evidences. Gen. R. s. 47, end; Y. Ab. Zar. I, 39d top מ׳ שבכולן the least doubtful of all. Y. Succ. V, beg. 55a משם שאינו מח׳ because the use of the flute is not clearly stated in the Law. Y. Ter. II, 41c bot. זה אחד . . . שהן מְחוּוָּרִין וכ׳ this is one of the three interpretations (of the Rabbis) which are clearly indicated in the Bible text. Y. Erub. III, 21a bot. הגיעוך סוף . . . שאינן מח׳ thou must finally admit that the law of Sabbath limits finds no proof in the Biblical words. Y. Ber. II, 5a bot. הגיעוך סוף מלאכות תפלה שאינן מח׳ מד״ת ed. Lehm. (oth. ed. corr. acc.) thou must admit that for labors permitted or forbidden during prayer no support is to be found in &c.; a. fr.

Hithpa. הִתְחַוֵּר *to be made clear.* Y. Keth. IV, 28c top (ref. to Deut. XXII, 17) עד שיתחַוְּרוּ וכ׳ the facts must be as clear &c., v. supra.

חָוַר, חֲוַר ch. same, 1) *to be white, to shine.* Targ. Joel I, 7. Targ. O. Gen. XLIX, 12 יְחִוְּרָן ed. Berl. (ed.

Lsb. רַחֲוָרָן, oth. ed. רְחָחוֹ). Targ. Is. I, 18 (some ed. *Pa.*); a. e.—Keth. 61[b] top דְּחָוַור אפיה that he looked pale. B. Kam. 69[a] כי היכי דניחָוַור טפי that it may appear still more white (glistening from a distance). Naz. 39[a], sq. חָוְורִין עיקבי גימחון the lower ends of dyed hair are white (which proves that the growth comes from beneath); a. fr.—2) (of eyes) *to be bright, to look with gratification.* Targ. Prov. XXIII, 33. Ib. XVII, 24 חָוִירָן Ms. (ed. חדיין, v. חדי). [Ib. IV, 25, emend. by Luzzatto Oheb Ger p. 108, v., however, אוֹר I ch.]—Kidd. 39[a] לא חָוְורִיתוּ you do not see clearly (the law is not clear to you).

Pa. חַוֵּור 1) *to whiten, wash, cleanse.* Targ. II Sam. XIX, 25; a. fr.—B. Mets. 60[b] חַוְורֵיה וכ׳, v. דָּכָן. Ḥull. 95[b] top מְחַוְורָא, v. חָלַל II. [Y. Taan. IV, 69[b] bot. מרות, read מְחַוֵּור or מְיַחֵור to wash.]—*Part. pass.* מְחַוַּור, f. מְחַוְורָא *blanched.* Targ. Y. Ex. IV, 6.—2) *to make evident, to prove.* Gen. R. s. 27 דְּמְחַוֵּור וכ׳ which will prove it better; Yalk. Koh. 968.—מְחַוַּורְתָּא *it is proven, obvious.* Ḥull. 117[a]. Pes. 55[b]; a. fr.

Af. אַחְוַור *to make white.* B. Kam. 85[b] ואַחְוְורֵיה לבשריה and it (the corrodent) made his skin look white (like a leper's; Var. v. Rabb. D. S. a. l.). B. Mets. 58[b] באַחְוְורֵי אפי (they guard against) whitening faces (putting persons to shame); Yalk. Ex. 349.

חָוַר, חָוְרָא, חָוְרְתָא, v. חִוַּר.

חוּר I, or חָרַר (cmp. preced. wds.) *to bore.* Sabb. 103[a] חָר חוּרתא he bored a hole.

חוֹר I, חוּר II m. (b. h.; preced. wds.) 1) *hole, cavity.* Pes. 8[a] ח׳ שבין אדם לחבירו a cave between two residences of neighbors.—Sabb. 52[b] מחט שניטל חוּרָהּ (Ms. M. חוּדָהּ, Ms. O. חָרְרָהּ, some ed. חוּדָהּ) a needle whose eye is broken off; ib. 123[a] חֲרָרָהּ (Ms. M. חוּדָהּ); Kel. XIII, 5 חֲרִירָהּ; Tosef. ib. B. Mets. III, 9 חודה.—*Pl.* חוֹרִין. Pes. l. c. Ib. חוֹרֵי בית וכ׳ the upper and the lower holes in the wall; a. fr.—2) *ant's store,* v. חוֹרֵר. [Pesik. Shor p. 74[b] חורין דדהב, v. חַוּור.] [Y. Maasr. V, end, 52[a] חור אחד, v. זוּר II.]

חוֹר II m. (b. h.), *pl.* חוֹרִין [*white garments,*] *freedom;* בַּת ח׳, בֶּן ח׳ *free, freed,* opp. to slave. Gitt. IV, 4 ועושה בן ח׳ . . . and he must declare him free. Ib. 5 חציו עבד וחציו בן ח׳ half a slave and half a freedman; a. fr.—*Pl.* בְּנֵי ח׳. B. Kam. I, 3 עדים ב׳ ח׳ וכ׳ witnesses who are freemen and of the Jewish faith. Esth. R. to I, 6 (expl. חוּר ib.) בגדים שב׳ ח׳ וכ׳ garments which freemen wear; a. fr.—בני ח׳ (נכסים) *free* (not mortgaged) *property,* opp. משועבדים. B. Kam. 8[b]; a. fr. [Bibl. Hebr. חוֹרִים *noblemen.*

חוּר III (b. h.) pr. n. m. *Hur,* the husband of Miriam. Mekh. B'shall., Amalek 1. Pesik. R. s. 12. Ex. R. s. 48 (grandfather of Bezaleel); a. fr.

חוֹרָא I ch. = h. חוֹר I, *hole.* Targ. II Kings XII, 10 (ed. Wil. חוּ׳); a. fr.—Arakh. 30[a], a. e. (prov.) לאו עכברא גנב אלא ח׳ גנב not the mouse is the thief but the hole (which hides the theft, i. e. fine the purchaser of the slave but not the seller). Ib. אי לאו . . . ח׳ מנא לידה but for the mouse (which steals), whence would the hole have something to hide?—*Pl.* חוֹרָאֵי. Targ. I Sam. XIV, 11.—Meg. 12[a] (expl. חור Esth. I, 6) Ms. חוֹרֵי חוֹרֵי F. (ed. חוֹרֵי חוֹרֵי) webs full of holes, *net-work.*

חוֹרָא II ch. = h. חוֹר II, pl. חוֹרִין, חוֹרֵי, חוֹרֵי; בַּר ח׳ *free man.* Targ. Ex. XXI, 2; 5. Targ. Deut. XV, 13; a. fr.—Gen. R. s. 92 בר חוֹרָיָא thou freedman.—B. Mets. 13[a], sq. בני ח׳ unencumbered property; Y. B. Kam. X, beg. 7[b]; a. fr.

חוֹרָאֵי (v. preced.) pr. n. gent. *Horaë* (Freemen). Targ. O. Deut. II, 12 (Y. גְּנוֹסָיֵיא, h. text חוֹרִים); cmp. אֶלְיוְתְרוֹפּוֹלִיס.

חוֹרֵב m. (b. h. חָרֵב; חָרַב) *waste.* Pesik. R. s. 35, end; (Yalk. Is. 337 ארץ).

חוּרְבָּא I m. (v. preced.) 1) *heat, dryness.* Targ. Ps. XC, 6.—2) *desolation, waste.* Targ. Ez. XXIX, 10 חוֹרֵב (constr.).—3) *injurious confusion of ideas.* Arakh. 12[a] (ed. חורבה). V. next w.

חָרְבָּא II, חָרְבָּה f., constr. חָרְבַּת = next w. Targ. Ez. XXIX, 9; a. fr.—Keth. 13[b] דדברא (חורבה) a ruined building standing in the field. Sot. 48[a], v. זְמָרָא I; a. e.—*Pl.* חוֹרְבָתָא; constr. חָרְבַת. Targ. Mal. I, 4. Targ. Is. LXI, 4; a. fr.—Snh. 71[a] ח׳ סגירתא (Tosef. Neg. VI, 1 חוֹרְבָתָה סגירתה) a place named Leprous Debris (deposit of debris of leprous houses).

חָרְבָּה, חוֹרְבָּה f. (b. h.; חָרַב) *ruin, ruins, deserted building.* Ber. 3[a]. Y. Dem. VI, 25[c] top אויר חוֹרְבָתוֹ (if one sells) the space filled with debris belonging to him. Ib. תלוש מן חח׳ וכ׳ break some stones from this ruin by which thou mayest take possession of the space; a. fr. [Arakh. 12[a], v. חוּרְבָּא I.]—*Pl.* חוֹרְבוֹת, חָרְבוֹת. Ber. l. c. חורבה אחת מחוֹרְבוֹת וכ׳ one of the ruins of Jerusalem.

חָרְבָּן, חוֹרְבָּן m. (v. preced.) *destruction, desolate condition.* Ḥag. 5[b] חָרְבַּן בח״מ the destruction of the Temple. M. Kat. 26[a] בחוֹרְבָּנָן in their ruined state. Y. Kil. IV, end, 29[c] בחוֹרְבָּנוֹ in its (the vineyard's) waste state, opp. מַשָּׂאָה. Ab. Zar. 9[b] לח׳ חבירת from the destruction of the Second Temple. Yoma 39[b]; a. fr.—*Pl.* חוֹרְבָּנוֹת, חָרְבָּן. Gen. R. s. 56; Yalk. Gen. 102 שהיתה . . בשני ח׳ for she (Palmyra) took a part in both destructions of the Temple; Lam. R. to II, 2 בשתי ח׳ (fem.).

חוּרְבָּנָא ch. same. Targ. Is. XXXIV, 11. Targ. Lam. I, 2 חוּרְבַּן (constr.).—Snh. 96[b]. B. Bath. 14[b] סופיה ח׳ the end of the book speaks of destruction. Ib. סמכינן ח׳ לח׳ in arranging the order of the Biblical books, we join the record of destruction (at the end of one book) to that of destruction (at the beginning of the other).

חוֹרֵג, חוֹרֶגֶת m. (חרג) [*filling a gap,* v. חֲרִיקָא,] *step-son.* Snh. III, 4 (27[b]) חוֹרְגוֹ לבדו (חֹרְגוֹ) his step-son alone (not his relations). Yeb. 21[a]; a. e.—*Pl.* חוֹרְגִין. Y. ib. II, 3[d] bot. שני ח׳ וכ׳ two step-children (of different parents) brought up in the same house.

חוֹרָגָה f. (preced.) *step-daughter.* Y. Yeb. II, 3[d] bot. חוֹרְגָתוֹ one's step-daughter; Bab. ib. 21[b]; a. e.

other people (not himself).—*Fem.* חוֹרַנְיְתָא, חוֹרְנִיתָא, חוֹרְנָיְתָא (אוֹחֲרָנְיְתָא). Targ. Y. Ex. XXI, 10 (ed. Amst. חָד ...). Targ. II Chr. III, 12; a. e.—Y. Sabb. II, 5[a] sq. ח' למה why the other sacrifice?—*Pl.* חוֹרַנְיָיתָא, חוֹרְנִיתָא. Targ. I Chr. XXIII, 27.—Y. Sabb. X, end, 12[d]; a. fr.

חוּרְסַפִּיתָא, v. חַרְסָ׳.

חוֹרָךְ m. (b. h. חֹרֶף; חרף) [*severe season,*] *Mid-winter.* B. Mets. 106[b], a. e. (ref. to Gen. VIII, 22) חצי ח' . . . כסלו half of Kislev, Tebeth and half of Sh'bat form the midwinter. Yoma 10[a] בית ח' וכ' they are called Winterhouse or Summerhouse, but not house without qualification. Koh. R. to VI, 3; Esth. R. to I, 2 ימות הח' winter-season.

חוּרְפָּא m. (חרף) *sharpness, edge; pungent taste.* Snh. 56[a] דסכינא ח' the sharp edge of the knife. Ab. Zar. 39[a] חוּרְפָּהּ דחלתיתא (not פירה . . .) the pungency of *assa foetida;* a. fr.—Trnsf. *acumen, ingenuity.* B. Mets. 96[b] לפום ח' וכ' as great as a man's ingenuity, is the mistake he makes; Nidd. 33[b]. Erub. 90[a] אגב חוּרְפֵּיהּ לא וכ' relying on his ingenuity he did not study it carefully; B. Bath. 116[b].—*Pl.* חוּרְפֵּי. Targ. Y. Lev. XIX, 16 תרין חוּרְפּוֹי its double edge.

חוּרְפָּא f. (v. Ges. H. Dict.[10] s. v. חרף I; cmp., however, R. Hash. 8[a] s. v. אַפִּרְלָא) *a young lamb* (used as a standard value in exchange). Targ. Job XLII, 11 (h. text קשיטה, Ms. a. Ar. Var. מגא, מרגליתא; v. Gen. R. s. 79, end).—*Pl.* חוּרְפָן. Targ. O. Gen. XXXIII, 19 (Y. מרגליין). Ib. XXI, 28; a. fr.

חוּרְפִּיתָא pr. n. f. *Hurphitha* (the quick maid), name of one of Esther's servants (for Friday). Targ. Esth. II, 9; v. גְּנוּנִיתָא.

חוֹרָר m. (חרר IV) *pile,* esp. *ant's store.*—Pl. constr. חוֹרְרֵי, contr. חוֹרֵי; only in חנמלים ח'. Peah IV, 11 ed. חורי (Y. ed. חוררי, Mish. Nap. חֲרָרֵי); Maasr. V, 7 (Y. ed. חוררי; Ms. M. חררי); Y. ib. 52[a] top; Y. M. Kat. I, 80[c] חוררי.

חוֹרָשׁ m. (b. h. חֹרֶשׁ, v. Ges. H. Dict. s. v. חרש II, cmp. חֲרַשׁ) [*difficult of accession,*] *thicket, wild-growing bushes.* Y. Ab. Zar. I, 39[c] ונעשה ח' גדול and it grew to a large thicket of reeds; Cant. R. to I, 6. Lev. R. s. 29 ניתש מח' זה וכ' tears himself loose from one thicket and is caught in another; Y. Taan. II, 65[d] top; Pesik. Baḥod., p. 154[b] חרש (corr. acc.), v. נָשַׁשׁ; Yalk. Lev. 645.—*Pl.* שהיו מרעין בח' חוֹרָשִׁים, חוֹרָשִׁין, חֲרָשִׁים. B. Kam. 81[a] top that people shall have the privilege of pasture on untilled lands. Ib. 79[b], opp. יריש. Ib. 80[a]. Y. Sabb. VII, 10[a] top, v. בָּהָה; Y. Shebi. IV, 35[b] bot. בחד' (corr. acc.).

חוּרְשָׁא ch. 1) same. Targ. Ps. LXXX, 14; a. fr.—Cant. R. to I, 1 חֲרִישָׁה III. Ib. to III, 4 (ref. to Ps. LXXX, 14 יער with suspended נ) אם זכיתם . . . מן ח' if you will do good, your invaders shall be (like animals) from the water (יְאוֹר), if not, they shall be (like animals) from the forest; Yalk. Ps. 830.—2*) (P. Sm. 1386 *angina*) *narrow place in the throat, windpipe.* Shebu. 6[b]

חוּרְגְּתָא ch. same. Sot. 43[b] הגדילה וכ' ח' a man's wife's daughter brought up among step-brothers.

חורוד, v. next w.

חַוְרָוִר, חַוְרָוִר m. (חָוַר, v. Sm. 1231) *white spots on the cornea* (λεύκωμα). Bekh. VI, 3 (38[b]; Mish. ed. חורורד, v. Koh. Ar. Compl. s. v.); v. חָרִיר. Cmp. חִירְוַרְוִיתָא.

בֵּית ח', חוֹרוֹן pr. n. pl. *Beth-Horon,* a border town between Benjamin and Ephraim. Nidd. 61[a]. Snh. 32[b] מעלות בית ח' the ascent to Beth-H. (narrow); Erub. 22[b] מעלות בית ח' ed. Sonc. (ed. מָרוֹן; ed. Sal. בית מ' a. בית ח', v. R. Hash. 18[a], a. D. S. a. l. note 4). [R. Hash. II, 4, v. תַּיְוָרָן.]

חוֹרוֹן, pl. **חוֹרוֹנִין**, v. חוֹרָן.

חַוְרָוִר, v. חַוְרַוִּר.

חוֹרֵי m. pl. constr. = אֲחוֹרֵי (v. אֲחוֹרָא) *behind, after.* Y. Shebi. IV, 35[a] bot. פרי ח' חמרא וכ' running after (driving) an ass on a Sabbath (being forced to public labor). Y. Snh. I, 18[c] bot. [read:] קם ליה מן חוֹרוֹי מצלי (Y. R. Hash. II, 58[b] top מן אחוריי) stood up from behind him to pray. Y. Sot. VII, end, 22[a] לח' פרוכתא, v. גּוֹל ch.—Y. Ber. II, 5[a] bot. לחוֹרוֹיי . . . תרין two thirds of the load on his back; a. fr.

חוֹרִי I m. = אֲחוֹרִי, *another, second.* Y. Peah VIII, 21[a] אתא חד סיעא ח' a second caravan came.—*Pl.* חוֹרְרֵי. Y. Ber. IX, 14[a] bot. אית לך ח' there are other cases for you to quote.—*Fem.* חוֹרִי, חוֹרְיָתָא, חוֹרַיְתָא, חוֹרַיְיתָא (noun) *something else.* Lev. R. s. 33 אמר ח' gave another explanation. Y. M. Kat. I, 80[c] bot. ח' חרא it is another sore (not the one seen before). Ib. II, 81[b] top בשתא ח' (ed. Krot. חוריתאי) in the year following. Y. Succ. V, beg. 55[a] בשובתא ח' the next Sabbath; a. e.

חוֹרִי II f. (b. h.) *cakes,* v. חֲרֵרָה.

חוּרְלָא m. ch. = h. חֲרוּל.—*Pl.* חוּרְלֵי. Targ. Prov. XXIV, 31.

חוֹרֵם m. *net-maker,* or *fisher,* v. חָרַם.

חוּרְמָה, v. חָרְמָה.

חוּרְמָנָא, חוּרְמָן m. (חרם, v. P. Sm. 1375) 1) (adj.) *burning, venomous.* Targ. Y. Num. II, 25 (ed. Amst. חָרְמָן). Targ. O. Gen. XLIX, 17.—2) *basilisk.* Targ. Y. ib.—*Pl.* חוּרְמָנֵי, חוּרְמָנְיָא. Targ. Y. I Num. XXI, 6. Targ. Job XX, 16; a. e.

חַוְרָן, v. חַוְרָן.

חוֹרָן, חוֹרְנָא, חוֹרְנָה (חֳרִינָה) חָר׳ m. = אוֹחֲרָן, *another, next; last.* Targ. Y. Lev. XIX, 6. Targ. Y. Ex. IX, 6. Targ. Job XX, 18; a. e.—Y. Pes. VI, 33[a] bot. דח' מקדש וכ' that another man will sanctify &c. Y. Peah II, 17[a] bot. וחרנה אמר and the other (scholar) says; Y. Ter. II, 41[c] top וחרינה; a. fr.—*Pl.* חוֹרְנִין. Targ. I Chr. XXIII, 17; a. e.—Y. Peah VIII, 21[b] top לח' to

בחוּרְשִׁירָה קא אכיל ליה that man eats into his windpipe (asks a dangerous question; Rashi: eats in his *forest*, i. e. knows not what is going on in the world; R. Hai G. in Ar.: *he scratches his eye-sore*).—*Pl.* חוּרְשַׁיָּא, חוּרְשֵׁי. Targ. Jer. IV, 29.—Gen. R. s. 24, beg. (ref. to Is. XXIX, 17, cmp. Targ. a. l.) ח׳ דבני ארנש thickets of people (crowded population).

חוּרְתָּא f.=חוֹרָא I, *cave*. Ned. 50^{b} על לח׳ (ed. לְחָרְתָּא) the monkey went into a cave. [Targ. Y. Num. XXI, 27, v. חוּדְרָתָא.]

חֲוַרְתָּן, v. חֲוַר.

חוּשׁ I m. (חָשַׁשׁ, cmp. גּוּשׁ) *thick substance*.—*Pl.* חוּשִׁים. B. Bath. 143^{b} (play on חושים, Gen. XLVI, 23) מרובים כח׳ של קנה numerous as the leaves [or the *knots*] of reeds.—V. חִישָׁה.

חוּשׁ II (b. h.; v. preced.) [*to feel, press,*] 1) *to feel pain, be affected*. Erub. 54^{a} חָשׁ בראשו if one has a headache; ח׳ בגרונו one whose throat is affected; a. fr.—2) *to apprehend, consider*. Y. Peah V, 18^{d} bot. וחש לומר וכ׳ but then he reconsidered saying &c.—Ex. R. s. 3 אל תָּחוּשׁ do not mind it.—3) *to be anxious, quick, to hurry*. Y. Yeb. VIII, 9^{c} top (play on בִּעֵרֹא .. חוּשִׁים, I Chr. VIII, 8) חָשׁ כנמר ובריאה וכ׳ he was quick like a panther and made clear &c.—4) *to think, be silent*, v. חָשָׁה.—V. חָשַׁשׁ.

חוּשׁ ch., pret. חָשׁ, part. חָשׁ, חָרִישׁ, same, 1) *to feel, suffer, be troubled*. Targ. Ps. LXXIII, 21. Targ. Prov. XXVI, 10; a. e.—Sabb. 140^{a} חש ביוקרא דלבא suffered with heaviness of the heart.—Ib. וְחָשָׁאִי בנפשאי וכ׳ Ar. (ed. וְחָשַׁי, Ms. P. וחשי בי, fr. חֲשָׁא) and I felt the cooling effect from the hair &c.—2) *to apprehend, care for*. Targ. Y. Num. XII, 3; a. e.—Y. Ber. VI, 10^{b} bot. מיחוּש . . . . הואיל וחש לח׳ since R. Z. cared to do it, we must do likewise. Pes. 84^{a}; Yoma 46^{a}, a. e. חש (דריש) לא לקימחיה cares not what flour he grinds (what argument he offers). Keth. 21^{a} לב״ד טוענין .. וחש and S. took into consideration that a court might have a mistaken opinion (and was more explicit in his document than the law required); Yeb. 106^{a} דחַרִישְׁנִין וכ׳ for we must take into consideration &c.; B. Bath. 164^{a}. Ib. ולירחוש וכ׳ (וניחוש) but should we not apprehend that perhaps &c.; a. fr.—3) *to be anxious, hasten to, flee*. Targ. Cant. II, 9. Targ. Ps. CXLI, 1 חִישׁ לי hasten to my help. Targ. Y. Deut. I, 44, v. חֲבַר.

Af. אָחֵישׁ *to provide for with anxiety*. Targ. O. Deut. XXXII, 11 מְחִישׁ (Y. מְחִישׁ). [Targ. Ps. LV, 9 אוֹחִישׁ Ms. (ed. אַרְחִישׁ).]

חוּשְׁבָּנָא m.=h. חֶשְׁבּוֹן, *calculation, number, measurement*. Targ. Ex. XXX, 12. Targ. Koh. IX, 10 (Ms. חֶשְׁבּוֹנָא); a. e.—Yoma 17^{b} ח׳ בעלמא הוא it is merely an account of measurements (without observing a particular order). Ḥull. 95^{b} השתא ח׳ בעלמא ידע now I see only that he understands astronomical calculations. Y. Ber. II, 5^{a} top חוּשְׁבָּנֵיהּ דהדרן וכ׳ the numerical value of the letters of the one (צמ״ח) is the same as of those of the other (מנ״ח). Lev. R. s. 30 מן הכא נחיל ח׳ from now let us commence a new account; Koh. R. to IX, 7; Pesik. Ul'kaḥ. p. 103^{a}. Sabb. 32^{a}, v. חוּטְרָא II. Lam. R. to I, 5 ח׳ דאצבע (Ar. חוּשְׁבַּנְיָא דאצבעי) calculation with fingers (Roman notation?); a. fr.—*Pl.* חוּשְׁבָּנְיָא, constr. חוּשְׁבַּנֵי. Targ. Cant. VII, 5.—Lam. R. l. c., v. supra.

חוֹשֶׁךְ, v. חשֶׁךְ.

חוּשְׁכָּא, v. חֲשׁוֹכָא II.

חוּשְׁלָא m. (חשל; v. P. Sm. 1404) 1) *pounded grain*. Targ. Ez. XXVII, 17 quot. in Rashi (ed. רירחוש).—2) *peeled barley*. Yoma 79^{a} without the husk ח׳ קרי לה Ms. M. a. Ar. (ed. אוּשְׁלָא) it is called *ḥushla* (not שעורה). Snh. 27^{a} bot. Ḥull. 51^{a}.—*Pl.* חוּשְׁלֵי. B. Kam. 30^{b} bot. אפקר ח׳ ed. (Ms. M. אוּשְׁלֵי, Ms. H. חֲשִׁירֵי) declared as free property peeled barley (which one had spread on public ground for drying). M. Kat. 16^{b} קא מנירפה חוּשְׁלָאֵי (omitted in Ms., v. Rabb. D. S. a. l.) was winnowing peeled barley.

חֹשֶׁן, חוֹשֶׁן m. (b. h.; חשן, cmp. חשל) *breast-plate*. Zeb. 88^{b} ח׳ מכפר וכ׳ the Highpriest's breast-plate brings atonement for wrong judgments. Sabb. 139^{a} זכה לח׳ המשפט וכ׳ was privileged to wear the breast-plate of judgment upon his heart. Yoma 72^{a} המזיח ח׳ מעל וכ׳ he who loosens the breast-plate from the *Ephod;* a. fr.

חוּשְׁנָא, חוֹשֶׁן ch. same. Targ. Ex. XXVIII, 4; a. fr.

חוּת (cmp. חתת) *to shrink from, to loathe*.—*Part.* חָת, f. חָתָה, חוֹתָה (cmp. חָתָה a. חוֹלָה fr. חול). Y. Ter. VIII, 45^{c} top (ref. to שקץ) חָתָה ממנו ..... כל דבר שנפשו anything loathsome. Pesik. R. s. 11 ונפשו של אדם חתה ח׳ וכ׳ מהם and one shrinks from eating them. Esth. R. to I, 7 וחלא נפשו של אדם ח׳ וכ׳ does not man rather loathe to drink out of golden cups? [Y. Yoma IV, 41^{c} bot. לחות, read לתתות, v. חָתָה I.]

Pi. חִיֵּת, וְחִיֵּת *to create aversion*. Y. Shebi. IV, 35^{b} bot.; Y. Maasr. I, 48^{d}, v. בָּחַל.

חוֹתָל c. (חתל b. h. *to tie around, swaddle*) *wrapper of reed-matting* in which dates are packed, *bale*. Tosef. Kel. B. Mets. VI, 4 ח׳ של וכ׳ a mat for dates which is intended to be thrown away when the dates are eaten. Kel. XVI, 5 ח׳ שהוא וכ׳ a bale which you can add to or take from (without cutting it open) &c. Y. Sabb. I, end, 4^{b} ח׳ שהוא מלא וכ׳ a bale filled with fruit stones. Ukts. II, 2, v. חוֹתָם.—[Y. Keth. VIII, 32^{b} top מלא חותלה אסי וכ׳, read ר׳ אסי וכ׳ חותל . . .]—*Pl.* חוֹתָלוֹת. Sabb. 146^{a}.

חוֹתֶלֶת, v. preced.

חוֹתָם m. (b. h.; חָתַם) 1) *seal, stamp, die; enclosure locked up with a mark*. Sabb. VIII, 5 כח׳ המרצופין as much sealing clay as required for a seal on bags. Ib. ח׳ האיגרות seal on letters. Snh. IV, 5 אדם טובע ... בח׳ אחד a human being prints many coins from one die &c., but the Lord בחוֹתָמוֹ של וכ׳ .... טבע stamped every human being with the die of Adam, and yet not one is like the other; Y. ib. IV, 22^{b} bot. מח׳ וכ׳. Sabb. 58^{a} העבד בח׳ שבצווארו the slave with the mark hanging down from his neck, בח׳

שבכסותו with the mark tied to his garment; a. fr.—Trnsf. *sexual innocence, purity.* Yalk. Num. 766, v. infra. —*Pl.* חוֹתָמוֹת, חוֹתָמִים. Y. Snh. l. c.—Bets. 31[b] ח׳ שבקרקע וכ׳ knots which serve as marks on doors of subterranean stores, may be untied &c.; a. e.—Tan. d'be El. ch. XX, בחוֹתָמֵיהֶן in their innocence.—2) [*lock,*] *the oblate side of a berry to which the stalk is attached.* Y. Ab. Zar. V, 44[d] top. Toh. X, 5 ח׳ . . . . . גרגר a single berry, if its oblate part with the stalk is intact; Tosef. ib. XI, 10. Ib. מקום ח׳ the place where the stalk (now torn out) was seated (and where now juice is oozing out).—3) *the membraneous enclosure separating the stone of a date from its flesh, pericarp* (as far as not eatable). Tosef. Ḥull. I, 23 החח׳ טמא ביבשה quot. by R. S. to Ukts. II, 2 (ed. Zuck. ח׳ החח omitted; oth. ed. חזותים in place of the preceding הצמים) the pericarp is counted in with the unclean matter in dry dates; Ukts. l. c. ח׳ של יבשה R. S. (ed. a. Maim. חותל).—4) *concluding formula of prayers.*—*Pl.* as ab. Taan. II, 3 חוֹתָמֵיהֶן. Y. Ber. I, 3[d] bot. חוֹתְמוֹתֵיהֶן, v. חֵירְהוּם.

חוֹתָמָא ch. same. Targ. Job XLI, 7. Ib. XXXVIII, 14 (Ms. חוֹתָמִין, *pl.*).

חוֹתֶמֶת f. (b. h.) same, *seal.* Gen. R. s. 61.

חוּתָרָא m., pl. חוּתָרִין, v. חֲתִירָא.

חֲזֵ, pl. חֲזִין, v. חָזִיז.

חֲזָא, v. חֲזֵי.

חזאיא Ar. ed. Koh. III, p. 356, v. חֲזִירָא II.

חֲזֵי, constr. of חֵזְוָא.

חֵיזוּ, חֵזוּ f.=next w. Targ. O. Gen. XXIV, 16 (ed. Berl. למיחזי).—Ib. Num. XII, 8; a. e.—*Pl.*, v. חֲזוּתָא.

חֵיזְוָא, חֵזְוָא, חֵזְוָא I m. (חזי) *looks, appearance; vision.* Targ. Gen. XXIX, 17. Targ. Y. I ib. XVI, 13 (ed. Amst. חֲזָוָא).—Targ. Is. LIII, 2 חֵיזוּ חולא (חֲזוּ) the appearance of an ordinary being; a. fr.—Koh. R. to V, 2 ח׳ הוא דין this is a vision (not a mere dream); Yalk. Esth. 1057 [read:] דין בחילמא חזאי או ח׳ חזא (for חיזוא some ed., read חֵיזְוָא) did I see this in a dream, or was it a vision?—*Pl.* חֵיזְוִין, חֵיזְוָנִין, חֵיזְוָנִיא. Targ. O. Num. XII, 6 (some ed. חֵיזְוָן, fr. חֵיזוּ). Targ. Esth. VI, 1; a. e.—2) *look-out, cross-road.*—*Pl.* constr. חֵיזְוֵי, חֲזְוֵי (חֵיזוֹי). Targ. Y. Gen. XIII, 18; XIV, 13; Deut. XI, 30, v. next art.

חֲזָזְוָנָא, v. חֲזוֹנָא.—**חֲזָזְוָנָא**, v. חֲזוֹנָא.

חֲזוֹזָא m.=חֵיזְוָא. Targ. Y. II Ex. III, 3 (I חֲזוֹנָא). —Targ. Y. II Gen. XII, 6; XIV, 6; XXXV, 9 (quot. of XVIII, 1).

חֲזוֹזְיָא (חֲזָזְיָא, חֲזָזְיָא) m. (חזי) *seer.* Targ. I Sam. IX, 9. Targ. II Sam. XXIV, 11; a. e.

חזויתית, Y. Ab. Zar. II, 40[d] top, v. חֲזָזִיתָא.

חֲזוֹן m. (b. h.; חָזָה) *vision.* Lev. R. s. 1 ברבור ובח׳ in word and in vision.

חֲזוֹנָא m. (חזי) *seer.* Targ. I Chr. XXIX, 29 (ed. Lag. חֲזָזְנָא, oth. ed. חֲזוֹזָנָא.

חֲזוֹנָא, חֲזָזְנָא, חֲזָזְנָא, חֲזָזְנָא m. (preced. wds.) *vision, astounding spectacle*; *wonder.* Targ. O. Ex. III, 3; a. e.—*Pl.* חֲזָזְנִין. Targ. Deut. XXVI, 8 (ed. Berl. sing.). Ib. XXXIV, 12 (ed. Berl. sing.; Y. II חֲזָזְוָתָא, pl. of חֵיזְוָא). [Targ. I Chr. XXIX, 29, v. preced.]

חֲזוּק, v. חִיזּוּק.

חֲזוֹר (חֲזָזְוָר) m. (חזר) *surrounding.* ח׳ ח׳ *all around.* Targ. Y. Ex. XIX, 12; a. e.—Targ. Ps. L, 3 (ed. Wil. חֲזָר). Y. Bicc. I, end, 64[b] חר׳ חר׳ וכ׳ around Zephoris.

חֲזוֹרָא, חֲזָזְרָא, חֲזָזְרָא, חֲזָזְרָא m. (v. preced.; cmp. חָדָר) *apple; apple-tree; apple-shaped ball, bell* &c. Targ. Joel I, 12 (ed. Lag. *pl.*). Targ. Ex. XXV, 33 (h. text כפתר); a. fr.—Lev. R. s. 12 trees are called by their names (of the fruits) חזורא מתקרי חיזור there is the apple, it (the tree) is also called apple(-tree).—*Pl.* חֲזוּרֵי, חֲזוּרִין, חֵיר׳. Targ. Prov. XXV, 11; a. e.—Lev. R. s. 27. Gen. R. s. 93 (retransl. from Aquila Prov. l. c.); Yalk. Prov. 961; a. e.—Targ. Y. Ex. XXXIX, 25 חֵיזוֹרִין.

חֲזוּרְתָּא f. (חָזָה) *polish, lustre, beauty.* Yoma 70[a] כדי להראות חֲזוּרְתָּהּ to show the people the beauty of it (his copy of the Law); Tosef. ib. IV (III), 18 חֲזָזְרָתָן.—B. Mets. 21[b] חזותו מוכיח עליו (masc.) the looks of the olive proves the owner; [Ar. Var. זִירְתּוֹ].

חֲזוּתָא ch. same, 1) *vision.* Targ. Job XX, 8.—*Pl.* חֲזָזְנָא, חֵיזוּ, חֲזָזְוָתָא, v. חֲזוֹנָא.—2) *watch-tower.*—*Pl.* as ab. Targ. Is. XXIII, 13. Targ. Y. Num. XXXV, 11 (v. חֵיזוּתָא).—3) *appearance, color.* B. Kam. 101[a] מילתא חיזא ח׳ appearance (improved by dying) is a substantial improvement. Ḥull. 47[b] בח׳ resembling wood in appearance, v. גְּשָׁתָא I. Sabb. 77[a] התם משום ח׳ there it treats about color.—*Pl.* as ab. Targ. Y. Deut. XXVIII, 27 דמסמיין ח׳ which dull *the eye-sight* (h. text עפלים).—Ḥull. 46[b] ח׳ ח׳ Ar. (ed. חֲזָזְוָתָא) several spots of abnormal colors.

חֲזַזּ, Hif. הַחֲזִיז, v. חָזָה.

חֲזָזְוָא, v. חֲזָזִיתָא.

חֲזָזִית f. (חזז *to make incisions*) *lichen*, a cutaneous disease connected with desquamation and sometimes ulceration. Bekh. VI, 12 בעל ח׳ an animal afflicted with lichen. Ib. 41[a] (expl. רלפת, Lev. XXII, 22) ח׳ המצרית Egyptian lichen; ח׳ דעלמא ordinary lichen.—Succ. III, 6 (34[b]) עלתה ח׳ if an Ethrog is covered with lichen (scabs). Ruth R. to III, 8 (ref. to וירלפת ib., a. לְפַפְתָּה) כח׳ (לפתחו) לפפתו she twisted herself around him like lichen.—[Y. Yoma VIII, 45[b] top רוח ח׳, v. חֲזָזִית.]

חֲזָזִיתָא ch. same. Targ. Y. I Lev. XXI, 20 ח׳ מצרייתא (h. text רלפת), v. preced.—Gitt. 70[a] top (some ed. חֲזִירְתָּא). Y. Sabb. XIV, 14[d] top לחֲזָזִיתָהּ (putting spittle on) a scab; Y. Ab. Zar. II, 40[d] top לחזוירתה (corr. acc.).—*Pl.* חֲזָזִין (חֲזָזְוָא m.). Targ. Y. II Lev. l. c.

חֲזָזָן m. (preced.) *one afflicted with lichen.* Targ. O. Lev. XXI, 20; XXII, 22.

חָזָה, חָזָא (b. h.) [*to divide,*] *to discern, see* (cmp. בוּן). B. Bath. 91[a] חֲזִיתֶם נעמי וכ׳ have you seen what has become of Naomi &c.?

Pi. חִזָּה *to distribute kindled chips between logs of wood.* Sabb. I, 11 (19[b]) ומְחַזִּין Mss. (ed. Ven. מחזדין; Y. ed. Krot. ומחזזין, read ומַחֲזִירִין, *Hif.* of חזז, or מְחַזְּזִין), v. אָחַז.—V. חֲזִית.

חֲזָא, חֲזִי ch. same, *to see, recognize, to decide.* Targ. O. Gen. XXIX, 10; a. fr.—Ber. 45[a]; Erub. 14[b], a. e. פּוֹק חֲזִי וכ׳, v. הִבֵּר. Ib. 13[b] דְחָזִיתֵיהּ לר״מ וכ׳ (not דחזיתא) because I have seen R. M. &c. Hull. 59[b] בעינא דאֶחֱזֵי וכ׳ I want to see your God. Erub. 63[a] ח׳ לנפשיה may examine the knife for his own use; a. fr.—*Part. pass.* חָזֵי, חֲזֵי, f. חֲזָיָא (cmp. רָאוּי) *pointed out, fit for, prepared; (it is) proper.* Targ. Job XV, 11. Targ. O. Lev. V, 10; a. e.—Keth. 21[a] כִּדְחָזֵי, כְּדָחֲזֵי as it is proper. B. Bath. 19[b] ח׳ לבהמתו fit for his cattle as feed; a. fr.—Sabb. 90[a], a. fr. למאי חזיא what is it good for (what use can be made of it)?—*Pl.* חָזוּ, חֲזוּ. Ib. top ח׳ למתק וכ׳ they may be used for seasoning &c. Bets. 26[b]; a. fr.—חזי לי it was pointed out to me, *I saw.* Gitt. 57[a]. Taan. 25[b]; a. fr.

Af. אַחֲזֵי *to show, let see, reveal; to lay before a teacher for examination* or *decision.* Targ. O. Gen. XLI, 28; a. fr.—Hull. 59[b] בעינא דמַחֲזִית וכ׳ I want thee to show it to me. Bets. l. c. אַחֲזֵיהּ לחכם וכ׳ as soon as he showed it to an expert (and the latter decided favorably) &c.; a. fr.

Pa. חַזֵּי same. Targ. II Esth. II, 8.—B. Mets. 67[a] ואודיק חַזְיֵתָן איילונית and when he looked at me (and noticed that I was going to object by referring to אוֹנָאָה), he pointed out to us the case of אַיָּלוֹנִית (v. Rabb. D. S. a. l. note 50; Ms. R. חַזְיֵתָן).

Ithpe. אִתְחֲזֵי, אִיתַּחֲזֵי, אִיתְחֲזֵי 1) *to be seen, to appear.* Targ. Jud. XIII, 10; a. fr.—Ber. 17[b] מִיתְחֲזֵי כיוהרא it looks like assumption; a. fr.—2) *to look at each other.* Targ. O. Gen. XLII, 1.—3) *to become fit, adapted for use.* Bets. 26[b] אי דאִתְחֲזוּ בח״ש א׳ if on the entrance of the Sabbath they became fit for use, they have become so (for the entire Sabbath). Ib. אחזו והדר . . . . אחזו they had been fit (on the entrance of the Sabbath), and were unfitted (through rain), and became fit again; a. fr.—4) *to be shown, to be laid before the scholar for decision.* Ib. אתמ׳ לחכם וכ׳ it had been shown to (and decided upon by) the expert on the eve &c.; a. fr.

חֲזָא *fit,* v. preced.

חֶזְיָא I m., v. חֶזְוָא.

חֶזְיָא II f., pl. חֶזְיָן (preced.) *mirror.* Targ. Y. II Ex. XXXVIII, 8 (ed. Amst. חֶזְוַיָּת constr.).

חֶזְוָא f. same. Targ. Y. Num. XII, 6 (h. text מַרְאָה); cmp. אַסְפַּקְלַרְיָא. [Ib. 8 תיזוו, some ed., read with ed. Amst.: וַחֲזוּ, h. text מַרְאֶה.]

חֶזְוָן I m. (b. h.; preced. wds.) *vision.*—*Pl.* חֶזְוָנוֹת (fem.). Snh. 39[b] (play on והזנות, I Kings XXII, 38) כדי למרק שתי ח׳ Ms. M. (v. Rabb. D. S. a. l.) in order to polish (make clear) two visions. Ib. (play on לחמו, ib. 34) כדי לתמם שתי ח׳ to fulfill two visions. Gen. R. s. 13; Yalk. ib. 20 (ref. to חֲזִיז, q. v.) שעושה ח׳ ברקיע וכ׳ He creates (awe-inspiring) sights in the sky and causes holy inspiration to rest &c. [Ar. s. v. אד: חֲזִיזִיוֹת, fr. חֲזִיזִית, *breaks, splits.*]

חִזָּיוֹן II m. or חֶזְוָנָה (v. חֲזָזִית) 1) *lichen, moss.* B. Mets. 105[b] ramification (סוכה) is considered weak, שנחבאת בחֶזְוָנָהּ (or בחזזונה) when it is hidden under (fully covered with) moss. [Ar. ed. בחיזונה, ed. Koh. בחזונה; comment.: *the grip of the hand,* fr. אחז; marg. emend.: בְּאֲחֶזְוָנָהּ, v. Tosaf. a. l.]—Erub. 28[a] אבל לא בחזרן ולא בחזניות Ms. M. (Rabb. D. S. a. l. note quotes חזזונות) but neither with lichens nor with lichen dishes (Lecanora esculenta).—2) pl. חֶזְוֹנוֹת *lichen, scab;* trnsf. *irregular lumps* of clouds. Y. Taan. III, 66[c] bot. a cloud is called *ḥaziz* (v. next w.) שהוא עושה . . ח׳ ח׳ וכ׳ for He makes the sky full of irregular lumps (cumuli), as we read (Zech. X, 1), the Lord makes *ḥăzizim.*

חֲזִיז, חֲזִיזָא m. (b. h.; v. חֲזָזִית) 1) *cloud with uneven surface* (like scabs or swollen lumps), *cumulus* (which brings rain). Gen. R. s. 13 (allegorical explanation), v. חִזָּיוֹן I. Y. Taan. III, 66[c] bot., v. preced.—Bab. ib. 9[b].—*Pl.* חֲזִיזִים. Ib. מאי ח׳ what are *ḥazizim* (Zech. X, 1)? Answ. פורחות eruptions (defined: 'a thin under a thick cloud').—2) [Readings vary between חזזי a. חֲזִזִין, pl. of חֲזָז] *lichen,* used as food (Lecantora esculenta). Erub. 28[a], v. חִזָּיוֹן II.—B. Kam. 119[b] בשוח וח׳ וכ׳ the law of robbery does not apply to cuscuta and lichen. Keth. 60[b].—3) [Readings vary as ab.] *young blades of grain* used for pasture. Taan. 5[a] אוכל ח׳ מן התלמים Ms. M. (some ed. הזזי) eats the young green from the furrows. B. Kam. 58[b] bot. [Tosef. Ohol. XIII, 11 שני חזזדן, read: חזזדן, v. זִז II.]

חֲזִיז I (or חֲזִזִין f. pl.) same, *young green.* Targ. Ps. CXXVI, 6 ed. Lag. חזזי (Lev. חזזן, not found in oth. editions).

חֲזִיז II, כְּפַר ח׳ pr. n. pl. *K'far Ḥaziz.* Kil. VI, 4 Ms. M. a. Ar. (ed. עֲזִיז).

חֲזִינָא I ch.=h. חֲזִיז 1), *cloud.* Targ. Cant. II, 9.—*Pl.* חֲזִינִין. Targ. Job XXVIII, 26.

חֲזִינָא II m. (v. חֲזִיז) *shaggy.* Bekh. 44[a] גדיא ח׳ a shaggy goat (called צִרְמֵחַ, with long hair lumps and long-dependent ears, Capra Syriaca, v. Encyclop. Brit. s. v. Goat).

חֲזִינְזוֹת, v. חִזָּיוֹן I.

חֲזִירִת, v. חֲזוּרִת.

חֲזִירְנָא, חֲזִינְדָא m. ch. (חזר, cmp. חֲזִיזָא, חֲזִינָא &c.) *prickly bur, chestnut.* Kel. XIV, 2 a cane with a metal knob כמין ח׳ (ed. Dehr. חזינה) of the shape of a chestnut bur (as a weapon).

חֲזִיר m. (b. h.) *swine.* Ḥull. IX, 2 ח׳ של ישוב domesticated swine; ח׳ חבר wild boar. Num. R. s. 12 מה אִיסּוּר . . . . לְהַחֲזִי׳ וכ׳ is the swine more strictly forbidden than other unclean animals?—Lev. R. s. 13 ואת החז׳ זו פרס

(read רומי or אדום). Ib. מה ח' וכ' as the swine . . . stretches out its cloven feet (sign of cleanness), ... so does the Roman government &c., v. בְּרֵמָה. Gen. R. s. 65, beg.; a. fr.—*Pl.* חֲזִירִין, חֲזִירִים. Kidd. 49[b] תשעה נטלו ח' nine (measures of plagues) did swines receive. B. Kam. VII, 7; a. e.—Fem. חֲזִירָה, חֲזִירְתָּה *sow.* Esth. R. to III, 1. Ib. to I, 15 לת' כדת וכ' the swine (Vashti) to be treated according to law, but the holy people &c.!, v. אַכְזְרִיּוּת.

חֲזִירָא, חֲזִיר ch. Targ. Ps. LXXX, 14. Targ. Lev. XI, 7 (some ed. חֲזֵר).—Y. Ber. II, 4[c] bot. אחן ח' וכ' the swine is a moving privy. Sabb. 155[b] מן ח' . . . . לית none is poorer than the dog, none richer than the swine (finding its food everywhere); a. e.—*Pl.* חֲזִירִין, חֲזִירֵי. Gen. R. s. 63; Y. Ter. VIII, end, 46[c], v. דִּיקְלְטָיָאנוֹס. Taan. 21[b] ארכא מותנא בח' there is an epidemic among the swine; a. e.—Fem. חֲזִירְתָּא, Lam. R. to I, 16, end כחדא ח' וכ' like the (nursing) sow, the more their young fatten &c.

חֲזִירָא* m. (preced.) *swine-herd.* Y. Ter. VIII, 40[b] sq., v. דִּיקְלוּט.

חֲזִירְתָּא I *sow*, v. חֲזִיר.

חֲזִירְתָּא II f. (חָזַר) 1) *return, going back*, opp. הֲלִיכָה. Y. B. Mets. VI, beg. 10[d] שכר הליכה וח' indemnification for loss of time in going to the field and returning. Lev. R. s. 5 בחֲזִירַת רבותינו לשם when the teachers came again to that place, v. הֲדוּרָה.—Y. Yoma III, 43[c] bot. דרך ח' on the way homeward. Koh. R. to XI, 9 .... מעט בריצה בח' slacken thy speed, that thou mayest not have too far to return (regret and punishment will reach you); a. fr.—2) *reconsideration, reversion of judgment.* Y. Hor. I, beg. 45[d] bot. וכן בח' the same rule applies when the court reverses &c.—3) *going round.* Y. Sot. I, 16[c] bot. כדי חֲזִירַת דקל (Bab. ib. 4[a] חֲזָרַת) the time required for going round a palm-tree.—4) *restoration*, v. חֲזָרָה.

חֲזִירְתָּא, חֲזִירְתָּא, v. חֲזִיר.

חֲזִית f. (חזז; cmp. גְּזִית fr. גזז) *cutting; rough, unfinished side.* Tam. II, 4 חֲזִירָתָהּ מזרחה the uneven side of the pile (where the thinner and pointed ends of the logs leave gaps and make the front uneven) was eastward. Par. III, 8. Y. Meg. IV, end, 75[c] bot. נותן בח' he puts (the M'zuzah) on the rough door (which is more used by the inmates); הרי שניהן ח' if both are of rough work.—Esp. *the rough side of a fence or wall*, indicating that the neighbor had no right to it, *border-mark.* B. Bath. I, 2 (2) כונס . . ושושה ח' מבחוץ he moves back on his own ground and builds, and makes the border-mark outside. Ib. 4[a] מאי ח' וכ' wherein consists the border-mark? Answ. He bends the pegs on top outward.—2) *rough sore, contusion.*—*Pl.* חֲזִיּוֹת. Y. Ber. IX, 13[c] bot. (emended in ed. Lehm. בחית, as Sabb. 77[b]). Cmp. חֲזָזִית.

חֲזִירְתָּא f. (preced.) *contusion.* Gitt. 70[a] top some ed., v. חֲזָזִירְתָּא.

חָזַם, *Hif.* הֶחֱזִים (cmp. גָּזַם) *to cut, trim, thin.* Dem. III, 2 חרוצה לַחֲזוֹם וכ' he who desires to trim leaves of vegetables for the sake of lightening the burden; Tosef. b. IV, 2 להַחֲזִים Var. ed. Zuck. (ed. להחזיר, corr. acc.).

חָזַם ch. same, *to cut off, nip off.* Targ. Y. I Lev. I, 15 (Y. II יַעֲזֵם; h. text מלק).

חַזָּן or **חָזָּן** m. (חזר) *superintendent, officer;* 1) (school) *governor* superintending children at their studies. Sabb. I, 3 חח' רואה וכ' on Friday night the governor may look in where the children read, but must not read himself.—2) (in collegiate debates) *one who announces the order of proceedings, crier, janitor* &c. Y. Ber. IV, 7[d] top אמרו לר' זינון חח' וכ' they said to R. Zinon the ḥazan, 'Say, Commence' (the debate)!—3) (in synagogue) *superintendent at prayer-meetings,* giving the signals for responses, assigning seats &c., *sexton.* Succ. 51[b] וח' חכנסת וכ' and the sexton stood upon it with the flag in his hand. Yoma VII, 1; Sot. VII, 8.—4) (in court) *crier, sheriff* (collecting the votes, executing punishment). Macc. III, 12. Y. Sot. VII, 21[d] top.—*Pl.* חַזָּנִין, חַזָּנֵי (חָזָּן). Tam. V, 3 (Temple sextons).—Tosef. Snh. IX, 1 חח' קורין וכ' the criers call out each judge's name (to take his vote); Y. ib. V, end, 23[a] חַזָּנֵי כנסיות. Macc. 23[a] אין מעמידין ח' וכ' we must appoint as constables (for punishing) men of lesser physical strength &c. Sabb. 56[a].

חַזָּנָא or **חָזָּן** ch. 1) same. Y. Ber. V, 9[c] bot. צאל ח' וכ' the sexton came and urged one to go up (to read the prayers). Y. Meg. IV, 75[b] bot.; Y. Sot. VII, end, 22[a].—2) חַזָּן מתא *town-guard* (watching the flocks of the common and guarding the town by night). B. Mets. 93[b].—*Pl.* חַזָּנֵי מתא. Ib.

חָזַק (b. h.; cmp. אדק, חדק, חזק) [*to squeeze together,*] (neut. verb) *to be thick, solid; to be strong.* Y. Ber. I, 2[c] bot. (ref. to Gen. I, 6) יֶחֱזַק הרקיע וכ' let the expanse become solidified, let it coagulate, congeal; Gen. R. s. 4; (Yalk. ib. 5 יתחזק, *Hithpa.*).

Pi. חִזֵּק *to join, repair, tighten, strengthen.* Snh. 94[a] (expl. חזקיה) שחזי' את ישראל וכ' (Ms. M. שחזיק, *Hif.*) he joined Israel to their Father &c. Ib. שחִזְּקוֹ יה the Lord strengthened him. Pes. 45[a] שעשוי לחַזֵּק Ms. M. where the dough in the cracks is put in for repairing the trough. Sabb. 146[b] לחַ' (העשוי) when the hole was filled up for making the vessel sound, opp. לשמר to prevent evaporation; a. fr.—*Part. pass.* מְחוּזָּק, *pl.* מְחוּזָּקִים. Sifré Num. 1 אין מְחַזְּקִים אלא חמח' (ed. תמוחז') only the strong-minded it is worth while to strengthen (encourage).

Hif. הֶחֱזִיק 1) same, v. supra.—ח' טובה לי- *to attach merit to, to account as merit, to be grateful.* Ab. II, 8 אל תַּחֲזִיק ט' לעצמך do not claim credit for it (be not proud). Yoma 86[b] אלא שמַחֲזִיק לו ט' but He even gives him credit (for his sins when he repents). Men. 53[a] הַחֲזֵק לי וכ' give me credit for making Thee known &c. Keth. 68[a], a. e. ביאו ונַחֲזִיק וכ' let us be thankful to the fraudulent poor &c.; a. fr.—2) (with יד) *to strengthen, to encourage, abet.* Gitt. V, 9 לפי שאין מַחֲזִיקִין וכ' because we must not encourage (by favors) those who do wrong. Ib. ומחזיקין ידי עכו"ם וכ' we may encourage (greet with תחזקנה ידיכם, Zech. VIII, 9) gentiles at agricultural work in the Sabbatical year; a. fr.—3) *to hold, contain.* Ib. 57[a] אין עורו מחזיק וכ' its skin (once flayed) can not again cover its entire body (it shrinks). Ib. (in Chald. dict.)

אפר׳ שתיר . . . לא מ׳ it would not have room even for sixty myriads of reeds. Par. VII, 8 בשביל שתַּחֲזִיק וכ׳ in order that it (the reservoir) might hold more water. Ukts. III, 12 מחזיק וכ׳ .. לא מצא the Lord found no vessel so fit to contain all blessings as peace; Deut. R. s. 5 end; a. fr.—4) (with ב) *to take a hold of, seize, take possession.* Ḥull. 4ª, a. e. כל מצוה שהֶחֱזִיקוּ וכ׳ whatever Jewish law the Samaritans have adopted &c., v. הִקְנִיק. B. Mets. I, 4 וה׳ בה and took a hold of it. B. Bath. III, 3 במַחֲזִיק when one is in possession (basing his claim on possession). Ib. המַ׳ בנכסי חגר he who takes possession of the estate of a convert (who has no heirs in law). Ib. 2 ויַחֲזִיק שנה that he may be in possession for one year, v. אִסְפַּמְיָא; a. fr.; v. חֲזָקָה.—Y. Ḥag. I, 76ᶜ, a. e. שלא הֶחֱזִיקוּ בשכר וכ׳ they did not cling to the duty of maintaining teachers &c.—5) (v. חֲזָקָה) *to presume, to be under a certain impression, to be convinced.* Y. Kidd. IV, 66ᵇ חיו מַחֲזִיקין בו שהוא בנו וכ׳ if people were under the impression that a certain person was their neighbor's son, but in his dying hour he declared &c. Ib. חיו מ׳ אותו שהוא וכ׳ if people took him to be a relation of his; a. e.—Ḥag. 19ª, v. infra.

Hof. הוּחֲזַק (denom. of חֲזָקָה) *to be presumed, be held for, be known for.* Gitt. 14ª בשה׳ כפרן when the man is known to be a liar. Shebu. 34ᵇ, a. fr. ה׳ כפרן (in such a case) he is considered a confirmed liar.—Y. Kidd. l. c. bot. הוּחֲזְקוּ if they were generally assumed (to be husband and wife); a. fr.—Ḥag. 19ª חטובל לחולין וה׳ לתולין if one takes an immersion for the purpose of being enabled to partake of ordinary food and is considered (by himself) to have immersed for that purpose. Ib. טבל ולא ה׳ if he did immerse but did not have a certain purpose in view. Ib. ה׳ לדבר קל מחזיק עצמו וכ׳ . . . . עודיהו as long as he has one foot yet in the water, when he had had in view a minor purpose for his bath, he may still change it for a higher purpose. Ib. אם לא ה׳ מחזיק if he had had no particular object in view, he may on coming out define the object for which he has bathed.—*Part.* מוּחֲזָק 1) *held in possession, adhered to.* Bekh. VIII, 9 ולא בראוי כבמ׳ nor does he take a double share of what is coming due to the estate as he does of what is held in possession; B. Bath. 55ª; a. fr.—Sabb. 130ª עדיין חיא מוּחֲזֶקֶת בידם it is still strongly adhered to, opp. מרופה, v. רָפָה.—2) *being known, approved.* Sifra K'dosh. Par. 3, ch. V במ׳ לך when he is known to thee (to be a proselyte); a. e.—3) *being sure, convinced, knowing from experience.* Keth. 25ᵇ מוּחֲזַקְנִי בזה וכ׳ (=מ׳ אני) I know this man to be a priest; a. e.—Sifré Num. 1, v. supra.

Hithpa. הִתְחַזֵּק, *Nithpa.* נִתְחַזֵּק 1) *to become solid, strong.* Yalk. Gen. 5 יִתְחַזֵּק, v. preced.—2) *to feel encouraged, take courage.* Ber. 32ª נ׳ בתפלה became emboldened to pray.

חִזַּק ch. 1) same.—*Part. pass.* חָזִיק *tied up, bandaged.* Y. Ber. II, 4ᶜ top דחוה ה׳ רישיה when his head was tied up (with a turban); Pesik. R. s. 22 (not רישין, v. notes in ed. Fr.). Y. Pes. X, 37ᶜ וכ׳ רישיה וה׳ and his head was tied up (or he felt like having a bandage around his head) &c.; Y. Shek. III, 47ᶜ top וחוה חזוק (read חזיק); וחזק (corr. acc.).—2) *to take possession.* B. Bath. 52ᵇ, sq. חֲזַק וקני take possession and acquire; a. fr.

Pa. חַזֵּיק *to fasten.*—Lev. R. s. 21 [read] חְזֵק כפתור tighten his muzzle, v. כִּרְפְּתָא.—*Part. pass.* מְחַזַּק. Targ. Y. Gen. L, 1.

Af. אַחֲזִיק as preced. *Hif.;* 1) (with טיבו &c.) *to give credit to.* Y. Ber. II, 5ª bot. אנא מַחֲזִיק טיבו לראשי וכ׳ I give credit to my head, which bends of itself &c. Bab. ib. 19ª לאַחֲזוּקֵי ליה וכ׳ that due credit for the preservation of Israel be given to Moses.—2) *to presume.* Shebu. 46ᵇ לאַחֲזוּקֵי אינש בגנבי לא מַחֲזִקִינַן we must not put a person in the category of thieves (on the charge of one individual); a. e.—3) *to adhere to, adopt.* Ḥull. 4ª כיון דאַחֲזִיקוּ בהו א׳ בהו since they (the Samaritans) have adopted it, they observe it (also for Israelites). Ib. אַחֲזוּק ולא א׳ וכ׳ as to their observance or non-observance of adopted unwritten customs for Israelites there are differences of opinion; a. fr.—4) *to take possession, to claim possession.* B. Bath. 29ᵇ כי הכי דלא תַּחֲזוּקוּ אהדדי ed. (differ. in Ms. M., v. Rabb. D. S. a. l.) that you might not claim possession against one another. Ib. 36ª האי מאן דא׳ וכ׳ if one claims a field on the ground of possession, if it lies outside &c., v. גּוּדְנָא I. Ib. לא מַחֲזְקִי בן ולא מַחֲזְקִינַן בהו they have no claim of possession against us (for one might have been afraid to disturb them), and they have no claim against us (for, being wealthy, they might not have cared to drive one out); a. fr.—5) *to be strong, encouraged.* Gitt. 62ª אַחֲזוּקוּ 'be strong' (a greeting to field laborers, v. preced.).

Ithpa. אִתְחֲזִיק, *Ithpe.* אִתְחֲזֵיק 1) *to adhere to.* Targ. Prov. IV, 13; a. e.—2) *to be known, be under the presumption.* Targ. Y. Lev. XIX, 33 (v. preced.).—Ḥull. 10ᵇ הכא דלא א׳ where no presumption (of leprosy) has as yet been formed. Snh. 89ᵇ דמיתחזק וכ׳ Ms. M. (ed. מוחזק) where one is approved (as a righteous prophet), it is different.

חֲזָקָא m.=next w., *presumption, ascertained status.* Ḥull. 10ᵇ אוקי אַחֲזָקֵיה (strike out מילתא) place everything on its once ascertained status as long as you have no evidence of a change. Yeb. 31ª אַחֲזָקָה upon her condition as it would be if there were no evidence at all.

חֲזָקָה f. (חָזַק) 1) *taking hold.* Y. M. Kat. III, 83ᶜ top (ref. to II Sam. I, 11) אין ח׳ וכ׳ taking hold (of a garment to rend it in mourning) means no less than a hand-breadth of it.—2) (law) *taking posssession, posession, usucaption; claim based on undisturbed possession* during a legally fixed period. B. Bath. III, 1 חֲזָקַת הבתים וכ׳ the legal period of undisturbed possession (in order to give a title) is for houses .... three years. Ib. 29ᵇ (in Chald. diction) אכלית שני ח׳ I had the undisturbed usufruct for the period prescribed by law. Ib. 36ª עבדים יש להם ח׳ does the law of possession apply to slaves?—Ib. אין לחם ח׳ לאלתר וכ׳ present possession gives no title (as is the case with inanimate movable chattel), but a possession of three years does. Ib. III, 2 שלש ארצות לח׳ there are in Palestine three districts with different usages of possession. Ib. 3 כל ח׳ שאין וכ׳ possession without a plea (of purchase or any other mode of legal acquisition) gives no title; a. v. fr.—3) *presumption, presumptive continuance of an actual condition until evidence of a change is produced; legal status.* Ḥull. 9ª בחמה בחיריה בחֲזָקַת איסור וכ׳ the animal when alive, has the status of a forbidden object (v. אֵבֶר),

to go around in search of a wife (to woo). Ib. מי חָזַר (Kal) which of them goes around &c.?; Nidd. 31b מי מְחַזַּר וכ׳.

Hif. הֶחֱזִיר 1) *to restore, give back.* Ber. 27b חמַחֲזִיר שלום לרבו he who returns the plain salutation (*shalom*) of his teacher (without adding, 'My teacher'). Ib. 32b לא ה׳ לו שלום did not answer his greeting. B. Mets. 7b יַחֲזִיר לאשה he must restore (the lost document) to the wife. Keth. 73b והֶחֱזִירָהּ and re-married her; a. fr.—2) *to revoke; to reconsider, to grant a new trial.* Gitt. VI, 3 אם רצה להַחֲזִיר לא יַחֲזִיר if the husband wants to revoke the letter of divorce, he cannot do so.—Snh. IV, 1 דיני נפשות מַחֲזִירִין וכ׳ in capital cases verdicts may be reconsidered in favor of the defendant. Ib. VI, 1 מחזירין the convict is brought back for a new trial; a. fr.—[Ib. 33b אין חוזר Ms. F. (ed. החוזרין).]—Eduy. V, 7 החזרת בך מחזירין, Mish. ed. חֲזַרְתָּ, v. supra.—3) *to make one read over, to cause correction.* Y. Meg. IV, 74d מחזירין אותו we order him to read it over again correctly. Ber. 29a; a. fr.

חֲזַר ch. same. Targ. Ps. XLVIII, 13. Ib. CXIV, 3. Targ. Y. II Gen. XLIX, 19; a. fr.—Y. Shek. V, end, 49b א״ל מֵיחֲזַר he said to him, on coming back (I shall give thee something); ח׳ ואשכחיה מית when he came back, he found him dead. Koh. R. to VII, 8 חֲזוֹר עול לך go home again. Ib. ולית את חוֹזֵר בך (h. form) and thou dost not repent? [Usually חָזַר.]

Af. אַחְזַר, אַחֲזַר 1) *to surround, go around.* Targ. Ps. XXII, 13. Ib. XXVI, 6; a. e.—Targ. Y. Num. XXI, 4 לְאַחֲזָרָא (not לְאָחֲזָא).—2) *to cause to turn back, to cause to flee.* Targ. Ps. XLIV, 11.—3) *to turn* (one's face). Targ. II Chr. VI, 3.—4) *to restore.* Targ. Y. II Deut. XXIV, 13; a. e.—Targ. II Kings II, 8 וא׳ *he rolled up* (his cloak).—*Part. pass.* מְאָחָזַר, v. infra.

Pa. חַזֵּר 1) *to turn around, twist.* Targ. Hos. X, 2.—2) *to move to and back, to winnow.* Targ. Am. IX, 9 (cmp. II). [Targ. Job XL, 22 יְחַזְּרוּ some ed., read יְחַנּוּ.]—*Part. pass.* מְחַזַּר *turned off, going backward.* Targ. O. Gen. IX, 23 (ed. Berl. מַחֲזִירִין; Targ. Y. אפירהון מְאַחֲזִירִין, h. text אחרנית).—Y. Meg. IV, 74d bot. חד מְחַזַּר מנא וכ׳ one (of the scholars mentioned) ordered the translator using the word *mâna* (vessel, in translating מנא, Deut. XXVI, 2) to go over it again (and say סַפָּא, basket) &c.; Y. Bicc. III, end, 65d חד אמר מה׳ (strike out אמר); v. יְרוֹקְנָא.

חֲזָרָא m. (preced.) [*turner,*] *spit, a pointed twig improvised as a spit.* Bets. 33a Ms. M. (ed. fem., Ar. חֲזָרָא).

חֲזָרָא, v. חֲזִיר.

חֲזַרְד, v. חַזְרַר.

חֲזָרָה f. (חָזַר) 1) *return; retraction, reconsideration.* Keth. 73b אין חֲזָרָתָהּ ח׳ גמורה her return (as a minor, to her husband after divorce, i. e. her remarriage) is not fully valid. Hull. 116b קודם ח׳ before the editor of the Mishnah had changed his opinion. Yeb. 64b אבין ישנו בה׳ Abin (being constantly with R. Joh.) is aware of an eventual change of his teacher's opinion; [oth. explan.: is in the habit of *reviewing* his traditions).—2) *restoration, amendment; atonement, repentance.* Y. R. Hash. I, 57c top ויבדק ויחזור בו ח׳ גמורה and he is examined and until you ascertain by what means it has been ritually slaughtered; when it is slaughtered חרי היא בח׳ היתר וכ׳ it has the status of a permitted object, until you find out how it became forbidden. Gitt. III, 3 בחזקת שהוא קיים under the presumption that her husband (though sick or old when the messenger was deputed) is alive. Keth. 75b ח׳ דגופא a presumption as regards physical condition, ח׳ דממונא the fact of possession against which the claimant has to produce satisfactory evidence. Ib. ח׳ אין אדם שותה וכ׳ the presumption is that no man drinks out of a cup without examining (that none will marry without having ascertained the woman's physical condition). Yeb. 31b top חזקת בר שטיא the legal status of an insane person's property; a. v. fr.—*Pl.* חֲזָקוֹת. Kidd. 80a מלקין על הח׳ .... סוקלין we execute punishment on the basis of actual facts (though not provable by legal evidence, e. g. man and wife and children living together and treating each other as such, are legally considered as being one family), v. חָזַק *Hof.*—Y. Hall. IV, 60a bot. לח׳ with reference to the local usages of usucaption (Gitt. III, 2, v. supra); a. e.

חִזְקִי, v. חִזְקִיָּה.

חִזְקִיָּה, חִזְקִיָּהוּ (b. h.) pr. n. m. *Ezekiah, Hizkiah, Hizkiahu;* 1) King of Judæa. Snh. 98b. B. Bath. 15a ח׳ וסיעתו וכ׳ Ez. and his assistants edited the books of Isaiah, Proverbs &c.; a. fr.—2) name of several Amoraim. Zeb. 75b. Y. Shebi. VIII, 38a top; a. fr.—Y. Snh. III, 21d ח׳ חוקוק (v. Fr. M'bo, p. 81b).—Y. Sabb. XIV, 14d top.—Y. Shebi. III, 34d top.

חִזְקְתָא f. ch.=h. חֲזָקָה. Targ. Y. Gen. XIII, 17. [In Talmudic Chald. the Hebrew forms are retained; v. also חֲזָקָא.]

חָזַר 1) *to go around* (searching). Koh. R. to VII, 8 הוא חוֹזֵר עליה he searches it again (tries to recover his scholarship); ib. יכול הוא לַחֲזוֹר עליה he may recover it; a. e.; v. infra.—2) *to turn around, return; to retract, repent.* Ib. חֲזוֹר בך come back (repent)! Eduy. V, 6 חזור בך withdraw thy opposition.—Dem. IV, 1 חָזְרָה למקומה came back to its place (was mixed up again). Maas. Sh. I, 5 יֶחְזְרוּ דמים וכ׳ the money shall return to its former condition, i. e. the sale is annulled, and the money has again its sacred character. Ker. 8a נַחֲזוֹר על הראשונות let us go back to what was said first. Sabb. 118b; Arakh. 15b מימי . . וְחָזַרְתִּי לאחורי I never said a word (about a fellowman) on which I went back (when confronted with him). Kidd. 59a וְחָזְרָה בה and she reconsiders (her consent to be married); חוֹזֶרֶת she may do so; Gitt. 32b. Ib. חוזר ומגרש בו dare he use the same letter of divorce again (after he has revoked it)? Ter. IV, 3 ח׳ וחוסיף then again he added. Gitt. VI, 5 חָזְרוּ לומר then again they said (added); a. v. fr.

Pi. חִיזֵּר *to go around from one to the other.* Yeb. 53a צריכה לְחַזֵּר על וכ׳ she must apply to all the brothers successively; (ib. 26b; 51b לַחֲזוֹר). Y. Taan. IV, 68a bot. חִיזַּרְנוּ על כל וכ׳ we searched the whole Bible; Y. Ab. Zar. I, beg. 39a ח׳ בכל וכ׳; (Sifré Deut. s. 1 חֲזַרְנוּ). Y. B. Bath. VIII, 16c top, v. דיאתימון. Kidd. 2b לחַזֵּר על אשה

gives evidence of true reformation; ib. חֲזִירַת מְמוֹן לֹא חֲזָרַת דְּבָרִים (by which is meant) restoration of ill-gotten gain, not a mere return in words; Y. Shebu. VII, 37[d] bot.; Snh. 25[b] חֲזָרַת מְמוֹן.—3) *turning backward, turning inside.* M. Kat. 24[a] חֲזָרַת קֶרַע לְאַחוֹרָיו turning the rent in the mourner's garment inside (during the Sabbath); Gen. R. s. 100; Y. M. Kat. III, 82[d] bot. חֲזִירַת.—4) *going around,* v. חֲזָרָה.

חֲזָרִין, חֲזָרִים, v. חֲזֵרֶת.

חֲזַרִינוּתָא, v. חֲזָרָנ׳.

חַזָּרָן m. (חָזַר, v. חָזַר) *zealous in the execution of religious duties.* Sabb. 156[a] ח׳ במצות. [Tosef. Kel. B. Mets. IX, 6 ח׳ some ed., read מְזָרָן.]

חַזָּרָן ch. same, *busy.* Sabb. 156[a] גבר ח׳ a busy, active man, expl. חזרן במצות, v. preced.

חֲזָרְנוּתָא f. (v. חוֹזָרְנוּתָא) *surrounding.* Targ. Ps. XLIV, 14 (ed. Lag. חזרני). Targ. Job XLI, 6 (constr.); a. e.

חַזָּרָר (חֲזָרָד) m. (v. חֲזוּר) [*little apple,*] *crab-apple* (Malus Coronaria), similar yet heterogeneous to apple. Kil. I, 4 Ms. M. (ed. חזרד).—*Pl.* חֲזָרָרִין. Y. Ter. II, 41[c] bot. קטנות כח׳ (not בח׳) as small as crab-apples; (Y. Sabb. III, 5[d] כחוד׳; Bab. ib. 38[a] כטוזרדין, v. חֲזָרָר). Maasr. I, 3 Ms. M. (ed. עוזרדין).

חֲזֶרֶת f. *lettuce.* Kil. I, 2 ח׳ וח׳ גלין (garden) lettuce and hill-lettuce (wild lettuce). Pes. II, 6 (expl. ib. 39[a] חסא). Ib. X, 3; a. e.—*Pl.* חֲזָרִין, חֲזָרִים. Ukts. I, 2. Ib. II, 7. Y. Sabb. I, 3[b] bot. לקנב חיזרין (read: חזרין).

חָח m. (b. h.) *fastening, clasp, chain.* Ex. R. s. 48, end.

חַחֵי, Gitt. 70[a] קורטמי דח׳, v. חָרַב׳.

חֲטֵ, v. חֲטָא a.

חֹטִין, pl. חִטִּין, v. חוֹט.

חַטְ, חַטַ, v. חָטַט I.

חָטְ Targ. Is. XIV, 19, v. יְחַט.

חָטָא, חֲטָא, v. חטי.

חֲטָא m. (b. h.; preced.) *failure, sin.* Ber. 4[a] שמא יגרום הח׳ perhaps sin is the cause (preventing the fulfillment of divine promise). Ib. אלא שגרם הח׳ but for sin that prevented it. Sabb. 119[b], v. חֲבֵל; a. fr.—יְרֵא ח׳, יִרְאַת ח׳, v. יָרֵא a. יִרְאָה.—In Talm. Y. also חֵט. Y. Sabb. I, 3[c] top; a. fr.—*Pl.* חֲטָאִים. Ber. 10[a] (ref. to חַטָּאִים, Ps. CIV, 35) מי כתיב חוֹטְאִים ח׳ כתיב does the text read *ḥot'im* (sinners), it may be read *ḥătaim* (sins). Ib. כיון דְּיִתַּמּוּ ח׳ וכ׳ when sins shall cease, the wicked shall be no more. Yoma IV, 2; a. fr.

חֵטְא ch., v. חֲטָאָה.

חָטָא I m. (חטט), *line drawn with a stylus.*—*Pl.* חִטֵּי. Keth. 69[a] top בינ׳ ח׳ between the lines, v. תְּלִי.

חָטָא II, pl. **חִטֵּיא,** *wheat,* v. חִיטָּא.

חַטָּא, v. next w.

חַטְ, חַטָּא, חַטָּאָה, m. (חֲטָא) 1) *sinner.* Ber. 60[a] את ח׳ art thou a sinner?—*Pl.* חַטָּאֵי, חַטָּאִין, חַטָּאֲיָא, חַטְ׳, חַטַּיְיתָא, חַטַּיָּא. Targ. Prov. I, 10. Targ. Ps. CIV, 35.—Gen. R. s. 12; Yalk. ib. 19. Pesik. Naḥ. p. 128[b]; Yalk. Ex. 391; a. e.—2) *searcher of sin, accuser.* Targ. Zech. III, 1 (ed. Lag. חֲטָא).

חֵיטָא, חֵט, חֵטא, חֵטָאָה, (חַטְ׳) חֵטָאָה m. ch.=h. חֲטָא. Targ. Deut. XIX, 15. Targ. I Sam. X, 26. Targ. Gen. IV, 7 (ed. Berl. חֲטָאָה, some ed. חַטַּאת). Targ. Prov. XXI, 4 (ed. Lag. חטחא); a. e.—M. Kat. 16[a] פרטינן חֲטָאֲיהּ וכ׳ we must specify his sin publicly. Snh. 37[b] חטא אחריתי the sin of another act.—*Pl.* חֵטָאֵי, חֵיטְ׳, חֲטָאִין. Targ. Jer. XIV, 19 (ed. Lag. חובין). Targ. O. Lev. XVIII, 7 (v. זִרְמָה II). Targ. Prov. XIV, 34 (ed. Lag. חֲטָחֵי); a. fr. [Ib. XXVIII, 13 חֲשׁוֹי, v. חֲטָי.]

חַטַּאת f. (b. h.; חָטָא) 1) *mistake, inadvertence, sin.*—*Pl.* חַטַּאוֹת. B. Mets. 33[b] (ref. to Is. LVIII, 1) חַטַּאתָם אלו וכ׳ 'their mistakes', this refers to the ignorant whose wilful sins are accounted to them as errors.—2) *sacrifice expiating inadvertent sin, sin-offering.* B. Bath. 10[b] (ref. to Prov. XIV, 34) וחסד לישראל ולאמים ח׳ (differ. in Ms. M., v. Rabb. D. S. a. l. note) but benevolence is a sin-offering for Israel as well as for gentiles. Ib. כשם שחט׳ מכפרת וכ׳ (differ. in Ms. M.) as well as the sin-offering brings atonement to Israel &c. Zeb. I, 1; a. fr.—*Pl.* חַטָּאוֹת; constr. חַטַּאת. Ib. V, 3 ח׳ הצבור congregational sin-offerings. Ib. 112[a] חפריש שתי ח׳ וכ׳ if he sets apart two sin-offerings for security's sake; a. v. fr.

חַטָּאתָא, חַטָּתָא (חַטַּאת) ch. same, 1) *sin, stumbling.* Targ. Prov. X, 16 Ms. (ed. חַטּוֹתָא). [Ib. XXI, 4 חטתא Ms. (ed. חטאה, חטהא).]—Y. Keth. II, 26[c] bot. חטאת דחנניה (prob. חֲטָאֵיהּ).—2) *sin-offering.* Targ. Ex. XXIX, 36; a. fr.—*Pl.* חַטָּוָתָא, חַטַּוָתָא. Targ. Num. XVIII, 9. Targ. Hos. IV, 8.

חָטַב I (b. h.; cmp. חָטַט) *to split, cut, chop.*—Part. pass. חָטוּב. Macc. 8[a] (אינו חוֹטֵב) אם מצא חָטוּב if he finds cut wood (for the religious purpose), he need not cut it.

Pi. חִיטֵּב *to eraze.* Treat. Sofrim V, 1 מְחַטֵּב (Var. lect. מעטב, מעכב); (Treat. Sefer Torah, ed. Kirchh. V, 1 מְחַטֵּיר *Hif.*).

חָטַב II (cmp. Arab. *ḫatab,* a. חטף) *to fall in love, to woo.* Koh. R. to VII, 26 חיתה חוֹטֶבֶת באדם וכ׳ she would propose to a man in the street (some ed. חוֹטֶפֶת). [Lam. R. to I, 1 חטבו ממנה, v. חָטַף.]—V. חֲטָרְבָה.

חָטַב, חָטַיב ch. 1) same, *to select, betroth one's self to.* Targ. Deut. XXVI, 17, sq.—2) (=חטף) *to seize violently.* Targ. Y. I Gen. XLIX, 5 (h. text חמס).—3) *to embroider, design,* v. חוֹטְבָא.

חָטָבָא, v. חוֹטְבָא.

חֲטָבָה f. (חָטַב I) *cutting, chopping.* Macc. II, 2 חֲטָבָה מאי דמ׳ עצים; Sifré Deut. 182 חֲטִירָבָה. Macc. 8[a] עצים דרשות וכ׳ how can you prove that we derive the rule from an ordinary cutting of wood, perhaps a cutting of wood for a Succah is meant &c.?

חֲטָדָה f. *incisor,* v. חוֹט.

חִטָּה, חִיטָּה f. (b. h.; v. חָנַט) [*the clean, bright,* cmp. פַּת נקיה, s. v. נָקִי,] *wheat-grain,* (collect.) *wheat.* Midr. Till. to Ps. II, 12; Cant. R. to VII, 3 מה ח׳ זו סדוקה as the wheat-grain is slit. Shebu. V, 3 אמר ח׳ if he says *ḥittah* (in the sing.). Ib. 38a אפי׳ ח׳ בכלל חטין even *ḥittah* means a quantity of wheat. Tosef. Ned. III, 7; Y. ib. VI, end, 40a ח׳ שאני וכ׳ if one vows, 'I will not taste *ḥittah* (wheat-grains)', contrad. to חִטִּין; a. fr.—*Pl.* חִטִּים, חִי׳, חִטִּין, חִי׳. Ib. Pes. II, 5. Ib. 35a כוסמין מין ח׳ spelt is a species of wheat; Men. 70a. Gen. R. s. 15 ח׳ היו 'the tree of knowledge' was wheat. Shebu. l. c.; a. fr.

חֲטָאָה, v. חֲטָאָה.

חֲטוֹטָא, v. חַטֵּיטָא.

חֲטוֹטֶרֶת, חֲטוֹטָרֶת f. (חטר, cmp. חוֹטֶר II) (*camel's*) *hunch, hump.* Ḥull. IX, 2 (Talm. ed. 122a חטר׳). Sabb. 54a, v. חוֹטָרֶת.—*Pl.* חֲטוֹטְרוֹת, חֲטָרוֹת. Bekh. VII, 1 (43a) בעלי חטוטרות Maim. (Mishn. *sing.;* Talm. ed. חטרות) hump-backed men; Tosef. ib. V, 2.

חֲטוּי, v. חִיטּוּי.

חֲטוּלִים, v. חֲטוּלִים.

חֲטוּנִיא, Y. Maas. Sh. IV, 54d bot., v. סִיטוֹנָא.

חֲטוֹפָא, חֲטוֹף m. (חָטַף) *violence, robbery, robbed goods.* Targ. Jud. IX, 24; a. fr.—*Pl.* חֲטוֹפִין, חֲטוֹפַיָּא. Targ. Ps. LXXII, 14; a. e.

חֲטוֹפָא m. (preced.) *robber, violent man.*—*Pl.* חֲטוֹפִין, ח׳. Targ. Ob. 5; a. e.

חֲטוּרָא f. ch., *pl.* constr. חֲטוּרַאת=h. חֲטוֹטֶרֶת. Targ. Is. XXX, 6 Ar. ed. Koh. (Ar. Ms. חטוטרת; ed. Lag. חִיטּוּרַיָּת, oth. ed. חִטּוּרִיאַת).

חֲטוּתָא, v. חֲטָאתָא.

חִטְחֵט, v. next w.

חִטַּט 1) *to dig, cut out* (of the sucket), *hollow out.* Mikv. IV, 3 חיטט בצינור וכ׳ if one makes a cavity in a water pipe for the deposit of pebbles. Gen. R. s. 34 חיה חוטט את וכ׳ the embryo would cut its way through &c. Kidd. 24b וחטטה and he (the master) cut it (the eye) out.—2) *to rake, clean a well.* M. Kat. I, 2 וחוטטין אותן ח׳ .. ואין חופרין וכ׳ you may clean . . ., but not dig (deepen) &c. [Ib. ולא חוטטין לתוכן you must not rake pebbles into them; v., however vers. Ms. M., Rabb. D. S. a. l.]—Y. ib. 80b bot. חוטטין אותן גרפין לון וכ׳ (not חוטטן) *ḥot'tin* means 'they rake them', as we read (Mikv. l. c.).—3) *to take sheaves out with a rake.* Succ. I, 8 חיטטו בגדיש וכ׳ if one takes sheaves out of a stack, so as to form a shed (Succah). Ib. 15a.

Pi. חִטֵּט 1) *to rake.* Y. Sabb. III, beg. 5c צריך לחַטֵּט ביר וכ׳ he must rake (coals and ashes out of the oven) with a handle, which proves that he must clean thoroughly. —2) *to make holes, to pick.* Tosef. Mikv. VII (VIII), 2 אוצין צריך לחטט Var. (ed. Zuck. לְחַטְחֵט) if the holes in the baskets are filled up with grapes &c., one must clean them by picking. B. Kam. 18a תרנגולין שחירו מְחַטְּטִין וכ׳ chickens that picked on the rope of a bucket. Tosef. B. Mets. VIII, 30 שמְחַטְּטִין את וכ׳ (Var. שמְחַטְּחִין) for they pick holes in the walls.—3) (with אחר) *to dig after, to trace with the knife.* Ḥull. 74b; Tosef. ib. VII, 4.—4) *to trim.* Sabb. 90a; Men. 107a, v. מָחַט.

Pilp. חִטְחֵט same. Y. Orl. III, 63a מצוי לחַטְחֵט אחריו it is likely that they dig after it (to take it out of the ground); a. e. (v. supra).

Nif. נֶחְטַט *to be dug out, picked out.* Kidd. 24b נֶחְטְטָה עינה if the bird's eye was picked out; Zeb. VII, 5 (68b) Ar. (ed. נסמית).

Hithpa. הִתְחַטֵּט *to be exhumed.* Yeb. 63b מתים מִתְחַטְּטִין the dead are exhumed (by the Guebres).

Polel (of חוּט), *part.* מְחוֹטֵט (v. מַחַט) *stinging* (the eye), *dazzling,* v. infra.

Hithpol. הִתְחוֹטֵט *to be cut* (of jewels), *to be polished, glisten.* Meg. 12a (play on בהט, Esth. I, 6) אבנים שמִּתְחוֹטְטוֹת על בעליהן ויי״א אבנים המְּחוֹטְטוֹת לעינים במקומן Ms. F. (v. Rabb. D. S. a. l. note 5) stones which glisten on those who wear them, and some say, Stones which dazzle the eyes in the place where they are found.

חָמַם I ch. same, *to dig, hollow out.* Ḥull. 25a; Sabb. 103a דחַם קפיזא וכ׳ Ar. (ed. דחק) he hollowed out a K'fiza (smaller measure) whereas the material was large enough for a Kab. Pes. 28a (prov.) כפא דחם נגרא בגוירה ונשרי תרדלא ונישלוף Ms. M. (read: ונישרוף; ed. דחמ׳ נגרא בגודה נשרוף וכ׳; Var. דחק) in the ladle which the artisan hollowed out, he shall have mustard soaked and shall swallow it (man is paid with his own coin).

Pa. חִטֵּט *to dig after, exhume.* Yeb. 63b קא מְחַטְּטֵי שכבי they (the Guebres) exhume the (Jewish) dead. [B. Bath. 58a, v. חִטְּרָטָא.]

חָמַם II, *Pa.* חִטֵּט (sec. r. of חוּט II) *to sew.* Targ. Gen. III, 7. Targ. Ez. XIII, 18.

חֲטָטִין, *pl.* חֲטָטִים, חֲטָטִין (חָטַט, cmp. חֲזָזִית) *scab, scurf, sores.* Yoma 77b. Lev. R. s. 19.

חֲטָטָא ch. same. Targ. Job XXX, 24 חֲטָטֵיהּ ed. Lag. (oth. ed. חֲטָטֵי, *pl.;* h. text פִּרְד).

חֲטָטֶרֶת, v. חֲטוֹטֶרֶת.

חָטָא, חָטְאָה, חָטְתָה I [*to stroll idly, saunter* (v. Fl. to Levy Targ. Dict. I, 424²),] *to live in luxury, to be like a nobleman, to be well-dressed, clean* &c. (cmp. פנק, פרנק).

Pi. חִטֵּא, חִטְּחָה *to make look well, polish, dress, cleanse, prepare.* Ḥull. 27a (play on רֹאשׁוֹ, Lev. I, 5) ממקום ששׁוֹ חִטְּחָהוּ from the place where the animal bends (its head, the front of the neck), cleanse it (let its blood run out). Ib. ממאי דהאי חטחו לרשנא דדכויי הוא how can you prove that this *ḥattehu* has the meaning of cleansing?—Ib. ממקום ששׁוֹ חִטְּחָהוּ from where it utters sound, cleanse it. [Cant. R. to VII, 2, v. infra.]

Hithpa. הִתְחַטֵּא, הִתְחַטָּה, *Nithpa.* נִתְח׳ 1) *to enjoy, to be gratified.* Cant. R. to VII, 2 [read:] כל תיטוריין .. שישראל מִתְחַטְּטִין וכ׳ all luxuries and enjoyments which Israel indulge

חַ׳, חַטְיָא m. (חֲטִי II) *sinner*. Targ. Prov. XIV, 21. Ib. XIX, 2 (Var. חַטָרָיָא, read חַטָרָיָא; incorr. חֲטָרָא).

כפר ח׳, חטיאה, Gen. R. s. 65, v. חִישַׁדְיָא.

חַטִיבָא f. ch.=next w. Targ. Y. I Deut. XXVI, 17, sq.

חַטִיבָה I f. (חָטַב II) 1) *object of love*. Ber. 6ª; Ḥag. 3ª (ref. to Deut. XXVI, 17) אתם עשיתוני ח׳ אחת וכ׳ you made me the only object of your love in the world, and I shall make you &c. (ref. to II Sam. VII, 23); Tanḥ. Ki Thabo 2.—2) *declaring love*. Ib. עושין ח׳ וכ׳ declare their love to God; Tanḥ., ed. Bub., ib. 4.

חַטִיבָה II, v. חֲטָבָה.

חַטְוָטָא (חַמְטָא) m. (חָטַט I) *digger;* חַטְרֵט שכבי one who exhumes the dead, grave-robber. B. Bath. 58ª חוה ח׳ ש׳ (Ms. H. קא מְחַיֵּיט מערתא, early eds. חַיֵּיט, fr. חוט I).—*Pl.* constr. חַטְוֵטֵי. Yeb. 63ᵇ (some ed. חַמְטוֹטֵי).

חַטִיטָה f. (חָטַט) 1) *cleaning* a well, *raking*. M. Kat. 5ª ח׳ אין וכ׳ cleaning is permitted, but digging &c. Ib. ח׳ מי שרי is cleaning permitted?; a. e.—2) *hollowing out*. Tosef. Kel. B. Mets. II, 17; Ḥull. 25ª מחוסר ח׳ a block requiring hollowing out for becoming a receptacle. Ib. מחוסר ח׳ פשיטא is it not a matter of course that a block requiring hollowing out is not fit for uncleanness?; v. חֲטַט.

חַטִיטוּב* m. (reduplic. of חָטַב I) *battle-axe*. B. Mets. 58ᵇ Ms. R. a. oth. (v. next w.); Tosef. ib. III, 24 (Var. וחטירטוס, וחסירטום).

חַטִיטוּם* m. (reduplic. of חטם, v. חוֹטֶם) *buckler*. B. Mets. 58ᵇ סוס וסייף ח׳ וח׳ ed. (Ms. R. 1 וסייף ותריס חטירטוב, Ms. R. 2 סייף וסוס וחטירטוב, Ms. F. וסייף ותריס וַחֲתִיחוּם, Ms. R. 2 חטירטוב, v. Rabb. D. S. a. l. note 6, Ar. Compl. ed. Koh.) horse and sword (and battle-axe) and buckler; (Y. ib. IV, end, 9ᵈ וסייף וסוס ותריס).

חַטְיָא *sinner*, v. חָטָא.—חַטְיָא, v. חַטָּאָה.

חַטִיוּת, חַטְיוּת f.=חֲטָר, *sin, misconduct, failing*. Ex. R. s. 26 (ref. to Ex. XVII, 5) עבור על ח׳ שלהם pass over (ignore) their misconduct; (Yalk. ib. 262; Mekh. B'shall., Vayassa, s. 6 חטא). Pesik. R. s. 13 וחואיל ומפני ח׳ של אבותיהם (not עונותיהם) since Amalek came in consequence of the sin of their fathers (at Rephidim), says He to them, Remember &c. (Deut. XXV, 17)?—Gen. R. s. 18, end מאיזו ח׳ וכ׳ (Yalk. Gen. 25 מאיזה טעם) on account of what impropriety of conduct &c. Num. R. s. 9, end מפני ח׳ אחת וכ׳ on account of one single misconduct (in making the golden calf) &c. Deut. R. s. 2 תכתב ח׳ שלי וכ׳ let my failing be recorded (Yoma 86ᵇ, a. e. סורחני).

כפר ח׳, חַטִיוּת, v. חִישַׁדְיָא.

חַטִין, חַטִים, v. חִטָּה.

חַטִירָפָה f. (חָטַט) *pinching* off the rough edges. Kel. XIV, 1 מחוסר ח׳ (ed. Dehr. חֲטָפָה, Var. הֲגָפָה) a fragment of a vessel needing &c. in order to be used; Tosef. ib. B. Mets. IV, 1 חטפה, v. חֲשָׁפָה.

in and enjoy. Men. 66ᵇ (play on נִתְעַלְּסָה, Prov. VII, 18) נשא ונתן ונעלה ונשמח ונתחבב באהבים let us have a conversation, then let us go up and rejoice and delight ourselves with dalliances; Sifra Vayikra, N'dabah, ch. XIV, Par. 13. Men. l. c. (play on נִתְעַלְּסָה Job XXXIX, 13) נושא עולה ונתחטא; Sifra l. c. נושא ועולה ומתחבב he (the bird) raises (his wings) and rises and enjoys himself (differ. interpret. in Rashi).—2) *to show one's self a nobleman, to be generous, proud*. Cant. R. to VII, 7 שהיה מתחטא על וכ׳ he was generous towards &c. (ref. to Gen. XIV, 23, Dan. V, 17).—3) *to be imperious, to lord it, to ask petulantly*. Taan. III, 8 אתה מתח׳ לפני כבן שהוא מתח׳ על וכ׳ thou comest petulantly before the Lord like a son that lords it over his father &c. Cant. R. to V, 6 (explain. חמק, ib.) נתח׳ וכ׳ he became petulant, he got angry with me.

חַטִי ch. same; *part.* חַטְיָא *used to comfort, tender, delicate*. Targ. Y. Gen. XXXIII, 13 טליא חַטְיָין (h. text רכיכים).

Pa. חַטֵּי *to cause to be generous, to persuade to leniency*. Koh. R. to IX, 18 אנא אזלא וחַטֵּי ליה I will go to appeal to his generosity (Midr. Sam. ch. XXXII ומפייסה).

Ithpe. אִתְחַטִי *to be raised in luxury. Part. pass.* מִתְחַטִי, fem. מְחַטְיָא, מְחַטְיָתָא *delicate*. Targ. Y. I, II Deut. XXVIII, 54; 56.

חטי, חָטָא II (b. h.) [*to miss,*] *to fail, err, sin*. Yoma IV, 2, sq. Ber. 17ª; a. fr. R. Hash. 26ª חוֹטֵא בל יקריב he that sinned (with gold by making the golden calf) shall not bring nigh (the gold, enter with gold garments); ח׳ בל יתגאה he that sinned (with gold) shall not parade himself (with it).—Keth. 11ª שלא יהא חוטא נשכר that the sinner may not profit by his sin; Yeb. 92ᵇ; a. e.

Pi. חִטֵּא *to expiate* (*cleanse from sin*, v. חָטָא I). Yoma V, 5 (58ᵇ) מְחַטֵּא וירד he expiates (sprinkles) and goes down (sprinkling downward; Rashi: moves his arm downward). Ib. במקומו היה עומד ומח׳ he remained in his place and sprinkled. Zeb. 53ª.

Hif. הֶחְטִיא *to cause to sin*. Midr. Till. to Ps. IV, 5; Pesik. Shubah, p. 158ª. Ab. V, 18; a. fr.

חַמָּא, חַטִי ch. same. Targ. Y. Gen. XLIX, 3. Targ. Josh. VII, 11; a. fr.—Sabb. 56ª מֶחְטָא נמי לא חטאו but at all events they did not sin; ib.ᵇ ומיחטא וכ׳.—Pes. 113ᵇ; Macc. 11ª, v. זִרְגּוֹר; a. fr.

Af. אַחְטִי *to cause to sin*. Targ. Y. Num. XXVII, 3; a. e.

Pa. חַטֵּי same. Targ. Y. II Num. XXIV, 14 חַטֵּי יתהון (ed. Ven. חָטֵי) seduce them (to immorality).

Ithpe. אִיתְחַטִי, אִתְחַטִי *to be tempted*. Y. Taan. I, 64ᵇ bot. תִּירְחָטֵי that thou be not tempted to sin (through thy husband's absence).

חַמֵי m.=חַטָא, esp. *unexpiated sin, consequence of sin*. Y. Taan. IV, 68ᶜ top חַטְרוֹ של וכ׳, v. אוּנְקְרָא. V. חֶטְרָה.

חַמֵי ch. same. Dan. IV, 24.—*Pl.* with suffix חֲטוֹי. Targ. Prov. XXVIII, 13 (Ms. חַטוֹי, some ed. חֶטוֹי).

חִטְיָא *wheat*, v. חִטְּיָא.

חַטְיָא, חַטְיוּא, v. חַטָּאָה.

חַטִּיפְיָתָא, v. חַטְפִּירְתָא

חַטְיָתָא f. (חָטִי I) *tenderness, delicate health.* Targ. Y. II Deut. XXVIII, 56.

חַטָּם m. (v. חוֹטָם) *the young camel's ring or staff* put through the nose, v. זְמָמָא. Sabb. V, 1 (51[b]); Y. Bets. II, 61[c] bot.

חַטַן, Y. Shebi. VII, beg. 37[b], v. טָנַן, טְרַן.

חָטַף (b. h.; cmp. חָטַט, a. גָּזַל with גָּזַז) 1) *to seize, rob.* Y. Ber. I, 3[c] bot. (ref. to I Kings VIII, 54) ככפים חללו שלא חָטְפוּ בבנין וכ׳ ed. Krot. (oth. ed. נטפו, prob. נְטָנְפוּ, v. טָנַף) like those hands which did not rob anything at building the Temple. Lam. R. to I, 1 וחָטָפוֹ ממנה and snatched it (the letter of divorce) out of her hands; a. fr.—Koh. R. to VII, 26, v. חָטַב.—2) (cmp. Lat. carpo) *to do a thing with haste,* esp. (v. Ber. 35[a] sq., Tosef. ib. IV, 1) *to break without benediction.* Tosef. Pes. X, 9 חוֹטְפִין מצה לתינוק *matzah* is distributed among the children before the regular turn in the Passover ceremonies, in order that they may not fall asleep; Pes. 109[a] (v. Rabb. D. S. a. l. note 50; oth. opin. in comment.). *Part. pass.* חָטוּף, f. חֲטוּפָה *snatched, abrupt.* M. Kat. 28[a] מת פתאם מיתה ח׳ if one dies suddenly, it is called an abrupt death (snatched by death); Treat. S'mah. ch. III מיתה ח׳ ... לארבעה after four or five days of sickness, it is called &c.; v. הָחַף.—אמן ח׳, v. אָמַן II.

Hithpa. הִתְחַטֵּף *to be snatched, hurried.* Y. Ber. VIII, end, 12[c] he who says 'a hurried Amén'—יִתְחַטְּפוּ שנותיו his years will be hurried (he will die an untimely, sudden death, v. supra); Bab. ib. 47[a].

חָטַף, חָטֵף ch. same, 1) *to seize, snatch.* Targ. Jud. XXI, 21. Targ. I Kings XX, 33 וחטפוהא מיניה they snatched the word hastily from him (h. text וירחלטו הממנו); a. e.—B. Bath. 33[b], sq. דמיחַטַּף חַטְפָה מיניה that he took it from him forcibly. Hull. 133[a] חָטֵיפְנָא מיתנתא I used to take the priest's gifts eagerly (v. חָבַב). Erub. 54[a] חָטוֹף ואכול וכ׳ make haste and eat &c. (enjoy life, while you live).—2) *to do violence, strain* (the text), *to misinterpret.* Targ. Ez. XXII, 26.—3) (of animals of prey) *to tear.* Targ. II Esth. I, 2 דובין חטפין (read: דִּיבִּין) the wolves (on Solomon's throne) made an attempt to tear (the false witness). Ib. למחשוף לבהון וכ׳, as if to tear the hearts &c.

Pa. חַטֵּף same. Ib. (of hawks).

Ithpe. אִתְחַטַּף *to be robbed, be snatched.* Targ. Prov. XIII, 2.—Y. Kidd. I, 60[b] top ויהא מִיתְחַטְּפָא and it is taken by force (confiscated).

חִיטְפָא, חַטְפָא m. (preced.) *robbery, violence.* Targ. Ez. XLV, 9. Targ. Is. LX, 18.

חָטְפָה, חַטְפָא, v. חַטִּירְפָה.

חַטְפִּירְפָא, חַטְפִּיתָא f. (preced. wds.) name of an unclean bird (h. תַּחְמָס), *ostrich* (?). Targ. Y. Lev. XI, 16; Deut. XIV, 15.

חָטַר 1) *to cut off* (denom. חוּטְרָא I, *twig,* cmp. גָּזַז &c.).—2) *to fence in* (cmp. גדר, גזר &c.). Targ. Job XIX, 8.—Denom. חוּטְרָא II.—3) (denom. of חוּטְרָא I) *to whip, strike.* Sabb. 67[a] בלויעא דחמרא חַטַּרְתֵּיהּ (Ms. M. חטבתיה) with an ass' jaw I should strike him.

Pa. חַטֵּר *to provide with a vertical stroke* (חוּטְרָא). Men. 29[b] דַּחַטְּרֵי לֵיהּ לגגירה דחר״ת (Ms. M. דהוו חַטְּרֵי לירה Pe.) they used to put a vertical stroke on the roof of the Heth.

חַט׳, חַטְרָא, חַטַר, חַטָּר, v. חוּטְרָא. [Y. M. Kat. III, 83[d] top נחית מן חטרירה, read: חַטְּרִירָה.]

חַטְרָת, v. חַטּוֹטֶרֶת.

חַטַּתָא, v. חַטָּאתָא.

חַי m. (b. h.; חָיָה) 1) *living, alive; living creature; healthy.* Ber. 27[b] אלמלא אני חי והוא מת יכול החי וכ׳ if I were alive and he dead, the living one might give the lie to the dead. Ib. V, 5 זה חי this one is destined to live (recover). Sabb. 94[a], a. e. חחי נושא את עצמו a living being carries itself (the carrying of a living being on the Sabbath is not unlawful). Ib. X, 5 את חוזר במטה (he who carries) a living person on a couch; a. v. fr.—אבר מן החי, v. אֵבֶר.—*Pl.* חַיִּין, חַיִּים. Ab. IV, 22 וחח׳ לידון and the living are destined to be judged. Sabb. 94[a] בין ח׳ ובין שחוטין whether alive or slaughtered; a. fr.—Ab. Zar. 5[b] (ref. to והחי, Gen. VI, 19) שחיין ראשי וכ׳ the ends of whose limbs live (exist).—2) *in natural condition, raw* (opp. בשול); *unmixed* (opp. מָזוּג). Snh. 70[a] בשר חי raw meat, יין חי unmixed wine. Ab. Zar. 38[a], a. fr. הנאכל כמות שהוא חי what is eatable in its natural state; a. fr.—*Fem.* חַיָּה. Hull. 42[a] (ref. to Lev. XI, 2) ח׳ אכול וכ׳ what is in a healthy condition (viable), you may eat, v. טְרֵפָה. [V. חַיָּה.]

חִיוְיָא, חַיְיָא, חֲיָא ch. same. Targ. Gen. IX, 3; a. fr.—Targ. Ex. XII, 9 כד וחי (half-)raw; a. fr.—Sabb. 18[b] קרא חיויא raw cabbage.—Midr. Till. to Ps. XXII, 7 [read:] חשיך חי דבעי למיתא luckless in the living one that is dependent on the dead; Yalk. ib. 686; a. fr.—*Pl.* חַיְוִין, חַיְיָא, חַיֵּי. Targ. Ps. XXXVIII, 20. Targ. Num. XVII, 13; a. fr.—Snh. 98[b] אי מן ח׳ הוא if he is one of the living (the present age); Y. Ber. II, 5[a] top; a. fr.—*Fem.* חַיְיָא, חַיְיָתָא, חַיֵּי׳, חַיָּתָא. Targ. Gen. I, 20. Targ. Y. ib. XXXVII, 2; a. e.—Sabb. 18[b] קורא ח׳ a raw dish.—*Pl.* חַיְוָתָא, חַיְוִין. Targ. Y. Gen. I, 21; a. fr.—Targ. Y. II Ex. I, 19 (*strong*).—[B. Kam. 38[b] דהוה חַיָּה (h. form.) that she would have lived.

חֲיָא, v. חֲיֵי.

חַיְבָא, חַיָּב, v. חֲבַר׳.

חַיְבָה, v. חִבָּה.

חִיבּוּבָא, constr. חִיבּוּב, חִבִּ׳ m. (חבב) *love; loved object.* Targ. Mic. VI, 7; a. e.—Sabb. 130[a], v. חֲבַב.

חִיבּוּט, חִבִּ׳ m. (חָבַט) *laying down, pressing.* Succ. IV, 6 יום ח׳ חרורות the day of laying down the twigs. Ib. 43[b].

חִיבּוּל, חִיבּוּלָא, חִבּ׳ (חֲבַל) 1) *wound, injury.* Targ. Lev. XIX, 28; XXI, 5.—M. Kat. 28[b], v. חַבִּילָא I.—2) *moral defect, corruption.* Targ. Job XI, 15. Ib. XXXI, 7; a. e.

חִיבּוּלָא, v. חֲבוּלָא.

חִיבּוּצָא, v. חוּבְצָא.

חִיבּוּר, חִבּוּר m. (חָבַר) *junction, connection.* Kel. III, 6 אינה ח׳ is not considered a connection (touching the stopper by an unclean person &c. does not affect the contents of the cask). Ib. XVIII, 2; Sabb. 44[b]; 46[a].—Ab. Zar. 56[b], a. e. נצוק ח׳ the jet produced by pouring out is a connection (the liquid at one end, if touched by a gentile &c., affects that in the vessel); Toh. VIII, 9; a. v. fr.—Y. Sot. VIII, 22[d] אין ח׳ לעיר ... we do not consider it as connected with the town (as regards Sabbath limits). Y. Kil. IX, end, 32[d] ח׳ לבגד considered as connected (woven) with the garment; a. fr.

חִבּ׳, חִיבּוּרָא ch. same. Targ. Y. I Lev. XIX, 10 בחִיבּוּרְהוֹן on the tree (v. Y. Peah IV, 18[a], s. v. חָבַר).

חִבְּתָא, חִבָּא ch.=h. חִבָּה. Targ Cant. II, 4; a. fr.—*Pl.* חִיבָּתָא. Ib. IV, 10.

חִיגַּרְתָּא, חִיגְּרָא, חִיגַּר, v. sub חג׳.

חָיְדָא, Targ. Ps. LVII, 5 ed. Wil., v. חֲרִי.

חֲיָדוּ, v. חֲדוּ.

חִדּוּד, חִידּוּד m. (חָדַד) 1) *the effect of the sharp edge, cut.* Hull. 8[a] חִידּוּדָהּ קודם וכ׳ (in cutting with a heated knife) the effect of its edge precedes the effect of the heat.—2) (b. h. חַדּוּד) *pointed projection, prong.* Kel. II, 5 ויש לו ח׳ and (the lid) has a pointed knob (which prevents the use of it separately as a receptacle). Ib. ואין לו ח׳ (ed. Dehr. ואינו חָדַד, v. חָדַד). Ib. IV, 1 או שהיה בו ח׳ or (the vessel cannot stand straight) because it has a pointed bottom which makes it incline; a. fr.—*Pl.* חִידּוּדִים, חִידּוּדִין, חִדּ׳. Ib. 3 הרו בה ח׳ יוצאין if there are prongs projecting from the bottom of the misshaped vessel.—Snh. 94[a] (play on ויחד, Ex. XVIII, 9) נעשה בשרו ח׳ ח׳ Ms. M. (v. Rabb. D. S. a. l.) he felt like cuts in his body; Yalk. Ex. 268 חר׳ חר׳.—3) *sharpening, whetting* (euphem. for *unnatural gratification*). Snh. 66[b], v. חִרְהוּס.

חִי׳, חִחִי׳, חִידּוּק m. (חָחַק) *that which is sqeezed in to fill a gap, repair, insertion.* Hull. 57[b] one who had a hole in the (fractured) scull, ועשו לו ח׳ של קרויה וכ׳ ed. (Ar. ח׳ של קרא . . .) and they inserted a piece of a pumpkin shell, and he recovered. Kel. III, 5 ח׳ ק׳ הכרויה R. S. (ed. only ח׳ ק׳) the lining of a pumpkin shell that has been hollowed out (to be used as a drawing vessel, i. e. the earthen vessel or clay which has been fitted in as a protection); Tosef. ib. B. Kam. III, 3 ח׳ הק׳ חברויה (v. בָּרָה a. בָּרָה); Y. Pes. III, 30[a] top ח׳ קירויה וכרויה (read הכרויה).

חִידּוּשׁ, חִדּ׳ m. (חָדַשׁ) 1) *renovation, the first stage of the crescent moon.* Y. Ber. IX, 13[d] הרואה .... בחִידּוּשָׁהּ he who sees the moon in her first stage. Y. Shek. I, 46[a] bot. שמרהו שיבוא בחִידּוּשׁוֹ observe it that it (the maturing of the crops) should coincide with the first part of the month of Nisan. R. Hash. 25[a] אין חִדּוּשָׁהּ של לבנה וכ׳ (Ms. M. חִדָּשָׁהּ, v. חִדֵּשׁ) the renovation of the moon takes no less than twenty nine days and a half &c.—2) *restoration.* Y. Taan. II, 65[c] bot. ח׳ בית וכ׳ the restoration of thy sanctuary.—3) *novel interpretation, novel idea, additional legislation* (novellae). Ḥag. 3[a] א״א לבה״מ בלא ח׳ it is impossible for a college session to pass without a novel remark. Ib. מה ח׳ היה וכ׳ what was the news in college to-day?—Cant. R. to IV, 16 ובואי דבר של ח׳ 'and come' (ib.) intimates a novel rule (adding thanks-offerings); Y. Meg. I, 72[c] top, a. e.—Lev. R. s. 13, v. חָדַשׁ; a. fr.—4) *strange law, exception, unique law* (which allows of no conclusion by analogy), *anomaly.* Snh. 27[a] עד זומם ח׳ הוא וכ׳ the law concerning the punishment of false witnesses is an anomaly, (for why must we trust the one set more than the other?) אין חִידּוּשׁוֹ ואילך . . therefore you cannot go beyond what it says distinctly, i. e. previous evidences of refuted witnesses cannot be assailed. Pes. 44[b] מבשר וחלב ... דח׳ הוא you can draw no analogy from the law concerning the mixture of flesh and milk, for it is an anomaly; ומאי חידושו and wherein is it an anomaly? Y. Ter. VII, beg. 44[c] לחִידּוּשׁוֹ יצא the law (Deut. XXII, 13 sq.) is specified for its anomalous nature; a. fr.

חידות, Y. B. Kam. IX, 6[d] bot., read: חִידּוּשׁ or חדתין חדוו, v. חָדַת.

חִידְקָא, v. חִדְּ׳.

חִזְקִי, חוּסְקִי, חִירְקִי, חִידְקִי (חִדְּ׳) pr. n. pl. *Hidki* in Assyria. Yeb. 17[a]; Kidd. 72[b] (v. Var. in Neub. Géogr. p. 373).

חִידְתָּא, v. חִוְּדִיתָא.

חִידָּת, v. חִידָּה.

חִיָּה I f. (b. h.; חָיָה) 1) (adj.) v. חַי.—2) *animal,* esp. *beast of chase, deer* &c., contrad. to בְּהֵמָה. Hull. VI, 1 וגוהג בח׳ ובעוף and applies to beasts of chase and birds; a. fr.—Ab. V, 9, a. fr. ח׳ רעה the plague of wild beasts. Ex. R. s. 35 (ref. to Ps. LXVIII, 31) ח׳ הרדה וכ׳ the beast that lives between the reeds (Rome).—Sabb. 151[b]; Snh. 38[b], a. e. אין ח׳ רעה שולטת וכ׳ no wild beast has power over man, unless he appears to it to resemble a brute creature; a. fr.—*Pl.* חַיּוֹת. Taan. 8[a] כל חד׳ וכ׳ . . . לע״ל in the future all the wild beasts shall gather and come to the serpent &c. Bets. 25[b] כלב בח׳ the dog (is the most irrepressible) among the wild beasts. Ber. 61[b] פקח שבח׳ the shrewdest of all animals; a. v. fr.—Esp. *Ḥayoth,* legendary celestial creatures (Ez. I, 5). Ḥag. 13[a]; a. fr.

חִיָּה II f. (חָיָה) 1) [*recovering,*] *lying-in woman, woman in confinement.* Yoma VIII, 1 הח׳ תנעול וכ׳ a woman after confinement may wear shoes (on the Day of Atonement). Ber. 54[b] חולה ח׳ וכ׳ a sick person, a

thou art Adam's serpent. Sabb. 110ª ח׳ דרבנן טרקיה the Rabbis' serpent bit him, i. e. he was bitten by a serpent as a punishment for disregarding rabbinical ordinances (with ref. to Koh. X, 8); Ab. Zar. 27ᵇ. Ber. 12ᵇ זקף כח׳ erected himself (in prayer) like a serpent (raising his head first); a. fr.—*Pl.* חִיזַיָּא; (*fem. pl.*) חִיזָן, חִירָנָן, חִירָנָן. Targ. Num. XXI, 6, sq.; a. fr.—[V. אֹרָא.]

חֲרוּרִין, pr. n. pl., v. זִיזָרִין.

חֲרוּלָא, v. חֵילָא.

חֲרוּר, חֲרָר (חַרְוָר, חַרְוָר) חִירְוָא, חִירְוַר, חִירְוָר m. (חֲרַר) 1) *white.* Targ. Gen. XXX, 35; a. fr.—B. Mets. 58ᵇ דאזיל ואתי ח׳ .. the red color (of the face) disappears, and the white takes its place; a. fr.—*Pl.* חִירְוָרִין, חִירְוָרֵי, חִירְוָרֵי. Targ. Zech. VI, 3 (ed. Wil. חַרָנֵי); a. fr.—Ber. 28ª, v. חַצְבָּא; a. fr.—*Fem.* חִירְוַרְתָּא, חִירְוָ׳. חִירְוַרְתָּא. Targ. Lev. XIII, 4 (ed. Berl. חִוָּרָא); a. fr.—(As a noun) *white skin, white spot* &c. Targ. Y. Lev. XXII, 22.—Gitt. 68ª באוכמתא ח׳ a white spot on a dark skin, v. אוּכָּם. Ib. 56ª חיורתא (Ar. חִירְוָרְתָא) *white flour,* v. גּוּשְׁקָרָא; a. fr.—*Pl.* חִירְוָרְתָא, חִירְוָרְתָא, חִירְוָרְתָא, חִירְוָרֵן, חִוָּ׳, חִיזָרֵן. Targ. Lev. XIII, 38, sq.—Ber. 28ª לית לך ח׳ thou hast no gray hair (art too young for the office); v. I. חֲדָא. Sabb. 110ª top תלתסר חמרי ח׳ thirteen white she-asses. Hull. 7ᵇ; Yoma 49ª כרעיידהו דוח׳ (רוש) when their legs are white; a. fr. [Snh. 98ª חיור גוני, v. חֲוָר.]—[Pes. 42ᵇ מיא דחיורי, v. חִיזָרָא II.]—2) *leprous, leper, white-spotted* (from disease), *blanched.* Targ. O. Ex. IV, 6 (Y. ed. Amst. מְחַוְּרָא, h. text מצרעת).—Gitt. 68ª טעמא דח׳ the taste of a leprous (white-spotted) animal. Snh. 98ᵇ ח׳ דבי רבי שמו the name of the Messiah is 'the leper of the house of Rabbi'; a. fr. [חמר חיור יין, v. חִירְוַרְיָן.]

חִירְוָרְיָא m. pl. (v. preced.) [*dazzling appearances,* (cmp. שַׁבְרִירַיָּא a. b. h. סַנְוֵרִים),] *temporary loss of direction, bewilderment.* Targ. Y. I Gen. XIX, 11 Ar. ed. Koh. (ed. R. חִוּוְרָוְרַיָּא; Targ. ed. חוודרוריא, חוורור׳, חוורר׳), v. חַבְרְבָרֵי; cmp. חֲרוֹרָא.

חִירְוָרִין, חִירְוָרְיָן* (also חיור יין) pr. n. pl. *Hivvar-yayin, Hivv'rayin.*—חֲמַר ח׳ name of a *wine* of inferior quality and color, cmp. בָּרַק. B. Bath. 97ᵇ חמר חיורין מדו (Ms. H. חיור יין, v. Rabb. D. S. a. l. note 20) how about the use of H. wine for religious purposes?—Kerith. 6ª חמר חיור יין עתיק old H. wine (used as a substitute of caper wine for soaking onycha); Y. Yoma IV, 41ᵈ חיורין.

חִירְוָרִיתָא, v. חִירָר.

חַיּוּת f. (b. h.; חָיָה) *living, support.* Ber. 61ᵇ במקום (חַיּוּתֵינוּ) חַיּוּתָנוּ in the element in which we live (the water). Gen. R. s. 20 (play on חַוָּה) ניתנה לו לחַיּוּתוֹ וכ׳ she had been given to him for his strength, but she advised him like a serpent; a. e.—*Pl.* חַיּוֹת, v. next w.

חַיּוּתָא ch. 1) same, *life, livelihood.* Yoma 85ª עיקר ח׳ וכ׳ the real life is in the nose (cessation of breath from the nostrils is the main sign of death); Sot. 45ᵇ.—Hull. 19ᵇ כי נפקא ח׳ when life escapes. B. Bath. 21ᵇ פסקת לה לחַיּוּתָאי Ar. (ed. חַיּוּתִי, v. Rabb. D. S. a. l. note 20) thou disturbest my livelihood. Macc. 10ª עבד ליה ח׳ וכ׳ Ms. M. (ed. מידי דהידור ליה ח׳ . . עביד) make life for

lying-in &c.; a. fr.—*Pl.* חַיּוֹת. Y. Kil. IX, 32ᵇ bot.; Gen. R. s. 96, end אי לכם ח׳ וכ׳ woe to you, lying-in women in Palestine; a. fr.—2) [*physician,*] *midwife.* Tosef. B. Bath. VII, 2 נאמנת ח׳ וכ׳ the midwife is an admissible witness as to which (of twins) was the first-born; Y. Kidd. IV, 69ᵈ bot.; Y. B. Bath. III, beg. 13ᵈ הח׳ בשעה וכ׳ the midwife (is an admissible witness) only as long as she is seated by the obstetric chair (not after she left the mother). Y. Yeb. XVI, end, 16ª עשו אותו כח׳ וכ׳ they place him in the same category as a midwife whose testimony is valid on the spot; a. e.—*Pl.* as ab. Cant. R. to IV, 5 מרים . . חַיּוֹתֵיהֶן וכ׳ Miriam . . . . were the midwives of Israel; a. fr.

חֵיוָא, חֵירָא f. ch.=constr. **חֵירוֹת, חֵירַת**=h. חַיָּה I, *animal,* mostly collect. *beasts.* Targ. Y. Gen. XXXVII, 2. Targ. Gen. I, 25; a. fr.—Yeb. 121ᵇ ושדי לחֵירָאי and cast it before my cattle; Snh. 74ᵇ לחֵירְוָתָא (ed. Sonc. לחֵירְוָתָאי); a. fr.—*Pl.* חֵירָן, חֵירָאן. Targ. Y. Gen. XXV, 27.—Koh. R. to XI, 2 תרין ח׳ דנור two animals of fire (M. K. חִוָּיָן serpents). Ib. חֵירָן.—(Masc. pl.) חֵירֵי. Ḥull. 43ᵇ, a. e. ח׳ ברייתא, v. בְּרָאָה.—V. חֵירְוָתָא.

חִירָאי pr. n. m. *Hivai.* Yeb. 121ᵇ מאן אייכא בי ח׳ וכ׳ who is here belonging to the house of H.?

חִירוּב, חִיּוּב m. (חוּב, v. חַיָּיב) *obligation; restriction, disadvantage; conviction.* Sabb. 2ᵇ מהן לח׳ ומהן לפטור some of them are mentioned for conviction (as punishable), and some as not punishable. Ib. 3ª חטאת ח׳ obligation to bring a sin-offering. Y. Keth. IX, beg. 32ᵈ מזכותו אתה למד חִירוּבו from his privilege you can deduct his restriction (what he has no right to).—Y. Ḥall. III, beg. 59ª מפטור על ח׳ from what is exempt (from Ḥallah) for what is subject (to Ḥallah); a. fr.

חִיּוּב, חִיּוּבָא, חִיּוּבָ׳ ch. same, 1) *guilt, wickedness.* Targ. Job XXXV, 8.—2) *obligation, conviction.* R. Hash. 28ª בח׳ as an obligation; זמן ח׳ the time when one is bound to hear the Shofar; מקום ח׳ a place where one is bound. Succ. 56ª ח׳ דיומא the obligation of the day (to dwell in booths). B. Kam. 68ª חִיּוּבֵיה לאחר ראוש הוא his obligation begins after the object has been despaired of; a. fr.—*Pl.* חִיּוּבֵי, חִיּוּבֵ׳. Sabb. 2ᵇ; a. e.

חִיּוּבְתָּא f. (preced.) *guilt.* Targ. Y. Ex. V, 16.

חֵיוָא, v. חֵירָא.

חִיוּמָא, read חַיְתָא.

חִיוַּרְתָּא, חִיוְרָא, חִיוַּר, v. sub חִירַר.

חִיוָתָא, v. חִירְוָתָא.

חִיוָא, חִיוְיָא, חִיְרֵי m. (חוּר, v. Ges. H. Dict.[10] s. v. חוה) *serpent.* Targ. Gen. III, 1. Targ. O. Ex. IV, 2 חִיוְיֵי ed. Berl. (Var. חִיוֵי, חִיֵּי); a. fr.—Y. Sabb. I, 3ᵇ ודברי נשא ח׳ and the spine of a human being is turned into a serpent. Sabb. 85ª (play on שהיו טועמין את הארץ (הַחִוִּי כח׳ they tasted the ground (for agricultural purposes) like a serpent. Gen. R. s. 20 (play on חַוָּה) ואת ח׳ חִוְיָךְ the serpent is thy (Eve's) serpent (seducer), and ח׳ דאדם the serpent is thy (Eve's) serpent (seducer), and

him so that he may live (give him security of life); ib. עביד ליה מידי דתיהוי ליה ח׳ prepare for him something which secures life (religious study); Yalk. Deut. 829; 921.—Gitt. 12ᵃ עביד ליה ח׳ טפי you must allow him a more ample living (than under ordinary conditions).—Pes. 89ᵃ (ref. to מחיות, Ex. XII, 4) מחַיוּתֵיה דשה from the lamb while it is yet alive (you may withdraw). Ib. ור״ש סבר מחַיוּתָיו דשה Ms. M. 2 (Ar. מחיותיה, ed. מהַוּיתֵיה) R. S. says, from the life of the lamb in both senses (during life proper and as long as the blood has not yet been sprinkled; v. Rabb. D. S. a. l. note 70).—2) *womb*. Bekh. 21ᵇ, v. אֲצַר II.—3) *animal*, v. next w.

חִיוְתָא, חִיוְתָה f. (preced.) 1)=חִיוָא. Targ. Y. Gen. IX, 5 חַיוּתָא. Targ. Is. XXXVIII, 13.—Snh. 74ᵇ, v. חִיוָא. B. Mets. 5ᵃ. Ib. 93ᵃ. B. Bath. 29ᵇ אוקומי בה ח׳ to place cattle there for grazing. Lev. R. s. 13; Cant. R. to III, 4, v. מְכַר.—*Pl.* חִיוָתָא, constr. חִיוַת; זִיוָן, v. חִיוָא.—2) (v. preced.) *living, provision*.—*Pl.* חִיוָתָא. Targ. Y. Num. XXXV, 11 בתי ח׳ ed. pr. (ed. חיוותא, corr. acc.) deposits of breadstuff (v. מְזוֹנָה).

חִיזְנָא, חִיזְנָיָא, חִיזָנָא, חֵיזוּ, v. sub חזי.

חִיזוֹן, v. חָזָיוֹן II.

חִיזּוּק, חִיזּוּק m. (חָזַק) 1) *repairing, supporting*. Y. Erub. V, 22ᵈ bot. לוח׳ בתים וכ׳ (the handle of an axe wedged in between two buildings) was intended to support the houses, v. הִיסְתָּקָא.—2) *effort, mental energy*. Ber. 32ᵇ; Yalk. Josh. 5.—3) *fastening, stringent measures for the protection of the law*. Keth. 83ᵇ, a. e. חכמים עשו ח׳ לדבריהם וכ׳ the scholars protected their own enactments more than the biblical laws. Erub. 3ᵃ סוכה דאורייתא לא בעי ח׳ וכ׳ the law of Succah being Biblical requires no protection, but that about &c. Keth. 56ᵇ; a. fr.

חִיזּוּר, חֵיזוּר, v. חֲזוּר a. חַזּוּר.

חִיזְוָתָא, v. חִיוְתָא.

חִיזָנוֹן, v. חִזְיוֹן.

חִיזּוֹק m. (חֲזַק) *fastening, band, ring* &c. Num. R. s. 3, beg. even its bast הולך לת׳ (ed. Wil. לחִיזּוּק) is used for bandage; Midr. Till. to Ps. XCII, 13 (Gen. R. s. 41 לחבלים).

חִיזְקָא ch. same, *clasp, ring*.—*Pl.* חִיזְקָא. Y. Sabb. VI, 8ᵇ bot. (expl. טבעות, Is. III, 21); cmp. עִיזְקָא.

חִיזָרָא, חִיזְרָא I c. (חזר, cmp. חֲזִיר) 1) *prickly, knotty thorn*. B. Mets. 103ᵇ קני דח׳ וכ׳ (Ar. Var. חרזא, חרזא, v. Ar. ed. Koh. s. v. ארכבתא) the poles for the shrub (to be put up as a hedge on top of the earth mound) must be supplied by the landlord, but the shrub itself by the tenant. Ned. 41ᵇ top כח׳ לדיקלא as its prickles protect the palm-tree (v. Num. R. s. 3, beg.). Ber. 8ᵃ כח׳ בגבבא דעמרא וכ׳ (Ms. M. לח׳ דשלפא מגבבא וכ׳) as a thorn in a ball of wool which (if one tries to tear loose) lacerates backward (in the opposite direction of its knots), v. נְשַׁר I.—*Pl.* חִיזְרֵי. Sabb. 63ᵇ; Bets. 29ᵇ, a. e. (proverbial expression) שקילא עֲיבוהיך ושדיר אח׳ (שקילי . . ושדי) thy good-natured advice is taken and thrown over the hedge, i. e. thy advice comes too late.—2) *a flexible and strong reed, bamboo-cane*. Ber. 12ᵇ כרע כח׳ he bent (in prayer) like a cane (when it is swung).

חִיזָרָא, חִיזְרָא II m. (חֲזַר; cmp. הַדְרָאָה) *second course, bran*. B. Mets. 60ᵇ מיא דח׳ (Ms. F. דחזירא, Ms. R. 1 דְחִזְרֵי, Ms. R. 2 דחזירי) bran-broth (which bloats the animal fed on it); Pes. 42ᵇ מיא דחיז׳ Ms. M., Ar. a. oth. (v. Rabb. D. S. a. l. note; ed. דחיזורי, read: דְחִיזְרֵי pl.), v. זוֹמָא I.

חִיזְרָד, v. חִירְזָד.

חִירזִין, Y. Sabb. I, 3ᵇ bot., v. חֲזֶרֶת.

חִיזָרָר (חִיזָרָד) חִזְיָז, חִירְזָד m. (cmp. חַזְרָר) *medlar* (Mespilus Azarolus, v. Löw Pfl., p. 288, a. Sm. Ant. s. v. Mespile), being considered homogeneous to quincy. [In Mish. a. Babyl. dialect עִזְרָר (עִזְרָד), but different from חַזְרָר.] Y. Kil. I, 27ᵃ תפוח ע״ג חיזרד; (Tosef. ib. I, 3 אזְרָד).—*Pl.* חִזְרָרִין. Y. Sabb. III, 5ᵈ קטנים כח׳ boiled down to the size of medlars; (Bab. ib. 38ᵃ עזרדין; Y. Ter. II, 41ᶜ bot., v. חַזְרָר).

חִטִּי, חִטִּין, חִיטַּיִן, חִיטַּיָּא, חִטָּא, חִיטָּא m., pl. ch. (=h. חִטָּה) 1) *wheat*. Targ. I Chr. XXI, 20. Targ. Ps. LXXXI, 17; a. e.—Ber. 58ᵇ חִטֵּי.—Ib. 64ᵃ; B. Bath. 145ᵇ; Hor. 14ᵃ (prov.) הכל צריכין למרי ח׳ all people depend on the owners of wheat, i. e. sound learning is the bread, while dialectics and homiletics are the spices of study; a. fr.—2) *glands, nipples, protuberances*. Ḥull. 18ᵇ פגע בח׳ if, in slaughtering, the knife struck the glands near the windpipe. Y. Ḥag. II, 77ᵈ bot. ח׳ בירדיא the nipples of the breasts; Y. Snh. VI, 23ᶜ bot. ח׳ מיחריא (corr. acc.). V. חִנְטָא a. חִיטָּא.

חִיטַּדְתָּ, v. חִטָּה.

חִטְטַי, חִיטְטַי m. (v. חטר I, II) 1) *cleansing, purification*. Sifré Num. 126 לכלל ח׳ under the law of purification (ref. to Num. XIX, 12, Naz. 61ᵇ טהרה).—2) *delicacy, luxury, enjoyment*.—*Pl.* וְחִיטְטִירִין. Cant. R. to VII, 2 חיטטין (corr. acc.), v. חָטָא I.

חִיטְטִיָּא m. ch. (v. preced. 2), *being raised in luxury, being delicate*. Targ. Y. I Deut. XXVIII, 56. [Some ed. חִרְטִיָּא.]

חִיטְטִין, v. חִרְטִין.

חִיטַּנְיָא כְּפַר ח׳, חִיטְנִיָּא pr. n. pl. *K'far Ḥittaya*, near Tiberias (*Ḥattin*). Y. Hor. III, beg. 47ᵃ. Y. Meg. I, 70ᵃ (expl. חצדים, Josh. XIX, 35). Gen. R. s. 65 כ׳ חטראה. Pesik. R. s. 16 חִטַּנְיָה; Pesik. Eth Korb., p. 61ᵃ חטריא. Ḥag. 5ᵇ.

חִיטִּין 1) pl. of חִטָּה a. of חִיטָּא.—2) *reed*, v. אִרְעָא.

חִיטְנֵי, v. חִרְטְנֵי.

חִיטְפָא, v. חֲטָפָא.

חִיטְתָא f. (v. חִיטָּא) *wheat crop of a field*. Y. Snh. IV, end, 22ᶜ אפר׳ תינתא או ח׳ וכ׳ (ed. Krot. חירתא, corr.

acc.) even the crop of figs or of wheat of one field is not like the other. [Y. Ned. VI, end, 40[a] הדין ח׳, read: חִרְטָא.]

חָיָה, חיי (b. h.) 1) *to live.* Tam. 32[a] וּמָה ... וְיִחְיֶה what must man do in order to live (long)?; a. v. fr.—*Part.* חָי (v. חַי).—Keth. I, 6 לא מִפִּיהּ אנו חָיִין we do not live on what comes from her lips, i. e. we do not go by her evidence. Y. ib. II, 26[c] bot. אנו כחיין מִפִּיהּ we (the court) are again in the condition of dependence on her own evidence. Y. Shebi. II, 34[a] top שהן חָיִין מִמֵּי וכ׳ they live (draw nourishment) from the waters of last year; ib. הוא חָיָה (הוא חָיְתָה) it draws &c.—Snh. 108[a] לא חיין ולא נידונין they have no share in the resurrection nor will they be judged; a. fr.—2) *to heal; to recover, regain health.* Keth. 6[a], a. e. עד שתְּחֵיֶה חמכה until the wound is healed up. Ḥull. 7[b] וְחָיָה and did recover; וְחָיְתָה and it (the wound) healed up; a. fr. [Y. Maasr. I, 48[d] חיתה; Y. Shebi. IV, 35[b] bot. חייתה, v. חוּת.]

Nif. נִחְיָה *to be recalled to life, to resurrect.* Ab. IV, 22 והמתים לְהֶחָיוֹת and the dead are destined to be revived. Snh. 90[b] שעתיד להחיות that he (Aaron) will resurrect.

Pi. חִיָּה, חַיָּה 1) *to keep alive, sustain.* Tam. 32[a] יְחַיֶּה את עצמו let him feed himself (his passions, be selfish). Yoma 71[a] מְחַיֶּה חיים He who sustains the living; a. fr.—2) *to recall to life, to revive.* Snh. l. c. הקב״ה מְחַיֶּה מתים the Lord revives the dead. Ib. מה שאני ממית אני מְחַיֶּה what I put to death, I revive again; a. fr.

Hif. הֶחֱיָה, הַחֲיָיָה same. Ib. 92[b] מתים שה׳ יחזקאל the dead whom Ezekiel revived (Ez. XXXVII). Ib. והַחֲיָיָה מתים וכ׳ and revive the dead in the valley of Dura; a. fr.

חַיָּא, חַיֵּי ch. same. Targ. Gen. V, 3; a. v. fr.—*Part.* חָיֵי, חָאֵי. Targ. Y. Num. XXI, 8. Targ. Deut. VIII, 3; a. fr.—Taan. 25[a] דְּחָיֵירְנָא ... או דְּחָיֵירְתְּ (v. Ms. M. a. Rashi) is what I have lived more or what I have yet to live? Answ. דְּחָיֵירְתְּ what thou hast lived. Snh. 81[a] מאן דעביד לכולהו הוא דח׳ לְחֵי will he only live who practiced all these virtues?; a. fr.—Ḥull. 7[b] הא קחזינא דְּחָיֵי but do'nt we see that they do recover?—Snh. 91[a] דְּחָיְרִין מיתי דמיתי חָיְרִין if those who live must die, can those who died, live again?; a. fr.

Pa. חַיֵּי as preced. *Pi.* Targ. Ps. LXXI, 20 תְּחַיֵּי (some ed. תְּחֵי). Targ. Job XXXVI, 6; a. fr.

Af. אַחֵי, אַחְיֵי, אַחְיֵיא same. Targ. II Kings VIII, 1.—Targ. Y. II Deut. III, 1; a. e.

חַיּוּ 1) *life*, v. חַיִּין.—2) *the living*, v. חַי ch., a. preced.

חַיְיָא *midwife*, v. חַיְרְתָא.

חַיְיָא 1) *life*, v. חַיִּין.—2) *the living*, v. חַי ch.

חִיָּיה, חִיָּיא pr. n. m. (abbr. of אֲחִיָּה) *Ḥiyya*, name of several Amoraim. Esp. R. Ḥ. Robah (the elder, רובה, רבא, רבה), the redactor of the Tosefta in conjunction with R. Oshaya. Taan. 21[a]. Y. Meg. IV, 74[d] bot. Keth. 103[b]; a. v. fr.—R. Ḥ. of Sepphoris. Y. Orl. III, 63[a].—R. Ḥ. bar Abba (Ba). Y. Sabb. I, 3[a]; a. fr.—R. Ḥ. bar Ada I a. II. Y. Maasr. I, 48[d] top; a. fr.—Y. Dem. II, 22[c] top; a. fr.; and many more, v. Fr. M'bo, p. 81[b], sq.

חַיָּיב m. (חוּב) 1) *debtor.* B. Mets. 12[b] בשח׳ מודה when the debtor admits (that the note has not been paid); a. fr.—2) (*he is*) *bound*, (*he is*) *guilty.* Peah IV, 7 ח׳ he is bound (to leave the poor man's corner). Keth. 30[b] ולרבא ח׳ and according to Raba's opinion he must pay; a. v. fr.—Sabb. I, 1 ח׳ is guilty (of Sabbath-breaking, eventually bound to bring a guilt-offering); a. v. fr.—*Pl.* חַיָּיבִין. Ber. III, 1 ח׳ are bound (to read the Sh'ma); a. fr.—*Fem.* חַיָּיבָא. Ḥag. 4[a], a. e. שהאשה ח׳ בה which woman is bound to observe; a. fr.—*Pl.* חַיָּיבוֹת. Ib.; a. fr.—3) *wicked.*—*Fem.* as ab. Mekh. B'shall. s. 1 מלכות ח׳ wicked government (usu. רִשְׁעָה).

חַיּוּב, חַיָּב ch. same. Targ. Mal. I, 14.

חַיָּבָא, חַיּוּבָא, חַיָּב m. (preced.) *sinner, wicked man.* Targ. Gen. XVIII, 23; a. fr.—Lam. R. to II, 1, v. חוּב Pa.—*Pl.* חַיָּבַיָּא, חַיָּבִין. Targ. Job XXXVIII, 13. Targ. II Sam. XXII, 5; a. fr.—Snh. 91[a]; a. e.

חִיּוּת, v. חַיָּיא.

חִיּוּבָא, חִיּוּב, v. חִיּוּבָא.

חַיָּט m. (denom. of חוּט III) *seamster, tailor, cloth-mender.* Sabb. I, 3; Tosef. ib. I, 8; a. fr.—*Pl.* חַיָּטִין. Y. Pes. IV, 31[b] top.

חַיָּטָא, חַיּוּטָא ch. same. Gen. R. s. 11; Koh. R. to IV, 1, v. דָּנִיֵּאל. Y. Sabb. XV, beg. 15[a] חיוטא (corr. acc.). Cant. R. to VI, 12, v. יוֹסְטָא.

חַיָּיךְ, חַיָּרְ, v. חוּךְ.

***חַיָּרְ** m. (חוּךְ I) *stammerer.* Tanḥ. D'barim 2 אם אתה ח׳ וכ׳ if thou art a stammerer, study the Law repeatedly.

חַיָּיל, v. חוּל I ch.

חַיִּיל, v. חִיל.

חַיִל, חַיִּיל m. (b. h.; חוּל I) 1) [*surrounding, protection,*] *army.*—*Pl.* חַיָּילִים, חַיָּילוֹת. Mekh. B'shall. s. 1. Ib., Shirah, s. 3. Ib. 4 לספק אכסניות לכל חַיָּילוֹתָיו to provide pay for all his troops. Midr. Till. to Ps. XLVIII, 14 (ref. to לְחֵילָהּ ib.=לְחַיָּלוֹתֶיהָ וכ׳) to her (Jerusalem's) hosts that shall enter it (as pilgrims); a. fr.—2) *strength, health.* Gen. R. s. 54 יישר חֵילְכֶם may your strength be confirmed (I thank you)!; Midr. Sam. ch. XII חֵילֵיכֶם; Yalk. Sam. 103 חֵילֵרְכֶן. Num. R. s. 10 (ref. to Prov. XXXI, 3) זה חֵילָהּ של תורה that is the strength which the Law gives.—בְּרוֹר ח׳, v. בְּרוֹר.

חַיָּלָא, v. חֵילָא.

חַיּוּלוֹתָא, Targ. Cant. VIII, 4, read: חֵילָוָתִי, v. חֵילָא.

חַיִּים m. pl. (b. h.; חָיָה) *life, support; health.* Sabb. 33[b] חַיֵּי עולם everlasting life (future world), ח׳ שעה temporary life (physical wants).—ח׳ נפש *necessaries of life.* Y. Ned.

IX, 42c כביסה ח׳ ג׳ washing clothes belongs to the necessaries of life (which the poor must be supplied with). Ib. ח׳ העיר הזאת the support of the poor of one's own place. Pes. 113b חַיֵּיהֶם ארגם חיים whose life is no life (deserving the name); a. v. fr.—חַיָּיךְ, בְּחַי׳ by thy life!, *as thou livest!* Lev. R. s. 15; a. v. fr.—Ber. 3a, a. e. חַיָּיךְ וחַיֵּי ראשך יורד עמו (עד) by thy life, and by thy head!—לחַיָּיו persecutes him even as far as to deprive him of his livelihood. Kidd. 28a. Ex. R. s. 1, beg.; a. fr.—Lev. R. s. 19 בית חַיֵּינוּ our house of life (the Temple). Mekh. Yithro, Amal., s. 2 (ref. to Ex. XVIII, 20) חודיע להם בית חַיֵּיהֶם make known to them their house of life (prayer, study; v. Targ. Y. Ex. l. c.); B. Mets. 30b; B. Kam. 99b, sq. (v. comment.).—[חַיִּים *the living ones*, v. חַי.]

חַיִּין, חַיִּי, חַיְיָא ch. same. Targ. Y. II Gen. XLV, 28. Targ. Gen. II, 7. Ib. 9 (Y. ed. Amst. חַיָּיא); a. fr.—Y. Ab. Zar. III, 42c top חייא דאהן וכ׳ Oh, what a (blessed) life that man has led that &c.; Y. Peah I, 15d חיוי (corr. acc.; Gen. R. s. 59 (חמון וכ׳). B. Bath. 58b בראש כל חיין אנא חמר at the head of all life-giving things, am I, the wine. Sabb. 67b (drinking toast) חמרא וח׳ וכ׳ wine and health to our teachers!; a. fr.

חַיָּינָא, v. חֵינָא.

חַיָּיס, v. חוּס.

חַיְיס I (חוּס 2) *connection, relationship, legally recognized ancestry* or *descent.* Kidd. 69a עבד אין לו ח׳ a slave has no legal relations (paternity); Yeb. 23a. B. Kam. 88a שאין להם ח׳ בנים who have no legitimate sons (i. e. slaves); שאין להם ח׳ אבות who have no legitimate parentage. Ib. גר נתגייר וח׳ למעלה וכ׳ the proselyte, though he has no relationship upwards (with his relations before his conversion), has relations downwards (with his children born in Judaism); a. e.

חַיְיס II m. (חוּס 1) *protection.* Mekh. Bo, Pisha, s. 11, v. חָסִית II.

חַיְיסָא, חַיְיסָא, v. חָיַס. [Targ. Prov. III, 25 חייסא, חיסא, v. חִיפָּא I.]

חַיָּיץ, v. חוּץ ch.

חַיְיץ m. (b. h. חַיִץ; v. חוּץ I h. a. ch.) *a pile of loose and uneven material, a rough extemporised embankment,* opp. to earth-covered and finished. Shebi. III, 8 עושה הוא ח׳ (Y. ed. עוֹשֶׂהוּ) he may make (it) a loose embankment; Y. ib. 34d מהו ח׳ חַיָּיץ ליה what is *ḥayits?* He partitions it up (ref. to Ez. XIII, 10, v. Targ. a. Rashi a. l.).

חַיְיצָאוֹת, v. חִיצָא.

חַיָּיש, v. חוּש ch.

חַיְיתָא I, חַיְתָא 1) (adj.), v. חַי.—2) (noun) *living creature.* Targ. O. Gen. I, 28. Ib. 30 חַיַּת (constr.); a. e.

חַיְיתָא II, חַיְתָא f. ch.=h. חַיָּה II, 1) *lying-in woman.* Targ. Y. Deut. XXVIII, 12 (cmp. Taan. 2a, sq.). Koh. R. to III, 2 ולמה .. לה ח׳ וכ׳ and why do they call her *ḥay'tha?* Because she was dying and is recovering.—3) *midwife.* Targ. Gen. XXXV, 17.—Y. Keth. V, 30a, v. חַכַּם. Gen. R. s. 60 (prov.) בין ח׳ למחבלתא וכ׳ between the midwife and the travailing woman, the child of the poor woman dies.—*Pl.* חַיָּירָתָא, חַיָּ׳. Targ. Ex. I, 15.—Y. Sabb. XIII, end, 16c שאלון לח׳ ask the midwives (about their usages on the Sabbath); אמרה ליה ליכא חַיְיָא said she to him, there is no midwife (in the place).

חַיְירְתָא III, חַיְתָא f. (b. h. חַיָּה; חָנָה, v. II Sam. XXIII, 13) *encampment, lodge.* Targ. Ps. LXVIII, 11. Targ. II Sam. XXIII, 11.

חַיְירְתָא, חַיְתָא IV m. (חוּת, cmp. נָחַת a. Syr. חתא *pera* a. *trabs*, P. Sm. 1408) *pouch, bag.* Gitt. 45b ח׳ דתפילי a bag containing T'fillin. Ḥull. 45a (by play on חייתא *life* a. *bag*) וסימניך ח׳ דמתנח ביה וכ׳ and thy sign (to remember which of the two skins is essential for life), the bag in which the cerebrum lies. Keth. 93a; B. Kam. 9a, a. e. ח׳ דקטרי וכ׳ thou wast satisfied to buy a pouch sealed with knots, i. e. it is your fault that you did not examine the purchase.—Gitt. 47a, v. גַּלְגַּלְתָּא. Ib. כל .. אמחיה ח׳ ופלגא I will give each of you one blow with the whole bag, and one blow with half of it.

חֵיךְ m. (b. h. חֵךְ; חָנַךְ) *palate; taste.* Gen. R. s. 99 (play on חכלילי, Gen. XLIX, 12) חיכי ערב לי the taste in my mouth is sweet to me (Matt. K. חֵיכוֹ its taste); חיך לי לי sweet taste is mine, is mine; Yalk. ib. 160; Keth. 111b כל ח׳ שטועמו וכ׳ every palate which tastes it, says, (Give) me; Tanḥ. Vayḥi 10 ח׳ לי לי מיינה וכ׳ (give) me a taste of the wine of the Law.—Trnsf. (cmp. טַעַם) *good sense, persuasive word.* Cant. R. to V, 16 (ref. to חִכּוֹ, ib.) מזה (מחוק) גדול ח׳ לך יש is there anything more persuasive than this?

חֵיכָא, חֵיכָא ch. same. Targ. Prov. V, 3.

חֵיכוּךְ m. (חָכַךְ) *scab, itch* (as an epidemic). B. Kam. 80b. Taan. 14a (Ms. M. 2, a. Ar. חחוך).—Tanḥ. ed. Bub., R'eh 10, v. חָכָּךְ.

חֵיכִי, חֵיכוּכָא ch. same. Targ. Y. I Deut. XXVIII, 27 (h. text חֹרֶס), v. חֲכוּכָא.

חֵיל, v. חִיל.—בְּרוֹר ח׳, v. בְּרוֹר.

חֵיל I, חֶל m. (חוּל, v. חַיִל) *surrounding,* esp. *Ḥel,* a place within the fortification of the Temple. Midd. I, 5. Snh. 88b. Par. III, 11; Targ. Y. Num. XIX, 9; a. fr.

חֵיל, *Pa.* חַיֵּיל, חַיֵּל (denom. of חֵילָא) 1) *to strengthen.* Targ. Job IV, 4. Ib. XVI, 5 (incorr. ed. אאח׳); a. e.—2) *to serve.* Targ. Num. IV, 23; a. e.

Ithpa. אִתְחַיֵּיל 1) *to be strengthened.* Targ. Job VI, 16; a. fr.—2) *to move into war, to gather together.* Targ. Num. XXXI, 7. Targ. Job X, 17 (some ed. מתרייחל׳, corr. acc.).

חֵיל II, חֵילָא I (v. חַיִל) 1) (adj.) *strong.* Targ. Job VIII, 2 Ms. (ed. רַבָּא). Keth. 62a דחיל מר כולי האי Ar. ed. Koh. (Var. דחַיְלָא דמר; ed. דחכי) that you are so strong (that such is your strength).—2) (noun) *strength.* Targ. Job XX, 11 (ed. Lag. חִזּוּלֵי; some ed. חֲיָלֵי). Targ. Prov. V, 10; a. fr.—Keth. 62a, v. supra. Y. B. Mets. IV,

beg. 9c עד דהוה חֵילָךְ עלך while thou wast yet in thy strength (of manhood). Y. Yeb. IV, 6b ליה בחֵילִי I cannot do it. B. Mets. 84a חילך לאוריתא give thy physical strength to the study of the Law; a. fr.—Trnsf. *logical support, evidence, argument.* Y. Pes. V, 32a top נסיב חֵילַיה מן וכ׳ borrowed his argument from &c. Y. Maasr. I, 49b top; a. e.—3) *army, host; service.* Targ. Num. I, 3; a. fr.—Targ. Ps. LXVIII, 12 Ms. (ed. חֵילַיָּת).—*Pl.* חֵילַיָּא, constr. חֵילֵי; חֵילָוָתָא, constr. חֵילְוָת. Targ. Ex. XII, 41. Targ. I Kings XXII, 19; a. fr.—Targ. Ps. XXXIII, 16; a. fr. Targ. II Esth. I, 4 ed. Amst. חֵלָוָתָא. Targ. Ps. XLIV, 10 ed. Lag. חֵילְוָתָנָא (oth. ed. חֵילָנָא, חַיְלָנָא).—Ḥull. 60a נפרשן חֵילָוָתֵיהּ (not נפישו) his troops are too numerous.

חֵילָא II m. *valley,* v. חֵילְתָא.

חֵילָא III m. *vinegar,* v. חָלָא III.

חֵילָה f.=חוֹלָה II, *dance, song; rejoicing.* Midr. Till. to Ps. XLVIII, 14 ד״א לח׳ לשורה another interpretation (v. חַיֵּל), *l'ḥelah* (Ps. l. c.) means, to song; עתיד הקב״ה לעשות ח׳ וכ׳ v. חוֹלָה II.—Deut. R. s. 1 (ref. to התחולל Ps. XXXVII, 7) when afflictions befall thee, קבל אותן בח׳ receive them with rejoicing; (Yalk. Ps. 729 כחוֹלְלִים like dancers).

חֵילָוָא, v. חֵיל II.

חֵילְזָא, v. חַלְזָא.

חֵילוּי, חֵלִּי m. (חָלָה, *Pi.*) *sweetening, softening;* trnsf. *entreaty, ḥilluy,* one of the expressions for prayer (v. זְעָקָה). Ex. R. s. 43 (ref. to ויחל, Ex. XXXII, 11) לשון ח׳ it means *sweetening.*—Yalk. Deut. 811; Yalk. Sam. 157; (Sifré Deut. s. 26 חילול, corr. acc.).

חֵילוּל חֵלִּי m. (חָלַל) 1) *desecration, defamation.* Y. Shebu. VI, end, 37b ח׳ שבועה the desecration committed by an unnecessary oath. Sabb. 33a, a. fr. ח׳ שבת desecration of the Sabbath; ח׳ חשם defamation of the Name of the Lord, *disgracing the Jewish religion.* Yoma 86a ה״ד ח׳ חשם what act, for instance, would be a profanation &c.?—Kidd. 40a אין מקריבין בח׳ וכ׳ v. נָקַב I, II. Ber. 19b; a. fr.—2) *redemption of sacred objects, secularization.* Ib. 35a טעון ח׳ requires redemption. Y. Naz. II, beg. 51d משמשין לשון ח׳ mean redemption; a. fr.—*Pl.* חִילּוּלִים, חִלֻּלִים. Y. Peah VII, 20b bot. (interpret. חִלּוּלִים, Lev. XIX, 24), v. ח״א.—3) *the loss of priestly status, becoming a ḥalal* (v. חָלָל II). Y. Ter. VII, 44d bot. את שחילולה וכ׳ whose loss of priesthood was caused by &c.—*Pl.* חִילּוּלִין, חִלֻּלִין. Keth. 29b ח׳ הוא עושה he causes loss of priesthood (to his offspring). Snh. 50b בחילולי שבזנות וכ׳ the text speaks of desecration effected through illicit intercourse (not of Sabbath breaking).—[Sifré Deut. s. 26, v. preced. w.]

חִילוֹנִי, חִילוֹנַאי, חִילוֹנָאָה m. (חוּל; v. חוֹל III) *outsider, stranger, non-priest, non-Israelite.* Targ. Is. XXIV, 2. Targ. Ex. XXIX, 33 (O. ed. Amst. נָזָא . . ., incorr.); a. fr.—*Pl.* חִילוֹנָאֵי. Targ. Y. Deut. XXIII, 3 (not חוֹלִי).—*Fem.* חִילוֹנִיתָא. Targ. Ps. CXXXVII, 4 ארעא ח׳ unholy land.—Targ. Prov. II, 16 (Ms. חִילוֹנִייתָא).

חִילוֹנִי חִלִּי h. same. Lev. R. s. 24.

חִילוֹנִיתָא, חִילוֹנָיְתָא, v. חִילוֹנָאָה.

חִילּוּף חִלִּי m. (חָלַף) 1) *exchange, relief.*—*Pl.* חִילּוּפִים, חִילּוּפֵיהֶן וְחִילּוּפֵיהֶן *those who relieve.* Ber. III, 1 the carriers וחילופיהן וחילופי וכ׳ and those designated to relieve them, and those who are to relieve the relief.—Gen. R. s. 91 יש לחם ח׳ can be replaced; (Y. Ber. II, 5c חֲלִיפִין). Num. R. s. 10 (ref. to חלופ, Prov. XXXI, 8) שהן חִילּוּפֵי אבותם for they take the place of their father; a. fr.—2) *the contrary, reverse.* Ab. Zar. 46b או ח׳ is it not rather the reverse?; (Y. Taan. III, 67a חֵלֶף); Y. Ab. Zar. V, 45b top; a. fr.—ח׳ הדברים the things are just the reverse. Ab. Zar. 51b. Y. Ter. II, 41c bot.; a. fr.—*Pl.* as ab. Y. Peah I, 16b top אבל בגוים ח׳ but as regards gentiles, the opposite takes place.

חִילּוּפָא חִלִּי ch. same, 1) *opposite, reverse.* Targ. Y. Deut. XI, 26; a. e.—Ab. Zar. 28b, sq. וח׳ סכנתא and to do the reverse is dangerous.—*Pl.* חִילּוּפִין. Y. Yoma III, 40d top לא מסתברא אלא ח׳ the reverse stands to reason; Y. Shebu. I, 33b bot. דאילא ח׳ (corr. acc.).—Y. Gitt. IV, 45d bot. לא מסתברא ח׳ does not the reverse stand to reason?—2) *exchange, substitute.* Targ. O. Lev. XXVII, 10.—*Pl.* constr. חִילּוּפֵי. Targ. Y. Num. XVIII, 31 in exchange of; a. e.—3) (pl.) *change* from life to death. Targ. Job XIV, 14.—4) (pl.) *crisis, decision.* Y. Sot. I, 17b bot. things were coming לידי ח׳ to a crisis (either David or Absalom must be king); Num. R. s. 9.

חִילּוּץ, v. חִלּוּץ.

חִילּוּק חִלִּי m. (חָלַק) 1) *distribution.* Keth. II, 1 ח׳ קלויות וכ׳ testifying to the distribution of roasted ears (at the wedding) is an evidence (of the bride having been a virgin). Tosef. ib. III, 1 ח׳ גרנות taking a share at the distribution of priest's gifts of the threshing floor; a. fr.—2) *division, separation, specification.* Y. Sabb. VII, end, 9c bot. יצא . . . . לח׳ it was specified, after being implicitly intimated, for division of the general law, i. e. that each of the implied acts is punishable for itself. Bab. ib. 70a ח׳ מלאכות the separate treatment of each labor as a transgression of the Sabbath law. Macc. 21b; a. fr. [חלוקי כפרה, v. חָלַק.]

חֵילְוָתָא, v. חֵיל II.

חִילְזוֹנָא, חִילְזוֹן, v. sub חלז׳.

חִילְחוּל, v. חִלְחוּל.

חִילִיא, Y. Ab. Zar. II, 41a bot., read: חִירְיָא.

חִילִיז, v. חִלְפִּיז.

חִילְמָא, v. חֶלְמָא.

חִילְמִית, v. חִלְמָה.

חֵילֶף, חֵילֶךְ m. (חלף) *a species of rush* (so named from its sharp edges, v. Fl. to Levy Targ. Dict. I, 425[1], a. Sm. Ant. s. v. Schoenus). Tosef. Succ. I, 10 של קנים ושל ח׳ (a matting) of reeds or rushes; Succ. 20a Ar. (ed.

חילת, Ms. M. חוליה). Sot. 49b Ar. (ed. חילת).—Kel. XVII, 17. —[*Pl.* חִילְפִּין, v. חֲלִיפִּין a. חֲלָתָם.]

חִילְפָּא I, חִלְבָּא ch. same. Gitt. 68b bot.—*Pl.* חִילְפֵּי, חִלְבֵּי. Ḥull. 62b, v. כִּרְזָא.—ח׳ דִּימְמָא *sea-rush, Schoenanth, Juncus odoratus* (v. Löw Pfl., p. 168; Sm. Ant. s. v. Schoenus), *a spice.* Gitt. l. c. חילפא וח׳ דימא rush and sea-rush. Ber. 43b.—[Targ. Y. Num. XXI, 12 only חילפי, v. גַּפְלֵי.]

חִילְפָּא II m. (חלם) a species of *willow* with serried leaves (v. preced.; Fl. to Levy Targ. Dict. I, 425[1] "so called from its fast growth"). Succ. 34a משכחת לה בח׳ גילא Ms. M. a. Rashi (ed. כי תניא האי בח׳ וכ׳) ('a willow the leaves of which are not serried like the teeth of a saw, but like those of a sickle') refers to a willow with rounded leaves.—[Ib. ח׳ ערבתא Rashi, v. חִלְפְּתָא.]—*Pl.* חִילְפֵּי. Sabb. 152a סבוותא כלילא דח׳ old age is a crown of willow rods (heavy to wear). Ib. 77b. Snh. 44a, v. אָסָא III.

חִילְפָּא III m., pl. חִילְפֵּי=h. חֲלִיפִּין, *shoots rising out of a trunk.* Ḥull. 110a קדחי בהו ח׳ shoots had made their way through them (proving that the peats of grapes deposited there had been abandoned by its owner).

חִילְפוֹת, v. חֲלָתָם.

חִילְפַי, חִילְפָי (חִלְפַי) pr. n. m. *Hilfay* (Graecised Ἁλφαῖος, P. Sm. 1292), 1) an Amora (in Babli אִילְפָּא, אִירְלְפַי). Y. Maasr. II, 49d bot. Y. Keth. VI, end, 31a; a. e.—2) Ḥ., grandson of R. Abbahu. Y. Bicc. II, 64d top.

חִילְפִּין, v. חֲלִיפִּין.

חִילֶק I, חֵלֶק m. *ḥelek*, name of a small fish preserved in brine, *ḥelek-brine.* [Latin: alec, alex, halec, allec, the variations indicating foreign origin; cmp. חֵילָקָא II.] Ab. Zar. II, 6 (Mish. Nap. חלק). Ib. 39a, expl. סוּלְתָנִית. Ib. 34b אומן ח׳ *ḥelek*-brine prepared by a professional man.

חִילֶק II m. (חָלַק) *a tree too smooth for climbing, young or clipped tree. Pl.* constr. חִילְקֵי. Peah IV, 1 ח׳ אגוזים Y. ed. (Bab. ed. a. Mish. חֲלִילְקֵי) smooth nut trees.

חִילָק, חִלָּק *Ḥillak*, a fictitious name, v. בִּירָק.

חֵילָקָא I *field*, v. חַלָּקָא.

חֵילָקָא, II, חֵילָקָה f. (חָלַק; cmp. Lat. alica, halica, a. חֵילֶק I) *split grain, grist, spelt used for halica* (v. Sm. Ant. s. v. Alica). Makhsh. VI, 2 חילקה Mish. (Talm. ed. חֲלִילָקָה). Y. Sabb. I, 3c bot. M. Kat. 13b ח׳ חדא לתרתי it is called *ḥelka* when each grain is broken in two parts; Ber. 37a Ms. ח׳ דמתברי באסריא תרתי תרתי *ḥilka* is wheat pounded &c.—M. Kat. l. c. (another opin.) ח׳ כונתא ḥ. is spelt. Ib. it is called *ḥelka* (*smooth*), דשקיל חלקידהו Ar. (ed. דשקל) because its husks have been taken off (cmp. חֵילֶק II); v. חַלָּקָא.

חֵילַשׁ m. constr. (v. חָלַשׁ) (*something rounded, hollow*, v. P. Sm. 1295 חלשא *specillum*) *reed.* Targ. Zech. XI, 13 ח׳ כחבא (ed. Lag. חלש, ed. Ven. חִילַשׁ) writing reed.

חֵילַת I f. (חלל; cmp. preced.) name of a *reed*, v. חֵילָתָם.

חֵילַת II pr. n. pl. *Ḥelath.* Targ. Ez. XXVII, 18 (h. text חֶלְבּוֹן, v. Schr. KAT[2] p. 425, sq.); cmp. חִילְתִּירִת a. חֶלְבְּנָה.—B. Bath. 74b ימה של ח׳ (Ms. M. שחלי); Yalk. Ps. 697; (Y. Kil. IX, end, 32c ימא דמילחא).]

חֵילָא, חִילְתָא f., **חֵילָא** m. (חלל) *hollow, glen, valley.* Targ. Deut. III, 29. Targ. Is. XXVIII, 1; a. e.—*Pl.* (m.) חֵילָיָא. Ib. XL, 4; a. e.—[B. Bath. 74b, v. חוּלְתָא.]

חִלְתִּי, חִילְתִּית f. (v. חֵילַת II) *assa foetida*, an umbelliferous plant used, as a resin or in leaves, for a spice and for medicinal purposes. Ukts. III, 5. Sabb. XX, 3 (140a) אין שורין את החי וכ׳ (Mish. ed. חִילְתִּין) you must not dissolve the resin of asa-foetida in warm water (on the Sabbath). Y. ib. XX, 17c bot. מי ז׳ a solution of &c. Ib. ח׳ עצמה וכ׳ *asaf.* itself is used in food for healthy persons. Ḥull. 58b (distinction between the medicinal properties of the gum and those of the leaves). Ab. Zar. II, 6 קורט של ח׳ tears of &c. (Ar. עלה וכ׳ leaves). Sifré Deut. s. 107; a. fr.

חִלְתִּי, חִילְתִּיתָא ch. same. Ab. Zar. 39a. Y. Shebi. VII, 37c top חלתותא (corr. acc.).

חֵימָה, v. חֵמָה.

חִימּוּד m. (חָמַד) *desire, lust.* Nidd. 20b דם ח׳ discharge of blood owing to sexual appetite.

חִימּוּם m. (חָמַם) 1) *warming, sitting in the sun.* Gen. R. s. 48 החמ׳ יפה וכ׳ basking in the sunshine is good for a wound; Yalk. ib. 82 החמין (corr. acc.).—2) *heated state, excitement.* M. Kat. 24a בשעת ח׳ at the moment of excitement (immediately after a death in the family). Yoma 18a לידי ח׳ to sexual excitement (pollution).—3) *a spice*, v. חֲמִם.

חִימּוּס m. (חָמַס) *violence, oppression.* Gen. R. s. 31, beg. ח׳ ממון oppression in money affairs, ח׳ דברים violence in speech (blasphemous language).

חִימּוּעַ m. ch. (חמע)=next w. Pes. 39b, sq. Ms. M. (ed. חִירְמוּץ).

חִמְּ, חִימּוּץ m. (חֲמִיץ I) *becoming sour, fermentation, leavening.* Pes. 39b שאינן באין לידי ח׳ which will not ferment (so as to become חָמֵץ). Ib., sq. (in Chald. diction) ואתי לידי ח׳ and may ferment. Bets. 7b שתחמוצו קשה which is a strong leavening agent. Y. Ḥall. I, beg. 57a אין חימוצו חמץ ברור the fermentation which it produces is not real leavening. Nidd. 63a במה חֲמוּצָן how long must urin stand to be considered as fermenting?—*Pl.* חִימּוּצִין *salads*, v. חוּמְצָן.

חִמְּ, חִירְמוּצָא m. (חמץ, v. Ges. H. Dict.[10] s. v. חמץ) *shame.* Targ. Prov. XVII, 21 (h. text חוגה).

חִירְמוּצִיתָא, חִימּוּצִיאָתָא, v. next w.

חִירְמוּצָתָא f. pl. (חמץ, v. Ges. H. Dict.[10] s. v. חמץ; cmp. Is. LXIII, 1) *scarlet-colored garments*, in gen. ח׳ רוֹמִיתָא dyed Roman garments, contrad. to white (cmp.

a. אוֹלָרִין בּוּרְדִירְקָא ח׳ ר׳ סומקתא חדתי ed. Ms. M. חימוציראתא דרומי, Ar. חמיצתא, Mus. חמיצתא) Roman dyed garments, red and new.

חימות, Nidd. 51b, v. חֲמָם.

חימסא, Gen. R. s. 45 some ed., v. חָמַס.

חִימְצָא (חומְצָא) m. 1) a species of *small peas* (Cicer Arietanus).—*Pl.* חִרְמְצֵי. Yeb. 63a (Ar. חוּ׳). Ḥull. 52b (some ed. חִמְצֵי).—2) v. חִרְמְצָא.

חִימָר, **חִימְ׳**, **חֵימְ׳** m. ch.=h. חֵמָר, *asphalt* (from its dark color, Ges. H. Dict.10 s. v.), used as *cement*. Targ. O. Gen. XI, 3. Targ. Ex. II, 3.—Targ. II Esth. III, 3 וריחא דגלגלוי כותמָרָא ed. Lag. (oth. ed. וריחא לגלוי בחו׳, read: דגַלּוֹי בח׳) and the odor of its billows is like that of asphalt.

חִימְתָא (חוּ׳) f. ch.=h. חֵמָה, *anger, passion*. Targ. Prov. XXVII, 4. Ib. XXIX, 11 (some ed. חוּ׳); a. e.

חימתא *mother-in-law*, v. חֲמָתָא.

חִין, **חִינָא**, v. חֵן, חִנָּא.

חִינְיָא, **חִינְיָנָא**, v. חִנָּא.

חִינְגָא, **חִינְ׳** m. (חגג, with נ inserted) 1) *circle; dancing, chorus, feast*.—*Pl.* חִינְגָּרָא, חִינְגִּין, חִינְגֵּי, חִינְ׳. Targ. Jud. IX, 27 (vintage feast).—Gitt. 57a, v. חִירְבּוֹלָא.—2) *dancing place* in the vineyards (v. מָחוֹל). Targ. Lam. I, 4 (cmp. Taan. IV, 8).—*Pl.* as ab. Targ. Jud. XXI, 21; 23. Targ. I Sam. XVIII, 6.—3) *ḥinga*, name of a musical instrument (h. מָחוֹל a. חָלִיל). Pes. 111b תלו ח׳ בגויה they had a *ḥ.* suspended in the hollow of the tree.—*Pl.* as ab. Targ. I Kings I, 40. Targ. Ps. V, 1 (h. text נחילות). Ib. CL, 4; a. fr.—4) *fair*, esp. *cattle market*. Sabb. 54b; Bets. 33a כמאן דאזיל לח׳ like one going with his beast to market.

חִינְגִּיתָא, **חִינְ׳** f. (preced.) *a musical instrument*. Targ. Ps. IV, 1 (ed. Lag. נִגְרָנָתָא, Ms. וְזִינְגָּנָתָא, v. next w.).

חִינְגָּנָא m., pl. **חִינְגָּנֵיָּא**, **חִינְ׳** same. Targ. Ps. LXXXVII, 7 (some ed. חנגיא, h. text חלילים).—*Fem. pl.* חִינְגָּנָתָא, v. preced.

חִינּוּגָא m. (חַנַּג, a denom. of חֲנָנָא) *festivity*. Targ. Lam. V, 15.—*Pl.* חִינּוּגִּין. Ib. I, 4.

חִינּוּךְ, **חִינְ׳** m. (חָנַךְ) 1) *finishing*. Y. M. Kat. I, 80d top אידוהו ח׳ קבורים what finishing of tombs (is meant in the Mishn. ib. 6)?—2) *inauguration*. Men 78a חִינּוּכוֹ his inauguration as a common priest, contrad. to חמשוחו his anointment as highpriest. Y. Shek. VI, 50d top חִינּוּכוֹ his (the highpriest's) inauguration.—3) *gradual introduction of children into religious practice, training*. Yoma 82a אי זה ח׳ wherein does the child's training (to fast on the Day of Atonement) consist?—Ib. ומי קרי לח׳ השלמה is fasting the entire day called initiation?—Naz. 29a ח׳ מדרבנן the training of minors for religious practices is a rabbinically ordained duty; a. e.

חִינּוּכָא, **חִינְ׳** ch. same.—*Pl.* חִינּוּכֵי, חִינְ׳. Yoma 82a תרי ח׳ תרו there are two modes of initiation (gradual training to fasting by hours, and making the child fast a whole day before he has reached religious maturity).

חִינּוּן, **חִינְ׳** m. (חָנַן) *prayer for grace, ḥinnun*, one of the expressions for prayer, v. זְעָקָה. Sifré Deut. s. 26 (ref. to Deut. III, 23); (Deut. R. s. 2 תחנונים; Yalk. Sam. 157; Yalk. Deut. 811 תחנה).

חִינוֹנִיתָא, Sot. 49a, v. הַחֲנוֹנִיתָא. [Ar. s. v. חן: *Ḥinnunitha*, pr. n. pl.]

חִינְטַיָּא, **חִינְטִין**, **חִינְטָא**, v. sub חִנְ׳.

חִינְכֵי m. pl. ch.=h. חַנְכַיִּים, *jaws*. Gitt. 69a לח׳ for pains of the jaws. B. Kam. 35a כיבין ליה חִינְכֵי Ms. H. (ed. כיבין) had pains in his jaws.

חִינְנָה, **חִינְנָא** pr. n. m. *Hin'na*, name of several Amoraim. [Vers. frequ. vary with חנינא, חגא). Pes. 75a רב ח׳ סבא (Ms. M. חגא).—Ib. Ḥ. bar Idi (Ms. M. חנינא). Y. Maas. Sh. II, beg. 53b; (Y. Yoma VIII, 45a top חננירה); a. fr. V. Fr. M'bo, p. 84a, sq.

חִינְנָא, v. חַנָּא.

חִינְ׳, **חִינְסָא**, **חֵינְ׳** m. ch.=h. חֵנִיסָ II, *protection, mercy*. Targ. Ex. XII, 27 (ed. Amst. חֵינְסָא). Targ. Jer. IV, 4. Targ. Is. I, 31; a. e. [Targ. Prov. III, 25, v. חֵינָא I.]

חִינְסַדְיוּ, **חִינְסַדְאי**, **חִינְסָדָא**, v. sub חִנְ׳.

חִינְסוּד m. (חָסַד II) *shame, rebuke; revilement*.—*Pl.* חִינְסוּדִים. Pesik. Shek., p. 12b (ref. to וחסד וכ׳, Prov. XIV, 34) מקבלין . . . ח׳ וכ׳ the Israelites must bear reproaches from the nations, when they sin.

חִינְסוּדָא, **חִינְ׳** ch. same. Targ. O. Gen. XXXIV, 14 (ed. Berl. חִינְסָדָא). Targ. Prov. XIV, 31; s. fr. (interch. in ed. with חִינְסָדָא, חִינְ׳).—*Pl.* חִינְסוּדִין, חִינְ׳. Targ. Is. XXXVII, 3; a. e.

חִינְ׳, **חִינְסוּלָא** m. (חָסַל) *finished work, perfection*.—*Pl.* חִינְסוּלִין, חִינְ׳. Targ. Ps. CIII, 2 חִינְסוּלוֹי His perfect deeds (v. Ber. 10a, h. text גמוליו).

חִינְסוּם I *muzzle*, v. חֶסֶם.

חִינְ׳, **חִינְסוּם** II m. (חָסַם II) [*finish, polish,*] 1) *the steel-coating of cutting tools, steel-edge* (cmp. אִסְטְמָא). Kel. XIII, 4 נטל חִינְסוּמָן if their steel-edge is worn off.—2) *varnish, coating, uppermost layer*. Y. Ber. IX, 14a לפי . . . ארץ הארץ חִינְסוּמָהּ the earth drinks (absorbs the rain) only as far as its upper layer (crust) goes; Y. Taan. I, 64b; Gen. R. s. 13, end; a. e.—Tosef. Ukts. II, 4 (T'bul Yom) ח׳ חצלון (ed. Zuck. סל) the uppermost layer of the bone.

חִינְ׳, **חִינְסוּר** m. (חָסַר) *lack, want*. Cant. R. to IV, 11 אם חסרה ח׳ וכ׳ if she is suffering from the absence of one of them.

חִינְסָחוֹן m. (חסח, reduplic. of חוס), v. next w.

חִיסָּכוֹן, חִסָּךְ' m. (חָסַךְ) *sparing, regard to expense* in religious laws. Men. 86b (expl. מחזירה חסה וכ', v. חוּס); ib. 76b חיסחון (Ms. Vatic. חירסכ'); a. e.

חִיסְנָא, v. חַסְנָא.

חִיסָּרוֹן, v. חֶסָּרוֹן.

חֵיפָא I m. (חוּף I, cmp. חוּפָּא) [*sweep,*] *impetuous attack.* Targ. Prov. XXVII, 4 (h. text שֶׁטֶף). Ib. III, 25 ed. Lag. (ed. חיסא, corr. acc.; h. text שִׁאַת).

חֵיפָא II, pr. n. pl., v. חֵיפָה I.

חִיפָּא m. (חֵפֶת I; cmp. b. h. חֹף) *border* in webs. Sabb. 96b מטו תודרי בח' Ms. M. (Ar. חִיפָּה, חֵפָּה, ed חֵפֶת, v. Rabb. D. S. a. l. note) the weavers, if placed near each other, would have touched one another on making the border.

חִיפָּה f. h., v. preced. a. חֵפֶת.

חֵיפָה I, חֵיפָא, בֵּית ח', pr. n. pl. *Ḥaifā, Beth-Ḥaifā,* a harbor of the Mediterranean Sea, south of Ptolemais. Sabb. 26a. Y. Erub. II, 20a top (חירפא). Koh. R. to XII, 7 חיפס (corr. acc.). Meg. 24b בית ח' (Ms. M. only ח').—Denom. חֵיפָנִי an inhabitant of Ḥ (noted for indiscriminate pronunciation of א a. ע). Ib.—*Pl.* חֵיפָנִין. Y. Ber. II, 4d bot., v. ח״א.—V. חֵפָנִי.

חֵיפָה II (or חִיפָּה) f. (חֵפֶת I, חוּף) *ḥefa* (or *ḥippa*) *a skin which has been salted,* but has not gone through the consecutive stages of tanning with flour and gall-nut. Sabb. 79a; Gitt. 22a. Sifra Sh'mini, Sh'ratsim, ch. VII, Par. 6 עור האֵיפָה.

חֵיפָה III pr. n. m. *Ḥefa* (=עִירְפָא). Y. Ned. II, 37b bot.; Y. Shebu. III, 34d top, (Bab. ib. 28b עִירְפָא, Ms. F. איפה). Y. R. Hash. I, 56b top.

חִיפּוּי, v. חֲפוּי.

חִיפּוּפֵי m. pl. (חֵפֶת I; cmp. חִיפָּא) *border-stones, pegs* or *stakes along the road,* to prevent vehicles from trespassing on private property. [Rashi: from חֵפֶת II, pegs against which vehicles *rub.*] Sabb. 6a.

חִיפּוּפִין m. pl. h., constr. חִיפּוּפֵי same. Keth. 24b.

חִיפּוּפִיתָא f. (חֵפֶת II) *scabs, scurf,* arising from uncleanness. Yalk. Num. 787 (fr. Ned. 81a, where ed. have עִירְבּוּבִיתָא, Ar. חרפופיחא, v. Koh. Ar. Compl. s. v. חרס). V. חֲפַפְּרִית.

חִיפּוּשׂ m. (חָפַשׂ) *search, use of the root* חפש. Pes. 7b we learn מצאה מח' the meaning of מצא (Ex. XII, 19) from the expression חפש (connected with מצא, Gen. XLIV, 12), i. e. you must search after leavened bread before Passover, &c.

חִיפּוּשָׁא (אִיפּוּשָׁא) m. [*mud-fish,*] name of an unclean fish. Ab. Zar. 39a דהוה דמי לח' (Ms. לאי'). V. חֲפַרְתָּא.

חִפּוּשִׁית, חִיפּוּשִׁית f. (חָפַשׂ) *scarabee, beetle.* Sifra Sh'mini, Sh'ratsim, Par. 10, ch. XII; Ḥull. 67b.—Par. IX, 2 (doubtful; perh. *scorpion,* v. next w.).

חִיפּוּשִׁיתָא, חִפּ' ch. same. Cant. R. to I, 1 (prov.) מה ילדת ח' וכ' what does the beetle beget? Insects worse than itself; (Yalk. Sam. 134 חפושית, expl. *scorpion*).—Ab. Zar. 28b ח' גמלניתא a large-sized beetle (Rashi: *'hanneton', cockchafer*).

חִיפָּזוֹן, v. חֲפָזוֹן.

חִיפֵּס, חֵיפָנִי, v. חֵיפָה I.

חִיפְצָא, v. חַפְצָא.

חִיפְתָּא, v. חַפְתָּא.

חִיץ, v. חֵיץ.

חִיצָא or חִיצַי f. (חוּץ I) *partition, screen.* — *Pl.* חִיצָאוֹת. Gen. R. s. 28 מפקיע בח' breaking into the screens (of the bridal chamber); Yalk. ib. 47 בחֲיִרְצָאוֹת.

חִיצָה I (or חוּצָה) f. (חָלִילָה II, cmp. חוּץ) *a strange act, unnatural deed.* Pesik. R. s. 40 (play on חצה, Is. XXXIII, 7) חר' כתב read *ḥitsah,* the angels cried חר' היא בירך מכושיני (read: מיכוס יתירה) it is unnatural on thy part to have him (Isaac) slaughtered; Gen. R. s. 56 ח' היא בְּרִירָה וכ' it is an outrage! A creature to kill his own son!; Yalk. Is. 303 חו' היא לך חו' היא לאבא למיכס ית ברירה; Lam. R. to I, 2 ח' היא גבירה וכ' it is unnatural for him (Abraham) &c., cmp. בְּרִירָה.

חִיצָה II (חוּץ, cmp. חֵיץ) *partition,* only in חִיצַת קָנִים *single reeds planted around a well.* Erub. 15a; 19b; Succ. 24b מחיצת; Tosef. Erub. II, 4 (Var. מחיצה); (Y. ib. II, 20a אישות).—Tosef. Shebi. III, 19 חישת ed. Zuck. (Var. חִיצוֹת pl.). V. חִישָׁה.

חִיצּוּי m. (חָצָה) *dividing off,* esp. dividing the altar into two compartments by means of a net (Ex. XXVII, 5). Zeb. 119b יש ח' division is required.

חִיצוֹן m. (b. h.; חוּץ I) *outer, external.* Zeb. V, 1 מזבח הח' the outer altar (in the Temple court); a. fr.—Nidd. V, 1 בית הח' *vagina.* — *Fem.* חִיצוֹנָה. Y. Yeb. I, 3a, v. חוּצָה II.—Num. R. s. 18 משנה הח' בְּרִירְתָא=בְּרִירְתָא.—*Pl.* חִיצוֹנוֹת. Sabb. 31b מפתחות הח' the outside keys (of the treasury); Yalk. Deut. 855; Yalk. Is. 302; En Yakob Sabb. l. c. מפתחות) הַחִיצוֹנִית) the keys to the outer room.

חִיצוֹנִי m. (preced.) *strange; separatist; heretical.*— *Pl.* חִיצוֹנִים. Meg. IV, 8 (24b) דרך הח' the manner of the separatists (who follow their own interpretations of the Law, irrespective of public usages). Snh. X, 1 (90a) ספרים הח' profane books, expl. Y. ib. 28a top; Bab. ib. 100b.— *Fem.* חִיצוֹנִית, v. preced.

חִיצְרָא, v. חַצְרָא.

חֵיק m. (b. h.; חוּק) 1) *lap, bosom, embrace.* M. Kat. 24a a child יוצא בח' is carried out in one's arms (without a coffin); Kidd. 80b; Treat. S'maḥ. III, 2.—Y. M. Kat. III, beg. 81c חניח ח' אמו וכ' left his mother's lap (Palestine). Tosef. Yeb. IX, 4 מח' בעלה directly from the embrace of her husband; a. e.—2) *receptacle, cavity, bottom.* Men. 97b; Erub. 4a (ref. to Ez. XLIII, 17), v. יְסוֹד.

חֵיקָא ch. same. Targ. II Sam. XII, 3, v. חֵנָא.

חִיקוֹק pr. n. pl. (v. Josh. XIX, 34; I Chr. VI, 60) *Ḥikok* (*Ḥukok*), in Northern Palestine. Y. Shebi. IX, beg. 38c.—Denom.: חִיקוֹקָא, חִיקוֹקָנָא (חִקּוֹקָאָה) חֲקוֹקָא, חֲקוֹקָה) m. *of Ḥ.* Y. Pes. I, 27c bot. יוחנן חי׳; Bab. ib. 3b חק׳ (v. Rabb. D. S. a. l. note); a. e.

חִירָא, Targ. Ps. LVII, 5, some ed., v. חֵרִי.

חִירְגָּא, v. חִרְגָּא.

חִירָה f., pl. חִירוֹת (חור) *cavernous rocks* resembling human figures. Mekh. B'shall. s. 1 (ref. to *Pi-Ḥaḥiroth*, Ex. XIV, 2) מה ח׳ וכ׳ what was the nature of these rocks? —They were not slanting but abrupt &c. Ib. חח׳ מצד וכ׳ the rocks were on one side, and Migdol &c. Ib. אין ח׳ אלא מקום חֵירוּתָן וכ׳ *ḥiroth* means the place of Israel's liberty (licentiousness); Yalk. Ex. 230; Num. R. s. 20.

חֵירִי, v. חֵירוּתָא.

חֵירוֹם m. (חָרַם) *exclusion, disassociation*, esp. *interdiction of travel* between two countries at war with each other. B. Bath. 38a בשעת ח׳ at a time when commercial intercourse was cut off. Ib.b ח׳ דמו . . . יהודה Judaea and Galilee are generally to be considered as if in a state of interdiction (possession in one country is no valid claim when the owner lived in the other); Y. ib. III, 14a top.

חֵירוּף, חֵירוֹף m. (חָרַף) *blasphemy.*—*Pl.* חֵירוּפִין, חֵי׳. Ex. R. s. 41, beg. Lev. R. s. 7; a. fr.

חֵירוּפָא, חֵי׳ ch., pl. חֵירוּפִין, חֵי׳ same. Targ. Y. Num. XVI, 27.

חֵירוּת, חֵרוּת f. (חור II) *freedom, liberty, libertinism; leisure.* Mekh. B'shall. s. 1, v. חֵירָה. Gitt. 42a ריצא לח׳ becomes free (ib. 8b, a. fr. בן חוֹרִין). Erub. 54a (play on חֵרוּת, Ex. XXXII, 16) א״ת חרות אלא תי׳ read not *ḥaruth* (engraven) but *ḥeruth* (liberty) on the tablets (you are free, if you observe the law); Ex. R. s. 32, beg. ח׳ מן חמלכיות liberation from political oppression, ח׳ ממלאך חמות liberation from the angel of death (pestilence); a. fr.

חֵירוּת, חֵירוּתָא, חֵירִי ch. same. Targ. Lev. XXV, 10. Targ. Is. LXI, 1; a. e.

חִירְזָא, חִרְזָא m. (חָרַז) *a thorny shrub* used for hedges. B. Mets. 103b Ar. Var., v. חִירְזָא I.

חִירְחוּר m., pl. חִירְחוּרִים (חָרַר) *heated contest.* Gitt. 57b (ref. to Job V, 2) בתירחורי לשון תחבא in the contests of the tongue (prayer) thou shalt seek refuge (when persecuted).

חִירִיא, בַּר חִ׳, v. חֲדָדִיא.

חִירַיִּית* pr. n. pl. *Ḥirayah*, in Zebulun. Y. Meg. I, 70a bot. (rendition of Yidălah, Josh. XIX, 15; corresp. to El-Ḥariṭiye, on Fischer-Guthe's Neue Handkarte v. Palaest.).

חִירִינָא, v. חֲרִינָא.

חִירְמָא, v. חֲרָמָא.

חִירָנִית, v. אִרוֹנִית.

חִירְפָּא m. (חרף) *sharp-edged knife, slaughtering knife.*—*Pl.* חִירְפֵּי. Targ. Prov. XXX, 14 (ed. Lag. a. oth. חֲרִיפֵּי; h. text מאכלות).

חִירְקָא, v. חִרְקָא.

חֵירַר m. (חרר) *freedom, emancipation.* Targ. Y. Deut. XV, 17 (cmp. שְׁחֵירוּר).

חִירְשָׁא, v. חַרְשָׁא.

חִירְתָּא f. ch.=h. חֵירָה.—*Pl.* חִירָתָא. Targ. Ex. XIV, 2; Targ. Num. XXXIII, 7 פום ח׳, פומי ח׳ (h. text פי החירות, v. חֵירָה).

חִישׁ, v. חוּשׁ.

חִישָׁה or חִישְׁתָּא f. (v. חוּשׁ I) *thicket, inaccessible place* to be cleared by fire in order to be made arable, v. אַגָּם.—חִישַׁת קנים (חֵישָׁת) *reed-thicket.* Y. Sabb. VII, 10a top חמצית את האור בח׳ ק׳ he who sets fire to a reed-thicket; [Y. Shebi. IV, 35b bot. באִישַׁת; Y. Ab. Zar. II, 41d bot. באשת, cmp. אוּשׁ a. אָשַׁשׁ].—Tosef. Shebi. III, 19, v. חִיצָה II.

חִישׁוּב m. (חָשַׁב) *(astronomical) calculation.* Sabb. 75a. Snh. 10b.

חִישׁוּתָא f.=b. h. חוּשׁ, *sense, sensation.* Targ. Job XX, 2 Ms a. Regia (ed. רְחִישָׁתָא, a. רְגִישָׁתָא).

חִישַׁת *thicket*, v. חִישָׁה.

חִישַׁתָּא I ch, constr. חִישַׁת, same. Targ. Mic. III, 12; Targ. Jer. XXVI, 18 (h. text בָּמוֹת).

חִישַׁתָּא* II pr. n. *Ḥishta*, a canal in Babylonia. Pes. 40b ed. (Ms. M. אישתא, cmp. חִישָׁה).

חי״ת *Ḥeth*, the eighth letter of the Alphabet. Y. Peah VII, 20b bot., a. e., v. ה״א. Lev. R. s. 19; a. fr.—*Pl.* חֵי״תִין. Y. Ber. II, 4d bot. Sabb. 103b.

חַיְיתָא, חַיְתָא, v. חַיְיתָא.

חִיתָּא, v. חוּת.

חִיתּוּךְ, חִתּוּךְ m. (חָתַךְ) 1) *cut, incision, articulation.* Nidd. 25a ח׳ ידים וכ׳ indications (in the embryo) of hands and feet. Y. Sabb. VII, 10c bot.—2) *(cmp. גְּזֵרָה) *sentence, (condemning) verdict.*—*Pl.* חִיתּוּכִין, חִתּ׳. Lam. R. to II, 1 (expl. תָּו, Ezek. IX, 4) ח׳ ופסקס sentences and verdicts (Mus. s. v. פסרפון: כתרטא בפ׳ like the letter θ, for θάνατος, at voting; Yalk. Ez. 349 only פס׳; Ar. s. v. פסקס: חתיכה פסקסן, ed. pr. הַחִיבָּה).

חִיתּוּכָא ch. same, 1) *cut.* Ḥull. 47[b] ח׳ דאוני the incisions marking the lobes of the lung.—*Pl.* חִיתּוּכֵי. Ib. 48[a] ח׳ דאוני ed. (Rashi: מקום חיתוכה דאוני) the place in the neck where the lungs begin to separate.—2) *a portion cut off, segment* (חֲתִיכָה). Ib. 48[b] בח׳ דריאה . . . מחטא (Rashi: בחיתוכה) a needle was found in a segment of the lungs.

חִיתּוּם, חִתֵּי m. (חָתַם) 1) *signature.* B. Bath. X, 8 לאחר ח׳ שטרות after the deeds were signed. Ib. 176[a]; a. fr.—2) (ברכות) ח׳ *the formula with which a prayer closes, concluding benediction* ('Blessed be thou, O Lord, who &c.'). Ber. 12[a] הכל הולך אחר ח׳ ב׳ Ms. M. (ed. only הח׳) the concluding formula decides the appropriateness of a prayer. Ib. או אחר ח׳ ב׳ אזלינן Ms. M. (ed. חתימה) or do we go by the concluding phrase?—*Pl.* חִיתּוּמִין. Y. Ber. I, 3[d] bot. אחר חיתומיהן according to their conclusions; (ib. חוֹתְמוֹתֵיהֶן, v. חוֹתָם); Y. Taan. II, 65[c] bot.

חִיתּוּן m. (חָתַן) *marriage; wedding ceremony*, only in *pl.* חִיתּוּנִין, חִיתּוּנִין. Num. R. s. 12 (ref. to Cant. III, 11) ח׳ חיו וכ׳ the law-giving on Sinai was a wedding (between God and Israel), as we read (Ex. XIX, 10) &c., v. קִידּוּשִׁין; Pesik. Vayhi, p. 5[a]; Cant. R. to l. c. כחתנים (corr. acc.).

חִיתּוּנָא ch. same. Targ. Y. Gen. XXXIV, 9.—*Pl.* חִיתּוּנִין. Targ. Y. Deut. VI, 7; XI, 19 חִיתּוּנִיכוֹן (ed. Amst. חִיתּוּנְכוֹן *sing.*).

חִיתְמָא, Y. Snh. IV, end, 22[c], read: חִירְשָׁא.

חִיתִּית, חִתֵּי f. (b. h. = חִתִּית; חָתַת) *being broken, subdued;* esp. *dread inspired by superiors, fear.* Gen. R. s. 34 (ref. to Gen. IX, 2, compared with I, 28) מורא וח׳ חזרו (not וחחזרו) the fear and dread (of man) were restored (after the deluge), but subjection was not. R. Hash. 17[a] (applying Ez. XXXII, 24 sq.) שנתנו חיתיתם וכ׳ those (leaders) who tyrannize the land of the living.—Lev. R. s. 18; Koh. R. to XII, 5 (ref. to חתחתים, ib.) [read:] חִיתִּיתָהּ של דרך וכ׳ the dread of travelling befalls him.

חֵךְ, v. חֵיךְ.

חֲכָא, v. חֲיָא.

חכאכית, v. אַכְאָבִית a. אַבְאָבִית.

חֲכַד, v. חכי.

חַכָּדָה f. (b. h.; חָכַךְ I; cmp. חָח) *hook, fish-hook.* Y. Pes. IV, 30[d] top. M. Kat. 25[b] נפלה ח׳ וכ׳ . . בנחל if the fish-hook is thrown into the rapid river (to catch the fish), what can the waters in the pond do (if the great die, what can common humanity expect)?—Erub. 19[a] מטילין לו ח׳ וכ׳ they put a hook into the convict's mouth &c.; a. e.—*Pl.* חַכָּדִין. Tosef. B. Kam. VIII, 17. Sifré Num. s. 44 גררום בחכּי ברזל they dragged them out of the sanctuary with iron hooks (on shafts, v. בַּקְלוֹסָא); Yalk. ib. 712 בקני (corr. acc.); Sifra Sh'mini, introd. חנית של ברזל (read: חַכִּים). Tosef. B. Kam. XI, 13 שלש חכין (Var. חוטין, כופין) three fuller's hooks (for stretching clothes; v. חוֹב II, 2).

חֲכוֹכָא, חֲכוֹכָה, v. חִיכּוּךְ.

חֲכוֹכָא m., constr. חֲכוֹכָה (חֲכַךְ) *scratching.*—ח׳ חספא scratching with a potsherd, *eruption.* Targ. Y. II Deut. XXVIII, 27, v. חִיכּוּכָא.

חֲכוֹר, v. חֲכִיר.

חֲכִי, חכי (b. h.), *Pi.* חִכָּה 1) (denom. of חַכָּה) *to insert a hook, to fish with the angle, to fasten.* Y. Sabb. IV, end, 7[c] אם לחַכּוֹת בו if it is a *sûgar* (v. סוּגָר) with which to fasten a dog (by inserting the hook of a chain), opp. בשביל שלא לאכול one intended to prevent from eating (a muzzle); Y. Bets. II, end, 61[d] (not לחכות). B. Kam. 81[a] ומְחַכִּין בימה וכ׳ and that people be free to fish with the angle in the lake of Tiberias.—2) (b. h.) *to lie in wait* (v. Hos. VI, 9); *to wait for, hope, be anxious for* (with ל). Snh. 97[b] (fr. Hab. II, 3) חַכֵּה לו wait for it (the redemption); ib. אנו מְחַכִּין והוא אינו מְחַכֶּה we are anxious, but He is not (ref. to Is. XXX, 18). Pesik. R. s. 34; Yalk. Zeph. 567; a. e. [Yalk. Lev. 604 מחכה, v. חָקָה.]

חִכִּי, *Pa.* חַכֵּי ch. same. Pesik. V'zoth, p. 196[a] (ref. to Is. XXX, 18) כהדין צדיד דמחכי וכ׳ like the hunter that waits for prey; Yalk. Deut. 950.

חֲכִים I, v. חָכַם.

חֲכִים II, חַכִּימָא m. ch. = h. חָכָם, *wise; sage, scholar.* Targ. I Kings III, 12. Targ. Y. Lev. XIX, 32; a. fr.—Ab. Zar. 76[b] מאן ח׳ למיעבד וכ׳ who but R. . . . is wise enough to do that?; Pes. 76[a].—Tam. 32[a] אידן מתקרי ח׳ who is to be called a wise man?; a. fr.—Esp. *Ḥakham*, a scholar's title, inferior to Rabbi. B. Mets. 86[a] top ח׳ יתקרי וכ׳ shall be called a *Ḥakham*, but not a Rabbi. Y. Taan. IV, 68[a] דמנייתך ח׳ that I have appointed thee a *Ḥ.* (intimating that he would never be a Rabbi); a. e.—*Pl.* חֲכִימִין, חֲכִימַיָּא, חֲכִימֵי. Targ. Deut. I, 13. Targ. Job XL, 30 (h. text חַבָּרִים, cmp. חָבֵר); a. fr.—Nidd. 20[b] כמה ח׳ יהודאי how wise the Jews are. Sot. IX, 15 (49[a]) שרו ח׳ וכ׳ the *Ḥăkhamim* began to be (in scholarship) like common school teachers. Succ. 38[b]; a. fr.—*Fem.* חֲכִימְתָּא, חַכִּימְתָּא. Targ. II Sam. XX, 16; a. e.—*Pl.* חַכִּימָתָא. Targ. Jer. IX, 16. Targ. Jud. V, 29 חַכִּימַת (constr. pl.).

חַכִּימְתָּא m. (preced.) *one pretending to be a scholar.* Pes. 105[b] ed. (Ms. a. comment. חַכִּימָא).

חָכְמוּתָא f. ch. = h. חָכְמָה, *wisdom.* Targ. Ex. XXXV, 35; a. e.

חַכִּימְתָּא, v. חַכִּים II.

חֲכִינָא, v. חֲכִינָה.

חֲכִינַאי, חֲכִינָיי pr. n. m. *Ḥăkhinai.* Keth. 62[b], a. fr. R. Ḥănania, son of Ḥ.—Y. M. Kat. III, 81[d] top.

חכינאנות, v. חֲבִי.

חֲכִינָא, חֲכִינָה f. (חכן, cmp. עכן) *ḥăkhina*, name of a large snake, prob. *annulated snake.* Y. Ber. V, 9[a] bot.

a rough object; to be rubbed. B. Kam. IV, 6 שור שהיה מְתַחַכֵּךְ וכ׳ an ox that scratched himself against a wall; Tosef. ib. IV, 6. B. Kam. 3ª נִתְחַכְּכָה וכ׳ she (the animal) scratched herself against a wall for her gratification (without intention to do injury) &c.—Naz. 59ª, v. supra; a. fr.

Pi. חִיכֵּךְ (v. חוּךְ II) *to hawk; to deride.* Gen. R. s. 67 (play on חכר, Gen. XXVII, 36) התחיל מְחַכֵּךְ בגרונו וכ׳ he began to hawk with his throat (to express contempt), like one that hawks and spits; Tanḥ. Ki Thetsé 10; Pesik. Zakh., p. 27ᵇ, v. זְמוֹרָה; [Ar. ed. Koh. s. v. זמר: חִיכְחֵךְ, *Pilp.*].—Cmp. כָּחַח.

חֲכַךְ: ch., *Ithpa.* אִתְחַכַּךְ as preced. *Hithpa.* B. Kam. 44ª.

חֶכֶךְ: m. (preced.) 1) *scab, sore;* trnsf. *tribulation, visitation.* Y. M. Kat. III, 81ᵈ top; (B. Mets. 59ᵇ אַךְ, Var. אַהַ). — *Pl.* חֲכָכִים *inflammations.* Gen. R. s. 19, beg. (v., however, אַבַּעְבּוּרִית).—2) *cough, catarrh.* Y. Snh. X, 29ᵇ bot. ח׳ . . . בתחלה הוא first He causes a cold to enter them; (Tanḥ., ed. Bub., R'eh 10 חִיכּוּךְ); Pesik. Asser 97ᵇ חקב״ה ח׳ (insert מכניס בהם); v. וָהַ.

חָכַם (b. h.; v. חָכָם) 1) *to be wise, to know.* Nidd. 70 מה יעשה אדם ויֶחְכַּם what must one do in order to be wise?—2) (denom. of חָכָם) *to meet for deliberation.* Ib. לכשיחיו נֶחְכַּם לחן when they resurrect, we shall meet to discuss their case.

Hif. הֶחְכִּים 1) *to grow wise, to become a scholar.* B. Bath. 25ᵇ הרוצה שיַחְכִּים he who desires to become a scholar; ib. 175ᵇ (Ber. 63ᵇ שיִּתְחַכֵּם). Ab. II, 5 . . . לא כל מַחְכִּים not every one that has a large trade, becomes wise (experienced); a. fr.—2) *to make wise, to stimulate a person's mind by ingenious suggestions, questions* &c. Hag. 14ª תלמיד המַחְכִּים וכ׳ a student who enlightens his teachers. B. Mets. 107ᵇ ומַחְכִּימַת פתי and makes the simple wise.—3) *to subtilize, philosophize.* Ex. R. s. 6, beg. ח׳ על גזרתו וכ׳ philosophized on (tried to find out the reasons for) the Lord's law. Ib. מה שהייתי מַחְכִּים וכ׳ when I philosophised . . . . . and made myself believe . . . . . , it was all vain boast &c.

Hithpa. הִתְחַכֵּם, *Nithpa.* נִתְחַכֵּם *to become wise.* Ber. 63ᵇ, v. supra. B. Bath. 25ᵇ מתוך שמִּתְחַכֵּם מתעשר because by becoming wise, he will get rich. Pesik. R. s. 33 beg. מאליו נתח׳ became wise by his own speculation.

חֲכַם, חֲכִים, also חָכִים (adj. with verbal inflection) 1) *to be wise, shrewd; to be learned.* Targ. I Kings V, 11. Targ. O. Ex. XV, 8 חֲכִימוּ (חַכִּי, h. text נערמו!). Targ. Is. XXIX, 16; a. fr.—Gitt. 56ᵇ דַּחֲכַמְתּוּן וכ׳ that you are so wise. Taan. 23ᵇ דניחְכִּים טובא that we may become well-learned; a. fr.—2) *to recognize, to know, remember.* Targ. Y. II Gen. XXXVII, 33 (some ed. חַכַּם *Pa.*).—Targ. II Esth. II, 18; a. fr.—Lev. R. s. 30 ח׳ את וכ׳ doest thou know anything in favor of this man?—Y. M. Kat. III, 83ᵇ top, v. בְּאֵר —Y. Ber. II, 4ᵈ top וחַכְמִין אינון כלום do they (the dead) know anything?—Y. Shek. VII, 50ᶜ bot. יֶחְכְּמוּן שפייא קיטרייהון let the wine-dealers identify their knots (marks on the wine bottles). Y. Keth. V, 30ª bot. [read:] חֲכִים אנא לחייתא דמילדא לי (or חַכִּים) I (as an infant)

(in Chald. dict.), v. זְהַר. Ib. VIII, 12ᵇ; Gen. R. s. 82, end (Ḥull. 127ª נחש). Y. Snh. X, 28ᵈ top ח׳ כריסָה של (not ככריסה) like the venom of a ḥ.; Ruth R. to III, 13. Y. Taan. IV, 69ª top ח׳ כריכה עליו (read: כרוכה) a snake wound around him; (Lam. R. to׳ II, 2 עכנא כריכא).—*Pl.* חֲכִירִים. Cant. R. to VII, 8 [read:] חבר שהיה לו שתי ח׳ a charmer who had two snakes.

חכינה, Meg. 28ª בחכינתו, v. חֲכִינָה.

חכינותא, v. חֲכִי׳.

חֲכִינָנָא m. (v. חֲכִינָא) *wound, snake-like; insidious.* Targ. Prov. XVIII, 8 Var. ed. Lag. (ed. Lag. a. oth. חבננא, oth. ed. שינושא; h. text נרגן).

חֲכִינָתָה f. ch. =h. חֲכִינָה. Y. Sabb. VI, end, 8ᵈ.

חֲכִיר, חָכִיר m. (חכר, cmp. חכינא) *bent, bowed down.* Targ. Ps. XXXV, 14; XXXVIII, 7 (Ar. חַבִּיר; Ms. חַמֵּר I).

חָכוּר, חָכִיר m. (חָכַר) 1) *tenant* on a fixed rent payable in kind, v. אָרִיס II. Y. Bicc. I, end, 64ᵇ ח׳ לשעה a tenant for a fixed term, ח׳ לעולם a permanent tenant (on ground rent). B. Mets. 104ª חוֹכֵר; a. fr.— *Pl.* חֲכִירִין, חֲכוּרִין, חֲכִירוֹת, חֲכוּרוֹת (חוֹכְרִין). Y. Bicc. l. c. חכורי בתי אבות hereditary tenants. Tosef. Peah III, 1. Ib. Ter. II, 11 חוכרין ed. Zuck. (Var. חכורות, חכירות). Y. M. Kat. III, 82ᵇ bot. חֲכִירָיו.—2) *the fixed annual rent in kind.* B. Mets. IX, 2 (103ᵇ) מנכה לו מן חֲכִירוֹ Talm. ed. (Mish. חָכַר) he deducts from the stipulated rent (in proportion). Ib. 4 (105ª) הואיל ואני נותן לך חֲכִירָךְ (Y. ed. חֲכוּרָךְ, Mish. חֲכוּרָהּ) as long as I give thee thy rent (Mish.: the rent for it).

חֲכִירָא ch. = same. — *Pl.* חֲכִירֵי. B. Mets. 68ª, v. נַרְשָׁאָה.

חכירא, חכירא, v. חֲבִירָא.

חֲכִירוּת (חֲכוּרוּת) f. (v. חָכַר) 1) *tenancy, tenure* on rent in kind. Bicc. I, 11 בעלי אריסות וח׳ *landlords* of properties held in tenure, on shares, or on fixed rent; or *tenants* on &c.; expl. Y. ib. 64ᵇ either חכירי בתי אבות (v. חָכִיר), or בעלי אריסיות וחֲכִירִיוּת (not וחכורות).—2) *stipulated rent.* Tosef. B. Mets. IX, 24 ח׳ של שתי שנים Var. (ed. Zuck. only חכורי) the rent for two years in advance.—*Pl.* חֲכִירִיוֹת, v. supra.

חָכַךְ I (v. Fl. to Levy Talm. Dict. II, 204²) 1) *to restrain, fasten, hook.*—Denom. חַכָּה.—2) *to grasp* (one another), *to wrestle*; v. חָבַב II.

חָכַךְ II (onomatop.) 1) *to be rough; to rub, scratch.* Naz. 59ª מיחו לָחוֹךְ how about (removing the hair by) rubbing (Tosaf.: לחוך ולהִתְחַכֵּךְ about rubbing or being rubbed)?—2) (cmp. חָרַט, a. חֲזִירָךְ) *to hesitate.* Ned. I, 1 חיה חוֹכֵךְ בזה להחמיר had some hesitation about deciding in favor of greater stringency (for the expression מנודה; oth. opin. in R. N. to Bab. ib. 7ª: denom. of חַךְ, *had a taste for* &c.).

Hithpa. הִתְחַכֵּךְ, *Nithpa.* נִתְחַכֵּךְ *to rub one's self against*

recognized the midwife that assisted at my birth (when she came to nurse my mother). Y. Ter. XI, end, 48[b] לא אנא ח׳ לאבא I never knew my father. Y. Ḥag. II, 78[a] top יַחְכּוּם shall select (Y. Snh. VI, 23[a] bot. ירשׁל), v. זוֹגָא.—2) (euphem.=b. h. יָדַע) *to sleep with.* Targ. Y. Gen. IV, 1 Ar. (ed. ידע). Targ. Y. II ib. XX, 16; a. e.—Y. Maas. Sh. IV, 55[b] bot.; Lam. R. to I, 1 רבתי (חד כותאי 1), a. e.—3) *to be clear, evident.* Snh. 42[a], v. זָקֵן I.

Pa. חַכֵּים 1) *to make wise, teach.* Targ. Y. Deut. XXXIV, 10. Targ. Job XXXV, 11; a. e.—2) *to outwit.* Targ. O. Gen. XXVII, 36 (Rashi a. l. quotes וכמני, v. כָּמַן, v. Berl. Targ. O. II, p. 10).

Ithpa. אִתְחַכֵּים 1) *to become wise.* Targ. Ps. CV, 22; a. e.—2) *to be informed, aware; to learn.* Ib. XXXV, 8. Targ. Y. Ex. II, 4.—3) *to hold counsel.* Targ. O. Ex. I, 10.—4) *to be recognized.* Y. Sot. IX, 23[c] bot.; Y. Yeb. XVI, 15[c] מאן דבעי דלא מִתְחַכְּמָה he who desires to disguise himself; לא מִתְחַכְּמִין they were not recognized, v. נְהִירָא.

Af. אַחְכֵּים *to teach, make wise.* Targ. Ez. III, 2; a. e.—B. Bath. 158[b] אוירא דא״י מַחְכֵּים the climate of Palestine makes wise.

חָכָם m. (b. h.; v. Fl. to Levy Talm. Dict. II, 204[2]) [*retentive,*] 1) *one who knows.* חָכָם הרזים He who knows the secrets (minds of men). Ber. 58[a]; Tosef. ib. VII (VI), 2; Num. R. s. 21, beg.—2) *wise man, scholar;* esp. *Ḥakham,* a scholar's title, less than Rabbi. Ab. IV, 1 איזהו ח׳ who is a wise man? Snh. 21[a] (ref. to II Sam. XIII, 3) איש ח׳ לרשעה a man wise for wickedness (artful). Gitt. 67[a] ח׳ לכשירצה וסופר is a scholar and a scribe; ח׳ might be a scholar, if he wanted. Hor. 13[b] ר״מ ח׳ R. M. was the *Ḥakham* (counselor); a. v. fr.—*Pl.* חֲכָמִים, frequ. in the sense of *a number of scholars,* as opposed to a single authority. Ḥull. 85[a] ראה רבי . . ושנאו בלשון ח׳ Rabbi approving of R. Meir's opinion . . . ., recorded it in the Mishnah as the opinion of 'scholars'. Ber. I, 1; a. v. fr.—חכמי אומות העולם gentile scholars (philosophers), חכמי ישראל Jewish scholars. R. Hash. 12[a]. Pes. 94[b]; a. fr.—תַּלְמִיד חָכָם (=ת״ח, cmp. חָבֵר, abbr. ת״ח) title of a student, *disciple, scholar.* Ḥag. 15[b] ת״ח אע״פ שסרח וכ׳ a scholar's learning is not to be despised, even if he has gone astray. Ḥull. 9[a] ת״ח צריך וכ׳ in order to be recognised as a *Talmid Ḥakham,* one must have learned three things &c.; a. v. fr.—*Pl.* תַּלְמִידֵי חֲכָמִים. Ber. 64[a] ת״ח מרבים וכ׳ scholars increase the peace of the world; a. v. fr.

חכם, Y. Erub. IX, end, 25[d] ורהח׳, read ורחתם, v. חָתַם.

חָכְמָא, v. חוּכְמָא.

חַכְמַאי pr. n. m. *Ḥakhmai.* M. Kat. 9[a] bot. ר׳ יונתן בן ח׳ Ms. M. (ed. עסמיר, read: עכ׳); Y. Ter. XI, end, 48[b] עַכְמַאי.

חָכְמָה f. 1) fem. of חָכָם. Y. Shek. V, 48[d] top חרי ח׳ זו that is a wise court; Snh. 17[b] שלישית ח׳ a Sanhedrin containing three orators is a wise one.—2) *female physician, midwife.* R. Hash. II, 5; Erub. 45[a] ח׳ חבאה לילד a midwife called for assisting at birth. Sabb. XVIII, 3 וקורין לה ח׳ וכ׳ and we must call for her a midwife from another place (on the Sabbath); a. fr.

חָכְמָה f. (b. h.; חָכַם) *wisdom, learning, art.* Ber. 17[a] תכלית ח׳ וכ׳ the perfection of wisdom is repentance and good deeds. Ib. 33[a] ברכת ח׳ the benediction of wisdom (the fourth of the Prayer of Benedictions). Gen. R. s. 17 חָכְמָתוֹ מרובה וכ׳ his (Adam's) wisdom is greater than yours. R. Hash. 29[b] שחיא ח׳ ואינה מלאכה it is an art and not à labor; a. v. fr.—לשון ח׳ *enigmatical speech.* Erub. 53[b].—חָכְמַת יונית, v. יְוָנִי.

חַכְמָנִית f. (preced.) *well-educated, smart.*—*Pl.* חַכְמָנִיּוֹת. B. Bath. 119[b].

חָכְמְתָא, v. חוּכְמָא.

חכן, Y. Erub. VI, 23[d] bot., read חָכֵן.

חָכַר (cmp. חָכַךְ) *to contract, farm,* esp. *to give* or *to take in rent on a fixed annual rental payable in kind,* contrad. to שָׂכַר, אָרַס or קִבֵּל q. v.—B. Mets. IX, 2 חֲכוֹר לי וכ׳ give me in rent &c. Tosef. Dem. VI, 2 החוכר שדה if one takes in rent a field. Ib. מה בין שוכר לחוכר what is the difference between the *sokher* and the *ḥokher?;* a. fr.—V. חַכְרִי.

Hif. הֶחְכִּיר *to give in rent. Part.* מַחְכִּיר *landlord.* B. Mets. 104[a]; a. e.—*Part. pass.* מוּחְכָּר, f. מוּחְכֶּרֶת. B. Bath. 123[b], sq. פרה מ׳ a cow rented out *for half-profit* (Rashi).

חֲכַר ch. same. B. Mets. 68[a] חַכְרָהּ, v. מַשְׁכֵּן. Y. Maas. Sh. V, 56[b] bot. [read:] תַּחְכְּרִין . . . חַכְרִין . . . כד when you rent land, rent only from God-fearing men.

חַכְרְנוּתָא f. (preced.) *tenancy.* B. Mets. 104[a] (Rashi: חֲכִירוּת).

חכשרה, v. חַכְשָׁרָה.

חל, Y. Ned. IV, beg. 39[c] bot כגון החל מן נוניריה, read: כגון חדרן חֲלָמוֹן נ׳ as, for instance, *fish-raw.*—Y. Ab. Zar. II, 40[d] top כחל לה, read: כחלחלה, v. חֲלָלָא.

חָל, perf. a. part. of חוּל.

חַל I, v. חֲלַל.

חַל II m. (חלל, cmp. חֲלֵי) *weak, mild* (wine). Targ. Y. Deut. VIII, 8, opp. חָרִיף.

חַל III *vinegar,* v. חָלָא III.

חַלָּא m. (חלל, cmp. גלל) *a globular concretion.*—*Pl.* חַלֵּי. Bekh. 7[b] ח׳ דיחמורתא ball-like concretions found in the *yaḥmur* (fallow-deer), v. יַחְמוּרָא.

חַלָּא I m.=h. חוֹל I, *sand.* Targ. Gen. XXXII, 13; a. fr.—Pes. 113[a], v. אַדִּי.—*Pl.* חָלָתָא (fem.). Sabb. 110[a] בר ח׳ between the sand-mounds.

חַלָּא II m.=חוֹל II. Targ. Job XXIX, 18.

חַלָּא III, **חַל,** m. (חול or חלל) [*turned, spoiled,*] *vinegar.* Targ. O. Num. VI, 3 חַל; Y. חֲלָא. Targ. Ps. LXIX, 22 חָ ed. (Ms. חָ). Targ. Prov. XXV, 20 חלא ed. Lag. (ed. חֲרָלָא, Ms. חוֹ). Targ. Ruth II, 14.—Ab. Zar. 12[b]. Gen. R. s. 39, v. זוּל I ch.—Ḥull. 120[a] ח׳ דקריש Ar. (ed. חלב) a jellied vinegar sauce of meat; a. fr.—Y. Maasr. III, 50[d] bot. ח׳ בר חמרא a deteriorated son, v. חוֹמָץ; Ḥull. 105[a]. [Y. Ter. VII, 45[d] bot. בחלא, read: בחַקְלָא.]

ing like asafoetida. Ker. 6ª. Ib.[b]; Yalk. Ex. 389 ח׳ ריחה רע ומנאה וכ׳ the smell of galb. is evil, and yet the Bible counts it among the spices (so are the wicked with the righteous combined in prayer).

חֶלְבְּנָתָא, חֶלְבְּנָיְתָא (חֶלְבָּנָה) ch. same. Targ. O. Ex. XXX, 34; Targ. Y. חֶלְבְּנָיָא, pl. — Gitt. 69ª, v. הִיבְשָׁנִיתָא.

חַלְבְּצִין, חַלְבִּי׳ m. (compound of חֶלֶב a. בֵּיצָה) *bulb of ornithogalum.* Shebi. VII, 2; expl. Y. ib. 37[b] bot. בֵּיצֵי נֵץ חֶלֶב eggs (bulbs) of &c., v. חֶלֶב; Tosef. ib. V, 6; Nidd. 62ª חַלְבְּצִין (absorbing ח); Sabb. 90ª החל׳. Tosef. Kil. III, 12 חלבוצין.

חַלַגְלוֹגִין, חַלַגְלוֹגוֹת m., pl. (חלג, cmp. חלק) *purslane.* Eruv. 28ª ובחל׳ (Ms. M. ובגלוגות, read: ובַּלַגְל׳, v. Rabb. D. S. a. l. note, ח׳ absorbed, v. preced.); Y. Peah VIII, 21ª top; Y. Erub. III, 20[d] top, expl. פרפחיניה. Shebi. IX, 1 (Mish. ed. גית . . . ., read: גות . .; v. Rabb. D. S. a. l. note). Y. ib. 38ᶜ (Rabbi's maid said) נתפזרו חַלוֹגְלוֹגוֹתַיִךְ thy purslane plants have been scattered; R. Hash. 26[b] חֲלוֹגְלוֹגֵךְ (Ms. M. לגלוגך). Ib. לא ידיע רבנן מאי חלוגל׳ (Mss. לגל׳).

חָלַד (cmp. חלל) *to undermine, cave, dig.* Pes. 118[b] שחוֹלֶדֶת בעיקרי וכ׳ Ms. M. (ed. as in Ḥull. 20[b] חדרת) which undermines the foundations &c. V. חוֹלֶדֶת.

Hif. הֶחְלִיד 1) same. Y. Kil. IX, 32ᶜ top מַחְלִיד הב״ה את וכ׳ . . . . the Lord caves the ground before them and they roll &c.; Y. Keth. XII, 35[b] top אל . . מחלך (corr. acc.). B. Bath. 19[b] מפני שמַחְלִידִין וכ׳ because their roots undermine the ground.—2) *to pass the slaughtering knife under cover, to squeeze in.* Ḥull. II, 4. Ib. 20[b]; a. fr.—Tosef. Kel. B. Bath. I, 5 מפני שחכובס אומן מַחְלִידוֹ לתוכו (R. S. to Kel. XXI, 1) because so much of it does the professional fuller fold up for inserting a rod into it (v. חוֹב II, 2).

חָלַד ch. same; Part. pass. חָלִיד *covered with earth, mouldering.* Targ. Job XI, 17 Ms. (ed. דחלך, corr. acc.).

חֶלֶד m. (b. h.; preced.) *mould;* trnsf. *earthly life.* Midr. Till. to Ps. XVII, 14 אין ח׳ אלא ארץ *heled* means earth (ref. to Ps. XLIX, 2). Tanḥ. Ki Thabo 2 (ref. to Ps. XVII, 14) חן מתים מח׳ they die away from this world, v. חֲלוּדָה.

חֲלָדָה f. (חָלַד Hif.) *passing the knife under cover.* Ḥull. 9ª; 27ª; a. e.

חלדואות, v. חֲלוּדָה.

חֲלָדוּתָא f. ch. = h. חֲלוּדָה, *rust.* Targ. Y. Num. XXXI, 22 (v. Rashi a. l.).

חַלָּדִין* m. pl. (preced. wds.) *cave-dwellers.* Gen. R. s. 37, transl. of חִוִּי (Gen. X, 17); cmp. חִוְּיָא.

חֲלָה, v. חלי.

חַלָּה f. (b. h.; חלל) 1) [*rolled, rounded*] *cake.*—*Pl.* חַלּוֹת. Ukts. III, 5 ח׳ חריץ (Tosef. Maas. Sh. I, 13 חַלַּת

חֲלָא *to be sick*, v. חֲלִי.

חֲלָאָה (b. h.) pr. n. f. *Ḥelah*, an Agadic surname of Miriam. Ex. R. s. 1, v. נָעֳרָ.

חֲלָאִים, v. חֲלִי.

חֶלֶב m., constr. חֵלֶב (b. h.) [*secretion,*] *milk.* Ab. Zar. II, 6 ח׳ שחָלָבוֹ וכ׳ milk (of a cow) milked by a gentile. Makhsh. VI, 5 מי ח׳ serum of milk; a. fr.—בשר בח׳ *the boiling of meat with milk, the prohibitory law concerning* &c. (Ex. XXIV, 19; XXXIV, 26; Deut. XIV, 21). Pes. 54[b], v. תיהוּשׁ.—Ḥull. 110ª לא גמירי דב׳ בח׳ אסור they did not know that boiling meat with milk was forbidden; a. fr.—חֵלֶב בֵּיצִים *white of eggs.* Y. Ter. X, 47[b] bot., cmp. חֶלְבּוֹן.—נֵץ (ה)ח׳ *ornithogalum, Star of Bethlehem,* a bulbous plant. Shebi. VII, 1, v. חֲלַבְצִין; Ukts. III, 2.—Trnsf. ח׳ *white wine.* Gen. R. s. 98, opp. אדום.

חֵלְבָּא, חַלְבָּא, חֵלְבָּ׳ ch. same. Targ. Gen. XVIII, 8. Targ. Job X, 10; a. fr.—Y. Ter. VIII, 46ª חַלְבּוּן ח׳ milked. Ḥull. 109[b], v. בְּשַׂרָא I. Ib. 110ª; a. e.

חָלַב (denom. of חָלָב) *to milk; to yield milk.* Ab. Zar. II, 6, v. חָלָב. Bekh. 20[b] חוֹלְבוֹת וכ׳ . . . . רוב the majority of animals secrete no milk unless they have given birth; a. fr.

Nif. נֶחֱלַב *to be milked.* Sabb. 53[b] לֵיחָלֵב when the bag is tied on for milking purposes (to support the udders), opp. ליבש for drying up.

חֲלַב ch. same. Y. Ter. VIII, 46ª, v. חֲלָב.

חֵלֶב m. (b. h.) *fatty concretion* (cmp. חֲלָא), esp. *that abdominal fat of cattle which it is forbidden to eat, heleb* (Lev. III, 17), contrad. to שומן. Kerith. III, 1. Ḥull. 113[b] המבשל ח׳ בחָלָב if one boils fat with milk. Snh. 4[b] חֵלֶב וחָלָב דכי וכ׳ *ḥeleb* a. *ḥalab* which are written alike, v. אֵם; a. fr.—*Pl.* חֲלָבִין, חֲלָבִים. Ber. I, 1 ח׳ ואברים the pieces of fat and the limbs belonging to the altar; Tam. VII, 3 שלחן הח׳ the (marble) table designated for the fat-pieces (and limbs).—Ker. 12ª, sq. חֲלָבִין laws concerning the eating of *ḥeleb;* Y. Yeb. X, 11ª top מדמי לח לח׳ (not לחלבון); a. fr.—[Y. Ter. X, 47[b] bot. לובן חלבין, v. חֶלְבּוֹן.]—גוּשׁ ח׳, v. גּוּשׁ.

חֵלֶב* ch. m. (preced.) *a viscous substance, glair.* Ḥull. 120ª ח׳ דקריש ed. (v. Rashi); v. חָלָא III.

חֶלְבּוֹן (חֵלְבּוֹן Ar.) m. (v. preced. wds.) *glair, white of an egg.* Ab. Zar. 40ª; Ḥull. 64ª, v. חֶלְמוֹן; a. fr.—Y. Ter. X, 47[b] bot. בלובן חלבין, read: בחלבון (v. cit. in Tosaf. to Ḥull. 64[b]).

חֶלְבּוֹנָא, constr. חֶלְבּוֹן ch. same. Targ. Y. Gen. XXXIX, 14; 20. Targ. Job VI, 6.

חֶלְבְּרִיצִין, v. חֲלַבְצִין.

חֶלְבְּנָא, pl. חֶלְבְּנַיָּא, v. חֲלַבְנְתָא.

חֶלְבְּנָה f. (b. h.; cmp. חֲלָב, חֵלֶב, v. חֵילְתִּית) *galbanum,* a gum-resin used as an ingredient of frank-incense, smell-

(collect. noun), a. e., v. חֲרִיץ.—Men. III, 6 שתי ח׳ the two loaves (offered on the Feast of Weeks, Lev. XXIII, 17).—B. Bath. V, 3; Ukts. III, 11 דבש ח׳ *honey-combs;* a. fr.—2) (with ref. to Num. XV, 20, sq.) *Ḥallah, the priest's share of the dough.* Sabb. II, 6, v. זָהִיר. Ḥall. I, 1 תרומין בח׳ are subject to the law of *Ḥallah.*—Ib. II, 7 שעור חח׳ the quantity to be set aside for the priest. Ib. 8 מעיסה שלא הורמה חַלָּתָהּ Ms. M. (v. Rabb. D. S. a. l. note) from a dough from which the priest's share has not yet been taken; a. fr.—*Pl.* as ab. Pesik. Shimu, p. 118[a] שתי ח׳ two portions (one for being burnt, and one for the priest); Y. Erub. III, end, 21[c]; Cant. R. to I 6; a. e.—Trnsf. *ḥallah, the sanctification of creation, man.* Gen. R. s. 14, beg.; Yalk. Prov. 962, a. e. (ref. to Prov. XXIX, 4, ואיש תרומות) that is Adam שהיה גמר חַלָּתוֹ וכ׳ who was the final sanctification of the world; Gen. R. s. 17, end.—*Ḥallah,* name of a treatise of the Mishnah, Tosefta a. Talm. Y., of the Order of Z'raïm.

חֲלוּגְלוּג, v. חַלְגַּלּוּג.

חֲלוּדָה f. (חָלַד) [*covering of earth &c., mouldering from being in a cave,*] 1) *rust, mould.* Kel. XIII, 5 העלתה ח׳ became rusty; Tosef. ib. B. Mets. III, 10; a. fr.—Trnsf. *sin.* Tanḥ. Ki Thabo 2 (ref. to חלד Ps. XVII, 14) [read:] אמרו זה לזה ח׳ חם מלארן חטארן יש בידן (v. Tanḥ. ed. Bub. ib. 4) they (the gentiles) say to one another, they (the Israelites) are full of rust, there are sins in their hands.—2) *a skin disease arising from living in caves.* Midr. Till. to Ps. XVII, 14 (v. supra) אלו שהעלה גופן ח׳ they are those (persecuted Jews) whose bodies became afflicted with sores, &c.; Y. Shebi. IX, 38[d]; Gen. R. s. 79.—*Pl.* חֲלוּדוֹת. Pesik. B'shall., p. 88[b]; Esth. R. to I, 9 חֲלוּדָאוֹת (some ed. חלדואות, corr. acc.).

חֲלָוָן pr. n. pl. *Halvan* (*Ḥolvân*) in Assyria (b. h. חלח, v. P. Sm. 1277, Neub. Géogr. p. 373). Kidd. 72[a]; Yeb. 16[b] Ms. M. (ed. חלזון, corr. acc.).

חֲלוּזָא, חֲלוּזִי (דר׳ חילוזא) m. (חלז) *knot* or *sling of the upper garment when lifted,* (*sinus*). Targ. II Esth. I, 2 (3) וחלזות חילוזה she lifted her garment.—Pes. 113[a] תמרי בחֲלוּזָךְ וכ׳ if thou bringest dates home, with thy *sinus* (before ungirding) run to the brewery; [comment.: with the dates tied up in thy *bag*]. V. חוּלְזָא.

חֲלוּט m.=חֲחֻלֵּט. Tosef. Neg. VIII, 6 בימי חֲלוּטוֹ during his days of declared leprosy.

חָלוּט m., v. חָלַט.

חֲלוּטִין m. pl. h. a. ch. (חָלַט II) *final action, decision.* לְחֲ׳ *finally, permanently, absolutely* (b. h. לְצִמִּיתוּת). Targ. Lev. XXV, 23; a. e.—Ex. R. s. 3; Arakh. 15[b]; Snh. 106[b].—Lev. R. s. 7, end, v. יְרִיבָה.—V. חַלָּטָנִית.—בח׳ *by final decision* (from which there is no appeal). Gen. R. s. 42; Yalk. ib. 72; Koh. R. to V, 15 הדך מה דאתא בחלו׳ וכ׳ Ar. (ed. בחלו׳) as man enters this world by final decision, so does he leave it it (cmp. Ab. IV, 22).—[Gen. R. s. 94, beg. חלוטין, v. חֲלִיטָא III.]

חֲלוּל, חֲלוּלִי, v. sub חרל׳.

חָלוּל m. (חָלַל) *hollowed; pipe, channel.*—*Pl.* חֲלוּלִים, חֲלוּלִין. Sifra K'dosh. Par. 1; Yalk. Lev. 604 the idols are called אֲלִילִים על שם שהם ח׳ because they are hollow.—Ber. 60[b] ח׳ ח׳ Ms. F. a. oth. (ed. חֲלָלִים) full of channels (bowels &c.).

חָלוּם m. *sane,* v. חָלַם I.

חֲלוֹם (b. h.; v. חָלַם II) *dream.* Ber. 55[a]; a. fr.—*Pl.* חֲלוֹמוֹת. Ib.[b]; a. fr.—Ib. 10[b] בעל חח׳ the genius of dream.—[חלומות דהרואה that portion of the chapter Haroëh, in B'rakhoth, treating of dreams: Ber. 55[a] to 57[b]; often quoted in Ar. a. oth.]

חַלּוֹן c. (b. h.; חלל) *perforation, aperture, window.* B. Bath. III, 6 ח׳ חמצרית וכ׳ the Egyptian window (a very small aperture in the wall) gives no privilege (v. חֲזָקָה), i. e. the neighbor may build against it, contrad. to חצורית a Tyrian window. Gen. R. s. 31, expl. צחר (Gen. VI, 16); a. v. fr.—*Pl.* חַלּוֹנוֹת. Y. R. Hash. II, 58[a]; Ex. R. s. 15 שס״ח ח׳ וכ׳ 365 apertures did the Lord create in the sky; a. fr.

חֲלוּפָא, חֲלוּפִי, v. חִילּוּפִי.

חֲלוּץ m. (v. חָלַץ *Hif.*) *strength, quickness.* Ber. 16[b] חדים של ח׳ עצמות (missing in Mss., v. Rabb. D. S. a. l. note 5) a life of healthfull energy (v. Is. LVIII, 11).

חֲלוּצָה, חֲלוּצָא I pr. n. pl. or district *Ḥălutsa.* Targ. Y. II Gen. XVI, 7; Ex. XV, 22 (h. text שׁוּר). Targ. Y. Gen. XVI, 14 (h. text בָּרֶד).—Gen. R. s. 45; Yalk. ib. 79 (expl. בדרך שור, Gen. XVI, 7) באורחא דח׳ on the road of H.—V. חַגְרָא I.

חֲלוּצָה II f., v. חָלַץ.

חָלוּק I m. (חָלַק, v. חָלָק) *plain, smooth garment,* in gen. *undershirt.* Kel. XXVIII, 9, v. חוּץ II.—M. Kat. 14[a], a. e. כל . . . אלא ח׳ אחד he who has only one shirt. Ab. Zar. 34[a] ח׳ לבן a plain white frock, v. אִרְמְרָה. Y. Taan. II, 65[d] (ref. to I Sam. VII, 6) לבש שמואל חֲלוּקָן וכ׳ Samuel put on the common shirt of all Israelites, i. e. included himself among the sinners; a. fr.—Trnsf. a) *a shirt-shaped bandage.* Sabb. XIX, 2 (drawn over the circumcised membrum).—b) *a row, layer.* Y. Pes. I, 27[b] bot. מפשיטו ח׳ אחד he strips it of one shirt, i. e. removes one row all around the pile of bottles.—*Pl.* חֲלוּקִים, חֲלוּקִין, חֲלוּקוֹת. M. Kat. 22[b]. Y. l. c. שני חלקות (read: חלוק׳) two rows. Tosef. Kil. V, 6 שני ח׳ two shirts of different materials (כִּלְאַיִם). Lam. R. introd. (R. Abbahu 2); ib. to III, 13 וחח׳ שלו עליו (the camel) with his covers on; a. fr.

חָלוּק II 1) *divided,* v. חָלַק; 2) *empty, smooth,* v. חָלָק.

חִילּוּק, v. חִירּוּק.

חֲלוּקָא, חֲלוּק ch.=h. חָלוּק I. Targ. Y. Ex. XXII, 26 ח׳ תוחביה ed. pr. (later ed. only תות׳).—Lam. R. introd. (R. Abbahu 5); ib. to III, 13 כח׳ דיחודאי וכ׳ as long as

a Jewish Sabbath shirt (transmitted from father to son).—Sabb. 134[a] ח' דינוקא the child's bandage, v. חָלוּק I.

חֲלוּקָה f. (b. h. חֲלֻקָּה; חָלַק) *division, partition.* B. Bath. 122[a] לא כח' של עוה"ז וכ' the distribution of land in the future will not be like the one of the present. Ib. 126[a] יש לו לבכור קודם ח' the first-born is the legal owner of his share before the partition has taken place. Keth. 26[a] בתורת ח' as an heir's share. Ib. 94[b] ח' עדיפא division among two claimants (where evidence is wanted) is preferable (to discretionary adjudication to one, v. שׁוּדָּא); a. e.

חֲלוּקַת* f., constr. חֲלוּקַת, only in נפש ח' (פול) [*smoothing the soul,*] name of a species of *bean*=שעועית. Nidd. IX, 7 (expl. מי גרסין) לעיסת גריסין של פול ח' נ' a chewed mass of grist of beans named *ḥălukath nefesh* (Rashi: *beans split to the core*, v. חֲלָקָא II); [Tosef. ib. VIII, 9 עז עיקת נפש ed. Zuck. (Var. ער עוקת נחש); Gen. R. s. 94, beg. פול שהוא על עיקת נפש; Yalk. ib. 152 שבאין על עקת נפש the bean-grist used for (relieving) the pressure of the soul; cmp. Y. Kil. I, 27[b] top, etymol. of שְׁעוּעִית, a. B. Bath. 16[a], quot. s. v. עֲדַשָּׁה.—Our w. is prob. a popular re-adaptation of *Alica*, v. Sm. Ant. s. v.]

חֲלֻוָּא *hosts*, v. חֵילָא I.

חָלַז, *Pa.* חִלֵּיז (cmp. חלץ) *to gird, to form a sinus; to lift the cloak.* Targ. II Esth. I, 2 (3), v. חָלַט.—*Part. pass.* מְחַלְּזָן Ib. VI, 11 ומחלזין חולזוי his loins girt (his cloak lifted up, ready for labor).

חֲלָזָן, חִלְזָן, חֲלָזוֹן m. (v. preced.) 1) *conchiferous animal, snail, oyster,* esp. *purple-fish, purple-shell used for dying t'kheleth* (תְּכֵלֶת). Snh. 91[a] ח' אחד (ed. אחת, v. Rabb. D. S. a. l. note 60 a. Ar. s. v.). Pesik. B'shall. p. 92[a] ח' חזה וכ' as the snail grows, its shell grows with it; Deut. R. s. 7, end.—Sabb. 26[a] (expl. רגבים, Jer. LII, 16) צירידי ח' וכ' the shellfishers from &c. Men. 44[a]. Meg. 6[a]; a. fr.—*Pl.* חֲלָזוֹנוֹת. Snh. l. c.—2) name of a *beetle* or *locust*, v. next w.—Y. Sabb. I, 3[b]. Yalk. Ex. 185; Tanḥ. Vaera, ed. Bub. 19.—3) (cmp. Lat. Cochlea) *a snail-shaped piece of a chain, screw.* Kel. XII, 1; Tosef. ib. B. Mets. II, 3.—4) *an eye-disease*, also called נחש. Bekh. VI, 2; ib. 38[b]. Sifra Emor ch. II, Par. 3.—[Kidd. 72[a]; Yeb. 16[b], v. חַלָּזוֹן.]

חִלְזוֹנָא ch. same, 1) *purple-fish; snail.* Targ. Y. I Deut. XXXIII, 19 (v. Meg. 6[a]).—*Pl.* חִלְזוֹנֵי. Ab. Zar. 28[b], v. מְשַׁקְּדֵי.—2) *beetle* or *locust.* Targ. Y. Deut. XXVIII, 42 Ar. (ed. חלנונא, h. text צלצל).—3) *an affection of the eye.* Targ. Y. I Lev. XXI, 20 Ar. a. oth. (ed. חַלָּזוֹן; Y. II ריחלווה, read: דְּחַלְזוֹנָה; v. חִלֵּיז).

חִילְחוּל, חֶלְחוּל m. (חָלַחַל) *penetration of a poisonous substance, poison.* Tanḥ. Mishp. 18; ed. Bub. 12 (חול', corr. acc.) חח' היה נבנס וכ' the poison (of the flies) entered their bodies; Yalk. Ex. 359.

חַלְחוֹלִית f. (v. preced.) *winding;* pl. חַלְחוֹלִיּוֹת *intrigues.* Lev. R. s. 20 (expl. להוללים, Ps. LXXV, 5) למערבביא אלו שלבם ..... ח' רעות (some ed. חַלְחֹלִיּוֹת) to those creating confusion, those whose hearts are full of evil intrigues; Tanḥ. Aḥăré 2 חלחל'; Yalk. Lev. 524 וחולחליות; Yalk. Ps. 811; [Lev. R. s. 17 (ref. to Ps. LXXIII, 3) במערבא אומרים אלו . . חוללות וכ' (read: בְּמֵעֲרַבָּבְיָא אֵלּוּ), v. חוֹלֶלֶת].

חַלְחוֹלֶת f. (next w.; v. preced. wds.) *mesentery,* a membrane keeping the entrails in position. Ḥull. 50[a].

חָלַחֵל (b. h.; Pilp. of חלל) 1) *to penetrate into cavities; to perforate.* Sot. 7[b]; Num. R. s. 9 מְחַלְחֵל וירד (the powder on a wound) penetrates and goes down (into the body). Gen. R. s. 98 רסו מח' וכ' its venom penetrates (the body of the bitten one) after (the serpent's) death.—2) *to shake, roll* (in a vessel &c.); *to rinse.* Makhsh. III, 6 ח' לתוכן if he washed olives by rolling them in the rain water.—*Part. pass.* מְחוּלְחָל, f. מְחוּלְחֶלֶת *hollow, blown up; loosely put in.* Oh. IX, 7 כלי מח' a hollow vessel (not packed entirely), opp. אֲפוּצָה. Kel. X, 3 מגופת החבירת חמח' וכ' (Bart. המתחלחל) the stopper of a keg which can be moved around, without, however, falling out of itself. Teb. Yom I, 1; a. fr.

Hithpalp. הִתְחַלְחֵל, *Nithpalp.* נִתְחַלְחֵל 1) *to permeate.* Num. R. s. 9 שהם מתחלחלים וכ' that they will permeate all her limbs.—2) *to be shaken in a hollow space, to be thrown about.* Mikv. IV, 3 הרו צרורות מתח' וכ' if pebbles rolled about in the spout.—3) *to be permeated* (with poison) *to be affected, injured.* Y. B. Kam. I, beg. 2[b] ונתח' כולו and the whole of it is damaged (by the heat &c.).—4) (cmp. חָלָה) *to be weakened, be neutralized.* Y. Ter. VIII, 46[a] top ע"י מלירחה מתח' through salting it, the poison is neutralized.

חַלְחֵל ch. same, *to penetrate, to hollow out.* Ḥull. 119[b] חַלְחוֹלֵי מְחַלְחֵל the hair perforates the skin.—*Part. pass.* ענני חלחולי מְחַלְחֲלֵי *hollow; loosely filled.* Ber. 59[a] (Ms. F. מירחלחל .. עיבא) the clouds are not entirely filled with water. Pes. 74[a] אירידי דמח' because the wood is hollow (having marrow inside); a. e.

Ithpalp. אִתְחַלְחַל 1) *to be perforated, be open.* Ber. l. c. Ms. F. v. supra.—Esp. *to be permeated by poison, feel the effect of poison.* Y. Ab. Zar. II, 41[a] bot.; Y. Ter. VIII, 45[c] bot. לא אספיק . . עד דאיתח' he had scarcely drank of it when he became affected (collapsed). Y. Ab. Zar. II, 40[d] top חמיתה מִתְחַלְחֲלָה he saw that the plaster was poisoned.—2) *to tremble.* Targ. Ps. XCVII, 4. Targ. Y. Ex. XXXII, 11 (h. text וירחל); a. e.

חָלַט I (v. חֲלַט II, a. Syr. חלט P. Sm. 1277) *bind up, mix,* esp. *to stir flour in hot water,* v. חֲלִיטָה II.—*Part. pass.* חָלוּט a paste prepared by stirring, *dumpling.* Y. Ḥall. I, 58[a] top; Y. Maasr. I, 49[b] ח' ברור a real *ḥalut* (concerning which there is no doubt as to the obligation of *Ḥallah*). Y. Ab. Zar. II, 42[a] top ח' מחוסר וכ' the *ḥalut* (prepared by a gentile) wants finishing through fire (frying or boiling); a. fr.

Nif. נֶחְלַט *to become consistent through stirring.* Y. Ḥall. l. c. נֶחְלָטָה כל צורכה sufficiently stirred to be a consistent paste-ball.

חֲלַט ch. same, 1) *to make a paste.* Targ. II Sam. XIII, 6.—2) (cmp. next wds. a. צמת) *to cause contraction* by scalding or by putting in vinegar. *Part. pass.* חָלִיט. Ḥull. 111ª חוי מעיקרא Rashi (ed. מִיחֲלַט הוה ח' ליה וכ') it (the liver) was first scalded (so as to emit no blood in boiling).

Pa. חִלֵּיט *to cause contraction, to scald, put in vinegar.* Ib. חֲלָטֵי ליה וכ'. Pes. 74ᵇ bot. חלא דח' ביה וכ' vinegar which one has used once for drawing the blood from meat and contracting the blood vessels, must not be used a second time.

Ithpa. אִתְחַלַּט, *Ithpe.* אִיתְחֲלַט 1) *to be mixed up, to mingle.* Targ. Prov. XX, 19; XXIV, 21 (h. text תתערב).—2) *to be confused.* Ib. XIV, 16 (h. text מתעבר!).—3) *to be contracted,* v. supra.

חֲלַט II (b. h.; cmp. חָלַץ) [*to surround, tie up* (corresp. to b. h. צמת),] 1) *to make final. Part. pass.* חָלוּט, f. חֲלוּטָה *permanently sold, irredeemable.* Arakh. IX, 4 הגיע ... היה ח' וכו' (Talm. ed. 31ª חיתה ח', read: חלוטה) when the last day .... had passed and it (the house) was not redeemed, it was his forever ..., for we read לצמיתות (Lev. XXV, 30); (Tosef. ib. V, 10 צמת). Arakh. l. c. בראשונה ... שיהא ח' לו formerly the purchaser used to hide himself on the last day .... in order that it might become his irredeemably; Sifra B'har ch. V, Par. 4 שתהא חלוטה לו. Arakh. 31ᵇ למי ח' to which (of the two buyers) did it belong finally?; a. fr.—V. חֲלוּטִין.—2) *to pass final judgment on a leper* after probationary enclosure (Lev. XIII). Zeb. 102ª אני מסגירה ואני חוֹלְטָהּ וכ' I will lock her up, declare her a leper and discharge her.

Hif. הֶחֱלִיט 1) *to pass final judgment, to make valid; to adjudicate.* Y. Dem. VII, beg. 26ª צריך להַחֲלִיט וכ' he must make the consecrating conditions valid by speech. Y. Keth. X, 33ᵈ bot. לְהַחֲלִיט מְחֲלִיטִין . . אי זה which of them the court chooses to declare valid, it may &c. Gen. R. s. 61 שלא תַחֲלִיט להם וכ' lest thou surrender the country to them (through bad argument); Yalk. ib. 110 (insert להם). Y. Ab. Zar. I, 39ᵇ top גסות ... הדיא הֶחֱלִיטָתוֹ his haughtiness made Jerob. a confirmed sinner; a. e.—2) *to declare a person a leper.* Y. M. Kat. I, 80ᶜ bot. מטמא ומַחֲלִיט declares him unclean and this a decided leper; ומַחֲלִיטִין ... ורבנן and the Rabbis say, he must be examined as if it were a new case, but at all events they declare &c.—*Part. pass.* מְהוּחֱלָט, f. מְהוּחֱלֶטֶת 1) *irrevocable, confirmed.* Yoma 86ᵇ תשובת המְהוּחֱלָטִין the repentance of the confirmed sinners.—2) *the declared leper,* opp. to מוּסְגָּר. Meg. I, 7. Yeb. 103ᵇ. Tosef. Naz. VI, 1 מ' בספק one declared a leper from doubt; Y. ib. VIII, end, 57ᵇ; a. fr.

חֲלַט ch. same, 1) *Part. pass.* חָלִיט, חֲלִיטָא *irredeemably sold.* Targ. Y. Gen. XLVII, 20.—2) *to sentence a leper.* Targ. Y. Deut. XXI, 5 לְמִחְלוֹט, v. *Af.*

Pa. חִלֵּיט *to sell irredeemably, to forfeit.* Y. Pes. IV, 31ᵇ bot. ולא יְחַלְּטוּן בניהון that they might not forfeit their pledged children. Y. Shebi. VI, 36ᶜ bot. [read:] בגין דלא תְּחַלְּטוּן . . בידן that you might not surrender the government to their (the Samaritans') hands. Y. Keth. IX, 33ᵇ bot. אנן מְחַלְּטִין וכ' we shall declare their property forfeited. Arakh. 31ᵇ ולחַלְּטֵי הקדש let the sacred treasury be declared its permanent owner; a. e.

Af. אַחְלַט *to sentence a leper.* Targ. Y. Lev. XIII, 11.—Part. pass. מַחְלָט, f. מַחְלָטָא. Ib. 51.

Ithpe. אִיתְחַלַּט *to become irredeemable.* Arakh. 32ᵇ וירושלים מי מִיתְחַלַּט בח are buildings in Jerusalem ever irredeemable?

חַלְטָא f. (preced.) *final decision, adjudication.*—*Pl.* חַלְטָאתָא. B. Mets. 16ᵇ שטרי ח' legal documents giving the claimant the title for the seized property.

חוּלְּ, חַלְטָנִית f.=חֲלוּטִין, *final action;* לח' *irredeemably.* Y. Gitt. IV, end, 46ᵇ (expl. לצמיתות, Lev. XXV, 23) לחול'; Y. Dem. IV, 24ᵈ bot.—Gen. R. s. 28, end, v. זְרִיבָה; a. e.

חֲלַטְרִיא, v. חִלִּיטַר.

חַלְטָתָא f. *lizzard,* v. חַלְטָתָא.

חָלָה, חלי (b. h.; cmp. חלל) 1) *to be lax, to be sick, faint away, grieve.* Ex. R. s. 43 (expl. ויחל, Ex. XXXII, 11 ח' משה Moses was sick (grieved). Kidd. 71ᵇ, a. e. מדי חוֹלָה Media is sick, v. גּוֹסֶס.—Ber. 28ᵇ כשח' וכ' when R. ... fell sick; a. fr.—V. חוֹלֶה.—2) *to be smooth* (to the taste), *sweet.*

Pi. חִלָּה 1) *to soften, sweeten; to soothe, assuage* (by prayer, gifts &c.). Ex. R. l. c. מהו וַיְחַל שהכניס וכ' what does *vayḥal* (Ex. l. c.) mean? He offered &c. (ref. to Ps. XLV, 13). Ib. מהו ויחל עשה את המר וכ' he made sweet what was bitter. Ib. חַלֵּי מריריתן וכ' sweeten thou the bitterness (sin) of Israel &c.—Ib. מי שיְחַלֶּה וכ' one to sweeten the bitterness &c. (by prayer). Yalk. Ex. 392 אביי אמר עד שחִירְּלָהוּ להקב"ה בתפילתו (v. infra) Ab. explained *vayḥal,* until he assuaged (the anger of) the Lord &c. Deut. R. s. 3 הרי בניך מרים חַלֵּה אותן thy children are bitter, sweeten them. Ib. היאך ירחא א"ל הוי חל אתה רחמים, read: היאך אתא אומר א"ל הוי אומר חַלֵּה את המרים what shall I say? Said He, Say, sweeten &c.; Yalk. Ex. 392. Lam. R. to I, 2 לא חִלִּינוּ פניך we did not assuage thee by repentance; Ex. R. s. 45 חִלִּינוּ מלפני הקב"ה we prayed &c.; a. fr.

Hif. הֶחֱלָה 1) *to assuage, soften.* Ber. 32ª אביי אמר עד שהֶחֱלָהוּ להקב"ה בתפלה Ms. M. (v. D. S. a. l.) until he assuaged &c., v. supra. [Ib. עלירחם וכ' שה', read: שֶׁחָלָה, v. חָלַל.]—2) *to make sick, wear out.* Ib. עד ... עמד משה שהחלהו (Ms. M. עד שחלה) Moses stood in prayer ... until He wore Him out (by his persistency, v. Rashi a. l. a. Rabb. D. S. a. l. note 3).—3) (v. חָלַל a.) *to permeate, affect.* B. Mets. 107ᵇ bile is called *maḥlah* (v. מָחְלָה) שהיא מַחֲלָה וכ' (Ms. F. שמַּחֲלֶלֶת) for it goes through the entire body [perh. מַחֲלָפָה, fr. חָלַל].

Hof. הוּחְלָה *to be made sick.* Ber. l. c. עד שה' .... עמד ed. Sonc. a. oth. (v. supra) until He was worn out.

חֲלָא, חֲלִי ch. same, 1) *to be soft, sweet.* Targ. Prov. XXVII, 7. Targ. Y. II Lev. II, 11 (h. text דבש); a. e.—

2) *to be sick, grieve.* Yoma 22[b]; B. Kam. 20[b] כמה לא ח׳ וב׳ how little does he whom the Lord supports need to grieve or trouble himself!—3) *to remit.* Keth. 86[a] top וחיחֲלָה, v. חוּל II ch.

Pa. חַלֵּי 1) *to sweeten.*—*Part. pass.* f. מְחַלְיָא. Cant. R. to III, 4 בשעת מְחַלְיֵית שינתא during the sweetest sleep. Ab. Zar. 39[a] מח׳ שמנוניתא Ms. M. the fatty substance (absorbed in the knife) becomes sweet again (loses its bad taste); ed. מְחַלְיָא ליה ש׳ (read: לש׳) it (the strong taste of assa foetida) sweetens &c. [Ber. 6[b] מחלירן קא ed., Ms. מחללי, v. חֲלַל I.]

Ithpe. אִתְחַלִּי (אִסְתְּחַלִּי) *to become sweet.* Targ. Y. II Ex. XV, 25.

חָלֵי m. (preced.) *sweet.* Targ. Y. II Gen. XLIX, 21. Targ. Y. II Deut. XXIX, 17 (ed. Amst. חֲלֵי; Y. I חוֹלֵי, חוּלֵי).—Arakh. 10[b] (play on דח׳ קליה (חָלִיל) because its sound is sweet.—*Fem.* חֲלִיָּא, חֲלִיאָתָא, חֲלִיתָא. Targ. Prov. XXIV, 13 דחלוא ed. Lag. (ed. Wil. דְּחֵילָא, corr. acc.). —Targ. Ps. XIX, 11 (Ms. חֲלָיְיאָתָא, pl.)—Sabb. 109[b] אתרוגא חלירתא a sweet orange.—*Pl.* חַלְיָן, חַלְיָין (חוּלְיֵי). Targ. Ps. CXIX, 103. Targ. Prov. IX, 17 (some ed. חלים, corr. acc.) Ib. II, 16.—Ab. Zar. 38[b] חוּלְיֵי as to sweet ones, v. אַחְרִינָא.

חוֹלִי, חָלִי m. (b. h.; חָלָה) 1) *disease.* Snh. 64[a] אם מֵחָלְיָהּ . . תעמוד if this woman (I) shall rise from her sickness. Ib. לחוֹלְיָהּ . . מוטב שתחזור I would rather relapse into my disease; a. fr.—B. Mets. 87[a] דְּחָלָה ח׳ אחריתי (missing in Mss., v. Rabb. D. S. a. l. note) that he had been sick once before.—*Pl.* חֳלָיִם, חֳלָאִין, חֳלָיִים. Sot. 47[a]. Gen. R. s. 56; a. fr.—2) (sub. בעל) *patient, sufferer.* Ḥull. 110[a]; a. fr.

חַלְיָא m. (חלי) *secretion, serum.* Pes. 74[b] חַלְיֵיהּ אסיר its serum is forbidden. [Ib. 115[b] חלירה דתבלין, v. חוּלְיָא II.]

חֲלִיאָתָא, v. חֲלֵי.

חִילְפָּא, חִלְפָּא m. (v. חַפָּזוֹן) *one afflicted with an eye-disease called* חֲפָזוֹן. Targ. O. Lev. XXI, 20 (ed. Berl. חִלְפָּן, v. Berl. Masorah p. 72).

חַלֵּין, *Pa.* of חֲלַז.

חַלְטָא I f. part. of חֲלַט.

חַלִּיטָתָא II f., pl. חַלִּיטָתָא (v. חֲלַט II) *strings, necklace.* Targ. Is. III, 20 (h. text לחשים). Targ. Hos. II, 15 חַלִּישַׁת וכ׳ (constr.) her pearl-strings (h. text חלית).

חַלְטָא III (חַלְטוּ, חַלִּיטָה) c. ch.=h. חֲלִיטָה II or חֲלוּט (v. חֲלַט I). Y. Ned. VI, beg. 39[c]; Y. Naz. V, 55[c] top. Y. Ab. Zar. V, 44[d] bot. חַלִּיטָן their (the Samaritans') *ḥalut.*—*Pl.* (fem.) חַלִּיטָתָא; (masc.) חַלִּיטִין. Targ. II Sam. XIII, 6; 8.—Y. Ḥall. I, 57[d] ח׳ דשוק ḥ. sold in the market (mixed with oil), v. אִסְקְרִיטִין.—Ib. (expl. חלת מסרת) ח׳ (חלוט של בעלי בתים). דמיר water-*ḥ.* (for which Pes. 37[b] חלירה דתבלין, v. חוּלְיָא II.] Y. Erub. III, 20[d] אכל חלישין (read: חלישין or חלישא); Gen. R. s. 94, beg. חֲלוּטִין (Ar. אֲלִיטִין, dial. for חָ׳).

חֲלִיטָה I f.=ch. חֲלִיטָא II. Y. Meg. I, 71[c] bot. הירה עשוי כחצי ח׳ if the writing was in the shape of half a necklace (of three or more strings, i. e. in decreasing lines).

חֲלִיטָה II (חֲלִיטָּה) f. (=חֲלוּט, v. חָלַט I) *a paste made of flour stirred in boiling water, dumpling.* Ḥall. I, 6; Y. ib. 58[a] top ח׳ קמח לתוך חמין *ḥălitah* is flour put into hot water, contrad. to מעיסה which is חמין לתוך קמח (v. Tosef. ib. I, 1); Pes. 37[b] (Ms. O. חחלטה; v. vers. in Rabb. D. S. a. l. note 6); Y. ib. II, 29[c].—Y. Ber. VI, 10[b].

חֲלִיטָה III f. (חָלַט II, v. הֶחְלֵט) *the priest's final decision on leprosy.* Sifra Thazr. Par. 3, ch. IV לאחר חֲלִיטַת מחיה וכ׳ (R. S. to Neg. VIII, 1 חֲלוּט) immediately after having originally declared it unclean on account of a sound spot in the sore (Lev. XIII, 10, sq.). [Ib. החלט מחירה].

חֲלִיטָרָא, חֲלִיטָר m. (denom. of חֲלִיטָא III) *seller of pastry, confectioner.* Y. B. Bath. II, beg., 13[b], v. אִיסְטֵיר. Y. Ḥall. II, 58[c] bot.; a. e.—*Pl.* חֲלִיטָרְיָא. Y. Shebi. VII, 37[c] top חלטריא.

חליות, Pes. 115[b], v. חוּלְיָא II.

חָלַל (v. חָלַל) *to turn, bore, chisel.* Targ. Is. X, 15.

חָלִיל m. (b. h.; חָלַל, v. preced.) *fife, flute;* frequ. חֲלִילָיֵי *the flute-players, the music in the procession.* Arakh. II, 3 דח׳ מכה וכ׳ the fluters play in front of the altar. Ib. 10[b] חֲרִינוּ ח׳ חרינו אבוב *ḥalil* and *abbub* are the same. Bicc. III, 3 דח׳ מכה לפניהם the fluters precede them playing. Succ. V, 1 דח׳ חמשה וכ׳ for musical performance (on the Succoth festival) there are five and six days respectively; a. fr.—*Pl.* חֲלִילִים, חֲלִילִין. Arakh. II, 3. B. Mets. VI, 1 לחבירא ח׳ וכ׳ to bring pipers for a wedding or a funeral. Kinnim III, 6; a. fr.

חֲלִילָא ch. same. Targ. Y. Deut. XVI, 14.—*Pl.* חֲלִילִין. Targ. Ps. CL, 4 (h. text מְעֻגָב).

חֲלִילָא c. (v. preced.) 1) *hollow.* Constr. חֲלִיל. Targ. Ex. XXVII, 8 (h. text נְבוּב).—2) *rounded, going all around.* B. Bath. 61[a], v. בַּרְקָא III.—Ab. Zar. 10[b], v. קמוניא.—*Pl.* חֲלִילָתָא, f. חֲלִילָתָא. Targ. II Chr. XXVI, 15.—Sabb. 57[a] תיכי ח׳ chains composed of chord rings (v. חוּלְיָא I).

חֲלִילָה adv. (v. preced.) 1) *round about, in turn.* Succ. V, 6 חזורין ח׳ they take turns all around. Keth. X, 6. Tosef. Zeb. I, 1 חזרנו ח׳ we are moving in a circle, i. e. this way of arguing will lead to no conclusion; Zeb. 10[b] חזורני ח׳ ed. I am moving &c.; a. e.—2) (b. h.; cmp. חוּץ s. v. חוֹל III) *outside, foreign to.* Gen. R. s. 49; Yalk. ib. 83 (expl. חללה, Gen. XVIII, 25), v. בָּרָאָה, a. חוֹל III; Tanḥ. Vayera 8 חֲלָלָה כתיב it may be read *ḥălalah* (desecration), לא חול הוא לָךְ is it not too profane for thee?

חַלִּים m. ch. (cmp. חֲלוּם s. v. חָלַם I) *sound, capable of restoration to the original strength* or *form.* Ab. Zar. 69[q]

זימנין דח׳ sometimes the disturbed pitching of the stopper resumes its original shape (by melting and hardening again). Ḥull. 123b עור ח׳ leather (if split or rent) can be so mended as to regain its original strength. Ib. כי אמרינן דח׳ וכ׳ when do we say, leather can be mended &c., when it is split straight through.—[R. Hash. 28a, v. חָלַם I].—[Targ. Prov. IX, 17 חלים some ed., v. חָלַי.]

חֲלִים *dreaming*, v. חָלַם II.

חֲלִים, *Pa.* of חָלַם I.

חֲלִימָה, v. חֲלָמָה.

חִלִּין, v. חִלְּדוֹ.

חֲלֵיהּ, v. חֲלַהּ.

חַלִּיף m. (חָלַף) *sharp knife, slaughtering-knife.*—*Pl.* חַלִּיפוֹת.—בית חח׳ the place in the Temple where the slaughtering knives were kept. Midd. IV, 7 (Talm. ed. פח . . ., corr. acc.); Yoma 36a מן בית חח׳ וכ׳ Ms. M. a. Ar. (ed. מן חח׳) inside of the knives' cell.

חֲלִיפָא pr. n. m. *Ḥălifa.* B. Bath. 123a bot. אבא ח׳ (Ms. M. חלפתא, Var. חילפא, חלפא, סיל׳, v. Rabb. D. S. a. l. note).

חֲלִיפָה f. (b. h. חָלַף) 1) *replacement, substitution.* Y. Ber. II, 5c מי מביא לנו חֲלִיפָתוֹ who will get us one to take his place?—2) pl. חֲלִיפוֹת *shoots*, v. חֹלֶף I.

חֲלִיפִין, חֲלִיפִים m. pl. (חָלַף) 1) *exchange, substitution.* Kidd. I, 6 זה בחֲלִיפָיו . . . . כיון as soon as one of the parties to the exchange has taken possession, the other takes the risk for its exchange. Y. Ber. II, 5c, a. e. יש לחן ח׳ can be replaced; a. fr.—Esp. *ḥălifin*, a form of possession by handing to the purchaser an object as a symbolical substitute (v. Ruth IV, 7). Kidd. 22b אם בח׳ a slave, may be taken possession of also by symbol. B. Mets. 45b, a. fr. אין מטבע נעשה ח׳ coins cannot be used for symbolical delivery; a. fr.—2) *young shoots* (coming out of a stump). Shebi. I, 8. Tosef. B. Kam. II, 1 (Y. ib. 3a top חֲלִיפִין).

חֲלִיץ m. (חָלַץ) *knot, loop-knot.*—*Pl.* חֲלִיצִין. Tosef. Neg. V, 10 ח׳ שבבקעת ed. Zuck. (Var. שבפקע׳; some ed. incorr. חלירו) the loops in a skein.

חֲלִיצָה f. (חָלַץ) *taking out; untying, putting off.* Tosef. Neg. VI, 10 בח׳ as regards taking out the leprous stone (Lev. XIV, 40), v. נְתִיצָה. Y. Ber. III, beg. 5d בח׳ as regards taking off the T'fillin.—Esp. (=חֲלִיצַת מַנְעָל) *Ḥălitsah*, the ceremony of taking off the Yabam's shoe (Deut. XXV, 5—11). Yeb. XII, 1 מצות ח׳ וכ׳ the proper way of performing the *H.* is before three men acting as judges. Ib. חֲלִיצָתָהּ פסולה the act &c. is invalid; a. v. fr.

חֲלִיצָתָא ch. same. Yeb. 102a מעליתא ח׳ a fully legal *Ḥălitsah*. Ib. 106b גיטא דח׳ a document testifying to the performance of the *Ḥălitsah*.

חֲלִיק, pl. constr. חֲלִיקֵי, v. חֵילֶק II.

חֲלִיקָה, v. חֵילְקָא II.

חלקוסתא, חליקוסתא, B. Kam. 31a Ar., Ms. H., v. סְלִיקוֹסְתָא.

חֲלִי קוֹפְרִי, חֲלִיקוֹפְרִי m. (patron. of Σόλοι Κύπριοι) *one from Soloe* (*Aligora*), a sea-port town of Cyprus. Makhsh. I, 3 Abba José ח׳ איש טבעון Ar. (ed. two words) of Soloe, a citizen of Tibon.

חָלַשׁ *to be weak*, v. חָלַשׁ.

חָלִישׁ, חֲלִישׁ m.=h. חָלָשׁ, *weak, sick.* Targ. Joel IV, 10 (ed. Lag. חֲלַשׁ).—*Fem.* חֲלִישָׁא. Targ. Lam. I, 13 (Var. חֲלִי׳; h. text דָּוָה). Targ. I, Sam. IX, 21 חֲלָשָׁא.

חֲלִישׁוּת f. (preced.) *weakening, faintness.* ח׳ דעת *humiliation, defeated pride.* Num. R. s. 6 לא אעשה להם ח׳ ד׳ I will not make them feel humiliated.

חֲלִישׁוּתָא ch. same. Targ. Hos. VII, 9 (h. text שֵׂרָה, ed. Lag. חֲלָשׁוּ).

חלישתא, v. חֲשִׁילְתָא.

חֲלִיתָא f. *sweet*, v. חֲלִי.

חלך, Targ. Job XI, 17, v. חֲלַי.

חָלַל (b. h.; v. Ges. H. Dict.10 s. vv. חלל I, II) 1) (v. חול) *to roll, turn.* Ber. 32a (ref. to ויחל, Ex. XXXII, 11) שחל עליהם מדת הדין למדת הרחמים Ms. M. (v. חָלָה) he (Moses) turned justice into mercy in their behalf; Yalk. Ex. 392 וְחָחַל (*Hif.*).—[Tanḥ. Yithro 1 מת חולל, read וחָלַל.]—2) *to bore, hollow, pierce*, v. חָלִיל, חָלָל I.—3) *to surround; to place outside a circle*, v. חוֹל III, חִילֵּנִי.

Nif. נֶחְלַל (v. חָלָל I) *to be cut all around, be severed.* Naz. 54a (ref. to Num. XIX, 18) בחלל זה אבר ח׳ מן החי וכ׳ 'on something severed', that means a limb which has been cut off a living body, and on which there was not flesh enough to have made healing possible; במת זה אבר ח׳ וכ׳ 'on something dead', that means a limb severed from a corpse; ib. 53b.

Nif. נֶחוֹל *to become* חוּלִּין, *to cease to be sacred.* Shebi. I, 8 עד שיחולו until the fruits become available for private use; Y. ib. 33c top מהו עד שירח׳ עד שירפדו או עד שיעשו חולין וכ׳ what does *ad sheyeḥôllu* mean? Until they are redeemed (in the fourth year), or until they become *ḥullin* of themselves (in the fifth year)?

Hif. הֵחֵל 1) [*to set in motion,*] *to begin.* Sifré Num. 134 (ref. to Deut. III, 24) אתה החֵלוֹתָ וכ׳ thou hast begun to open the door &c. Dem. VII, 4 ומֵיחֵל ושותה Y. ed. (v. Rabb. D. S. a. l. note) and he may at once commence drinking (Maim.; v. infra).—2) *to make* חוּלִּין; *to break a vow; to profane.* Ber. l. c. (ref. to Num. XXX, 3) הוא אינו מֵיחֵל אבל אחרים מְחַלִּין לו he himself cannot break a vow, but others may break it for him (absolve him; Ḥag. 10a מוחלין . . . מיחל . .; Ex. R. s. 43 מוחל אבל . . . .

חכם מוֹחֵל, corr. acc.). Dem. l. c. ומיחל ושותה and thus he *redeems*, and he may drink (R. S.); Tosef. ib. VIII, 7 ומ' ושותה מיד.—Kidd. 77a (ref. to Lev. XXI, 15) מְחַלֵּל he *produces profanation* (begets degraded priests), v. חָלַל II.—3) *to turn, change.* Yalk. Ex. 392, v. supra.

Pi. חִלֵּל 1) *to break a vow, to profane, to desecrate; to degrade.* Deut. R. s. 2 (play on החלת, Deut. III, 24) חִלַּלְתָּ וכ' hast thou not broken the oath? (Sifré Num. 134 הַחִפּוֹתָ, v. supra). Ab. III, 11 המְחַלֵּל את הקדשים who treats profanely sacred things (causes them to be carried out and burnt). Ab. Zar. 28a מְחַלְּלִין עליה וכ' you may desecrate the Sabbath for the sake of curing it; a. fr.—Esp. *to cause the loss of the priestly status.* Macc. 2a המְחַלֵּל אינו מְחַלֵּל he (the priest marrying a divorced woman) who causes the loss of priestly status (to his issue) does not lose the priestly status himself; חבא לחַלֵּל ולא חִילֵּל he who intended to cause the loss of priestly status (by false testimony) and did not succeed.—2) (v. Deut. XIV, 24, sq.) *to redeem, to make available for private use.* Maas. Sh. I, 2; a. fr.

Pa. חוּלַּל 1) *to be removed from the priestly status, become a* חָלָל. Kidd. 77a (ref. to Lev. XXI, 15 'he shall not degrade') לא יְחוּלַּל זה וכ' no degradation shall be caused — which can only refer to a person who had a status and now becomes degraded (i. e. his wife).—2) *to be redeemed, to become secular again.* Part. מְחוּלָּל, f. מְחוּלֶּלֶת. Dem. V, 1, a. fr. ומח' על המעות and it is redeemed by setting aside its value. Maas. Sh. II, 10 מה ... סלע זו ח' עלירו (not על זו, v. Rabb. D. S. a. l.) this Sela (which has been set apart as an equivalent for second tithes) shall be redeemed against the wine which the clean (sons of mine) may drink in Jerusalem, i. e. I buy with this Sela only that portion of the wine which the clean may drink. Ib. חרי מעות האלו מְחוּלָּלִים וכ' that money (dedicated for purchasing equivalents in Jerusalem) shall be redeemed against thy fruits; a. v. fr.—3) *to be loosely joined, to be a movable link.* Sabb. 52b במְחוּלָּלִין referring to movable links, (v. חוּלְיָא I). Y. Pes. I, 27c top במְחוּלָּלוֹת when the vessels can be rolled about, opp. אפוצות close together (v. חַלְחַל).

Hithpa. הִתְחַלֵּל, *Nithpa.* נִתְחַלֵּל 1) [*to be perforated,*] (of bowels) *to be loose.* Esth. R. to I, 8 שיִתְחַלְּלוּ מעיו.—2) *to be profaned, desecrated, degraded.* Ab. I, 11. Macc. 2a, v. supra. Yeb. 79a ואל יִתְחַלֵּל וכ' rather than that the name of the Lord be profaned in public; a. fr.

חָלַל I ch. same, 1) *to perforate,* v. חָלֵיל.—2) *to degrade, profane.* Part. pass. חָלִיל, f. חֲלִילָא. Targ. O. Lev. XXI, 14.—3) (denom. of חוּבָּא) *to be profaned.* Targ. Ez. XXII, 26 וְחַלַּת.

Pa. חַלֵּיל 1) *to desecrate, profane, degrade.* Targ. Prov. XXX, 9; a. e.—*Part. pass.* מְחַלַּל, f. מְחַלְּלָא, מְחַלְּפָא. Targ. O. Lev. XXI, 7 (ed. Berl. מְחָלָא, Regia מְחָלָא).—Y. Kil. IX, 32b top, a. e. דילמא דחַלְּלִינָן וכ' did we perhaps desecrate the Sabbath?—Ber. 6a מְחַלְּלֵי Ms. (ed. מחללין); a. e.—2) *to redeem.* B. Mets. 44b מְחַלְּלִינָן טבעא אפרא לא we dare not redeem coins with goods.

Af. אַחֵיל, אָחֵיל same, *to desecrate.* Targ. O. Lev. XIX, 8. Targ. Am. II, 7 לְאָחָלָא (ed. Lag. לאפסא); a. fr.—Part. pass. f. מִיחָלָא, v. supra.

Ittaf. אִתְחַל, אִתְחַל *to be profaned.* Targ. Ez. XXXVI, 23 (not אִתְחַל). Ib. VII, 24; a. fr.—Snh. 51a הרבא מיתי וקרימא דמיתְחַלָא השתא if she degraded herself now; she was degraded before this.

חָלַל II (cmp. חלחל), (mostly) *Pa.* חַלֵּיל (v. preced.) [*to turn in a hollow space,*] *to wash, rinse.* Targ. II Chr. IV, 6. Targ. Lev. I, 9; a. fr.—Ḥull. 113a דחַלְּלֵי בי טבחא when they washed the meat in the slaughter house.

Af. אַחְלִיל same. Targ. Ruth III, 3.—Ḥull. 95b top מַיחְלִיל רישא וכ' (or מְחַלֵּיל) Ar. (ed. מחוור) he was washing an animal's head in the river, v. חַוַר.

חָלָל I m. (b. h.; חָלַל) *cut all around, beheaded,* in gen. *slain.* Sot. 45b (ref. to Deut. XXI, 1) ח' ולא חנוק slain but not strangled, ח' ולא מפרפר וכ' slain but not rolling in dying agony. Ib. IX, 4 ממקום שנעשת ח' מצוארו from the place where he has been cut, that means, (the measurement starts) from his throat, v. חָלָל III. Y. Naz. VII, 56c (ref. to Num. XIX, 18) בח' כל שהוא ח' *beḥalal* means whoever is slain, בח' זה אבר וכ' *beḥalal* means a severed limb ..... without sufficient flesh, v. חָלַל, *Nif.*—Ḥull. 3a, a. e. (ref. to Num. XIX, 16) חרב הרי הוא כח' a sword (with which a person has been killed) has the same levitical status as a slain body. Koh. R. to VIII, 10; Yalk. Ps. 808, a. e. (play on מחחולל Job XV, 20) מת וח' (the wicked man even in his life-time) is dead and beheaded; Tanḥ. Yithro 1 מת חולל (corr. acc.); ib. ed. Bub.; a. fr.—*Pl.* חֲלָלִים. Sot. 45a; a. e.

חָלָל II (b. h.; חָלַל) [*put outside,*] *ḥalal, one unfit for priesthood on account of his father's illegitimate connection* (Lev. XXI, 7; 14, sq.). Kidd. IV, 6. Snh. 51a; a. fr.—*Pl.* חֲלָלִים, חֲלָלִין. Kidd. 77a, v. מְקֻוֶה; a. e.—Fem. חֲלָלָה *the female issue of a priest's illegitimate connection,* or *a priest's wife illegitimately married to him.* Ib. ח' מוזכרת, v. זָכַר; a. fr.—*Pl.* חֲלָלוֹת. Ib., v. מְקֻוֶה; a. e.

חָלָל III m. (חָלַל) 1) *cavity, empty space, hollow; throat; inside.* Ukts. II, 8 ממעך את חֲלָלָהּ you squeeze its cavity (compress it); Y. Yoma VIII, 44d bot. (v. Löw, Pfl. p. 123). Ab. Zar. 28a מכה של ח' an internal sore (as in the mouth, throat &c.). Y. ib. II, 40d top; Y. Sabb. XIV, 14d top כל שהוא מן החח' ולפנים וכ' whatever is in the throat and farther inside may be cured on the Sabbath, opp. to מן השפה; cmp. Sot. 45b quot. s. v. חָלָל I. Ḥull. III, 1 if the heart is perforated לבית חֲלָלוֹ up to its chamber. Ber. 19b ח' טפח a hollow space of one hand-breadth. Ḥull. 44b. Pes. 54a חֲלָלָהּ the formation of its interior; a. fr.—*Pl.* חֲלָלִים. Ber. 60b, v. חָלוּל.—2) (cmp. חַלְחוֹלִית) *intricacy, devices.* Sabb. 11a חֲלָלָהּ של רשות the devices of political government.

חַלָּה, חֲלָלָא ch. same, 1) *space, cavern, hole.* Targ. Y. Lev. XXIII, 42.—Y. Kil. IX, 32c bot.; Y. Keth. XII, 35b יהבון בח' put them into a cavern. Ab. Zar. 28b ח' דבי צוארא neck-hole of a garment. Y. ib. II, 40d top עבור עינא כחללה (not כחל לה) considers the eye like an

inner organ (for treatment on the Sabbath, v. preced.).—2) pl. חֲלָלֵי, in דעלמא ח' *the underground treasures of the world.* Snh. 97ª; B. Mets. 49ª (חללא, corr. acc., v. Rabb. D. S. a. l. note 6).—3) *secrets.* Sabb. 77ᵇ if they asked him כל ח' עלמא about all the secret processes of nature.

חַלָּלָה f., v. חָלָל II, a preced. w.

חָלַם I (b. h.; cmp. חלב) [*to be soft, moist, viscous,*] *to have good humors, to be well.* Part. pass. חָלוּם, f. חֲלוּמָה *sane,* opp. to שוטה; *well,* opp. to חולה. Tosef. Ter. I, 3 ח' . . . . פעמים if one is at times insane, at times sane; R. Hash. 28ª חָלִים (Ch. form).—Y. Gitt. VII, beg. 48ᶜ.—Pes. 78ᵇ.—Fem. חֲלוּמָה. Y. Yeb. XIV, beg. 14ᵇ.

חַלַם ch. same, v. חָלִים.

Pa. חִלֵּם *to join closely.* Kidd. 25ª זמנין דח' שפוותיה Ar. (ed. שפתיה) sometimes a man closes his lips firmly.

חָלַם II (b. h.; v. preced. wds.) [*to gather humors, to sleep well* (cmp. יָשַׁן).—Denom. חָלוֹם (cmp. ἐνύπνιος, somnium) *dream;* from which חָלַם] *to dream.* Ber. 55ᵇ חלום חָלַמְתִּי I had a dream. Ib. חלום שח' לו חבירו a dream which his neighbor had about him. Tosef. Sabb. VI (VII), 7 שתהא חולֵם חלומות that you may have dreams; a. fr.

חֲלִים, חֲלַם ch. same. Targ. Gen. XXXVII, 5. Ib. XLI, 1; a. fr.

Af. אַחְלֵם *to consult an interpreter of dreams* or *a dreamer.* Targ. Jer. XXIX, 8, v. חָלְמָא.

חֲלַם, v. חֲלוֹם.

חֵילִי, חֶלְמָא m.ch.=h. חֲלוֹם. Targ. Gen. XXXVII, 6; a. fr.—Ber. 56ª חֶלְמָאי my dream. Ib. בחֶלְמִין in our dream; a. fr.—*Pl.* חֵילֵי, חֶלְמִין, חֶלְמַיָּא. Targ. Joel III, 1; a. fr.—[Targ. Job VI, 6 מרי חלמיא, ed. Lag. לוחמא, ed. Wil. רירא דחלמונא.]

חֶלְמָא m. (preced., v. P. Sm. 1284) *dreamer, or interpreter of dreams.*—*Pl.* חָלְמַיָּא, constr. חַלְמֵי. Targ. Jer. XXIX, 8 חַלְמֵי חֶלְמֵיכוֹן וכ' (not חֵילֵי, חֵילִי) your dreamers (or interpreters) whom you consult.

חֶלְמָא (I חֶלֶם) חֲלָמָה f. (חָלַם I) *a sort of cement* used for making vessels. Kel. XI, 4 (Ar. a. ed. Dehrenb. חלמה); Tosef. ib. B. Mets. I, 4, sq.

חֲלָמָה II f. (v. preced.) *joint, seam in leather;* cmp. חֲלָמִים. Sabb. 91ᵇ bot. מקום ח' the place where the bag is joined (which the thief might rip to take possession of its contents).

חֶלְמִית, חֲלָמִית f. (חָלַם I) name of several *mucilaginous plants* (v. P. Sm. 1284 s. v. חלמיתא), prob. *mallows.* Y. Kil. V, end, 30ª; Y. Ber. VI, 10ᵇ bot. חלרמה (read: חֵילִי); Tosef. Kil. III, 12 חִילְמִית ed. Zuck. (Var. חלמית).

חֶלְמוֹן (חֵלִי) m. (v. preced.) *yolk, yellow of an egg.* Ab. Zar. 40ª; Ḥull. 64ª (corr. as in Ab. Zar. l. c.). Y. Ter. X, 47ᵇ bot. בלובן חלמין (read: בחלמון, v. Tosaf. to Ḥull. 64ᵇ, s. v. והוא); v. חֶלְבּוֹן. [Ar. reads חלמון.]

חֶלְמוֹנָא ch. same. Targ. Job VI, 6 ed. Wil. (v. חֶלְמָא).

חַלְמִית, חֲלָמִית f. (b. h.?; v. preced. wds.) *mucilaginous juice* of mallows, used for the preservation of gourd seed. Kil. I, 8 (Y. ed. a. Ar. ית ...., Mish. a. Babli ed. ות ....).

חלמין, v. חֶלְמוֹן.

חַלְמִישׁ pr. n. pl. *Ḥallamish* (*Rock*), a place near Naveh (v. נָוֶה III) and inhabited by hostile gentiles. Lev. R. s. 23; Cant. R. to II, 2; Lam. R. to I, 17.

חַלְמִית, v. חֶלְמָא; חַלָּמִית, v. חַלְמִית.

חלנונא, v. חִלְזוֹנָא.

חָלַף (b. h.; cmp. חלב, חלם) [*to be smooth, glistening, sharp-edged,*] 1) *to cut.* Denom. חַלְפָּה, חֲלִיפָה.—2) (cmp. גזז) *to pass by, be gone.* Num. R. s. 10 (ref. to חלוף, Prov. XXXI, 8) שח' והלך וכ' of him who passed away and went &c.—3) *to change, exchange.* Y. Ber. II, 5ᶜ top נַחֲלוֹף את וכ' let us change our meeting-place. Dem. III, 5 חשודה לחַלְפָּה (Y. ed. לחַפָּה, *Pi.*) suspected of exchanging (the provision in her trust). Ib. 6 את המתקלקל לח' to replace what has been spoiled; a. fr.

Pa. חִלֵּף same. Yalk. Gen. 148 מי מְחַלְּפוֹ who will replace him? (v. חֲלִיפִין). Dem. III, 5, v. supra; a. e.

Hif. הֶחֱלִיף 1) *to exchange, barter.* B. Mets. VIII, 4 המַחֲלִיף פרה בחֲמוֹר if one exchanges a cow for an ass.—Dem. l. c. חשודה להַחֲלִיף, v. supra; Ḥull. 6ᵇ חשודה מַחֲלָפָה; a. fr.—2) *to drive young shoots, to grow again.* Erub. 100ᵇ; a. e., v. גָּזַז. Pesik. R. s. 11 מַחֲלִיף וכ', v. גָּזַז.—3) *to change; to reverse.* Erub. 9ª ובלבד שלא יַחֲלִיפוּ provided they do not change carriers. Sabb. 8ᵇ; a. fr.—Erub. 99ª לצורכו לא מַחֲלִיף it is not necessary to reverse (the authorities; Bets. 3ᵇ, a. e. תירוץ, v. אָפַךְ).—Part. pass. מוּחֱלָף, f. מוּחֱלֶפֶת. Ib. מ' השיטה the statement must be reversed (the authorities for the two opinions must be exchanged); Bets. 3ª.—4) *to be ambiguous, to equivocate.* Snh. 92ª; a. e. כל המחלִיף וכ' he who equivocates in his speech, is like an idolater.

Nif. נֶחֱלַף, *Hithpa.* הִתְחַלֵּף, *Nithpa.* נִתְחַלֵּף 1) *to be exchanged, mixed up.* Y. Pes. VI, 33ᶜ bot. דבר שאין דרכו לִהְיוֹת מִתְחַלֵּף (לֶהָחלֵף) a thing which is not likely to be exchanged (by mistake); ib. להִתְחַלֵּף; ib.ᵈ top. Ab. Zar. 17ᵇ נִתְחַלְּפוּ לו . . . מעות money set aside for Purim was mixed up with money &c. Nidd. 52ª ונִתְחַלְּפָה לך וכ' and thou madest a mistake between *Iyob* and *oyeb;* B. Bath. 16ª ונתחלֵף. Ib. לא נ' לו I make no mistake; a. e.—2) *to change* (*in appearance*). Pesik. R. s. 29(—30—30) נִתְחַלַּפְתֶּם מן הרעב you have changed (beyond recognition) through starvation; יש לכם להִתְחַלֵּף וכ' you will change through plenty. Yalk. Gen. 133 מאיזה שם אני מִתְחַלֵּף (prob. לאיזה) what name I may be ordered to assume in turn.—3) *to be succeeded, relieved, transferred.* Lev. R. s. 23, end נתח' המלך the king has been succeeded

חִלְפְּתָא or חֲלַפְתָּא f. (v. חִילְפָּא II) a species of *willow*, corresp. to h. צַפְצָפָה. Succ. 34ª ח׳ ערבתא וכ׳ what formerly was called *ḥ.* is now named *ărabta* and vice versa; (Rashi reads חילפא, Ms. M. corrupt vers., v. Rabb. D. S. a. l. note; Sabb. 36ª ערבה צפצפה וכ׳).

חָלַץ (b. h., v. Ges. H. Dict.¹⁰ s. v. חלץ I, II) 1) *to surround, fortify; to gird, arm.* Yalk. Gen. 133 (fr. Midr. Vayisʿu) חָלְצוּ עצמם they armed themselves, v. *Pi.* a. *Hif.*—2) *to untie, loosen, tear out; to strip, lay bare.* M. Kat. 22ᵇ חוֹלֵץ one bares the shoulder (in mourning). Ib. IV, 7 (24ᵇ) חוֹלְצִין. B. Mets. 59ᵇ וח׳ מנעליו and took his shoes off. Y. M. Kat. III, 82ᵇ חוֹלְצָן he takes them (the T'fillin) off; Ber. 23ª; Y. ib. II, 4ᶜ.—Pes. 4ª; M. Kat. 20ᵇ חֲלוֹץ לי מנעלי take my shoes off. Ḥull. 90ᵇ חוֹלְצוֹ לחפוף he takes the sinew out and puts it on the pile &c. Tosef. Neg. VI, 10 בזמן שהוא חוֹלֵץ when he has to tear out (a leprous stone), v. נָתַץ.—Y. Ab. Zar. II, end, 42ª; Tosef. ib. IV (V), 8 כדי שיחו חוֹלְצִין את גלעיניהן in order to loosen the stones (of the olives); a. fr.—Part. pass. חָלוּץ, f. חֲלוּצָה, pl. חֲלוּצִים, f. חֲלוּצוֹת. Y. Sot. I, beg. 16ᵇ וזרועותיה ח׳ her arms bared.—Sabb. 137ª, a. e. חֲלָצְתוּ חמה the fever left him.—Esp. *to perform the ceremony of taking off the Yabam's shoe* (v. יָבָם); ח׳ ביבמה *to arrange the Ḥălitsah, to act as judge;* ח׳ לי- *to have the shoe taken off for refusing the leviratical marriage;* ח׳ מ- *to take the shoe off.* Yeb. 102ª כלום ראית שח׳ וכ׳ did you ever see him act as a judge at a *Ḥălitsah?* Ib. IV, 1 החולץ לבמתו וכ׳ if one gave *ḥălitsah* to his sister-in-law, and it was found out afterwards &c. Ib. III, 1 חוֹלְצוֹת ולא מתיבמות they must be released by *ḥăl.*, but must not be married by the *yabam.* Ib. XII, 1 חָלְצָה במנעל if she performed the ceremony with a leather shoe. Ib. 102ª חוֹלְצִין במנעל you may have the ceremony performed with &c. Ib.ᵇ שמא חָלְצָה סנדל perhaps she has performed the ceremony of *ḥal.* on one of the brothers. Ib. החוֹלֶצֶת מן וכ׳ if one performed the ceremony on an adult... Ib. (ref. to Hos. V, 6) מי כתיב ח׳ לחם ח׳ מחם וכ׳ is it written, He had his shoe taken off by them (the Lord being the rejecting party)? It is written, He took their shoe off &c., v. next w.; a. v. fr.—חֲלוּצָה *a woman released from leviratical marriage by ḥălitsah.* Ib. VII, 1. Ib. IV, 12 חֲלוּצָתוֹ his rejected sister-in-law; a. fr.

Nif. נֶחֱלַץ *to be peeled off.* Y. Sabb. XX, 17ᶜ bot. ושורו נ׳ and his skin will peel itself off.

Pi. חִלֵּץ 1) *to extract, loosen, to deliver.*—2) *to gird, strengthen.* Yeb. 102ᵇ (in a discussion about the meaning of וחלצה, Deut. XXV, 9) והכתיב יְחַלֵּץ עני but do we not read (Job XXXVI, 15), He *girds* the poor? Answ. יְחַלְּצוֹ מדינה וכ׳ It means, He will *deliver him* from the judgment &c. Ib. (after ref. to יחליץ, Is. LVIII, 11) the root חלץ means both (girding and loosening), but here (Deut. l. c.), if it meant *tying on*, it would read וחלצה נעלו ברגלו she shall tie his shoe *on* his foot.

Hif. הֶחֱלִיץ 1) *to loosen, untie;* 2) *to gird, arm;* 3) *to deliver;* 4) *to smoothen, give ease of mind.* Lev. R. s. 34 (ref. to יחליץ, Is. l. c.) יזיין (Ar. ישלוּם) ישמוט וישזיב וינית (which means) He shall *loosen* as in Deut. l. c., *gird* as ib. III, 18, *deliver* as in Ps. CXL, 2, (displaced; Num. R. s. 9, beg. מת וכ׳). Yalk. Deut. 813 כיון שנ׳ וכ׳ when the governor was recalled and another &c. Num. R. s. 5, beg. להתחלפם מעבודה וכ׳ to be transferred from one service to another. Y. Taan. II, beg. 65ª חירו מתחלפין עליה took turns in guarding it.

חֲלַל I, חֲלַל ch. same, *to pass by, be gone.* Targ. Cant. II, 11. Targ. Job IX, 11. Ib. 26; a. e.

Pa. חַלֵּל 1) *to pass repeatedly, promenade.* Kidd. 12ᵇ ח׳ אבבא וכ׳ went up and down in front of the house of his father-in-law (to attract the attention of his mother-in-law).—2) *to exchange.* Targ. O. Lev. XXVII, 10; a. e.—Ḥull. 6ᵇ חַלּוּפֵי מבעיא so much the more may she be suspected of exchanging (substituting something of her own). Meg. 7ᵇ מְחַלְּפֵי וכ׳ (v. Rabb. D. S. a. l. note 8; some ed. מִירַח׳ *Ithpa.*) used to exchange their meals (on Purim).—*Part. pass.* f. מְחַלְּפָא. Y. Peah IV, 18ᵈ bot., a. e. מת׳ שירשתיה, v. preced. *Hif.*

Af. אַחֲלִיל same. Targ. O. l. c.; a. e.

Ithpa. אִיתְחַלַּם, אִיתַּחַלַּם, *Ithpe.* אִיתְחֲלִיל *to be exchanged; to change; to disappear.* Targ. Ps. XC, 5; a. fr.—Gen. R. s. 78, beg. מִיתְחַלְּפִין change their names. Ḥull. l. c. ולאיתחלופי לא וכ׳ Rashi (ed. לחלופי) and do we not apprehend an exchange?—Meg. l. c., v. supra.—B. Mets. 59ᵇ, v. חָסַר II.

חֵלֶל I m. (preced. wds.) 1) *shoot.*—*Pl.* חֲלָלִים, constr. חֲלִילֵי, חֲלִילֶ׳. Bets. 3ᵇ; Yeb. 81ᵇ; Zeb. 72ᵇ ח׳ תרדין the young shoots of beet growing out of the root; Orl. III, 7 Ms. M. (ed. חוֹלְפוֹת; Y. ed. תִּילְפוֹת); Tosef. Ter. V, 10 חֲלִילְפוֹת ed. Zuck. (Var. חילפות); Ukts. I, 4 חִלְפּוֹת. V. חֲלִילְפָה, חֲלִירְפָּה.—2) *rush*, v. חֵילָם.

חֵלֶל II m. (preced. wds.) *reversion.* Y. Sabb. VII, 9ᶜ או ח׳ is not perhaps the reverse the case?

חֲלָלֶה pr. n. pl. (b. h.) *Ḥelef*, a place in Naftali. Y. Meg. I, 70ª bot. (ref. to Josh. XIX, 33) מחלם ח׳ *me-Ḥelef* is (the present) *Ḥ.* Y. Erub. II, 20ª top בהורי ח׳ . . . ר׳ וכ׳ R. Jerem. taught at Ḥ. &c.

חֲלַל II, חֲלַל חוֹלַל m. st. constr. (חלף) *in place of, instead.* Targ. Ex. XXI, 24; a. fr.—Sabb. 129ª נפשא ח׳ נפשא life for life (meat is required after bloodletting), סומקא ח׳ סומקא red (wine) for red (blood).—*Pl.* חֲלָפֵי, with suffix חֲלָפּוֹי in his place. Targ. Prov. XI, 8 Ms. (ed. תחותוהי, ed. Lag. both words).—חַלַּם סִדְרָא f. (an adaptation of κλεψύδρα) [*change of order,*] *clepsydra,* a water clock used in courts of justice for measuring the time given for argument. Gen. R. s. 49 (not סרדה); Yalk. ib. 83.

חִלְפָּא, v. חִילְפָּא.

חִלְפּוֹת or חֲלָפוֹת, v. חֵלֶם I.

חִלְפַּיי, v. חִילְפָּא.

חֲלַפְתָּא pr. n. m. *Ḥălafta*, R. Ḥ., a Tannai, father of R. José. Ab. III, 6. Taan. II, 5. B. Kam. 70ª אבא ח׳ my father Ḥ.; Tosef. B. Bath. II, 10 (read: אבא ח׳); a. fr.—V. חֲלִירְפָּא.

and *give ease* as in the Sabbath prayer after meal רצה והחליצנו be pleased to give us ease of mind. V. חִלּוּץ.

חָלַץ ch. same, 1) *to take off, undress.* Part. pass. חָלִיץ. Targ. II Sam. VI, 20.—Lam. R. introd (R. Joh. 1) חלוצי מסאני without shoes. M. Kat. 22b למיחלץ to bare their shoulders.—2) *to withdraw.* Yeb. 102b עמא דה׳ מיניה . . . ליה a people from which its lord has withdrawn (with ref. to חלץ מהם, Hos. V, 6).—3) *to perform the rite of ḥălitsah;* v. infra.

Pa. חִלֵּיץ 1) *to perform or arrange the rite of ḥălitsah.* Ib. ואילו יבמה דחלצה (or דחלצוה) לה אחין וכ׳ suppose brothers would untie the shoe of their sister-in-law, would this be of any legal consequence? Ib.a אנא לא הואי חַלַּיצְנָא וכ׳ I should not have allowed a *ḥălitsah* except &c.; a. fr.—2) *to undress, strip.* Targ. I Sam. XXXI, 9. Ib. 8 (h. text לפשט); Targ. I Kings XI, 15 (h. text ולקבר!).

חֲלָצַיִם m. du. (b. h.; חָלַץ 1) *loins.* Ḥag. 14b יצא מחֲלָצֶיךָ is thy offspring; a. e.

חָלַק (b. h.) 1) *to be smooth, to be viscous.* V. חֶלֶק.—2) (denom. of חֵלֶק) *to assign, allot.*—ח׳ כבוד *to honor, pay regards.* Ber. 19b, a. e. כל מקום . . אין חוֹלְקִין וכ׳ wherever the desecration of the name of the Lord is threatened, no regards must be paid to a teacher. Zeb. 102a; a. fr.—3) (denom. of חֵלֶק) *to divide (by lot); to part; to take a share.* Peah III, 5 האחין שחָלְקוּ brothers who divided an estate. B. Mets. I, 1, a. fr. יַחלוקו they shall divide the object (equally). Zeb. XII, 1 אינן חוֹלְקִין וכ׳ take no share &c. Ḥull. 65a אם חוֹלֵק את רגליו וכ׳ if the birds parts its toes (on the rope) so that there be two on each side &c. Y. Sabb. VII, 9c bot. דבר . . . אינו חולק if a prohibition (included in a law) is specified again for a purpose, it does not intimate a division (that each single act of the class must be atoned for singly, v. חֲבָעָרָה). Tosef. Dem. VI, 1 חוֹלְקָן he divides the fruits with the landlord. [Ib. 2 חחולק, read: החוֹלֵכ.] Y. ib. VI, beg. 25a מישראל חולק if the property is farmed from an Israelite, he divides the produces (before separating T'rumah); a. v. fr.—4) (with על) *to differ with, object, oppose.* Y. Sabb. XV, beg. 15a מה חוֹלְקִין על וכ׳ how is it? do they differ with &c.?—Ber. 27b החולק על ישיבתו וכ׳ וכ׳; Snh. 110a הדר׳ על רבו (Ar. הִנָּחַלַק, *Nif.*) he who opposes (the school of) his teacher. Ber. l. c. כלום יש אדם חוֹלֵק בדבר זה is there any one here differing from this opinion?; a. v. fr.—*Part. pass.* חָלוּק, pl. חֲלוּקִין, חֲלוּקִים *divided, interrupted; disputed; of different opinion.* Mikv. VIII, 2 מים ח׳ הירה ר׳ וכ׳ interrupted flow of urin.—B. Bath. 176a ח׳ R. . . differed &c. Ib. IX, 10 (158b) על החֲלוּקִין ואתה בא לחַלֵּק עלינו וכ׳ . . . we grieve over the divided opinions, and you come to assert a division for us on things on which they (the schools of Shammai and Hillel) agree?; (Y. Shek. III, beg. 47b כַּחֲלוּק). Y. Keth. I, end, 26a ח׳ על אביו differs with his father; a. fr.—Tosef. Yoma V (IV), 6, a. e. ארבעה חֲלוּקֵי כפרה there are four persons under different categories as to atonement. Arkh. 10b דחֲלוּקָה בקרבנותיה which differs (from other days) as regards sacrifices. Ib. חֲלוּקִין וכ׳ the numbers of sacrifices are different each day.

Nif. נֶחְלַק 1) *to be divided, distributed.* Midr. Till. to Ps. XXVII (ref. to אחלק, Ex. XV, 9) אֵירָחֲלֵק I shall be divided (plundered).—2) *to differ.* Ḥag. 16b נֶחְלְקוּ בה וכ׳ the great men of the age differ about it. Ber. 27b; Snh. 110a, v. supra. Keth. XIII, 1; a. fr.

Hif. הֶחֱלִיק 1) *to smoothen, make even, level; to improve the appearance.* Maasr. I, 8 משהֶחֱלִיקָנּוּ from the moment that he smoothens the cake of figs (by rubbing it with figs or grapes). Ib. המַחֲלִיק בענבים if one uses grapes for smoothening.—Shebi. IV, 4 במַחֲלִיק when one levels a field (by taking out plants); expl. ib. המח׳ ג׳ זה בצד זה *levelling* means taking out (at least) three plants next to each other, contrad. to המדל, taking out one or two plants.—Peah III, 3, v. אֶזֶד; a. e.—Trnsf. *to close a tune softly* (piano). Arakh. II, 3 (10a) ולא הירה מַחֲלִיק ולא הירה מְחַפֵּק (Talm. ed. אלא . . . מפני שהוא מחליק יפה מחליק וכ׳ . . .) none but a flute solo was used for closing a tune, because it makes a pleasant finale.—3) *to glide, slip.* Erub. X, 14 בשביל שלא יַחֲלִיקוּ that the priests might not slip. B. Mets. VI, 3 אם החֲלִיקָה if the animal injured herself by slipping.—4) *to be smooth.* Yeb. 80b בשרו מַחֲלִיק his flesh is smooth.

Hof. חוּחְלַק 1) *to be injured by slipping.* B. Kam. 47b החוּחְלְקָה בהן the animal was injured by tripping over the fruits.—2) *to be smoothed.* Part. מוּחְלָק, pl. מוּחְלָקִין. B. Mets. 103b קנים המ׳ smoothed (peeled) poles.—[3) *to be divided up,* v. infra.]

Pi. חִילֵּק *to divide, distribute, part.* Y. Keth. II, beg. 26a בוא וחַלֵּק וכ׳ come and divide with me &c. Y. Peah VIII, 20c top; Y. Shebi. VI, beg. 36b שבע שחִילְּקוּ the seven years during which they distributed the land (among the tribes); Zeb. 118b.—B. Bath. IX, 7 המְחַלֵּק נכסיו וכ׳ if one disposes (wills) . . by word of mouth; a. fr.—Sabb. 70a, a. e. לְחַלֵּק, v. חֲבָעָרָה.—[Arakh. II, 3 (10a), v. supra.]—*Part. pass.* מְחוּלָּק a) *divided up, plundered.* Yalk. Ex. 249 (ref. to אוחלק, Ex. XV, 9) מ׳ אני להם I shall be divided up among them, v. *Nif.*; Mekh. B'shall., Shirah, s. 7 מוחלק.—b) *distinct, separate.* Tanḥ. Ḥuck. 6 והן מְחוּלָּקִין זה מזה and they are different from one another (in the range of their intellects).

Hithpa. הִתְחַלֵּק, *Nithpa.* נִתְחַלֵּק *to be divided, distributed; to part, separate.* Par. III, 11 הירה מִתְחַלֵּק וכ׳ was distributed among &c.—Snh. 34a, v. נִרְצוֹץ.—Sifré Num. 132 ליוצאי מצרים נִתְחַלְּקָה וכ׳ the land was divided up according to the census taken at their going out from Egypt. Ib. לא נתח׳ . . . לכל שבט וכ׳ the land was allotted to each tribe (in a lump), according to its population. Ib. לא נתח׳ . . אלא בשמיון it was divided according to value; B. Bath. 122a לא נ׳ אלא בכסף.—Midr. Till. to Ps. XVIII, 2 הירה מתח׳ מחיילותיו he separated himself from his armies (for prayer). Ib. וכשהיה המחנה שלו מתח׳ and because his camp was thus divided (some praying, others not praying); a. fr.

חָלָק (חָלוּק) m. (preced.) 1) *smooth, blank* (paper); *empty.* Y. Sabb. VIII, 11b אם יש בו ח׳ וכ׳ if there is blank space on it enough for &c. Snh. 17a ושנים הניח ח׳ and two ballots he left blank; a. fr.—ח׳ יצא (ריקם=) *to go out without having effected anything.* Sifré Num. 131 חלוק

ed.; Yalk. Lev. 631 (Yalk. Ex. 178 ריקם); Yalk. Hos. 517 חלוק.—Gen. R. s. 11 להוציאך ח׳ אי אפשר I cannot dismiss you without an answer; a. e.—Fem. חֲלָקָה. Kel. XXIV, 7 וח׳ and a plain board (without a receptacle). Midd. II, 5; Succ. 51[b] ח׳ היתה בראשונה formerly the compartment was plain (without a guarded balcony), v. בְּצוֹצְרָה.—*Pl.* חֲלָקוֹת. Tosef. Ohol. XV, 1.—*2) division.* Kerith. 7[a], a. fr. חֲלָק ח׳, v. אַךְ I [prob. to be read: חַלֵּק, divide!]

חֵלֶק m. (b. h.; preced. wds.) [*smooth stone* used for casting lots, v. I Sam. XVII, 40 חַלְּקֵי גוזא, גורל; cmp. Is. XXXIV, 17; Ps. XXII, 19,] *lot, share, portion.* Snh. X (XI), 1 ח׳ לעוה״ב a share in the world to come. Sabb. 118[b] יהא חֶלְקִי מ־ Oh, that my lot fell among &c.; M. Kat. 18[b] חלקי עם ירא; a. fr.—Sifré Deut. 312 תנו לי חֶלְקִי give me my estate (my title) back, v. נָכַר.—*Pl.* חֲלָקִים. B. Mets. I, 1 שלשה ח׳ three portions (fourths). Sabb. 34[b] שלשה חֲלָקֵי מיל three parts of a mile, expl. three fourths; ב׳ ח׳ מיל two thirds; a. fr.

חֶלֶק or חֶלֶּק, a fictitious name, v. חִילֶּק.

חֲלַק m. ch. (b. h. חֶלְקָה, v. חֵלֶק) *lot, field.* Targ. Y. II Gen. XLIX, 21 (Var. חַקְלָא).—*Pl.* constr. חַלְקֵי. Targ. I Chr. VIII, 8 Var. (ed. חקלי).

חֵילִי, חֵלְקָא f. (preced.) 1) same, *lot, field.* Targ. Prov. XXIII, 10.—*Pl.* חֵלְקָתָא. Targ. Mic. II, 4 חֵלְקַתְהוֹן (Var. חַלַּקְתְּהוֹן, ed. Lag. חַקְלַתְהוֹן; h. text שָׂדֵינוּ).—2) *share, portion, ḥelka,* a market term for a certain portion of meat; cmp. אוּזְנָא. Bets. 29[a].

חֵלְקָא, v. חוּפְּלָא.

חֲלָקָא m. (cmp. חֲלוּקָא) [*shirt,*] *husk.*—*Pl.* חֲלָקָיָא. M. Kat. 13[b] דשקיל חֲלָקַיְרֵיהוּ (Rashi דשקיל) its husks are taken off; (Ms. M. דשַׁוֵּי חֵילְקַיְרֵיהוּ he made its parts even, divided the grain into two); v. חֵילְקָא II.

חלקוסתא, v. סְלִיקוּסְתָּא.

חִלְקִיָּה (b. h.) pr. n. m. *Ḥilkiya, Hilkiah,* 1) the high priest in the reign of Josiah. Meg. 14[b]; Yalk. Josh. 9; a. e.—2) father of Jeremiah the prophet. Num. R. s. 8, end. Snh. 95[a], a. fr.—3) name of several Amoraim. Y. B. Bath. III, 14[a]; Bab. ib. 39[b].—Y. Shek. I, 46[b]; a. e. (v. Fr. M'bo p. 85[a]).—Kidd. 33[b].—Yeb. 9[a].—B. Mets. 96[b]; a. e.

חֵלְקָתָא, v. חֵלְקָא.

חָלַשׁ (b. h.) 1) *to relax, be weak, prostrated* (cmp. חָלָה).—V. חַלָּשׁ.—2) [*to round, smoothen,* denom. חֵלֶשׁ *smooth stone;* (cmp. חֵלֶק) *ballot;* fr. which חָלַשׁ] *to cast a lot; to assign.* Pesik. Zakh., p. 22[a] expl. וירחלש, (Ex. XVIII, 13) חפיל עלויהן גורלות he (Joshua) cast lots over them (for their destruction). Arakh. IX, 4 (31[b]) שירא חוֹלֵשׁ . . ללשכה (Mish. ed. בלשכה) that he might assign his redeeming money to the Temple fund (deposit it there, to assert his privilege of redemption).

חָלַשׁ, part. חָלִישׁ ch. same, 1) *to be weak, get sick.* Targ. Is. II, 9. Targ. Lam. V, 17; a. e.—Pes. 50[a]; B. Bath. 10[b], v. נָגַד.—R. Hash. 17[a]; a. fr.—Yoma 18[a] חָלְשָׁא דעתיה he might feel discouraged.—2) *to pass away.* R. Hash. l. c. חזריה דחלש ליה עלמא (Yalk. Mic. 559 . . חזא דחלש) he saw that his world (life) was passing away (he was sinking rapidly).—3) *to be smooth and fine.* Ḥull. 48[a] סכינא דָּקָּ׳ פומיה a knife whose edge is very fine.—*4) *to untie, undress.* Gen. R. s. 22 דין אמר חָלוֹשׁ Ar. ed. Koh. (ed., a. Yalk. ib. 38 חָלוֹץ) the one (Abel) said, Take thy clothes off. Ib. s. 75 ח׳ פורפירא Ar. (ed. שלח) he took off the purple cloak.

Pa. חַלֵּישׁ 1) *to weaken, reduce.* Targ. Job XII, 21 Ms. (ed. מַחֲלִישׁ, מַחֲלֵשׁ *Af.*).—2) *to smoothen, polish, forge* (armour). Ab. Zar. 16[a] משום דחַלְּשֵׁי וכ׳ (Ms. M. דחשלי; v. infra) because they forge of them their polished armour.

Af. אַחֲלִישׁ 1) *to weaken,* v. supra.—2) *to cut with a sharp and smooth edge,* opp. to בזע to tear with a notched knife. Ḥull. 17[b] (Rashi quoting Ab. Zar. l. c. דחשלי, a. Keth. 77[a] חשלי דודי appears to have read מחשיל).—*3) *to strip.* Targ. Y. II Lev. I, 6 (O. a. Y. I שלח). Targ. Y. II Num. XX, 26 ותחלישׁ (some ed. ותחשליה).

חֵלֶשׁ m. (v. חָלַשׁ, cmp. חֵלֶק) *lot, ballot.* Pesik. Zakh., p. 22[a] (ref. to וירחלש, Ex. XIII, 13) בח׳ לקה וכ׳ Amalek was smitten by ballot (v. חָלַשׁ). Ib. ארבעה שמות נקראו לגורל ח׳ וכ׳ the lot has four names, *Ḥêlesh, pûr* &c.; Yalk. Ex. 265.—*Pl.* חֲלָשִׁין, חֲלָשִׁים. Ib. (quotation) וכאשר משילין ח׳ וכ׳ ישילו ח׳ על המנות; Sabb. XXIII, 2 (148[b]) lots may be cast for shares of sacred meat &c. Ib. 149[b] מאי משמע דהאי ח׳ וכ׳ what evidence is there that *ḥălashim* means lot? (Answ. ref. to Is. XIV, 12).

חֲלַשׁ or חֲלַשׁ *reed,* v. חִילַשׁ.

חָלָשׁ m. (b. h.; חָלַשׁ) *weak.* Sabb. 77[b] אימת ח׳ וכ׳ the fear with which the weak inspires the strong person.—Ex. R. s. 24; Sifré Deut. 309; a. e.—*Pl.* חֲלָשִׁים, חֲלָשִׁין. Ex. R. l. c.

חֲלָשָׁא, חֲלָשׁ, חֲלָשׁ ch. same, v. חֲלִישׁ. Targ. O. Deut. XXVIII, 44. Targ. I Sam. IX, 21.—*Pl.* חֲלָשִׁין, חֲלָלֵי. Targ. Ex. XXXII, 18.

חֲלָשׁוּתָא, חֲלָשׁוּת f. (preced.) *weakness, laxity.* Targ. I Kings XII, 10. Targ. Koh. X, 17; a. e.

חֲלָתָא f. ch.=h. חַלָּה; esp. *the priest's portion.* Targ. Num. XV, 20.—Erub. 83[a] אירתי ח׳ שרי עלידהו he brought the priest's portion in addition to it.

חֲלָתָא f. (חלל, cmp. חֵילַת I) *a loose wicker-work* used for making bee-hives, strainers, for wine presses, screens &c. Snh. 107[a] תותי ח׳ behind a screen (Rashi: bee-hive; Yalk. Sam. 148 כילתא). Ib. פתקה לח׳ it (the arrow) made an opening in the screen. Sabb. 35[a] ח׳ בת תרי כורי a basket containing two *khor.* Ib. 74[b] האי מאן דעבד ח׳ he who makes a wicker-work on the Sabbath (going through the whole process of cutting reeds &c.).—*Pl.* חֲלָאתָא, חֲלָתָא. Ab. Zar. 75[a] חלתא דיקולי וכ׳ Ms. M. (ed. דקולי וחלא׳, Ar. incorr. ח׳ דדיק) the palm or reed strainers which are twined with ropes of palm-rind.

חֵלְתִּיתָא, חֲלָתִית, חלתותא, v. חִילְתִּיתָא.

חַם, perf. of חָמַם.

חָם I (b.h.) pr.n.m. *Ham*, the son of Noah. Snh. 69[b] ח׳ גדול וכ׳ H. was the elder of Japheth by one year &c. Ib. 108[b] ח׳ לקה בעורו H. was punished on his skin (was made black); Gen. R. s. 36 ח׳ יצא מפוהם Ḥ. came out (of the ark) blackened; a. e.

חָם II m. (b. h.; חָמַם) *warm, hot, boiling.* Pes. 75[b], sq.; a. fr.—Nidd. 43[a] בשרו חם his membrum excited.—*Pl.* חַמִּין, חַמִּים (sub. מים) *hot water.* Sabb. 134[b] ח׳ שהוחמו וכ׳ hot water which was made hot on the Sabbath; a. fr.—חַמֵּי טבריה *the hot springs of Tiberias*, in gen. *natural hot water*, opp. to חמי האור water heated by fire. Ḥull. 8[a] (Neg. IX, 1 מֵי); a. fr.—*Fem.* חַמָּה. Makhsh. III, 3 פת ח׳ hot bread.

חָם III (b. h.; v. Ges. H. Dict.[10] s. v.) *father-in-law, husband's father, wife's father.* Yeb. XV, 7 חָמִי my husband's father. Ib. I, 1 חָמִיו his (the *yabam's*) father-in-law. Pes. 87[a] כלה בבית חָמִיהָ a bride in the house of her father-in-law (after being conducted to the husband's home); a. v. fr.—*Fem.* חָמוֹת q. v.

חָמָא I ch. same. Targ. Gen. XXXVIII, 13 חָמוּרִיךְ (ed. Berl. חָמֵךְ; oth. חָמוּךְ). Targ. O. ib. 25 חֲמוּהָא. Targ. O. Ex. XVIII, 2 חֲמוּתֵי ed. Berl. (oth. חָמִי, Y. חָמוֹי); a. e.—Y. Ber. I, 2[d] bot. חמוי. B. Mets. 74[b] בי חַמְוֵה in the house of *his daughter's father-in-law.* Kidd. 12[b]; Yeb. 52[a] חמוה his father-in-law. Ib. 117[b] חֲמוּתָהּ her father-in-law; a. fr.

חָמָא II pr. n. m. *Ḥama*, name of several Amoraim. Y. Nidd. III, 50[c] bot. R. Ḥ., father of R. Hoshaya.—Y. Peah VIII, 21[b] top; Y. Shek. V, 49[a] bot.; a. e. (v. Fr. M'bo, p. 85[b]).—Ib. 49[b]; Y. Sabb. VI, 8[a]; B. Mets. 86[b], a. fr. R. Ḥ. bar Ḥănina.—B. Kam. 99[b]; Y. Kidd. III, 64[d], a. fr. R. Ḥ. bar Gurya.—Y. Erub. VII, 23[c]; Bab. ib. 65[b] bot. Ms. M. (ed. חנינא, v. Rabb. D. S. a. l. note) R. Ḥ. bar Joseph.—Y. Kil. VIII, 31[c] top, a. fr. R. Ḥ. bar Ukba.

חֲמָא *to see*, v. חמי.

חֵמָא, חֲמָא ch.=h. חֵמָה, *anger.* Dan. III, 13; 19.

חַמָּא m. (חמם; cmp. חַמְגָּם) *radish.* Ab. Zar. 28[b] bot. ח׳ לחמה Ms. M. a. Ar. (ed. חַמְדָּה) radishes are good for fever. Pes. 116[a] קפא דחסא ח׳ וכ׳ against the injurious effects of lettuce apply radishes &c.

חֵמְאָה f. (b. h.; v. חמי) [*pressed, thick,*] *cream* or *butter.* Ber. 63[b] (ref. to Prov. XXX, 33) ח׳ של תורה the cream of the Law (sound knowledge). B. Mets. 86[b] בשכר ח׳ וכ׳ as a reward for the offer of cream and milk (Gen. XVIII, 8).

חֵמְאתָא ch. same. Targ. Prov. XXX, 33, v. חַאִיתָא.

חָמַד (b. h.; cmp. חמם) 1) [*to be hot,*] *to desire, covet; to be carnally excited.* Nidd. 20[b] חַמַּדְתִּיו (or חִמַּי׳ *Pi.*) I had a desire for his embrace. Midr. Till. to Ps. XIX, 11 מי חָמְדָן which (of the two) holds them desirable; Yalk. ib. 676 [read]: מי התוֹמְדִין. Mekh. Yithro, Baḥod. s. 8 שאתה חומד וכ׳ ח׳ that you may desire his daughter for your son; ברבור expressing a desire by words (without thinking of means to obtain the object of his desire). [Ib. ed. Weiss, אם התאוה סופו לַחֲמוֹד if one desires (what belongs to his neighbor), he will finally covet it (think of means to obtain it). Ib. אם ח׳ סופו וכ׳ if he covets, he will finally use force and rob. B. Mets. 5[b] לאו דלא חַחְמוֹד, v. לָאו; a. fr.—*Part. pass.* חָמוּד, f. חֲמוּדָה *desirable, precious.* Pesik. R. s. 36 ח׳ ונאה precious and fine (of conduct).—Sabb. 88[b] ח׳ גנוזה ed., v. חֲמָדָה.—[2) (=חָמַר) *to produce shrivelling* by heat. Snh. VII, 2 (52[a]) Ar. (ref. to Dan. X, 3; Var. חמר).

Nif. נֶחְמַד 1) *to be desired, desirable.* Tanḥ. Vayera 5 שאתה נֶחְמָד לפני וכ׳ that thou art held desirable before the Lord; a. e.—[2) *to be shrivelled.* Ḥull. III, 3 Ar., Var. נחמר, v. supra.]

Pi. חִרְמֵד *to covet.* Macc. III, 15 שנפשו . . . מתאוה להן which man longs for and covets.

Hithpa. הִתְחַמֵּד, *Nithpa.* נִתְחַמֵּד (with ל) *to be anxious for; to be pleased with.* Tanḥ. Mishp. 17 ארץ שנִתְחַמְּדוּ לה וכ׳ a land which all the great men were anxious to possess (Yalk. Jer. 271 שֶׁחָמְדוּ). Koh. R. to IX, 7 בוראך מִתְחַמֵּד לך thy Creator is pleased with thee; תורתו מִתְחַמֶּדֶת לך His law is &c.

חֲמִיד, חֲמַד ch. same. Targ. Is. I, 29; a. fr.—Part. f. חֲמִידָא (חֲמִידְתָא). Targ. Y. Gen. IV, 1.

Pa. חַמֵּד, חַמֵּיד same, *to long.* Targ. O. Gen. XXXI, 30 (Y. מְחַמְדָא חֲמִידָא).—Nidd. 66[a] bot. מְחַמְדָא, v. חִרְמֵד.

Ithpa. אִתְחַמַּד, *Ithpe.* אִתְחֲמַד same.—Targ. Y. Gen. l. c.—Ib. XXVIII, 10.—Y. Taan. III, 66[d] top מִתְחַמַּד וכ׳ being desirous to hear her talk. Y. Sabb. VI, 8[c] bot. הוו מִתְחַמְּדִין וכ׳ were anxious to see &c. Koh. R. to IX, 10; a. e.

חֲמָדָא m. (preced.) (*sexual*) *appetite.* Sabb. 152[a] חֲמָדֵיהּ.

חֲמוּדָה f. (b. h.; preced. wds.) 1) same. Sabb. 152[a] (expl. אבירונה; Koh. XII, 5) זו ח׳ that means the sexual appetite; (Koh. R. to l. c. תַּאֲוָה).—2) *desirability, desirable object, precious gift.* Tanḥ. Sh'moth 29, a. e. דבר שהוא ח׳ מתוך ח׳ something which is the most desirable of all desirable things. Y. Taan. II, beg. 65[a] כלי אחד של ח׳ the only precious vessel (the Torah) left to us. Sabb. 88[b] ח׳ גנוזה Ms. M. (ed. חמודה) a reserved treasure (the Law); a. fr.

חַמְדָן, v. חַמְחָן.

חֲמִידִי, חֲמִידְתָא ch.=h. חֲמֻדָּה. Targ Zech. VII, 14; Targ. Jer. III, 19. V. חֲמִידָתָא.

חֲמַד *to see*, v. חמי.

חֵמָה, חֲמָה f. (b.h.; חמם or חום) 1) *heat, anger.* Snh. 82[b] משיב ח׳ בן וכ׳ he is an allayer of (divine) anger, the son of &c. Num. R. s. 20 נתמלא עלירה ח׳ he became angry at her. Lam. R. to I, 6 חֲמָתוֹ של הב״ה the anger of the Lord; a. fr.—2) *Ḥemah*, allegorical name of one of the angels of justice. Ex. R. s. 41, end; a. e., v. אַף II.

חַמָּה f. (b. h.; חמם) 1) *sun.* Ber. 59[b] ח׳ בתקופתה the sun starting on his new cycle (of twenty eight years). Num. R. s. 14 י״ב הרשים לח׳ the twelve solar months. Ned. III, 7 רואי הח׳ those seeing (or feeling) the sun; שלא נתכוין . . . שהח׳ וכ׳ for he meant him whom the sun sees; a. v. fr.—Yeb. VIII, 4, a. fr. סריס ח׳ a eunuch from the time of seeing the sun, i. e. born without visible testicles; opp. to סריס אדם.—2) *fever.* Sabb. 137[a], a. e., v. חָלַץ. Y. Sabb. XIX, end, 17[b], v. אָזַז. Gen. R. s. 19, a. e., v. אֲבָאבִית. Y. Sabb. I, end, 4[b] (prov.) פת חמה חַמָּתָהּ בצדה hot bread has its heat by its side, i. e. eating hot bread causes fever; a. fr.—3) *radish.* Ab. Zar. 28[b] bot., v. חַמָּא.—V. חַמַּת.

חֲמוּדָא ch.=h. חֶמְדָּה. Targ. Jud. V, 30 (ed. Lag. חֲמוּדָה).

חָמוֹדָא m. (חמד) *covetous.*—*Pl.* חֲמוֹדְרִין, חֲמוֹדְרַיָּא. Targ. Y. Ex. XX, 14; Deut. V, 18 (ed. Amst. חֲמוּד׳).

חֲמוּדָה, v. חֶמֶד, חֶמְדָּה a. חֲמוּדָא.

חֲמוּתִי, חֲמוֹתָה, חֲמוּתָה &c., v. חָמָא I.

חֲמוּמַלְיָא, v. חֻמְטַלְיָא.

חֲמוּלוֹת, v. חֲמִילָה.

חֲמוּם, v. חֵימוּם a. חַמָּם.

חַמּוּם m., חַמּוּמָה f. (חמם) *heated, rash.*—*Pl.* חַמּוּמוֹת. Y. Snh. VI, 23[b] bot. הרו ידיו ח׳ his hands were heated, i. e. he was very severe in executing judgment.

חֲמוּצָא, חֲמוּץ, v. חִימֵּץ.

חַמּוּק m. (b. h.; חמק, cmp. חבק) *rundle.*—*Pl.* חַמּוּקִים. Yalk. Ex. 370 ח׳ . . . . שתי ידות two handles (pins) of the shape of two rundles, v. חָבַק.

חֲמוֹר c. (b. h.; v. חָמַר II a. חֲמִיר I) 1) [*load-carrier*, cmp. גָּמָל.] *ass.* Nidd. 31[a], v. גָּרַם. Sabb. 152[a] דעל ח׳ וכ׳ he who rides an ass is a freeman. B. Bath. 143[a] את וח׳ thou and the ass (shall own my property, a form of donation implying a rational and an irrational being).—Bekh. I, 2 ח׳ שילדה וכ׳ if an ass gave birth to &c. Snh. 33[a] הלכה חֲמוֹרְךָ וכ׳ thy ass is gone, Tarfon! (I shall have to make compensation for erroneous judgment); a. fr.—2) (cmp. various uses of *horse*) *a contrivance for workingmen, rest, jack, stocks* &c. Kel. XIV, 3 ח׳ של נפחין the smiths' ass ('on which the smith sits while using its head as an anvil', Maim.; 'the rest of the bellows', R. S.). Ib. XVIII, 3 וח׳ a stand on which the bedstead is placed. Gen. R. s. 65, end ח׳ של חרשים carpenters' sawing-jack (an instrument for torture); Ib. s. 70 (alluding to Prov. XXVII, 22) אפי׳ . . . בח׳ של חרשים וכ׳ even if you put the wicked man on a carpenter's jack, you cannot make anything useful out of him (sufferings will have no effect on him); Yalk. Kings 201; Yalk. Prov. 961; (Pesik. Shek., p. 15[a] במכתש).—*Pl.* חֲמוֹרִים. Sabb. 112[b]. Gen. R. s. 75; a. fr.—Denom. חֲמַר, חֲמַר.—*Fem.* חֲמוֹרָה. Tosef. Kil. V, 5.

חֲמוּר m., חֲמוּרָה f. (חֲמַר 1) *heavy, weighty, important; strict, severe, stringent, restrictive.* Kel. I, 4 ח׳ שבכולם וכ׳ the most stringent of all are the laws concerning corpses.—אִיסּוּר ח׳, v. אִיסּוּר.—Snh. 50[a] שריפה ח׳ וכ׳ death by burning is a severer punishment than &c. Ib. IX, 4, a. e. גידון בח׳ he suffers the severer penalty of the two. Ab. II, 1 כבחמורה as in the observance of a difficult commandment (requiring self-denial); a. fr.—*Pl.* חֲמוּרִים, חֲמוּרִין, f. חֲמוּרוֹת. Hull. XII, 5; a. fr.—Y. Snh. X, 28[b] top חֲמוּרוֹתָיו של וכ׳ (not חומר׳) the heaviest sins that Jeroboam committed.—דורשי חֲמוּרוֹת, v. חוֹמֶר II. קלים וחמורים, v. חוֹמֶר I.

חֲמוּרָה, v. חֲמוֹר.

חֲמוֹרְתָּא f. (חֲמָר) *a drove of asses.* Gen. R. s. 75, v. גְּמַלְתָּא.

חָמוֹת f. (b. h.; v. חָם III) *mother-in-law.* Yeb. I, 1 חמותו חָמוֹתוֹ the *yabam's* wife's mother. Ib. XVI, 1 הרתה לה ח׳ וכ׳ if the childless widow had a mother-in-law abroad (who may have given birth to a son), she need not take it into consideration (and may marry again); a. fr.

חֲמוֹתָא ch. same. Targ. Deut. XXVII, 23; a. e.; v. חֲמָתָא.

חַמַּט I (cmp. חמץ) 1) *to be dark.*—Denom. חוּמְטָא.—2) *to be bitter, salty,* v. חוּמְטָן.

Ithpe. אִיתְחַמַּט *to be inflamed, become pestered.* Sabb. 54[b] Ar., v. next w.

חַמַּט II (cmp. חבט) *to knock down.*—*Part. pass.* חָמֵיט, חֲמִיט *prostrated, kneeling,* (as verb) *to kneel.* Targ. Is. XLVI, 1. Targ. Ps. XCV, 6 נְחָמוֹט (some ed. נְחָמִיט). Targ. Y. Deut. XXVIII, 35 עבירתא . . . חָמִיטָתוּן (some ed. חַמִּי׳ incorr.; not עבירתא); cmp. Targ. Job IV, 4 דְחָמְטָן. [Koh. R. to IV, 9, end חמטת, some ed., read: דְמָטַת.]

Pa. חַמֵּיט *to prostrate, subdue.* Targ. Ps. XVII, 13. Ib. XVIII, 40 Reg. (ed. תברתא).

Af. אַחֲמַט same. Ib. LXXVIII, 31.

Ithpe. אִיתְחַמַּט *to knock against, be battered.* Sabb. 54[b] דלא לִיתְחַמְטָן אליתיהו Ms. M. (ed. incorr.) that their tails may not knock against (the rocks &c., Rashi; Ar.: 'may not ulcerate'; v. Syr. חמטא pustula, ulcus, P. Sm. 1303; v. preced.).

חֲמַטְתָּא, v. חֲמִישָׁה.

חָמָא, חֲמָא, חֲמֵי (Arab. *ḥama* tueri) [*to surround, guard,* v. חוֹמָה,] *to observe, see* (in Y. dialect). Targ. Y. Gen. I, 4 (O. חזא); a. v. fr.—Targ. Prov. XXIII, 33 Ms. (ed. דיחַוּור).—Y. Peah III, 17[d] bot. אתא חמי (=תא חזי, h. בא וראה) come and see. Gen. R. s. 14 דאת חֲמֵי לאפויי וכ׳ (not דאתח׳) that thou shalt see his face in the hereafter; Midr. Till. to Ps. II; Yalk. ib. 621 חמוי (corr. acc.). Ib. חַמְתֵּיהּ (fr. חמה) he saw him. Pesik. Eth Korb. p. 57[b] (v. Bub. note 15) חַמְתֵּי אכיל חַמְתֵּי שתי did he (Moses) see me (the Lord) eat &c.?; Yalk. Num. 776 חַמְתֵּיהּ וכ׳ did he see Him &c.?; a. fr.—*Part. pass.* חֲמֵי (v. חֲזִי) *fit, worthy.* Targ. Ps. XV, 1. Ib. LVIII, 2 (ed. חֲמִי); a. fr.—Fem. חֲמָיָא. Targ. Y. Ex. XXII, 16.

Af. אַחֲמֵי 1) (followed by מ־, cmp. סור) *to turn (the*

eye) *from*. Targ. Prov. XXVIII, 27 (Ar. מחמי, h. text מעלים, v. Syr. חמא P. Sm. 1017).—2) *to cause to see, to show*. Targ. Y. Gen. XLI, 28; a. e.—Lam. R. to I, 1 ואַחֲמִינ לֵיה וכ׳ and showed him a measure full of denars. Ib. דכל עמא מַחְמִין לִי וכ׳ (1 חד כוות׳) רבתי that all people point at me with their fingers.

Pa. חַמֵּי same. Y. Kil. IX, 32^{b} bot.; Y. Keth. XII, 35^{a} bot. לִי (לֵיה) חַמֵּי let me see it (the tooth).

Ithpa. אִתְחַמֵּי, *Ithpe.* אִיתְחַמֵּי *to be seen, to appear*. Targ. Y. Gen. VIII, 5; a. fr.—[Targ. Ps. XLII, 3 אִיתְחַמֵּי Ms. (*Ittaf.*) *I shall appear before* (h. text אֵרָאֶה, Var. a. ed. אֶחָמֵי)].—M. Kat. 25^{b} אִתְחֲמִיאוּ וכ׳ stars were seen in day time. Y. Peah VIII, end, 21^{b} דחמי ולא מִתְחַמֵּי He who sees but cannot be seen. Lam. R. introd. (R. Joḥ. 1) מִתְחַמְּאִין, v. מַשְׁתַּדֵּר; a. e.

חֲמַד, v. חֲמַד.

חַמִּידְתָּא f. ch.=h. חֲמִדָּה. Targ. Am. V, 11 (ed. Wil. חֲמָדְתָּא, ed. Lag. חֲמַדְאָתָא). Targ. Is. XXXII, 12.—Ib. XXVI, 8 חַמִּירַת constr.

חַמִּיטָא, v. אַמִּיתָא.

חַמִּיטָדָה f. (חמט II, cmp. חוּבְטָא, חָבִיץ) *a batter of which flat cakes are made, batter-cake*. T'bul Yom I, 1. Ib. II, 4; Tosef. ib. II, 2 (ed. Zuck. חמיתה, corr. acc.). Maasr. I, 7 נותן לחמר׳ ed. Y. a. Ms. M. (Bab. ed. a. Mish. לְחַמָּטָה) he may put (the oil) on the cake (Maim.: into the *pan*); Tosef. ib. I, 7; 9 נותן להם מיטה ed. Zuck. (Var. לחמירתה, carr. acc.)—*Pl.* חַמִּיטָדוֹת. Y. Ter. X, 47^{a} bot. חמטחינו (read: חַמִּיטָדוֹתֵינוּ or חַמָּ׳).

חַמִּימְלִיא, v. חַמְמַלְיָא.

חַמִּימְלָה f. (חמל; cmp. Syr. חַמְלָא, P. Sm. 1303, sq.) *a blanket of thick, coarse stuff*. Ned. VII, 3. Ib. 55^{b}; Tosef. Sabb. V (VI), 14 מילא ed. Zuck. (Var. המלא, חמלא).—*Pl.* חַמִּילוֹת. Tosef. Kel. B. Bath. V, 11. Tosef. Neg. V, 14 חמולות (corr. acc.).

חַמִּים m., **חַמִּימָא** c.=h. חָם II, *warm, hot, fresh*. Targ. I Sam. XXI, 7; a. e.—Y. Shebi. IV, 35^{a} bot., a. e. פרתא ח׳ fresh bread. Erub. 3^{a}; B. Bath. 24^{b} (prov.) קדרא לא ח׳ וכ׳ .... a pot belonging to two partners is neither warm nor cold. Ḥull. 6^{b} ליכול ח׳ ... בר let the scholar eat fresh food, and I shall be contented with cold; a. fr.—*Pl.* חַמִּימִין, חַמִּימֵי *hot water* (v. חָם II). Y. Ab. Zar. IV, 44^{b} bot. חמר וח׳ wine mixed with hot water. Ḥull. 46^{b}.—Sabb. 55^{a} בח׳ . . . . רישך בקרירי thy chief (I) shall be punished with cold water, but thy chief's chief (the Resh Galutha) with boiling water (he is reponsible); a. e.

חַמִּימוּתָא f. (preced.) *heat, heated state*. Pes. 76^{a} מחמת ח׳ דחרס through the heat of the earthen vessel.

חַמִּימָתָא f. pl. (cmp. Arab. *ḥamâm*) [*dark-colored*] *a species of doves, ring-doves* (?). Gitt. 69^{b} (oth. opin. *hens*).

חַמִּין m.=חַמִּים. Y. Ber. IV, 7^{b} top שמשא ח׳ it is warm in the sun, כולא ח׳ in the shade. [Midr. Till. to Ps. XXIV ירמא דח׳, v. חָמָּן.] [ח׳, pl. of חָם II.]

***חַמִּיסִין** m. pl. *those using such words as ḥamis* (ἥμισυ, cmp. חומס), a mockery on Talmudic scholars using foreign words. Snh. 14^{a} כל מן דרן . . . לא מסרמיסין Ms. F. a. Ag. Hatt. (v. Rabb. D. S. a. l. note 7; ed. ואמרי לה לא מח׳) such men (as R. Ammi &c.) appoint for us, but do not appoint for us any of those using such words like *sermis* (semis, ἥμισυ) *sermit* (prob. distortion of tremis), *hemis* or *tremis* (cmp. Y. Gitt. IV, 47^{b} quot. s. v. גּוּרְהֲדִינִי). [Oth. opin. v. Rashi, a. Ar. s. v.]

חֲמִיסַר (=חמיש עסר) *fifteen; the fifteenth*. Targ. Y. Lev. XXIII, 6. Ib. XII, 4; a. e.—Meg. 5^{b} בר ח׳ one observing Purim on the fifteenth of Ădar; a. e.

חֲמִיסְרָאָה m. (preced.) *the fifteenth*. Targ. I Chr. XXIV, 14.

חֲמִיעָא, חֲמִיצָא m. (חמע) 1) *sour*. Lam. R. to III, 40, v. בְּסִימָא.—2) (Targ. Y. חֲמִיעַ)=h. חָמֵץ, *leavened (bread)*. Targ. Ex. XII, 15; a. fr.—Y. Snh. III, 21^{b} הורו מיפי ח׳ וכ׳ they permitted to bake leavened bread on Passover (for the troops).

חֲמִיץ, v. חֲמַץ.

חֲמִיצִי, v. חָמֵץ.

חֲמִיר I m., **חֲמִירָא** f.=h. חָמוּר 1) *loaded*. Targ. Y. Gen. XLIX, 14 ח׳ באורייתא loaded with the (knowledge of the) Law.—2) *grave, strict, stringent*. Targ. Y. Num. XIV, 30.—Ḥull. 10^{a} ח׳ סכנתא וכ׳ regulations concerning health and life are made more stringent than ritual laws; a. fr.—*Pl.* f. חֲמִירָתָא *restrictions, strict measures*. Y. Ab. Zar. II, 41^{d} bot. מן ח׳ דרב one of Rab's strict regulations.

חֲמִיר II (חֲמִיר), **חֲמִירָא** m. (חֲמַר II) *strong leaven* (h. שְׂאֹר); *leavened bread*. Targ. Ex. XII, 15; a. fr.—Pes. 5^{b}, v. בְּעַר.—Ab. Zar. 66^{a} ח׳ דשערי leaven of barley flour. Men. 43^{a}, v. אַרְכְּסָא; a. fr.

חֲמִישׁ, v. חֲמֵשׁ.

חֲמִישַׁאי, חֲמִישָׁאָה, v. חֲמִישָׁי.

חֲמִישָׁי m. (b. h.; חֲמֵשׁ) *fifth;* (sub. יום) *the fifth day of the week*. Meg. I, 2, sq.; a. fr.—*Fem.* חֲמִישִׁית. Ib. III, 4 בח׳ on the fifth Sabbath; a. fr.—Esp. (Lev. V, 24) *the penalty of the fifth part* added to the indemnity. B. Kam. 65^{b}.—*Pl.* חֲמִישִׁיּוֹת. Ib. (ref. to חֲמִשָּׁתָיו, Lev. l. c.) ח׳ הרבה וכ׳ (ed. חֲמִשׁ׳) repeated penalties connected with one object of indemnity.

שָׁאָה, שַׁאי ..., שָׁאָה ... ch. same. Targ. Gen. I, 23 (ed. Amst. שְׁאִי . . .); a. fr.—*Fem.* חֲמִישִׁיתָא, שִׁירְתָא ... Targ. Lev. XIX, 25.—Pesik. R. s. 23 (ed. Fr. p. 115^{b}) חֲמִישָׁתָא; ib. (p. 120^{a}) חמשירתא (corr. acc.) the fifth day of the week.—V. חֲמַשִׁירְתָא.

חָמִיתָא, חָמְתָא ..., v. אַמִּיתָא.

חַמִּירְתָּה, v. חֲמִירְתָּה.

חָמַל (b. h.) [*to be warm,*] *to have compassion*. Men. 53^{b} (play on חמולה, Jer. XI, 16) חֲמַלְתִּי עליהם I had mercy on them.

חמלא, v. חֲמִירָה.

חֲמַלְתָּא, v. חִרְמַלְתָּא.

חֲמָם (חֲימוּם) m. (v. next w.; cmp. ἄμωμον, v. Sm. Ant. s. v.) *amomum*, an Indian (also Syriac) spice. Ukts. III, 5 (some ed. incorr. חמס); Nidd. 51^{b} חימות (corr. acc.); Sifré Deut. 107 חימום; Y. Erub. IX, end, 25^{d} חכם (corr. acc.); Y. Ḥag. III, 79^{c} חמה (corr. acc.).—Gen. R. s. 45, beg. חִ׳ חיא צריכה (חימום, corr. acc.) she needs amomum (as medicine for sterility). Cmp. אַמִּירָא, חִרְמַלְתָּא.

חַמֵּם (b. h.) *to be warm, hot;* [(of color) *to be dark, red;* (of taste) *to be pungent, sour, bitter*]. *Part.* חָם, q. v.

Pi. חִמֵּם *to heat, warm, boil.* Y. Ned. IV, 38^{c} bot. לְחַמֵּם בו את ידיו to warm his hands against it (the bread). Gen. R. s. 14, end מְחַמֵּמֶת הגוף keeps the body warm. Sabb. 40^{b} ומְחַמַּמְתָּהּ וכ׳ and warms it (her hand) before the fire; a. fr.

Hif. הֵרְחִם same. Bets. II, 5 לא יֵחָם וכ׳ one must not prepare warm water for &c. Sabb. 40^{a} התחילו . . להָחֵם the bathers began to heat (the water) on the Sabbath; a. fr.—Part. מֵיחִם, מֵחֵם, pl. מְחַמְּרִין. Ib.^{b}; Tosef. ib. III (IV), 7 מרחם אדם וכ׳ (ed. Zuck. מרוחם, read: מֵרִיחַם), v. אֲלוּנְטִית I; [Y. ib. XIX, 17^{a} bot. מחמרין הוא אדם (read as ib. IX, 12^{a} bot. מְחַמֵּם הוא וכ׳].—Ib. אם מפני הסכנה מְחַמְּרִין לו וכ׳ if it is for the sake of averting danger to life, may we not even boil water on the Sabbath?—Bets. 22^{a}; a. v. fr.

Nif. נֶחֱם, נֶחוֹם *to be warmed.* Sabb. III, 5 (41^{a}) בשביל שיֵחָמוּ that they become warm; ib. 41^{b} שיֵחוֹמוּ; Tosef. ib. III (IV), 5 שיֵרָחֲמוּ; a. e.

Hof. הוּחַם same. Sabb. 134^{b} שהוּחַמוּ, v. חָם II. Y. Bets. II, 61^{c}; a. fr.—B. Mets. VI, 3 הוּחֲמָה the animal was overtaken by the heat.

Hithpa. הִתְחַמֵּם, *Nithpa.* נִתְחַמֵּם *to warm one's self; to become heated.* Bets. II, 5; Tosef. Sabb. l. c. Tam. I, 1. Ab. II, 10 חוי מִתְחַמֵּם וכ׳ warm thyself by the fire of the scholars (try to associate with them); a. fr.—Y. Sot. I, 16^{c} bot. נתחמ׳ was heated (had pollution). Gen. R. s. 24 מִתְחַמְּמוֹת *conceived.*

חַמֵּם ch. same. Targ. O. Gen. XVIII, 1; a. e.; v. חוּם.

Pa. חַמְּמִים *to warm, heat.*—*Part. pass.* מְחַמַּם. Targ. Hos. VII, 7.

Af. 1) אַחֲמִים *to heat, excite,* v. חוּם.—2) אַחְמַם *to become hot; to have pollution.* Nidd. 43^{a} כל אחמומי והדר א׳ וכ׳ getting heated once and again immediately after.

Ithpa. אִתְחַמַּם, *Ithpe.* אִיתְחַמַּם 1) *to warm one'sself.* Targ. Y. II Gen. XVIII, 1.—Sabb. 110^{b} כד אית׳ ed. (Ms. M. אַתּ׳, v. supra) when he had warmed himself.—*2) *to restrain one's anger.* Targ. II Esth. V, 10 [prob. to be read: וְאִתְחַמַּס, v. חֲמַס; cmp. חֲסַן].

חַמָּן m., pl. **חַמָּנִים** (b. h.; v. חַמָּה) *solar columns,* [prob. *a phallus,* cmp. חֲנִיסְנַסְיָא]. Sifra B'har ch. IX, end (ref. to לא תקימו, Lev. XXVI, 1) אלו חמ׳ וכ׳ that means the *ḥammanim* on roof-tops. Mekh. Bo, s. 11 (ref. to Ex. XII, 21) משכו מחַמָּנֵיכֶם withdraw from your ḥ. Ib. Yithro, s. 5, end לוֹ׳. Ib. s. 6 מן הוֹ׳ (ed. Weiss a. Fr. everywhere ז״ע).

חֲמָס, Ukts. III, 5, v. חֲמָם.

חָמַס (b. h.; v. Ges. H. Dict.^{10} s. v.) [*to be heated, passionate,*] *to insult, do violence, to rob.* Y. Ab. Zar. II, 40^{d} bot. אלא חָמוֹס וכ׳ . . . לא סוף finally one does not say to another man, Kill that man, but, Attack &c. Gen. R. s. 45 (ref. to חמסי, ib. XVI, 5) חוֹמְסֵנִי את ברבירים וכ׳ thou provokest me to speak harshly, because thou seest &c. Ib. s. 65, beg. גוזלת וחוֹמֶסֶת . . . מלכות the wicked government (Rome) robs and extorts; a. fr.—Lev. R. s. 26 דור ודור וחוֹמְסָיו each generation with its violent men.—Part. pass. חָמוּס. Ib. s. 30 גזול אני ח׳ אני I have been taken by force, by extortion.

Nif. נֶחְמַס *to be ruined* (cmp. חָבַל). Lam. R. to II, 6 כגנה שנ׳ מעירנה וכ׳ like a garden the spring of which has been ruined, so that its vegetables fade.

Pi. חִרְמֵס (of beasts of prey) *to seize with fangs, scratch with nails.* Gen. R. s. 45 (play on חמסי, v. supra) חִירְמָסָה פניו Ar. (ed. בפניו, some ed. וחרמסא, incorr.) she scratched his face; Y'lamd. to Gen. l. c. (quot. in Ar.) חירמסה אותו וחרמסה פניו כנמרה she scratched him and marked his face like a marten; Yalk. ib. 79 (not חומסה).

חֲמַס ch. same.—Denom. חוֹמְסָא.

**Ithpa.* אִתְחַמַּס *to do violence to one's self, to restrain one's self.* Targ. II Esth. V, 10, v. חֲמַם. [Targ. Y. Gen. VII, 21 אתחמסי, read: אִתְחַמְסִי or אִתְחַמְסִי, v. מְסִי.]

חֲמַס m. (b. h.; preced.) *violence, extortion.* Y. B. Mets. IV, 9^{c} bot. (ref. to Gen. VI, 13) מה היה חֲמָסָן what was the nature of their violence? Gen. R. s. 31 (distinction between ח׳ a. גְּזֵלָה); a. e.—*Pl.* חֲמָסִים. Ib. s. 65 . . . שלא גזילות ח׳ that thou wilt not give me to eat what has been obtained by robbery or extortion. Lev. R. s. 2. Koh. R. to III, 9; a. e.

חוֹמְסָן, חַמְסָן (preced.) *violent man, extortioner.* B. Kam. 62^{a} (defining the difference between the ח׳ and the ח׳ יהיב וכ׳ (גַּזְלָן) the *ḥamsan* takes by force and pays.—*Pl.* חַמְסָנִין, חַמְסָנִים. Snh. 25^{b} חוסרפו עליהן . . . וחח׳ (Ar. וחחו׳) they added to them (the class of persons disqualified for judges or witnesses) the robbers and those taking forcibly (and paying); Y. Shebu. VII, 37^{d} bot.; Y. R. Hash. I, 57^{c} top.

חֲמַע* = חָמִין; *Pi.* חִמַּע. Ab. Zar. 68^{a} לחַמֵּעַ, Ms. M. לְחַמֵּץ.

חֲמַע I ch.=h. חָמֵץ *to be sour; to be leavened.* Targ. O. Ex. XII, 34; a. e.; v. חֲמִירָא.—Y. Pes. II, end, 29^{c} בגין דיְחַמַּע that it might turn sour (vinegar).

Pa. חַמְּעֵי *to leaven.* Pes. 41^{a} חַמּוּעֵי מְחַמְּעֵי (not מחמעא; Rashi: אַחְמוּעֵי מַחְמַע *Af.*) (the flour) causes leavening.—*Part. pass.* מְחַמַּע, v. infra.

Af. אַחְמַע 1) *to turn sour, leaven, ferment.* Targ. Y. Ex. l. c.—2) *to cause leavening.* Targ. Y. II Lev. II, 11 דמַחְמַע (Var. דמְחַמַּע); v. supra.

חֲמַץ (b. h.; cmp. חמס) [*to be hot,*] *to do violence, to wrong.* Snh. 35^{a} (ref. to Is. I, 17) אשרו חָמוּץ ולא חוֹמֵץ

right the oppressed, but not the oppressor (listen to the complainant first); Yoma 39b.

חָמֵץ I (b. h.; v. preced.) [*to be hot,*] *to ferment, be sour.* Ab. Zar. 68b מי גרם לה שתחמיץ וכ׳ what was the cause that it (the dough) became leavened (rose) in one hour?

Pi. חִמֵּץ *to cause leavening.* Ib.a ראויה לחַמֵּץ וכ׳ Ms. M. (ed. לחַמֵּעַ) fit to leaven with it many other doughs. Ib. וחִרמְצָה; Orl. II, 11 נצטרפו וחִמְּצוּ (Y. ed. הצטרפו וחִירְמְצוּ) and the two combined produced the required leavening. Ib. 9 וחִמְּצָה (Y. ed. וחִירְמְצָה; Ab. Zar. l. c. וחֶחְמִיצָה) and it made the dough rise. Orl. II 6 כל המְחַמֵּץ whatever is used for producing fermentation; a. fr.—Trnsf. *to mature, to continue a case over night, to reserve judgment.* Snh. 35a (ref. to Is I, 17, v. preced.) אשרו דיין שמְחַמֵּץ את וכ׳ Ms. K. (ed. אשרי, v. Rabb. D. S. a. l. note 20) praise the judge (in capital cases) who reserves his judgment (over night); Yalk. Is. 257.

Hif הֶחְמִיץ 1) same. Pes. 40a מי פירות אינן מַחְמִיצִין juice of fruits produces no leavening (in the ritual sense). Ab. Zar. 68a כדי להחמיץ (Orl. II, 8 לחַמֵּץ) enough to leaven the dough. Mekh. Bo s. 10 שאור שהוא מַחְמִיץ לאחרים leaven which is used for leavening other doughs; a. fr.—Trnsf. *to procrastinate.* Ib. s. 9 (play on המצוה, Ex. XII, 17) אין מַחְמִיצִין את המצוה ..... כדרך as well as you must not allow the *matsah* to become sour, so you must not allow the *mitsvah* (religious act) to become sour by postponement; Yalk. Ex. 201.—2) *to turn sour, to ferment.* Ab. Zar. 68b ראויה להַחְמִיץ וכ׳ (Ms. M. לחמע) is likely to ferment in two hours. Nidd. IX, 7 מי רגלים שהֶחְמִיצוּ urin which ferments.—Trnsf. *to degenerate, become wicked.* R. Hash. 3b קודם שה׳ before he (the Persian King) changed for the worse.

Nithpa. נִתְחַמֵּץ *to become sour* (חָמֵץ). Pes. 28b; 43a נ׳ מאליו became sour of itself (not through a leavening means).

חֲמַר ch. (preced. wds.) 1) *to be hot,* (of color) *red,* v. חֲרִמּוּצָא, חֲרִמּוּצְתָא.—2) *to be sour, salty* &c.

Pa. חַמֵּיר *to put to shame.* Targ. Prov. X, 1 (h. text תּוֹגֶת), v. חֲרִמּוּצָא.

Af. אַחְמִיר 1) same. Ib. XXV, 8; XXVIII, 7 (Ms. *Pa.*; h. text תּוֹכְלִים).—2) *to degenerate.* R. Hash. 4a מנלן דא׳ what evidence have we that he became wicked?, v. preced.

חָמֵץ II m. (b. h.; preced. wds.) *leavened bread, anything containing leavened substance* (of the five species of grain, v. Ḥall. I, 1, sq.). Pes. I, 1, v. בָּרַךְ. Ib. II, 2 ח׳ של עכ״ום וכ׳ *ḥamets* belonging to a gentile over which the Passover passed (which existed during the Passover week). Ib. 3 על חֲמֻצּוֹ (trad. pronunc. חֲמוֹצוֹ as if fr. חָמֵץ) on ḥ. belonging to him. Y. Shebi. VIII, 38b bot. חֲמֵירָנָן ḥ. belonging to Samaritans; Y. Ab. Zar. V, 44d bot. אכל חמצין (read: חֲמֵירָנָן) ate their (the Samaritans') ḥ. (immediately after Passover); a. v. fr.—*Pl.* חֲמֻצִּים, חֲמֻצִּין *salads,* v. חוּמְצָן.

חֲמָת pr. n. pl. (Gr. Ἔμεσα, Ἔμισσα) *Ḥămâts, Emesa* (mod. *Hums*) a city of Syria on the Eastern bank of the Orontes. Gen. R. s. 37; Y. Meg. I, 71b bot. (expl. צמרי, Gen. X, 18).—Y. Kil. IX, 32c bot.; Y. Keth. XII, 35b bot. ימא דח׳ the Lake of E. (an artificial bay made under Diocletian); Midr. Till. to Ps. XXIV ימא דחמין (corr. acc.).—Denom. חֲמָצָאֵי, חֲמָצָאֵי חוֹמְצָאֵי m. pl. *inhabitants of Emesa.* Targ. Y. Gen. X, 18; Targ. I Chr. I, 16.

חֲמָצָא, v. חִרְמְ׳.—[חמצין, Y. Ab. Zar. V, 44d bot., v. חָמֵץ II.]

חַמְצָן m. (חָמֵץ), בן ח׳ *a grasping person.* Yoma 39a, sq. (Ms. O. omits בן); Kidd. 53a; v. חָאפוֹן.

חָמַר I (cmp. חָבַר) 1) *to join; to pile up, to load.* Ukts. II, 5 והבצלים שחָמָרָן and the onions which one has piled up; v. אָמַן.—Zeb. 53a וחוֹמֵר בגודלו וכ׳ and loads (i. e. supports the index finger) with his thumb on top and the little finger below (like a balanced load, v. חֶבֶר a. אֵבֶר); [Var. סוֹמֵךְ, v. Rabb. D. S. a. l. note 3]; Yalk. Lev. 469.—2) (denom. of חֲמוּר) *to be weighty, stringent.* Ohol. XIV, 3 אל יֶחְמוֹר זה וכ׳ this must not be made more stringent than &c.; [ed. Dehr. יַחְמִיר.]

Hif. הֶחְמִיר [*to put a load on,*] *to pass a restrictive law, to incline to the stricter opinion,* opp. הירקל to make easy. Yeb. 88a מתוך חומר שהֶחְמִירָה עליה וכ׳ on account of the restrictions under which the law puts her in the end (if she marries again and her first husband appears), it is made easy for her in the beginning (by allowing her to marry again), i. e. her heavy responsibility will make her cautious; Y. Gitt. I, beg. 43a (add: מתוך). Nidd. 66a, a. fr. החֶחְמִירוּ על עצמן they placed themselves under greater restrictions (than the law requires). Ned. I, 1 להַחְמִיר, v. חָכַךְ II. Eduy. III, 10, a. e. מַחְמִיר כדברי וכ׳ he adopts the stricter opinion of &c.; a. v. fr.

[*Pi.* חִמֵּר, v. חַמַּר II.]

חֲמַר ch. same.

Pa. חַמַּר, *Af.* אַחְמִיר as preced. *Hif.*—Y. Shek. VII, 50c bot. [read:] חמתון מקרלין לון ותַ׳ וכ׳ he saw them to be lax in their practices, and he enjoined strictness on them. Yeb. 88a לא לִיחַמֵּיר וכ׳ let one not put her under heavy restrictions (in the end), and not make it too easy for her (in the beginning, v. preced.). Nidd. 66a היכא דאַחְמוּר וכ׳ in those cases in which they have placed themselves under greater restrictions (than the law requires, v. preced.), they have done so (and follow the usage like a law), but where they have not &c. (you cannot extend the adopted usage by analogy); a. fr.—*Part. pass.* מַחְמַר, מְחַמַּר *piled up, ruins;* v. מַחְמֹר a. הִמְחַמְרָא.

Ithpa. אִתְחַמַּר *to be piled up, to form a pile of ruins* (cmp. גַּל). Targ. Is. XVII, 9; XXX, 13.

חָמַר II (b. h.) [*to be hot,*] 1) *to glow, to parch* (cmp. כָּמַר). Snh. VII, 2 וחוֹמֶרֶת את וכ׳ and parches his entrails (Ar., v. חָמַד).

Nif. נֶחְמַר *to be parched.* Ḥull. III, 3 נפלה לאור ונֶחְמְרוּ וכ׳ if the bird fell into fire, and (on examination after slaughtering it was found that) its bowels were affected by inhaling heat (Ar., v. חָמַד). Gen. R. s. 38, end.

ass of R. &c. Y. Yeb. IV, 6ª bot. חַמָּרְהִי my ass. Ib. חַמָּרְתָּה, v. פְּתַח.

חֲמֵשׁ f., **חֲמֵשָׁה** m. (b. h.) *five* (numeral letter ה׳). Snh. V, 3 בחמש (sub. שעות) during the fifth hour of the day. Ib. בחמשה (sub. ימים) on the fifth of the month.—Sabb. 77ᵇ חמשה ארמות וכ׳ (מרני), v. אַרְמָה. B. Mets. IV, 9 תשלומי ארבעה וח׳ fines of the fourfold or fivefold value (Ex. XXI, 37); a. v. fr.—*Pl.* חֲמִשִּׁים (נ׳) *fifty.* B. Hash. 21ᵇ. Ab. V, 21 בן ח׳ at the age of fifty years; a. v. fr.—Denom. חִמֵּשׁ *to divide into five.*—*Part. pass.* מְחוּמָּשׁ; f. מְחוּמֶּשֶׁת, pl. מְחוּמָּשׁוֹת. B. Bath. 150ª ובלבד שיהו מח׳ provided the minimum of wool required is equally divided between the five lambs.—חֲמִשָּׁה עָשָׂר m. (ט״ו) חֲמֵשׁ עֶשְׂרֵה f.; *fifteen.* Y. Sabb. VI, 8ᵇ (ref. to וחמשים, Ex. XIII, 18) בחׁ׳ ע׳ מיני וכ׳ with fifteen kinds of arms. Taan. IV, 8 כחׁ׳ ע׳ באב like the celebration of the fifteenth of Ab; a. fr.—*Constr. of* חֲמִשָּׁה; חֲמֵשֶׁת. Kidd. 30ª אלפים ח׳ five thousand; a. fr.

חֲמֵשׁ f., **חַמְשָׁה, חַמְשָׁא** m. ch. same. Targ. Gen. XLV, 11. Ib. XLVII, 2; a. fr.—Yoma 84ª ומעלי וכ׳ ח׳ on Thursday and on Friday; a. fr.—*Pl.* חַמְשִׁין *fifty.* Targ. Num. XXXI, 47; a. fr.—B. Mets. 51ª; a. fr.—חֲמִישַׁת עַשְׂרָה (חֲמִישְׁתָּ) *fifteen.* Targ. O. Lev. XXIII, 6; a. fr.; v. חַמֵּיסַר.

חֲמֵשׁי, חֲמַשֵּׁי, v. חֲמִי.

חֲמִשְׁתָּא, חַמְשִׁיתָא f. (preced. wds.) *a collection of five.* Y. Meg. II, 73ᵇ bot.; Y. Ber. II, 4ᵈ ח׳ קדמייתא the first five (mentioned Ter. I, 1); ח׳ בתרייתא the second five (mentioned ib. 6); (Readings vary חמשתיה, חמשתא).

חֵמֶת f. (b. h.) *the skin of a goat* drawn off the body without opening the belly and sewed up and pitched at the ends where the legs and the tail were cut off (v. Sm. Bible Dict. s. v. *Bottle*); *bottle, bag.* Kel. XIX, 8 חחׁ׳ שבצדים וכ׳ a bottle (of a skin of a he-goat) whose scrotum (originally made to receive liquids in connection with the bottle) became defective. Ib. XX, 2 חֵמַת חלילין bag of the bagpipe (ascaula). Ib. XXVIII, 5 ח׳ ששאה שטרית a closed up pouched skin which (by cutting open) was made a spread skin. Sabb. 152ª a woman is ח׳ מלא דם (!) a bag full of blood (v. vers. Ms. O. in Rabb. D. S. a. l. note 7). Tosef. Kel. B. Kam. VI, 13. Ib. VII, 11 חחׁ׳ מיצור הדג a bag made of the skin of a fish. Y. Ab. Zar. IV, end, 44ᵇ bot. בחֵמְתּוֹ (not מוחׁ׳) in his wine bottle; a. fr.—*Pl.* חֲמָתוֹת. Kel. XXVI, 4 (5) כל ח׳ Mish. ed. (Talm. ed. כלי, corr. acc.); Men. 37ᵇ. Ḥull. 107ᵇ בבלאי ח׳ with pieces of goat skins wrapt around their hands (like gloves). —Midr. Till. to Ps. CXXXVII חֲמוֹת.

חַמַּת pr. n. *Ḥammath,* name of a demon (*fever,* cmp. חֲמָתָא). Snh. 101ª דיקא דחׁ׳ וכ׳ the blast (breath; Ms. M. ריקא the spittle) of Ḥ. do I see in thy face (an eruption).

חַמַּת, constr. of חֲמָה *heat of;* מֵחַ׳ *through the heat of, from the effect of, in consequence of.* B. Mets. VI, 3 מחׁ׳ המעלה overcome by heat through the exertion of climbing up the ascent. Ḥull. 4ᵇ מתו אחיו מחׁ׳ מילה his brothers had died in consequence of the circumcision.

חָמַר ch. same, 1) *to be hot, parched.* Targ. Job XXX, 27 חֲמַרוּ (Var. חֲמָרוּ, Ms. חַמָּרוּ *Pa.*; h. text רחתה׳).—2) *to ferment,* v. next w., a. חֲמִירָא.

חֲמַר III, חַמְרָא I (preced.) *wine* (b. h. חָמָר). Targ. Num. VI, 3; a. fr.—Targ. Hos. III, 1 בחַמְרִיתָא ed. Lag. (ed. בחבריה, corr. acc.) in his wine (intoxication).—Sabb. 77ª, a. e., v. דְּרֵי II. Ḥull. 112ª קרו ליה חמר בשר (Ar. חמר) called it (that juice) meat-wine.—Gen. R. s. 91 end ח׳ קטם wine mixed with resin.—Erub. 53ᵇ, v. אַרְמַר; a. fr.—*Pl.* חַמְרִין. Targ. Y. Gen. L, 1.

חֲמַר, חַמְרָא (**חַמְרָא II**) m. ch.=h. חֲמוֹר, 1) *ass;* trnsf. *workingman's contrivance, jack* &c. Targ Is. XXI, 7. Targ. Ex. XIII, 13; a. fr.—Sabb. 66ᵇ; Y. ib. VI, 8ᶜ, v. אַנְקְמִין; a. v. fr.—*Pl.* חֲמָרִין, חַמְרַיָּא, חֲמָרֵי. Targ. Gen. XII, 16 (Y. ed. Amst. חֲמִירִין). Ib. XXXVI, 24 (Y. ed. Amst. חַמְרַיָּא); a. e.—Gen. R. s. 38 (ref. to בני האדם, Gen. XI, 5) וכי מה נאמר בני ח׳ could we think young asses (built it)?—Y. Dem. I, 21ᵈ bot. Ib. 22ª top; a. fr.—2) ח׳ דמיא *sea-ass,* name of a sea fish, *hake* (v. Sm. Ant. s. v. Onos). Ab. Zar. 39ª.

חַמָּר I m. ch. (v. חַמַּר II; cmp. חָמַם) *dark;* trnsf. *mourning.* Targ. Ps. XXXV, 14; XXXVIII, 7 Ms. (ed. חַפִּיר, Lev. הבירי; h. text קֹדֵר).

חַמָּר II m. h. (denom. of חֲמוֹר) *ass-driver, attendant of beasts of burden.* Kidd. IV, 14, a. e., v. גַּמָּל. Kel. XXVI, 5 (6) עור החמור ועור חח׳ Maim. (v. comment. ed. Dehr.; Mish. ed. עור הח׳, Talm. ed. עור החמור) the ass' leather cover and the ass-driver's apron; a. fr.—ח׳ גמל, v. גַּמָּל.—*Pl.* חַמָּרִים, חַמָּרִין. Dem. IV, 7. Kidd. l. c. a. fr.—Denom.: חִמֵּר *to direct a loaded beast's motions by walking behind it, to load a beast.* Sabb. 153ᵇ; Ab. Zar. 15ª המחַמֵּר אחר וכ׳ he who drives his beast of burden by walking behind it. Sabb. l. c. מחמר והלא but does he not violate the Sabbath as a driver (by placing his money bag on the ass)?—Pes. 66ᵇ מח׳ כלאחר יד הוא it is an act of driving in an unusual way (the lamb usually not being used as a beast of burden); a. fr.

חַמָּרָא, חַמָּר ch. same. Y. Taan. I, 64ᵇ bot. אנא ח׳ I am an ass-driver. Ib. פלן ח׳ יצלי let that certain ass-driver pray. [Ib. חמר עבין ההוא גוברא וכ׳, *read:* חמש עבירן וכ׳, v. margin ed. Krot.]—Y. Snh. VI, beg. 23ᵇ הא שאלתא דח׳ in that form it would be an ass-driver's question.—*Pl.* חַמָּרַיָּא. Y. Taan. IV, 67ᶜ bot.

חַמְרָא *wine,* v. חֲמַר III.

חַמְרָא, חַמָּרָא *ass,* v. חֲמַר.

חַמָּרָא, v. חִמָּרָא.

חַמָּרְתָּא f. (חַמָּר) *a company of ass-drivers, caravan.* Snh. X, 5 (111ᵇ); B. Bath. 8ª. Tosef. Dem. I, 10 (contrad. to חַמָּר אחד); Y. ib. I, 22ª bot. (incorr. version).

חַמְרְתָּא ch.=h. חֲמוֹרָה. Y. Dem. I, 21ᵈ bot.; Y. Shek. V, 48ᵈ top; Gen. R. s. 60 חַמְרְתֵּיהּ דר׳ וכ׳ the she-

Nidd. 36b מח׳ עצמה spontaneously; מח׳ ולד in consequence of travailing; מח׳ אונס from an accidental cause; a. fr. — (Also in Chald. phraseology) Targ. II, Esth. VII, 9 מחמת ד־ (ed. Lag. מחַמַּת) because they take &c. — B. Kam. 114a כל אונסא דאתי מַחֲמָתֵיהּ any injury that may arise from his action (of selling). Ab. Zar. 15a אזל מחמתיה (the animal) moves at his instance; a. fr.

חֲמַת (v. חֲמָתָא) *to get hot, angry.* [חמת־, *to see*, v. חֲמִי.]

Pa. חַמֵּית, *Af.* אַחְמֵית *to make angry.* Targ. Prov. XX, 2 מְחַמֵּית (Var. מַחְמֵית).

חֲמָת pr. n. pl. (b. h.) *Hamath*, a Syrian city, near the later Antiochia. Targ. O. Num. XIII, 21 (Y. אנטוכיא); ib. XXXIV, 8 (Y. טיבריא, v. חֲמָתָא); a. fr.—Num. R. s. 10 (ref. to Am. VI, 2) זו חֲמַת אנטוכיא that is H. near Antiochia (Yalk. Am. 545 זה אנט׳).

חֲמַת pr. n. pl. (b. h.) *Hammath*, v. חַמְתָא.

חֲמָתָא *anger*, v. חֲרָמָא.

חֲמָתָא f. ch. = h. חֲמוֹת. Targ. O. XXVII, 23 (Var. חַמּוֹתָא).—Gitt. 67b bot. (Ar. חמותא), v. דִּיסְתָּנָא I. Kidd. 12b חֲמָתֵיהּ; Yeb. 52a חימתיה (corr. acc.), v. חוּם; a. fr.

חַמָּתָא, חַמָּתָה pr. n. pl. (b. h. חַמַּת; חמם) *Ḥamm'tha*, [*Hot Springs*], name of several Jewish places, esp. a) *H., near Tiberias.* Y. Meg. I, 70a (expl. חמת, Josh. XIX, 35; Bab. ib. 6a top חמת זו טבריא). Tosef. Erub. VII (V), 2; Y. ib. V, 22d bot.; a. e.—b) *H., near Geder.* [Meg. l. c. (expl. חמת, Josh. l. c.) זו חמת גדר Ms. M. 2 (ed. חמי גדר).] Y. Erub. VI, 23c bot.; Y. Kidd. III, 64d top.—c) Y. Shebi. VI, 36c bot. ח׳ דפחל *H. near Pella* (v. Neub. Géogr. p. 274).—Lam. R. to I, 16 ח׳ (Neub. l. c. p. 115 חמתן) Emmaus in Judæa.—V. אַמָּאוּס.

חַמַּתָּן (v. preced.) pr. n. pl. *Ḥamm'than.* Meg. 2b כמח׳ לטבריא as far as from H. to Tiberias (one mile).—Lam. R. to I, 16, v. preced.

חֵימְתָנָא m. (v. חֵירְמָתָא) *irascible.* Targ. Prov. XV, 18; a. e.

חֵן, v. חֲנָה a. חָנַן.

חַן, v. חַנַּן.

חֵן, חֵין m. (b. h.; חָנַן) *grace, favor; loveliness.* Ab. Zar. 20a (ref. to תחנם, Deut. VII, 2) לא תתן לחם חן ascribe no gracefulness to them (pay no attention to their beauty). Yeb. 63b (quot. fr. Ben. Sira) אשת חן *coquette.* Keth. 17a; Snh. 14a, v. רַעֲלָה. Succ. 49b אדם שיש עליו חן (Ms. M. לו; Var. חסד) a person that makes a favorable impression on men. Ber. 60b לחן וכ׳ ... ותנני and let me find grace and favor &c. Keth. 77b אם חן מעלה וכ׳ if the Law makes pleasing those who study it, will it not also protect them?—Y. Gitt. V, 46d top מפני חִינָּהּ וכ׳ for the sake of her grace (to raise her estimation in the eyes of men), that people may be anxious to marry her; v. next w.—Gen. R. s. 34, end שנתן חן וכ׳ who made every place attractive to its inhabitants; a. fr. — *Pl.* חִינִּין, חִינִּים. Sot. 47a ג׳ ח׳ חן וכ׳ there are three remarkable favors, the favor in which the inhabitants hold their place &c.; Y. Yoma IV, beg. 41b.

חִינָּא, חֲנָא ch. same. Targ. Prov. XXXI, 30. Targ. Y. Gen. VI, 8.—Yeb. 38b (the law is easy in the case of a woman's widowhood) משום ח׳ in order to make her attractive (v. preced.); [oth. opin.: in order that women may be willing to marry; oth. opin.: in order to maintain pleasantness between husband and wife;] Keth. 84a; a. e.

חֵינָא, חֵנָא m. (חון, cmp. חבן s. v. חַבְרְנוּתָא) *lap, bosom.* Targ. Is. XL, 11. Targ. II Sam. XII, 3; 8 ed. Lag. (oth. ed. חיק; Ar. חַדְרֵי). Targ. I Kings XVII, 19.—Cmp. לְחֵינָא.

חַנַּג, *Pa.* חַנֵּג (denom. of חִינְגָּא) *to employ the ḥinga, to dance, play.* Targ. Y. Ex. XV, 20. Ib. XXXII, 19.

חִינְגָּא, חִנְגָּא &c., v. sub חִינְגָּא.

חָנָה, v. חנה.

חֲנָאָה m. (v. חָנוּת) *a frequenter of taverns, idler* (cmp. חַטָּלִיס). Pes. 110b.

חֲנוּגָא, v. חִינְגָּא.

חֲנָנְיָנִי, חֲנָוְנִי m. (v. חָנוּת) *shop-keeper, salesman; tavern-keeper.* Shebu. VII, 1 וח׳ על פִּנְקְסוֹ and the store-keeper swears to the correctness of his book account. Kidd. IV, 14 רועה וח׳ the trade of a shepherd or tavern-keeper; Y. ib. 66c; Treat. Sof'rim XV, 10; a. fr. — *Pl.* חֲנָנְיָנִים. Y. M. Kat. III, 82b bot. שני ח׳ two shop-keepers (in the same shop).—*Fem.* חֲנָנְיָנִית. Keth. IX, 4 חמושרב ח׳ . . . if one appoints his wife to be his sales-woman.

חֲנִינָא pr. n. m. בֶּן ח׳ *Ben-Ḥănoya.* Pesik. Baḥod., p. 105a; Gen. R. s. 31 a. Yalk. Ps. 876 בר חמרא (corr. acc.).

חֲנוּכָא, חֲנוּךְ, sub חִנֵּךְ.

חֲנוּכָּה f. (b. h. חֲנֻכָּה; חָנַךְ) *inauguration, dedication, festival of dedication;* esp. *Ḥănuckah,* the eight days' feast commemorating the rededication of the Temple after its desecration under Antioch Epiphanes, lasting from the 25th of Kislev to the second (or third) of Tebeth. Sabb. 21b מאי ח׳ why dedication ceremonies (illumination)? Ib. מצות ח׳ the proper observation of H. (illumination). Ib. נר ח׳ the lights kindled on H.—Pesik. R. s. 2 חֲנוּכַּת שמים וארץ the dedication of heaven and earth (by illumination, ref. to Gen. I, 18); ח׳ החרומה the dedication of the wall of Jerusalem (Neh. XII, 27); ח׳ החכחנים the dedication (illumination) instituted by the Asmonean priests; a. fr.—*Pl.* חֲנוּכּוֹת. Ib.

חֲנִכְּי, חֲנוּכְּתָא ch. same. Targ. Num. VII, 84. Targ. Ps. XXX, 1; a. e.—Y. M. Kat. III, end, 83d. Sabb. 45a,

חַנּוּן m. (b. h.; חָנַן) *merciful, gracious* Sabb. 133[b].

חַנּוּן, v. חִרְיָנִי.—[בְּנֵי חִ׳, or חִנּוּן pr. n. pl., v. חִרְיָנִי 3).]

חָנִין I m. 1) part. pass. of חָנַן.—2) (v. next w.) *supplied with an application of Henna;* [oth. opin.: *mercifully protected*]; fem. חֲנִינָה, pl. חֲנִינוֹת. Sabb. V, 4 (expl. ib. 54[b] *a compress dipped in oil;* Y. ib. 7[c] top *a wool-cap;* oth. opin., v. next w.). [Ms. Maim. רַחֲנִינוֹת, quot. Löw Pfl. p. 213.]

חִנּוּן II or חִנִּין (יַחֲנִין) *Henna, Alcanet,* a plant of the leaves of which a paste is made for dyeing nails, hair &c. Sabb. 54[b] (ref. to חִנּוּטוֹת, v. preced.) there is a tree in the sea-towns (Cyprus), וח׳ שמו וכ׳ ed. (Ms. M. ירחנין) its name is ḥ., and a chip thereof is taken and put into the nostrils (of the sick ewe), that it may sneeze and be released of the worms in the head (v. Löw Pfl. p. 213 a. quotations).—Y. ib. V, 7[c] top it is a root ושמה רַחֲנִינָה its name is *yaḥmunah.*

חָנוּן III pr. n. m., v. חָנָן.

חֲנָנִי, v. חֲנָוָנִי.

חֲנוּפָה f. (b. h. חֲנֻפָּה, some ed. חֲנֻפָּא; חָנַף) 1) *hypocrisy, dishonesty, flattery.* Sot. 41[b] אדם שיש בו ח׳ a man in whom there is insincerity. Ib. אגרופה של ח׳ the power of flattery (towards Agrippa). Ib. 42[a] ח׳ . . . עדה a community in which insincerity (flattery to power) prevails. Snh. 52[a] בשביל ח׳ שהחניפו לקרח because they flattered Korah. Kidd. 49[b] ח׳ וגסות וכ׳ cringing submission (to power) and haughtiness (towards the weak); a. e.—2) *faithlessness to religion, apostasy.* Gen. R. s. 48, beg. כל ח׳ וכ׳ where the root חנף is used in the Bible, it means heresy; Yalk. Is. 304.

חֲנֵף, חֲנוּפָתָא ch. same. Targ. Jer. XXIII, 15.

חֲנוֹקָה, חֲנוֹקָא m. (חָנַק) *strangler, fighter.* Gen. R. s. 78, beg.; Cant. R. to I, 2, a. e. ח׳ סברת וכ׳ strangler, doest thou mean to choke me, i. e. do you think you can embarrass me with your arguments?

חָנוּת f. (b. h.; חָנָה) *tent,* esp. *tradesman's shop, tavern; meat-market* &c. Tosef. Pes. I (II), 19; Pes. 31[b]. Ab. III, 16 ח׳ פתוחה וכ׳ the shop is open, the shop-keeper gives on credit, i. e. man has free volition and Providence is long-suffering &c.—Gitt. 67[a] ח׳ מיוזנת well-stocked shop (a man of vast learning and readiness), v. יָזַן. Toh. VI, 3 ח׳ שהיא טמאה ed. Dehr. (ed. שהוא טמא); a. fr.—*Pl.* חֲנֻיּוֹת, חֲנִיּוֹת. Ib.—B. Mets. 88[a], v. חִרְיָנִי 3). Hull. 95[a] תשע ח׳ וכ׳ if there are nine meat-shops (in one market) all of which sell &c.; Pes. 9[b]; Nidd. 18[a]; Keth. 15[a]. Sabb. 35[b] שנרה לחבטיל מלאכת מעיר וחנויותיה Ms. M. (ed. לחבטיל עיר ותנויות) the second signal was given to stop work in the town and in its shops. Ib. ונגעלו דח׳ and the stores were closed. Ib. 15[a] לח׳ בח׳ . . . גלתה the Sanhedrin were removed from the Temple and held their meetings in the market; (Ab. Zar. 8[b] בחנות); a. fr.

חֲנוּתָא ch. same. B. Mets. 60[a] חמרא מח׳ wine from the shop; a. e.—*Pl.* חֲנָוָתָא, חֲנָוָוֵי, חֲנָוָיָא. Targ. Jer. XXXVII, 16; a. e.—Sabb. 32[a], v. בְּזוּיוֹנָא 1. B. Bath. 68[a]. Y. Peah I, 16[a] a. e. [read:] חֲנָךְ דבוחנאי וכ׳ the shops (tradesmen) of Bashan. [Y. Ber. VI, 10[a] top בי ח׳, v. חַרְוָתָא.]

חָנַט (b. h.) 1) *to assume shape, form a texture;* (of trees) *to show a distinct shape of fruits, to form fruits;* (of fruits and leaves) *to assume a distinct shape* (v. חֲנָטָה). R. Hash. 14[b] אחרוג שחָנְטוּ פרוזתיו Ms. M. (ed. פרוזדיה) an Ethrog-tree whose fruits were formed before the fifteenth of Shebat. Ib. אילן שחנטו וכ׳ a tree whose fruits &c. Y. Shebi. V, beg. 35[d] אילן שח׳ a tree which formed fruits. Tosef. ib. IV, 20; a. fr.—2) [*to be handsome;* (Arab.) *to be red,*] *to make handsome,* or *flagrant,* esp. *to embalm.* Gen. R. s. 100.

חֲנַט ch. same, *to embalm.* Targ. O. Gen. L, 2 (Y. בסם); a. e.—Taan. 5[b] חֲנָטוּ וחנטריא . . וכי בכדי was it for nothing that . . . the embalmers embalmed (Jacob)?

חֲנָט m., חֲנָטָה f. (preced. wds.) *formation of fruits* or *leaves.* Y. Shebi. IV, end 35[c], a. e. שלשולן דוא חֲנָטָן their formation of chains is what in other trees is the formation of fruits. Ib. V, beg. 35[d] עקרתה חֲנָטוֹ thou disregardest the time of its formation. Y. Maasr. V, 51[d] bot. בח׳ והשרשה as regards the law regulating the tithes according to the time of the formation of fruits and of taking root.—R. Hash. 15[b] אחר חנטה לשבירית for the laws concerning the fruits of the Sabbatical year the formation of fruits is the deciding mark. Ib.[a] (in Chald. diction) זיל בתר ח׳ be guided by &c. Men. 69[a] ח׳ דפירא the formation of the fruit, ח׳ דעלה the formation of the texture of leaves; v. חֲנָצָה.

חַנָּטָא m. (חַנַּט) *embalmer.*—*Pl.* חַנָּטַיָּיא. Taan. 5[b], v. חַנַּט.

חִינָּא, חִנְטָא=חִטָּה.—*Pl.* חִנְטַיָּיא, חִנְטִין. Targ. Y. Ex. XXIX, 2. Targ. Job XXXI, 40; a. e.

חֲנָטָה, v. חֲנָט.

חֲנַטְיָא, v. חֲנִישַׁיָּא.

חָנָה, חָנִי (b. h.; cmp. גנז) [*to be covered, surrounded,*] *to encamp, rest.* Num. R. s. 11 (ref. to וירחך, Num. VI, 25) יַחֲנֶךָּ ד׳ אצלך the Lord have His tent with thee. Lam. R. introd. (R. Naḥm.) (ref. to Is. XXIX, 1) שוח׳ בה וכ׳ where David (lawfully) resided, v. חֲנָיָה. Ib. (R. Alex. 1) נוסעים . . וחוֹנִים וכ׳ they moved in discord and encamped in discord; Mekh. Yithro, Baḥod., s. 1; Lev. R. s. 9; a. fr.—Apocop. form: חָן (as if from חוּן). Midr. Till. to Ps. LXXVIII, 47 (play on בחנמל ib.) בא חן מל he (the locust) came, encamped, cut; (Tanḥ. Vaëra 14 בא נ״ח מ״ל; Ex. R. s. 12 interpol. from Midr. Till. l. c.: גח).

Hif. הֶחֱנָה *to cause to rest.* Fut. apocop. יַחֵן. Y. Taan. III, 66[c] (play on יַחֲנִיף, Num. XXXV, 33) הדם יַחֲנִין אף וכ׳ bloodshed causes the anger (of the Lord) to rest upon the ground (rain being withheld); Sifré Num. 161, Yalk. ib. 788 יחון (corr. acc.).

חַנְיָא, חַנְיָה ch.=h. חַנָיָה. Targ. Y. Num. XIII, 19 חַנְיָנֵיהֶן their encampment. — Lam. R. introd. (R. Naḥm.) לא ח׳ ליח בה וכ׳ (not לית; some ed. חַנָיָה h. form) where none but David had a right of encampment.

חַנְיוּת, v. חָנוּת.

חַנְטַיָא, חַנְיַטַיָא m. pl. (b. h. חֲנָטִים; חַנַט) *embalming.* Targ. O. Gen. L, 3.

חַנְיָא, v. חַנָיָא.

חַנְיָרָה f. (חָנָה) *encampment, rest;* opp. נְסִיעָה. Y. Erub. VI, 22c bot. בחַנְיָרֵיהֶן in the order of their encampment. Men. 95a בחנייהן Ms. M. (ed. incorr. תו . . .) when they were at rest. Sot. 34b. — Esp. *right of colonization, acquiring property.* Ab. Zar. 20a (ref. to תְּחָנֵם, Deut. VII, 2, as if תַּחֲנֵם) לא תחן להם ח׳ וכ׳ give them no chance of acquiring property (sell them no trees in the ground); Yalk. Deut. 845.

חַנֵיךְ, v. חִנֵּךְ.

חַנָךְ m. (חָנַךְ) *educator, father.* M. Kat. 25b Ms. M., v. next w.

חַנִיכָה f. (חָנַךְ) [*rubbing the infant's palate with a chewed fig,* v. Fl. to Levy Talm. Dict. II, 206,] *the name given to the child* by the person rubbing is palate; in gen. *surname.* Gitt. IX, 8 כתב חֲנִיכָתוֹ וְחַנִיכָתָהּ if in the letter of divorce his and her family names are written. Ib. 88a חֲנִיכַת אבות the surname of ancestors. Taan. 20b; Meg. 28a I never called my neighbor בְּחַנִיכָתוֹ וא״ל בחַנִיכָתִי (Ar.) by an opprobrious surname given him by myself or, as others relate, by his by-name (which others had given him); ed.: בחכינתו וא״ל בחניכתו by his *ḥăkhina* (v. חֲכִינָה); some say, (Rab Ada used the expression) *ḥănikha.* M. Kat. 25b בעת חֲנִיכָתוֹ אבד חַנִּינוֹ (Ms. M. 2) at the time when he was to receive his name (when his palate was rubbed) died he who was to rear him (his father); (ed., v. חֲנִינָה II). Gen. R. s. 43, beg. (expl. חניכיו, Gen. XIV, 14) בעלי חֲנִיכָתוֹ וכ׳ those bearing his name, their name being Abram, like his own.

חֲנִיכַיִם I m. du. (חָנַךְ; cmp. חִרְגְּכֵי) *palate and tongue,* contrad. to teeth. Hull. 103b בין הח׳ in the posterior part of the mouth, i. e. if he spit out the forbidden foot just before swallowing.

חַנִּין m. (חָנַן) *he who bestows love, affectionate father.* M. Kat. 25b, v. חֲנִינָה II.

חַנִּין II pr. n. m. *Ḥannin.* M. Kat. 25b, a. e., v. חָנָן.

חֲנִינָה, חֲנִינָא I pr. n. m. *Ḥănina,* name of several Tannaim and Amoraim. *Ḥ. b. Antigonos:* Tosef. Arakh. I, 15 (ed. Zuck. חננא); Arakh. II, 4 (10a) Talm. ed. (Mish. חנניא). Tem. VI, 5 חנינא.; Tosef. ib. IV, 10 חנניה. Nidd. 52a. Bekh. VI, 3; a. fr. (v. Darkhe Mish. p. 128).— *Ḥ. b. Gamliel:* Macc. III, 15 (23a) Ms. M. (ed. חנניא). B. Bath. X, 1. (Tosef. Yoma I, 6 חנניא; Sifra Emor ch. I, Par. 2, a. e. חנניה). Snh. 111a ח׳ בן גמלא (v. Rabb. D. S. a. l. note). — Nidd. 8a (v. Darkhe Mish. p. 130). — *Ḥ. b. Ḥăkhinai:* Kil. IV, 8 (Ms. M. a. Y. חנניה, v. Rabb. D. S. a. l. note). Men. 62a; a. e. (mostly חנניא, חננה). — *Ḥ., S'gan hak-Kohanim* (v. סְגָן). Eduy. II, 1; a. fr. (v. Darkhe Mish. p. 59, sq.). — Rabbi Ḥ.: Sabb. 59b; a. fr. (v. Frank. M'bo, p. 86b, sq.). — Other Amoraim by that name, v. Frank. l. c. 87b, sq. — Snh. 98b, v. next w.

חֲנִינָה II f. (b. h.; חָנַן) 1) *mercy.* Gen. R. s. 78; s. 92 שמעינו ח׳ בי״א וכ׳ we find *grace* applied to the eleven tribes (before Benjamin was born; Gen. XXXIII, 5). — 2) *caressing* (of the new-born child). M. Kat. 25b (play on Ḥannin) בעת חֲנִינָתוֹ אבד חַנִּינוֹ (v. חֲנִינָה) at the moment of his receiving caresses died he who was to caress him. — 3) (name of fiction, v. preced.) *Ḥăninah* (Love). Snh. 98b דבי ר׳ חנינה אמרי ח׳ שמו the disciples of R. Ḥ. said, the Messiah's name is Ḥ.

חנניא, Targ. Y. II Deut. XXXII, 24 some ed., read: תַּנְנִינָיָא.

חֲנִיסְסַיָא (חֲנִיסַנְסַיָא, חֲנִיסַנְסַיָא) m. pl. 1) *gauzy dresses* or *veils.* Targ. Is. III, 19 (h. text רְעָלוֹת). — 2) *obscene statutary devoted to the Sun* (h. חַמָּנִים). Targ. O. Lev. XXVI, 30. Targ. Ezek. VI, 4; 6. Targ. Is. XVII, 8; a. e. [In various ed. our w. is written חנים נ׳ in two words, also חֲנִיסַסָיָא. Our w. seems to be a derivative of a stem חסס, with anorganic נ, having the meaning of *nakedness, shame.* (cmp חָסִית I, חֲסַד, חסם).]

חֲנִיף, v. חֲנֵף.

חֲנִיפָא, v. חֲנֵפָא.

חֲנִיקָא, v. חֲנָקָא.

חֲנִיקָה f. (חָנַק) *death by strangulation.* Y. Snh. VII, beg. 24b, v. חָנַק.

חֲנִית f. (b. h. חנה *to bend,* v. Ges. Thes. s. v.) *spear.* Yalk. Job. 927. — Pl. חֲנִיתוֹת. Ib. Gen. 133.

חֲנִיתָה, חֲנִיתָא pr. n. pl. *Ḥănitha,* a place in the district of Tyre. Tosef. Shebi. IV, 9 ח׳ עילויתא וח׳ ארציתא Upper and Lower Ḥ.; Y. Dem. II, 22d top עליותה וח׳ תחתיתה (corr. acc.).

חָנַךְ (b. h.; sec. r. of חוך) *to rub, polish, finish;* trnsf. *to train; to dedicate.*

Pi. חִנֵּךְ *to train, initiate* (a child); *to inaugurate, prepare for office; to dedicate.* Y. Yoma I, 38b top . . . מה מְחַנְּכִין אותו וכ׳ as the Highpriest's inauguration lasted seven days (Lev. VIII, 33, sq.), so is the Highpriest prepared for the service of the Day of Atonement seven days. Naz. 29a כדי לְחַנְּכוֹ במצות in order to initiate his son into the performance of religious duties. Yoma VIII, 4; Tosef. ib. V (IV), 2 מְחַנְּכִין וכ׳ you must train them gradually (to fast on the Day of Atonement) a year or two before religious maturity. — M. Kat. I, 6 מיח׳ את הכוכין וכ׳ you may finish up the excavated chambers; v. חִרְגּוּךְ; a. fr.

Pu. חֻנַּךְ, *Hithpa.* הִתְחַנֵּךְ, *Nithpa.* נִתְחַנֵּךְ *to be inaugurated, to be dedicated.* Yalk. Prov. 964 ויצחק ח׳ וכ׳;

Pesik. Baḥod., p. 101ᵃ יצחק נתחנך וכ׳ Isaac was initiated into the covenant on his eighth day. Sifra Vayikra, Ḥoba, ch. III, Par. 3 שיתחנך המזבח וכ׳ that the altar must be dedicated by offering frankincense. Zeb. 40ᵇ; a. e.

חַנֵּיךְ, חַנָּךְ ch. same. Targ. O. Deut. XX, 5; a. e. *Pa.* חַנֵּךְ, *Af.* אַחְנִיךְ same. Ib. חַנְּכֵיהּ (ed. Berl. חַנְכֵיהּ *Pe.*). Targ. Y. I, II Deut. XXXII, 3 (sanctified his mouth); a. e.

חַנְכָּה, v. חֲנוּכָּה.

חַנְכִי, v. חִינְכִי.

חַנְכְּנָא, v. חֲנוּכְּ׳.

חִנָּם m. (b.h.; חֵן) *gratuitous act, favor*, mostly adv. חִ׳, לְחִ׳, בְּחִ׳, עַל חִ׳ *gratuitously; for no reason.* Ex. R. s. 41 עַל חִ׳ בְּרָאתָנִי וכ׳ hast thou created me for no purpose?—B. Kam. 92ᵇ, a. e., v. זָרְזִיר. Ex. R. s. 28, beg. נְטָלָהּ חִ׳ he took it gratuitously. Num. R. s. 1 מַה אֵלּוּ חִ׳ וכ׳ as these things (fire, water &c.) are free to all &c.—מַתָּנַת חִ׳ *an undeserved gift.* Ib. s. 11; a. fr.—שִׂנְאַת חִ׳ *gratuitous hatred, hostility without cause.* Sabb. 32ᵇ; a. fr.

חֲנַמְאֵל (b. h.) pr. n. m. *Hanameel,* 1) cousin of Jeremiah. Meg. 14ᵇ; a. e.—2) H., the Egyptian, a High-priest. Par. III, 5.

חֲנָמֵל m. (b. h.) *beetle,* prob. a species of *locusts.* Yalk. Ex. 185, quot. fr. Tanḥ. (ed. Bub., Vaëra 19) כח׳ הוה חית יורד the hail came down formed like the *ḥănâmal,* as it says (Ps. LXXVIII, 47) &c.—Midr. Till. to Ps. l. c., v. חָנָה.

חַנָּן, Y. Peah I, 16ᵇ מה ח׳ קורמין, read, as Y. Snh. X, beg. 27ᶜ, מה נן. [חנן Syr., rare form, v. P. Sm. 250 s. v. אנא.]

חָנַן (חוּן) (b. h.; cmp. גנן) [*to cover, surround,*] *to caress, grace, favor.* Sabb. 104ᵃ (in children's acrostics) זָן אוֹתָךְ וְחָנָן אוֹתָךְ sustains and graces thee. Num. R. s. 11 (ref. to Num. VI, 25) יְחוֹנְנֵךְ אוֹתָךְ בְּבָנִים may He favor thee with (good) children. Ib. (quot. from daily prayers) אַתָּה חוֹנֵן לְאָדָם דַּעַת thou graciously endowest man with knowledge. Ib. עִתִּיד הקב״ה לְחוֹנֵן עֲלֵיהֶם the Lord will in due time protect them. Sifré Num. 41 יְחָנֶּךָּ בְּתַלְמוּד תּוֹרָה may He grace thee by enabling thee to study the Law. Pesik. Asser, p. 97ᵃ (ref. to מְחוֹנָךְ, Prov. III, 9) מִמַּה שֶׁחֲנָנָךְ out of what He has endowed thee with; a. fr.—[Midr. Till. to Ps. LXXVIII חָן, v. חָנָה.]—*Part. pass.* חָנוּן, pl. חֲנוּנִים 1) *graced, endowed.* Num. R. l. c. דַּעַת (ב)חֲנוּנֵי endowed with knowledge. Pes. 87ᵃ בְּנֵי חֲנוּנֶיךָ children of thy favored ones, Abraham &c. (Ms., v. בָּחַן).—2) *bandaged. Pl.* fem. חֲנוּנוֹת. Sabb. V, 4, v. חָנוּן I, 2.

Nif. נֶחֱנַן *to be shown favor.* Deut. R. s. 7 (ref. to Is. XXVI, 10) אִם לָמַד .. אֵינוֹ נ׳ but if he has learned ..., he will be shown no favor (will not be forgiven).

Hithpa. מִתְחַנֵּן *to bend one's self, to supplicate* (v. תְּחִנָּה). Deut. R. s. 2, beg. מִתְחַנֵּן, v. חָבַט. Ib. הִתְחִיל לְהִתְחַנֵּן (הִתְחִיל מִתְחַנֵּן) he began to pray; a. fr.

Hithpol. (fr. חָנָה=חוּן) *to come to rest, to be collected.* Ber. 30ᵇ (adopting the expression in conformity with וְאִתְחַנַּן, Deut. III, 23) until his mind be collected again (for prayer), v. חוּל.

חוּן, חָנַן ch., pret. חַן same. Targ. O. Gen. XXXIII, 5. —Targ. O. Ex. XXXIII, 19 אֶרְחוּם. Targ. Jud. XXI, 22 חַנְנִינְהוֹן ed. Lag. (oth. ed. חַנְנִינוּן) be gracious to them.—Pes. 110ᵇ (in an incantation) אִדְּחַנַּנְכוּ וְחַנַּנְכוּ וכ׳ while He graced me and yourselves, I had not come to that (v. Ar. s. v. חר 8, a. Rabb. D. S. a. l. note for var. lect.).

חָנָן (b. h.) pr. n. m. *Hanan,* name of several Tannaim and of several Amoraim, esp. *H.,* one of the Justices of Peace in Jerusalem, v. אַרְמוֹן. Keth. XIII, 1. Y. ib. 35ᶜ a. fr.—*H. the Egyptian:* Snh. 17ᵇ; a. e.—H. (interch. with חִנְנָא). M. Kat. 25ᵇ אַסְרִיקוּ לֵיהּ חִ׳ וכ׳ (Ms. M. חִנְנָא) they gave him the name of H. from his father (Hanin).—Y. Yeb. XI, 12ᵃ top (ed. Krot. חָנוֹן). Y. Sot. VII, 21ᵈ bot. חִנְנָא.—Y. Ber. IV, beg. 7ᵃ חִ׳ בַּר אַבָּא (חִ׳ בַּר וָוָא); Y. Pes. IV, 31ᵃ חִנְנָא; a. oth.—V. Frank. M'bo p. 8‹

חֲנָנָא, חֲנָנְיָא m. ch.=h. חֲנוּן. Targ. Ex. XXII, 26. Targ. Ps. CXI, 4 (ed. Lag. חֵינָנָא); a. e.

חֲנַנְאֵל (b. h.) pr. n. m. *Hananeel.* Y. Keth. XIII, 35ᵈ top; a. e.

חֲנַנְיָה, חֲנַנְיָא (b. h. חֲנַנְיָהוּ, חֲנַנְיָה) pr. n. m. *Hanania;* 1) H., one of the Babylonian exiles at the Babylonian court. Sabb. 67ᵃ אִרְשְׁתָּא דְּחִ׳ וכ׳ the fire prepared for H., Mishael and Azariah. Snh. 93ᵃ כִּי חַיְכִי לְחִ׳ ..... as I tested H. &c.; a. v. fr.—2) several Tannaim and Amoraim (interchanging with חֲנִינָא q. v.); esp. *H. b. ʿAkashia:* Macc. III, 16. Tosef. Shek. III, 18.—*H. b. T'radion,* a martyr of the Adrianic persecution. Tosef. Kel. B. Kam. IV, 17. Ab. Zar. 17ᵇ, sq. (חִנִינָא). Taan. 16ᵇ; a. fr.—*H. b. ʿAkabia:* M. Kat. 21ᵃ; (Keth. VIII, 1, a. fr. חִנִינָא); a. e.—*H., 'the Haber of the Rabbis'.* Y. Ter. VIII, 45ᶜ; (Y. Ber. I, 2ᶜ top. חִנִינָא); a. fr.—Other Amoraim by that name, v. Frank. M'bo, p. 88ᵇ, sq.—כְּפַר חֲ׳ pr. n. pl. *K'far Hanania* in Galilee. Shebi. IX, 2; a. fr.

חִנְסִי, v. חֶגֶס.

חֲנִינְסַנְסַיָּא, v. חֲנִינְסָנִי.

חָנַף, חָנֵף (b. h.) [*to bend, decline* from the right path,] *to be insincere, to flatter; to show favor in court; to deceive.* Der. Er. Zuta ch. II אֶחֱנוֹף לְזֶה וכ׳ I will flatter (lower myself before) this one that he may give me to eat &c.

Hif. הֶחֱנִיף same. Sot. 41ᵇ הֶחֱנִיפוּ לוֹ וכ׳ thy flattered Agrippa (saying to him, 'Thou art our brother'). Ib. מוּתָּר לְהַחֲנִיף וכ׳ it is permissible to flatter (submit to the power of) the wicked &c. Y. Ber. VII, 11ᶜ. Pesik. R. s. 25 (ref. to Is. XXIV, 5) הַבְּרִיּוֹת מַחֲנִיפִים זֶה לָזֶה men deal insincerely with one another; וְהוּא מַחֲנִיפוֹ וכ׳ and he puts him (the priest or Levite) off with deceptive intent, and says &c.; a. fr.

חָנֵף, *Pa.* חַנֵּיף ch. same. M.Kat. 17ª דאפי׳ ... לא חַנֵּיפִי לִיהּ not even a man like thee did I flatter. Shebu. 30ª לְחַנּוּפֵי לִיהּ that I should favor him in court?—Keth. 84ᵇ מְחַנְּפִירְתּוּ לְהוּ would you favor them?; ib. 63ᵇ מַחְנְפִירְתּוּ לִיהּ (*Af.*) would you favor him?—Pesik. Asser, p. 98ª (ref. to Is. XXIV, 5) את סבר מְחַנְּפָא לַהּ והיא מְחַנְּפָה לָךְ thou meanest to deceive it (the land by withholding the tithes, v. preced.), but it will disappoint thee; Tanḥ. R'eeh 14 את כבר מחנף וכ׳ (corr. acc.).

Af. אַחְנִיף same, v. supra.

חָנֵף m. (b. h.; preced. wds.) *hypocrite, flatterer; faithless, arbitrary, fickle.* Esth. R. to I, 1 (ref. to Job XXXIV, 30) בשעה שהמלך ח׳ וכ׳ when a king is arbitrary and rules tyrannically &c. Ib. שהיה ח׳ וכ׳ for he (Ahasverus) was arbitrary, for he put to death &c.—*Pl.* חֲנֵפִים, חֲנִפִּין, חֲנֵי׳. Tosef. Yoma V (IV), 12; Yoma 86ᵇ מפרסמין את החנ׳ וכ׳ you may expose the hypocrites to prevent defamation of the divine Name. Koh. R. to IV, 1 חֲנִיפֵי תורה pretenders of scholarship. Sot. 42ª; Treat. Der. Er. ch. II. Ib. חֲנֻפּוֹת (masc., v. מָסוֹר); a. e.

חֲנִיפָא, חֲנֵיפָא ch. same. Targ. Is. X, 6.—Esth. R. to I, 1 מלכא ח׳ an arbitrary King, v. preced.—*Pl.* חֲנֵפִין, חֲנֵי׳. Targ. Is. IX, 16.

חֲנֻפְתָּא, v. חֲנוּפָה.

חָנַק (b. h.; cmp. ענק, אנק) [*to press,*] *to seize by the throat, to choke.* Tosef. Sabb. III (IV), 6 ואין חוֹנְקִין בשבת you must not press (the jugular veins, to relieve from belly-ache) on the Sabbath; v. infra *Pi.*—B. Bath. X, 8 (175ᵇ) הרי החוֹנֵק את וכ׳ if one seizes a debtor by the throat (threatening violence). Ib. 176ª בְּחָנוּק in the case of one being threatened (and another pledging himself for him). Sabb. 57ª אין אשה חוֹנֶקֶת וכ׳ a woman will not choke herself (will not tie a band around her neck so closely that no water could get under it when bathing); ib.ᵇ אשה ח׳ וכ׳ a woman does tie a chain closely in order to appear fleshy. Gen. R. s. 34 (ref. to דם האדם באדם, Gen. IX, 6) אף החוֹנְקוֹ (the gentile is guilty of bloodshed) even if he only chokes a man ('shedding the blood of man in man'); Y. Kidd. I, 58ᶜ top בחונקו מפני עצמו (read: ממונו) when he merely chokes him to take his money; a. e.—Esp. *to strangle to death.* B. Kam. 47ᵇ ח׳ את עצמו (the ox) strangled himself (by being caught in a rope). Y. Sot. IX, 23ᶜ נמצא חָנוּק if he was found strangled; a. e.—Trnsf. *to produce anguish, agony.* Ḥull. I, 2 מפני שהן חוֹנְקִין because they (a saw &c.) cause agony as if by choking (instead of cutting).—[Kidd. 62ª (ref. to Num. V, 19—20) according to R. Meïr (who says that a condition is not valid unless both the negative and the positive alternatives are stated) חִנְּקוֹ מיבעי ליה it ought to have been added (to vers 20) 'die in agony'. א״ר תנחום הנקר כתיב said R. T. it says (verse 19) *hnki* (which may be read *hinnaki* for the one alternative and *hinki* for *ḥinki* for the other); Ar. reads הִנְקִי, v. נָקַר.]

Nif. נֶחְנַק 1) *to be strangled.* Snh. XI, 1 (84ᵇ) הנֶחְנָקִין those sentenced to death by strangulation. Pes. 112ª לִירָחֵנֵק, v. אִירָן.—2) *to feel like choking, to be sorry* (cmp. אָנַק). Cant. R. to IV, 12 רואה וכ׳ ... התחיל the seller sees it and grieves (over his loss); Yalk. Ex. 225 Mekh. B'shall. s. 1 לִירָחֵנֵק.—[Sabb. 66ᵇ, v. infra.]

Pi. חִינֵּק 1) *to squeeze in, immure.* Pirké d'R. El. ch. XLVIII; Yalk. Ex. 169 מְחַנְּקִין את ישראל וכ׳ (הרו) pressed Israelites between the walls (having mingled their bodies with the clay).—2) *to strangle.* Tosef. M. Kat. I, 5 מְחַנְּקִין (חונקין) וכ׳ (M. Kat. 6ᵇ) the aunts choke each other to death.—3) *to press the throat, to squeeze the jugular veins* (an operation applied in cases of abdominal affection, Ar. s. v. חנק; *to reset a laryngal muscle or ring,* Rashi; oth. defin., v. Ar. s. v.). Sabb. 66ᵇ לְחַנֵּק to perform the operation (Rashi a. Ar. ed. Koh. לִירָחֵנֵק to have the operation performed).

חֲנַק ch. *to strangle.* Targ. II Esth. I, 3.—Keth. 60ᵇ דלא ... דַּחֲנָקָן וְחַנְקָתֵּיהּ she choked her child to death; בנירהו for women (of sound mind) will not choke their children (in order to be allowed to marry again before the lapse of a certain time). Y. Taan. IV, 69ᵇ top .. הוה והוה ח׳ ליה air burst forth out of the bottle and choked him. Y. Ab. Zar. II, 40ᵈ חַנְקַת גרמה she hanged herself. Y. Ber. II, 5ª top .. מיחַנְקוּנֵיהּ בעייא I would rather choke him; a. e.—Gitt. 67ᵇ דַּחֲנָקָא, v. דִּיסְתָּנָא I.

Ithpa. אִתְחַנַּק *to hang one's self.* Targ. II Sam. XVII, 23. —Y. Snh. X, 29ª bot. כדון דוד מִתְחַנַּק now David will die in despair (cmp. preced. *Nif.*). Ib. סופיה מִתְחַנָּקָא ידא will end his life by suicide.

חֲנַק m. (preced. wds.) *execution by strangulation.* Snh. VII, 1; a. fr.

חֲנִיקָא, חֲנָקָא m. (preced. wds.), *pl.* חֲנִיקִין, חֲנָקִין *ropes* or *chains* around the neck. Targ. Jer. II, 20. Ib. XXVII, 2; a. e.

חַס m. (חוּס) *sparing, forbearance,* only (adverbial) חַס וְשָׁלוֹם *forbearance and peace!, God forfend!, don't say that!* Eduy. V, 6 ח׳ וש׳ שעקביא וכ׳ God forbid (to think) that ʿAkabia was excommunicated! Sabb. 138ᵇ ח׳ וש׳ שחשחכה וכ׳ God forbid (to entertain the idea) that the Law will be forgotten &c. B. Mets. 85ᵇ ח׳ וש׳ אי וכ׳ if, which God forfend, the Law should be forgotten &c.—Y. Pes. VI, 33ª bot. (in Chald. phraseology) ח׳ וש׳ דהוה בעי לה God forbid (to think) that he would have done it!; a. v. fr.

חַס ch. same; חס לי- [*God spare him!,*] *far from him!* Targ. Gen. XLIV, 7 (h. text חָלִילָה); a. e.—Kidd. 44ᵇ וחס ליה לזרעיה וכ׳ and far it is from the son of Abba ... (Samuel) to have said so; Ḥull. 111ᵇ. Y. Ḥag. II, 77ᵈ bot. חס ליה לא וכ׳ far from him! He never did &c.

חָסָא, v. חֲסִי.

חַסָּא I m. (prob. fr. חוּס *to bend,* cmp. Ber. 56ª quoted below) *lettuce* (h. חֲזֶרֶת). Pes. 39ª, v. חוּס ch. Ib. 116ª, v. חַמָּא. Ber. 56ª (to one who dreamt that he saw lettuce on the wine keg) עיתָּ עיסקך כח׳ thy business will be doubled (thrive) like lettuce; ח׳ ... מרירי, v. מָרִיר I. Y. Kil. I, 27ª top (expl. חזרת גלים) חַס דגורין (constr.), v.

הֲגוֹרָא.—*Pl.* חֲסִין. Y. Maas. Sh. IV, end, 55c top., v. בַּסִּין. Gen. R. s. 67 ח׳ רברבין large (old) lettuce plants. Lam. R. to I, 1 רבתי (1 חד כות׳) מיסרא דח׳ a bundle of &c.

חָסָא II pr. n. m. *Hasa.* Yeb. 121b.

חסאין, Tosef. Kel. B. Mets. V, 13, read: חס׳, v. סוּג II.

חָסַד I (v. next w.) *to be white, pure, charitable, graceful.*—Part. pass. חָסִיד, fem. חֲסִידָה, *endowed with* חֶסֶד, *graceful.* Keth. 17a (in a bridal song) כלה נאה וח׳ handsome and graceful bride. Num. R. s. 12; Cant. R. to III, 10 (not חסידה).

חָסַד II (b. h.; cmp. חסר, חסם); *Pi.* חִסֵּד, חִסְּדָן [*to scrape off,*] (cmp. גרם, גדם) *to jeer, scoff at, to shame.* Ruth R. to IV, 8 שחִסְּדָן ברבים (or שחִסְּדָן; ed. Wil. שחשדן) he scoffed at them publicly (speaking ironically, with ref. to II Chr. XIII, 8); Y. Yeb. XVII, beg. 15c שחִיסֵּד וכ׳ he jeered at Jeroboam; Gen. R. s. 65; ib. s. 73 שחסדם ed. Wil. (oth. שחש׳); Lev. R. s. 33; Midr. Sam. ch. XVIII שחִיסְּדָן; Yalk. Kings 205 ומחַסֵּד.—Ex. R. s. 30 (ref. to Ex. II, 14) שחִיסְּדוּ וכ׳ when Dathan and Abiram sneered at him. Ib. בזה שחִיסְּדָתֶם אותו וכ׳ with the very word (שופט) with which you sneered at him, I shall give him the rulership (משפטים). Pesik. R. s. 42 מְחַסְּדִים את שרה (not מחסרו׳) jeered at Sarah; a. e.—V. חִיסּוּד.

חָסַד ch. same, 1) *to be put to shame (be whitened).* Targ. Ps. XXXIV, 6 Ms. (ed. עצבו). Ib. XL, 15 (ed. Lag. a. oth. Ithpa.; some ed. ר for ד).—2) *to shame* &c.; v. infra.

Pa. חַסֵּד, *Af.* אַחְסִיד *to jeer, blaspheme, disgrace* (in ed. frequ. *Pe.*). Targ. I Sam. XVII, 36. Targ. Prov. XXV, 10 נַחְסִידָךְ Lev. (ed. נָחְסְדָךְ); a. fr. [Some ed. ר for ד.]

Ithpa. אִתְחַסַּד *to be reviled, put to shame.* Targ. Ps. LXXI, 24; a. e.; v. supra. Targ. Prov. XX, 4 (v. LXX).

חֶסֶד m. (b. h.; חָסַד I) *grace, kindness, love, charity.* Sifra K'dosh., Par. 4, ch. X (ref. to חסד, Lev. XX, 17) שמא תאמר ... ח׳ הוא if you will object, why did Cain marry his sister? (Answ.) It was an act of kindness (to secure the propagation of the race); Y. Yeb. XI, 11d top ח׳ עשיתי וכ׳ I (the Lord) dealt kindly with &c.—חוּט של ח׳, v. חוּט. Succ. 49b לפי ח׳ שבה .... אין צדקה charity is rewarded only in proportion to the benevolence in it. Ib. תורה של ח׳ a study of love (for its own sake); a. fr.—Ruth R. Par. 3, beg., v. חֲסִידָה.—Gen. R. s. 8 ח׳ אומר Charity said &c.—*Pl.* חֲסָדִים *acts of kindness.* Succ. l. c.; a. fr.; v. גְּמִילוּת a. גְּמַל.

חִיס׳, חִסְדָּא, חֶסֶד I ch. same. Targ. Y. Lev. XX, 17 (v. Y. Yeb. XI, 11d top, quot. in preced.). Targ. Gen. XXXIX, 21; a. ff.—Y. Ab. Zar. III, 42c top; Y. Hag. II, 77d bot., v. גְּמַל; a. e.—*Pl.* חִסְדַּיָּא, חִסְדִּין, חִיס׳, חַס׳. Targ. O. Gen. XXXII, 11. Targ. Ps. CVII, 43; a. e.

חִיו׳, חִסְדָּא II m. (=b. h. חֶסֶד) *shame, revilement,* interch. with חִיסּוּדָא q. v.

חִיו׳, חִסְדָּא III pr. n. m. *Hisda,* name of several Amoraim. Ber. 8a; Y. ib. IV, 9a top.—Ḥull. 10a.—Y. Ḥall. I, 57c top; a. fr. V. Fr. M'bo, p. 89b, sq.

חִסְדָּאָה m. (denom. of חִסְדָּא I) *kind, pleasing.*—*Pl.* חִסְדָּאִין. Gitt. 7a חיסדא שמך וח׳ מילך thy name is Ḥisda (Love), and lovable are thy words; [Ruth R. Par. 3, beg. את חסד ומה לך חסד, read: וּמִילָּךְ].

חִסְדַּיי, חִסְדַּאי pr. n. m. *Ḥisdai* (interch. with חִסְדָּא). Ruth R. Par. 3, beg. חסדאי; (Gitt. 7a חיסדא). Y. Snh. I, 18d bot.. Y. Erub. IV, end, 22a; a. fr.—V. Fr. M'bo, p. 90a.

חִסְדּוּתָא f.=חֲסִידוּתָא. Targ. Cant. VII, 6 (ed. Lag. חַס׳). Targ. Ps. LXIX, 11 Ms. (ed. Lag. חסיד, oth. ed. חִסּוּדְתִּי).

חסדיגרון, v. הֲגוֹרָא I a. הֲגוֹרָא.

חִסּוּדָא, v. חִיס׳.

חִסּוּדָא f. ch.=next w. Targ. II Esth. II, 7; 8.

חֲסִידָה I f. *amiable,* v. חָסַד I.

חֲסִידָה II f. (prob. fr. חָסַד II) *the vein opened for blood-letting.* Sabb. 108b bot. (old ed. חסורה); (cmp. Taan. 21b bot.).

חִסּוּדְתָּא, v. חֲסִידוּתָא.

חִסּוּח, v. חֲסוּחָה.

חִסּוֹסְתָּא, v. חֲסִיסָה.

חֶסֶךְ I m. (חָסַךְ) *sparing, clemency.* Targ. Jer. XXX, 11; XLVI, 28. Ib. X, 24 ed. Lag. a. Rashi (ed. חֲשׂוֹךְ, not חָשׂוֹךְ).

חֶסֶךְ II m. (v. חָסִיר) *diminution;* (adv.) *less.* Targ. Ez. XVI, 47.

חִסּוּם, חִסּוּלָא, v. sub חִיס׳.

חֹסֶם (חוֹסֶם) m. (חָסַם I; b. h. מַחְסוֹם) *muzzle.* Kel. XVI, 7 (ed. Dehr. חִיסּוּם; Mish. ed. חסים, incorr.). Tosef. Sabb. IV (V), 5 חוסם; Sabb. 53a.

חֲסוֹמִית, v. מַחְסוֹמִית.

חֲסוֹסְתָּא, v. חֲסִיסָה.

חִסּוּר, v. חִיס׳.

חֲסוֹרִין, v. חָסֵר ch.

חֲסוּת f. (b. h.; חָסָה) *a projecting rock, shady place.* Ex. R. s. 2, beg. (some ed. חֲסִירִית). [Levy Talm. Dict. reads: חסוח, cmp. next wds.]

חסחום, v. next w.

חִסְחוּס m. (חסחס, *Pilp.* of חסם, v. חוּס a. preced. art.) [*projection, protection,*] *the cartilages forming the ear, helix* &c. Bekh. VI, 1 (37a) נפגמה אזני מן החי׳ (ed. חסחום; Mish. ed. a. Ar. חִסְחוּס) if its ear it split (defective)

from the cartilages (inward).—*Pl.* חַסְחוּסִים, סִין.... *gristles.* Pes. VII, 11 (84ᵃ) Y. ed. (Mish. a. Bab. ed. חַסְחוּסִין; Ms. M. 2 also חסחיסין, v. Rabb. D. S. a. l. note 30).—Y Snh. VIII, beg. 26ᵃ אכלו חסוקים, read: אכל ח׳.—V. חַסְחָסִית.

חַסְחוּס ch. same. Targ. Am. III, 12 (h. text בדיל). Targ. Y. Lev. VIII, 23 (h. text תְּנוּבָה, v. גְּדִירָא); a. e.

חסחף, Targ. Y. II Deut. XXXII, 11 מ״ח, read: מחפחף, v. חָפַף I.

חַסְחָסוּת f. (v. חסחוס) *the system of cartilages of the ear, helix and anti-helix.* Bekh. 40ᵇ אזניו .. ב״ח אחת (Rashi חסחוס, read: חסחוס) double ears with one system of &c.—*Pl.* חַסְחָסִיּוֹת. Ib.—V. חַסִירָה.

חָסָא, חָסֵי* (cmp. חסר II) *to be scraped.* Denom. חַסְיָא.

Af. אַחְסֵי *to revile, sneer at.* Targ. I Sam. I, 6 ומרגזה פנינה ארחת ומַחְסָא לה Ar. s. v. מחס (ed. differ. vers.). V. מְחוֹסָא.

חַסְיָא c. (preced.) *scrubby, lean.*—*Pl. fem.* חַסְיָין. Targ. Y. Gen. XLI, 3 (some ed. חסכן; v. 4 חסירן); ib. v. 19.

חָסִיד m. (b. h.; חָסַד I) *kind, God-fearing, submissive, pious, abstemious.* Tem. 15ᵇ כל הרבא דאמר מעשה בח׳ אחד וכ׳ wherever we read (in Talmudic writings), 'It is reported of a pious man', either R. Juda b. Baba it meant or &c. Sot. III, 4 ח׳ שוטה a foolish saint. Ab. V, 10 ... שלי he who says, Mine is thine and thine is thine, is a *ḥasid.* Ib. 11; a. v. fr.—*Pl.* חֲסִידִים. Ber. V, 1 ח׳ הראשונים the pious men of olden days; a. v. fr.

חֲסִידָא, חֲסִיד, חֲסִידָא ch. 1) same. Targ. Ps. XVIII, 26; a. fr.—B. Kam. 30ᵃ למיהוי ח׳ .... האי he who desires to be a conscientious man (in business) let him live up to the laws laid down in *N'zikin* (v. נְזִק). B. Bath. 7ᵇ; a. fr.—Frequ. as a distinguishing surname. M. Kat. 17ᵃ. Ber. 29ᵇ; a. fr.—*Pl.* חֲסִידַיָּא, חֲסִידֵי. Targ. Ps. CXLV, 10; a. e.—Ḥull. 122ᵃ, a. e. דבבל ח׳ the meek men of Babylonia, opp. תקיפי. M. Kat. 17ᵃ למערתא דח׳ to the cave where the pious were buried; a. fr.—*Fem.* חֲסִידְתָּא, חֲסִידְתָּא. Sabb. 77ᵇ, v. אֲסִיתָא.—2) *graceful.* Targ. Prov. XI, 16. Ib. XVII, 8.

חֲסִידָה f. 1) fem. of חָסִיד; v. also חֲסוּדָה, s. v. חָסַד I.—2) (b. h.) *stork.* Ḥull. 63ᵃ, v. דַּיָּה; ולמה ח׳ . . . שעושה חסידות וכ׳ and she is named 'the kind' because she acts kindly with her kind; Midr. Till. to Ps. CIV, 17. Ex. R. s. 35.

חֲסִידוּת f. (חָסִיד) *piety, scrupulousness, abstemiousness; kindness.* Ḥull. 63ᵃ, v. preced.—B. Mets. 52ᵇ; Ḥull. 130ᵇ, a. fr. מדת ח׳ the conduct of a very scrupulous person. Ab. Zar. 20ᵇ; Y. Sabb. I, 3ᶜ top; a. fr.

חֲסִידוּתָא ch. same. Targ. Cant. III, 6; a. e., v. חֲסִדוּתָא.—Snh. 110ᵇ שַׁבָּקָהּ ר״ע לְחֲסִידוּתֵּיהּ R. Ak. has abandonned his (usual) kindness, i. e. his harsh opinion does not agree with the liberality shown elsewhere.

חֲסִידְתָּא, v. חֲסִיד.

חָסִיךְ m., חֲסִיכָא c. (חסך II, v. חָסוֹךְ II and חָשִׁיךְ II) *rubbed off, lessened;* (of animals or plants) *stunted, lean.* Men. 29ᵃ ומי ח׳ כולי האי Ar. (ed. חסר; Rashi to Taan. 11ᵃ: חֲסִיכֵי, pl.) is there so much reduction (loss in weight by smelting)?—*Pl.* חֲסִיכֵי; fem. חֲסִיכָן, חֲסִיכָתָא. Targ. Gen. XLI, 19; 20; 27 (interch. with חסיר a. חסירי, v. חָסְיָא).—Pes. 48ᵃ חיטי ח׳ poor wheat.

חֲסִיכְנָא m. (preced.) *a little less.* Targ. Is. XXVI, 12 ח׳ מחובנא a little less that our sins deserved (h. text גם, cmp. גמם).

חָסִיל, v. חָסַל.

חָסִיל m. (b. h.; חָסַל) [*the peeler,*] name of *a species of locusts.* Snh. 94ᵇ. Y. Taan. III, 66ᵈ, v. חָסַל.

חָסִילָא, חָ׳ m. (חָסַל) *weaned child, infant.* Targ. Is. XI, 8 (h. text גָּמוּל); a. e.

חֲסִים m., v. חָסַם.

חֲסִימָה I f. (חָסַם I) *muzzling, the law forbidding muzzling* (Deut. XXV, 4). B. Mets. 88ᵇ אחה מצווה על חֲסִימָתוֹ thou art warned not to muzzle him. Ib. 89ᵃ כל מילי אירחנהו בח׳ all things (animals) are implied in the law &c. Ib. 90ᵇ ח׳ מעלייתא הוא it is a real case of muzzling; a. fr.

חֲסִימָה II f. (חָסַם II) 1) = חִרְסוּם, *steel-edge.* Tosef. Kel. B. Mets. III, 7.—2) *varnish, glaze.* Ib. I, 3 (quot. in R. S. to Kel. XI, 4), v. מַחְסוֹמִית.

חסין, Ex. R. s. 43 ח׳ קאלא, v. קאלוחסין.

חָסִין, חֲסִינָא, חֲסִינְתָּא m., חֲסִינָתָא f. (חָסַן I) *strong; hard.* Targ. Ez. XXIII, 31 (32). Targ. Am. II, 9; a. e.—*Pl.* חֲסִינִין, חֲסִינַיָּא, f. חֲסִינָן, חֲסִינָתָא, חֲסִינָתָא. Targ. O. Deut. XXVIII, 23. Targ. Is. XXVIII, 2. Ib. XXI, 1; Targ. Deut. X, 21 *mighty deeds.*

חֲסִינָה f. (v. חֲסָנָא) [*storage,*] *a wicker work* used for purposes of storage. Kel. XVI, 5.

חֲסִיסָא m., pl. חֲסִיסֵי (חסס, v. חֲסִיָּא) *stunted grains* used for parching, v. אֲבַשּׁוּנָא. Ned. 49ᵇ. Pes. 40ᵇ.

חֲסִיסָה f. (contr. of חסחיסה) = חַסְחָסוּת. Tosef. Bekh. IV, 13 חסו׳ ed. Zuck. (Var. חסי׳).—*Pl.* חֲסִיסוֹת. Ib.

חֲסִירָה, חֲסִירָת, v. חָסֵר.

חָסִיר, חֲסִיר m. (חָסַר) *wanting, less; reduced, lean* (v. חָסְיָא a. חָסִירָן). Targ. Prov. VII, 7; a. fr.—*Fem.* חֲסִירָא, חֲסִירָ׳. *Pl.* חֲסִירָן, חֲסִ׳. Targ. Gen. XLI, 3; 4; a. e.—V. also חָסֵר ch.

חֲסִירוּ׳, חֲסִירוּתָא f. (preced.) *want, absence.* Targ. O. Deut. XXVIII, 48; a. e.—V. חוּסְרָנָא.

חָסִית I f. (=חספית; חסס, cmp. Ar. *ḥassa*) *peeling plants, alliacea, leek plants.* Ter. X, 10 אלא עם הח׳ (Ms.

M. הַחְרִיסוֹת; Y. ed. הַחְרִיסִית) except they are combined with leek-plants. Y. ib. 47[b] ח׳ בח׳ מין במינו if the same species of leek plants (of T'rumah and Ḥullin) are pressed together. Lam. R. to II, 11, v. דִּמְעָה.—*Pl.* חָסִיּוֹת. Tosef. Ter. IX, 3 אלו הן מיני ח׳ וכ׳ (ed. Zuck. חרסיות, Var. חוריות, חסיות) the following belong to the leek-plants, common leek, garlic, onion and allium porrum, v. קַפְלוּט.

חָסִית II f. 1) (חוס) *saving, protection.* Yalk. Ex. 200 אין פסיחה אלא ח׳ passing over (the root פסח) means sparing; (Mekh. Bo, Pisḥa, s. 11 חֲרִיס).—2) (חָסָה) *shady place,* v. חָסוּת.

חָסַךְ (b.h. חָשַׂךְ) [*to scrape off,*] *to diminish, deduct; to stint, withhold.* Dem. VII, 3 (4) וחוסְכִין גרוגרת וכ׳ Ar. a. ed. Y. (Mish. a. Bab. ed. חוֹשְׂכִין, Ms. M. repeatedly חתך) and retains one fig (which he does not eat). Ib. לא יְחַסְּרוֹ (Var. same).—*Part. pass.* חָסוּךְ *stripped, wanting.* Kel. I, 2 וחֲסוּכֵי בגדים (וְחֲשׁוּכֵי) and to make unclean the persons alone but not their clothes. Erub. 28[a] חֲסוּכֵי בנים Ms. M. a. oth. (ed. חשוכי) those who want children, opp. מרובי בנים.

Pi. חִיסֵּךְ *to spare, be regardful, lenient.* Tosef. Sot. VI, 7 ח׳ עליו הכתוב the Biblical text (the Lord) spared him (did not rebuke him). Ib. מְחַסְּכִין לו they (in heaven) spare him. Zeb. 6[b] חי׳ הכתוב the Biblical law has regard to expenses; v. חִיסָּכוֹן.

חֲסַךְ: ch. same, Part. pass. חָסִיךְ q. v. Targ. Y. Gen. XLI, 3 חֲסָכָן, read: חֲסִירָן.

חִסָּכוֹן, v. חִיסֵּךְ.

חָסַל (b. h.; cmp. preced. wds.) *to peel off, to bare.* Y. Taan. III, 66[d] the locust is called *ḥasil* שהוא חוֹסֵל וכ׳ because it bares everything.

חָסִיל, חֲסַל ch. same, [*to scrape off;* (cmp. חָנַךְ) *to finish,*] 1) *to cease, have done* (cmp. גָּמַר). Targ. II Chr. IV, 11.—חֲסִיל *to be exhausted, gone.* Targ. Y. II Gen. XLVII, 15. Targ. Y. II Deut. XXXI, 24; a. e.—Targ. Y. II Gen. L, 19 חַסְלַת וכ׳ the evil is paid off (atoned for; cmp. גמל).—Y. R. Hash. II, 58[b] top מן וכ׳ . . . מן דְּחָסַל when R. . . had ceased from praying. Gen. R. s. 17, beg. מן דְּחַסְלִין (not דמן ח׳) when they had finished their studies; a. fr.—2) *to mature, ripen.* Targ. Y. II Num. XVII, 23 (h. text גמל).—3) *to wean.* Targ. I Sam. I, 24 (h. text גמל); a. fr.

Af. אַחְסִיל, *Pa.* חַסֵּל 1) *to peel off, lay bare.* Targ. O. Deut. XXVIII, 38.—2) *to finish.* Targ. Y. II Gen. XLIV, 18. —Y. Bicc. I, 64[a] מְחַסֵּל לה finished the sentence (by adding a general rule). Cant. R. beg. זימנין מח׳ לה וכ׳ sometimes he goes through the entire alphabet &c.; (Koh. R. to I, 13 חשל); a. fr.

Ithpe. אִתְחֲסִיל *to be weaned.* Targ. O. Gen. XXI, 8 (ed. Berl. אִתְחַז׳); a. e.

חָסַם I (b. h.; cmp. preced. wds., esp. חָסַךְ) [*to withhold, prevent,* v. Ez. XXXIX, 11,] 1) *to muzzle,* esp. *to prevent the animal from eating while at work* (with ref. to Deut. XXV, 4). B. Mets. 90[a] עובר משום בל תַּחְסֹם he trespasses the law forbidding to muzzle (if he prevents the animal from eating). Ib. חָסֹם פרתי muzzle my cow. Ib.[b], a. e. חָסָמָהּ בקול if he prevents her from eating by shouting at her; a. fr.—Trnsf. (an adaptation of Deut. l. c. which is followed by the law concerning leviratical marriage) *to tie a woman to a man* (*Yabam*) *with whom she cannot live;* [Rashi: *to shut a woman's mouth, ignore her objections*]. Yeb. 4[a] שאין חוֹסְמִין אותה that we do not coërce her (to be the wife of a leper).—2) *to form the rim of basket work or of a leather bag.* Kel. XVI, 2; 3; 4.

Nif. נֶחְסַם *to be muzzled, to be prevented from eating while at work.* B. Mets. 89[a] לאקושי חוֹסֵם לנֶחְסָם וכ׳ to draw a parallel between the muzzler (human laborer) and the muzzled (laboring brute).

Hithpa. הִתְחַסֵּם, *Nithpa.* נִתְחַסֵּם *to be bent into a rim.* Kel. XX, 2.

חֲסַם ch. same, *to muzzle;* trnsf. *to silence.* Sot. 35[a] וחַסְמִין לי and they will silence me. Snh. 32[b].

Ithpe. אִתְחֲסַם, *Ithpe.* אִיתְחַסַּם *to be muzzled, silenced.* Targ. Ps. XXXII, 9. Ib. CVII, 42.—Snh. l. c. ולִיתְחַסְּמוּ let them be silenced (intimidated).

חָסַם II (cmp. חסל) *to peel, scrape, to polish, glaze, harden (steel).* Tosef. Shebi. VI, 10; Y. ib. VIII, 38[b] bot. אין חוֹסְמִין וכ׳ you must not use it for glazing stoves or ranges. Tosef. Bets. III, 16 כדי לחוֹסְמָן for the purpose of glazing them; Bets. 34[a] לַחְסָמָן (*Pi.*).—Y. M. Kat. I, end, 81[a], v. infra.—[Tosef. Dem. IV, 12 משיחסום, read: משיתנם?]

Pi. חִיסֵּם same. Bets. l. c., v. supra. Ib. מפני שצריך לַחְסָמָן because it is necessary to glaze the tiles (by heating them).

Hithpa. הִתְחַסֵּם *to be glazed.* Y. M. Kat. I, end, 81[a] [read:] ואין מפיגין אותן בצונן כדי שיתְחַסְּמוּ nor must you cool them off suddenly in order that they may be glazed (hardened). V. חִיסּוּם.

חָסֵם ch. same. *Part. pass.* חָסִים *bright and hard, flinty.*—*Pl.* חֲסִימִין. Targ. Y. II Deut. VIII, 9; (Y. I שאילן מסימן, read: חֲסִירָן fem. pl.). Targ. Y. ib. XXXIII, 25.

Pa. חַסֵּם [*to scrape,* cmp. גמגם, חָבַךְ II] *to hesitate, be uncertain what to do.* Sabb. 147[a] חזה קא מְחַסֵּם וכ׳ he hesitated to hand it to him. Keth. 20[b]. B. Mets. 23[b]. Ḥull. 50[a]. [Ar. a. some Mss. have חסם; v. Koh. Ar. Compl. s. v. חסם a. Rabb. D. S. to B. Mets. l. c.]

Ithpa. אִתְחַסֵּם 1) *to receive a steel edge;* trnsf. (of the mouth) *to become able to speak.* Lev. R. s. 23; Cant. R. to II, 2 אתח׳ ר׳ וכ׳ R. E. (who on a former occasion was unable to pronounce a blessing) has received a steel edge, and they named him R. E. Ḥisma; [Ar.: חא חֲסִים אלעזר, v. supra].—2) *to rub against,* trnsf. (cmp. גָּרַר) *to seek a quarrel, to vie with* (v. P. Sm. 1333). Targ. Prov. XXIV, 19 (h. text תתחר).

חָסַן I 1) *to be strong.* [Targ. Is. LXIII, 15, v. *Ithpa.*]—V. חוּסְנָא.—2) (cmp. חזק) *to take possession* (mostly in *Af.*).

Pa. חַסֵּן *to strengthen.* Targ. Is. XXXV, 3 (h. text אמץ).

Af. אַחְסֵן 1) same. Targ. O. Gen. XLIX, 24. Targ. Am. II, 14 (h. text אמץ); a. e.—2) *to take possession* (for one's self and heirs). Targ. Ps. XXXVII, 29. Targ. O.

Lev. XXV, 46 (Y. תְּחָסֵ, *Pe.*); a. fr.—B. Bath. 148[b] bot. אם יַחְסִין וירת וכ׳ also if he uses the expression *yaḥsin*, he shall take possession, or *yereth*, he shall inherit, referring to an heir.—3) *to give possession, to bequeathe.* Targ. O. Deut. XXXII, 8 באחסנא (Y. באַחְסָנוּת verbal noun, constr.). Targ. Y. I Num. XI, 26.—4) *to hoard up* (v. חַסְנָא). Targ. Am. II, 6; VIII, 6 (h. text נעלים, v. נעל).—5) (cmp. חָזַק Hif.) *to hold, have room for.* Y. Snh. X, 29[a] top (ref. to II kings VI, 1) לא א׳ אוכלוסייא וכ׳ (not אסתין) it did no longer hold the masses &c.

Ithpa. אִתְחַסֵּן, אִתְחַסַּן 1) *to strengthen one's self, to betake one's self; to control one's own emotions.* Targ. Jer. III, 8. Targ. Is. LXIII, 15 ed. Lag. (oth. ed. אֶתְחָס).—Targ. O. Gen. XLIII, 31 (v. זְרַז). Targ. I Sam. XIII, 12; a. fr. (h. text התאפק).—2) *to be put in possession.* Targ. Job VII, 3 (h. text הֻנְחַלְתִּי).

חֲסַן II (=חֲסַל I), *Af.* אַחְסִין *to wean.* Targ. Y. Gen. XXI, 8.

Ithpa. אִתְחַסַּן 1) *to be weaned.* Ib.—2) *to be fully compensated.* Targ. Prov. XI, 31 (h. text יְשֻׁלָּם).

חֹסֶן, v. חוֹסֶן.

חֲסָנָא m. (חֲסַן) 1) *strength, power.* Dan. II, 37; v. חוּסְנָא.—2) *stronghold, store-house* (b. h. חֹסֶן).—*Pl.* חֲסָנַיָּא. Targ. Joel I, 17 Ar. (ed. Lag. חוּסְנַיָּא; v. אֲסָנָא).

חֲסַף I (cmp. חָסַל) *to peel off;* (neut. verb) *to be scaly, rough.*

Pa. חַסֵּף *to pound grain* &c. Y. Sabb. VII, 10[b] bot. ח׳ פלפלין pounds pepper (cmp. מחספס, Ex. XVI, 14). [Y. B. Mets. II, 8[c] bot. וחספתה, v. חָפַס.]

Ithpa. אִתְחַסַּף [*to become white,* cmp. כסף,] *to feel ashamed.* Targ. II Esth. VI, 12.

חַסְפָּא, חַסְפָּא II, or **חַ׳** I m. (preced.) (=h. חֶרֶשׂ) 1) *rough clay,* מאנא דח׳ *clay vessel* (common and easily broken). Targ. O. Lev. XI, 33; a. e.—2) [*something with which to peel or scrape,*] *fragment of a vessel, potsherd.* Targ. Prov. XXVI, 23.—Yeb. 92[b], a. e., v. דְּלִי. Kidd. 18[a] (prov.) נקיט . . . יהיבנא ליה ח׳ he had a pearl in his hand, and we give him a sherd, i. e. for a valuable object we give him a valueless paper; a. fr.—*Pl.* חַסְפִּין, ח׳. Gen. R. s. 14, v. דְּבַק; Midr. Till. to Ps. II; a. e.

חַסְפָּא, חַ׳ II m. (חסף; cmp. כסופא) *shame;* (cmp. b. h. בֹּשֶׁת) *idol.* Y. Ned. I, 37[a] top (in answer to the question, 'Does not *ḥeres* mean a sherd?') קריין לח׳ . . . לשון אומות (*ḥeres* may be used as a substitute for חֶרֶם) for it is a gentile dialect, the Nabatæans say *ḥispa* for *kispa* (כסופא) (which means *shame* or *idol*); Y. Naz. I, beg. 51[a] (corr. acc.); v. Ned. 10[b] top.

חַסְפִּית pr. n. pl. *Ḥaspiah* (*Hasbeya*), a border town in Northern Palestine. Y. Dem. II, 22[d] top; Tosef. Shebi. IV, 10 צפיח ed. Zuck. (Var. צפיא, חצפיא).

חַסְפִּינִיתָא f. (חַסְפָּא) 1) *scaly skin.* Num. R. s. 19; Koh. R. to VII, 23 לח׳ דנונא . . . רגלוי the feet of chickens resemble (as to their covering) the scale-covered skin of the fish, v. חַרְסְפִּיתִין.—2) *scab, eruption.* Sabb. 133[b], sq. ליה ח׳ . . . דאי מאן דמשר (Ms. M. חוספנתא) he who washes his face and does not dry it well, will get a scab. Ab. Zar. 28[b], sq. (Rashi: חוס׳).

חָסַר, חֲסַר I (b. h.; cmp. חָסַל) [*to scrape off,*] *to diminish, take off; to be diminished, less; to want, miss; to be imperfect.* Snh. 68[a] ולא חָסַרְתְּנִי מרבותי וכ׳ yet I skimmed of the knowledge of my teachers no more than a dog takes who licks out of the sea. Ib. ולא חָסְרוּנִי וכ׳ they skimmed of my knowledge &c.; Cant. R. to I, 3 לא חָסַרְתִּיךְ וכ׳ what wisdom I skimmed of the Law, was no more than &c., v. זְכִרוּת. Ib. רבותי חָסְרוּהָ וכ׳ my teachers carried off at least a real smattering of it &c. B. Kam. 20[a] bot. מאי חָסַרְתִּיךְ what loss have I occasioned to thee?—Ib.[b], a. fr. חָסֵר . . . זה נהנה the one profits while the other loses nothing (therefore can claim no damages). Lev. R. s. 1 מה חָסַרְתָּ, v. הָיָה. Men. 30[a], a. e. is it possible ס״ת חאות וכ׳ that the Book of the Law wanted one letter yet (to be written) &c.?—Pesik. R. s. 3 (ref. to מתה עלי, Gen. XLVIII, 7) שֶׁחָסַרְתִּיהָ for I miss her; a. fr.

Pi. חִיסֵּר *to lessen, omit; to deprive.* Ker. 6[a] ח׳ אחת וכ׳ if he left out one of its ingredients. Erub. 13[a] שמא אתה מְחַסֵּר וכ׳ for if thou omit one letter. Koh. R. to I, 15 (ref. to חסרון, ib.) משאדם מְחַ׳ עצמו וכ׳ as soon as a man deprives himself of the words of the Law (neglecting them); ib. מַחְסִיר (*Hif.*). Y. Snh. XI, beg. 30[a] אפי׳ לא ח׳ even if on inflicting an injury (v. חַבּוּרָה) he did not create a diminution (open wound); a. fr.—*Part. pass.* מְחוּסָּר, constr. מְחוּסַּר *wanting, requiring.* R. Hash. 6[a] מח׳ זמן wanting time, i. e. too young for sacrifice. Ker. II, 1 מח׳ כפרה requires a ceremony of atonement (before he may partake of a sacred meal). Gen. R. s. 32, a. e. מח׳ אמנה, v. אֲמָנָה I. Ḥull. 25[a], v. חֲטִרְטָה.—Y. B. Mets. V, 10[c] bot. מח׳ מעשה אחד wanting one action to be available; a. fr.—*Pl.* constr. מְחוּסְרֵי. Ker. l. c. ארבעה מ׳ וכ׳ there are four persons requiring a ceremony of atonement before being permitted &c., v. supra; a. fr.

Hif. הֶחְסִיר same, v. supra.

חָסַר, חֲסַר ch. same. Targ. Y. Ex. XVI, 18 (O. ed. Berl. חַסָּר, oth. ed. חַסַּר, חַסְּרִי) had less. Targ. Deut. II, 7; a. fr.—Nidd. 68[a] חַסְרַת, v. הוּדָּא; a. e.

Pa. חַסַּר 1) same, v. supra.—2) *to lessen, deprive, reduce.* Targ. Ps. VIII, 6. Targ. Koh. IV, 8; a. fr.—Snh. 22[a] חַסְּרִיהּ וכ׳ v. גַּנָּבָא; a. e.—*Part. pass.* מְחַסַּר (v. preced. *Pi.*) *wanting.* Targ. Y. Num. XI, 32.—Bets. 24[a]; Bekh. 39[a], a. fr. חַסּוּרֵי מְחַסְּרָא (or מְרַחְסְרָא *Ithpa.*) the relation is defective (a clause has been omitted).

חֲסַר II m., **חֲסֵרָה, חֲסֵרִי׳** f. 1) *wanting, defective; less.* Sabb. VII, 2 ארבעים ח׳ אחת forty (labors) less one. B. Bath. VII, 2, v. חֵן. Ib. 89[b] מדה ח׳ וכ׳ a measure too small or too large. Tosef. Taan. I, 2 אם . . השנה ח׳ if the year had a deficiency of rain; Y. ib. I, 64[b]; a. fr.—*Pl.* חֲסֵירִין, חֲסִירִים . . .; חֲסִירוֹת. Macc. 23[a] חֲסֵירֵי כח of feeble physics; a. fr.—Esp. a) (calendar) חָסֵר *a defective month* (of 29 days), opp. מלא of thirty days. B. Mets. 59[b] ואיחלוף ח׳ מלא לח׳ . . . and he made a mistake between a full and a defective month (thought it was the thirtieth day of the preceding month). R. Hash. 19[b]; a. fr.—*Pl.* as ab. Ib.—

b) (orthogr.) *a defective writing, omission of the vowel letter*, opp. מלא (plene), e. g. חוֹדֶשׁ, plene חוֹדֶשׁ.—*Pl.* f. חֲסֵירוֹת. Erub. 13ᵃ; Kidd. 30ᵃ ח׳ ויתרות the rules concerning *defective* and *plene*; a. fr.—2) *creating a defect.* Ḥag. 3ᵇ (ref. to Koh. XII, 11) אי מה . . . ח׳ וכ׳ you might think, as the nail (driven in) creates a hole and not an addition, אף ד״ת חֲסִירִין וכ׳ so do the words of the Law &c.; Yalk. Koh. 989 end אף ד״ת מְחַסְּרִין וכ׳.

חֶסֶר, constr. חֲסַר ch. same. Targ. I Kings XI, 22. Targ. I Sam. XXI, 16; a. fr.—Targ. II Esth. III, 8 חד ח׳ one month is defective (of 29 days).—*Pl.* חֲסַרִּין. Targ. Prov. XXVII, 12 (ed. Wil. חֲסָרִין, v. חֲסַר).—Targ. II Esth. l. c. (ed. Lag. חֲסוֹרִין) *starving.*

חֶסֶר* m. (preced.) *diminution.* Keth. 66ᵇ, v. מְלַח.

חֶסְרוֹן (b. h.), חִסָּרוֹן, חִסָּרוֹן m. (preced.) 1) *want, loss.*—ח׳ כיס loss of money. Sabb. 157ᵃ, a. fr., v. מוּקְצֶה. Kidd. 32ᵇ שאין בה ח׳ כיס with which no material loss is connected. Lev. R. s. 5 המקום ימלא חֶסְרוֹנֵךְ the Lord replace thy deficiency; Ber. 16ᵇ. Tosef. Taan. I, 2 נותנין לה חִסָּרוֹנָהּ the year's deficiency (of rain) will be supplied to him (who prays); Y. ib. I, 64ᵇ חסרונה. Ib.ᵈ top (ref. to Job XXX, 3) אם ראית ח׳ בא וכ׳ when thou seest scarcity &c.; (Gen. R. s. 31; s. 34 חוֹסֶר), v. גַּלְמוּד. Ḥull. 47ᵇ, a. fr. נקב שיש בו ח׳ a perforation connected with a loss of substance. Ib.; Bekh. 39ᵃ, a. e. ח׳ . . . מבפנים a deficiency of substance inside of an organ is not considered a defect (in ritual law); a. fr.

חֶסְרָנָא, חֶסְרוֹנָא, v. חוּסְרָנָא.

חָף, חַף, v. חפף, חוף.

חָף m. (cmp. b. h. חֹף; חפף I) 1) *border, shore.* Num. R. s. 13 (ref. to Num. VII, 26) אין כף אלא חף וכ׳ *Kaf* (bowl) means the same as *ḥaf* (shore), as it is said (Ps. XCVIII, 8) rivers strike the *Kaf*.—2) (cmp. חִיפָּא) [*rim, ridge,*] *ward of a lock* (פותחת); *bit of a key* (corresponding to the ward); *pivot of a door* (v. Sm. Ant. s. vv. Cardo, Clavis). Sabb. VIII, 6 חף . . . כדי bone large enough to make of it a *ḥaf*; expl. ib. 81ᵃ חַפֵּי פותחת the rims (ward) of a lock; Y. ib. 11ᵇ bot מהו חף סרגיד what *ḥaf* is meant? (Answ.) the key-ward; ib. חמן הוא עביד חף בלוט וכ׳ (not כלוט) there (Kel. XIV, 8) he (R. Judah) uses *ḥaf* in the sense of a key-bit, and here (Sabb. l. c.) in the sense of a key-ward.—3) *the border of a web,* used for starting a new web by fastening the warp to it. Y. ib. VII, 10ᶜ, v. נִיר IV.—*Pl.* חַפִּין, חֲפִין. Kel. XIII, 6 פותחת של עץ וח׳ וכ׳ if the lock is of wood and its key-bits of metal (ed. Dehr. חֲפִין). Ib. XIV, 8 נישלו ח׳ if the teeth of the bit are broken off (damaged). Sabb. 81ᵃ, v. supra. Y. ib. IV, 7ᵃ top חַפֵּי לסוטות borders used for weaving veils. Cant. R. to III, 10 (expl. פתוח, I Kings VII, 50) חפיפות, read: חַפֵּי פותחות the pivots; (Pesik. R. s. 6 בלוטין שבפותחות, v. בָּלוּט).—Kel. XI, 4 חַפִּין = החפין.

חָפָא, חָפַא, v. חפי.

חִיפָּטִיקוֹס, v. חִיפָּטִיקוֹס.

חַפָּאִין, חֲפָאִים m. (pl. of חֲפִי; חָפָה) *covering* over burnt clay vessels. Tosef. Kel. B. Kam. III, 14; ib. Par. V (IV), 2 גילה ח׳ וכ׳ (לח׳) ed. Zuck. (ed. corrupt) if he removes the covering and finds dust on the vessels (proving that none had touched them; v. R. S. to Par. V, 1 for correct version).

חֲפָת, v. חֵפֶת.

חָפָת, v. חפי.

חִפּוּי, חִפּוּי m. (preced.) 1) *covering, wrapping.* Kel. XVI, 8 לח׳ (הצשוי) whatever is intended for wrapping, opp. תיק, casing. Ib. XXVI, 6. Tosef. ib. B. Bath. IV, 11; a. e.—*Pl.* חִפּוּיִם, חִפּוּי. Ib. XVI, 8 חפוי האלה וכ׳ the wrapping of a lance &c. — 2) *upholstered seat.* Ib. XXII, 4 a bridal chair שנטל חִפּוּיוֹ whose seat is missing; (Eduy. I, 11 חִפּוּיָו, Ms. M. דפניו, Mish. Nap. חופיו, v. Rabad a. l.). Kel. l. c. 6 שנטל חִפּוּיוֹ האמצעי whose middle cushion (of the three forming the seat) is wanting.—*Pl.* as ab. Ib. 5 שלא היו חִפּוּיָן יוצאין (ed. Dehr. חִפּוּיֵיהוּ) whose seats were not movable (v. Rabad to Eduy. l. c.); a. fr.—[Tosef. Sabb. IV (V), 7 כל חיפוי ed. Zuck., read with ed.: נוי.]

חִפּוּיָא ch., constr. חִפּוּי, חִפּוּי same, *covering, coating, overlaying.* Targ. Ex. XXXVIII, 17; 19 (h. text צִפּוּי). Targ. Is. XXX, 22.

חִפּוּפִיתָא, v. חִיפּוּי.

חִפּוּפְתָא, v. חֲפִירְפוּתָא II.

חַפּוֹר m. (חָפַר) *digger, attendant of earth-work on farms.*—*Pl.* חַפּוֹרוֹת. Tosef. B. Mets. IX, 14 (ed. Zuck. חפורות, corr. acc.; Y. ib. IX, beg. 12ᵃ החוֹפֵר).

חַפּוֹרָא m., pl. חַפּוֹרֵי, v. חַפּוֹרָה II.

חַפּוֹרָא f., constr. חַפּוֹרַת, v. חֲפִירְתָא.

חֲפִירָה, חֲפִירָת I f. (חָפַר) *pit.* Yeb. 121ᵃ; Ber. 33ᵃ חפרי; (Tosef. Yeb. XIV, 4; Y. ib. XVI, 15ᶜ בור).

חֲפִירָה, חֲפִירַת II f. (preced.) *products of the earth gained by digging*, opp. to those gained by cutting; *bulbs, roots* &c. [Also used in Chald. phraseology.] Tosef. Ned. IV, 3 הנודר מן החפרי וכ׳ (Var. חפירי) if one vows abstinence from *ḥăfirah*, he is forbidden melons &c.; Y. ib. VII, beg. 40ᵇ האפריח (corr. acc.). Bekh. 52ᵇ ח׳ וחוה שובלי if (if on the father's death) what was available of the products of the ground was classed under *ḥ.* (vegetable, e. g. green of grains), and now it is *shublé* (ears); B. Bath. 124ᵃ (Ms. M. חֲפוֹרֵי וחוו). Yeb. 63ᵃ מילחא וח׳ . . . מאה invest a hundred Zuz in land, and you will have salt and common vegetable.

חֲפוּרִיוֹת f., pl. (preced.) *fruits belonging to the class of ḥăfurah, inferior produces.* Pesik. Asser, p. 100ᵃ; Tanḥ. R'eh 18; Yalk. Deut. 897.

חֲפוּרְתָּא f., constr. חֲפוּרַת (preced. wds.) *digging, mine.*—ח׳ לִבָּא mine of the heart, seat of deep-laid plans. Targ. Ps. LXXIII, 7, v. חוֹטְבָא.

חֲפוּשְׁתָּא*, חֲפוּשִׁית f. (חָפַשׁ) *a grant of emancipation, pardon, liberty.* Gen. R. s. 53, a gloss expl. הוֹרְיָרָה (some ed. חפושירה; Yalk. Gen. 92 חֲפַשְׁיוּתָא).

חֲפוּשְׁיָתָא, חֲפוּשִׁית, v. חֵירוּת.

חְפַז (b. h.) *to be in haste, to hurry.*

Nif. נֶחְפַּז *to be hurried, excited.* Pirke d'R. El. ch. XXVI נבהל ונֶחְפַּז frightened and excited.

חִפָּזוֹן m. (b. h.; preced.) *haste, being hurried.* Ber. 9ª (ref. to Ex. XII, 11) עד שעת ח׳ (which means, you may eat of the Passover lamb) up to the time of leaving in haste. Ib. על שעת ח׳ וכ׳ (they differ) as to the time of *hippazon;* R. El. saying ח׳ דמצרים *hipp.* refers to the hastening of the Egyptians (ib. 30, sq., at night), while R. Ak. refers it to ח׳ דישראל the haste of the Israelites (in the morning, Num. XXXIII, 3); Mekh. Bo, s. 7 זה חִפָּזוֹן מצרים this (Ex. XII, 11) refers to &c. Ib. ח׳ שכינה the haste (anxiety) of the Deity. Sifré Deut. 130 (ref. to Deut. XVI, 3) יכול ח׳ לישראל ולמצרים you might think, there was anxiety (fear) on the part of Israel and of Egypt. Pes. IX, 5. Ib. 96ª אותו נאכל בח׳ וכ׳ this was eaten in haste, but no other &c.—Ex. R. s. 19; a. e.

חֲפֵי *barefooted,* v. חַפְיָא II.

חְפַד, חְפִי (b. h.; cmp. חפם I) 1) *to cover, spread over.* Ḥull. III, 7 וכנפיו חוֹפְיָן וכ׳ and whose wings cover the largest portion of its body. Sot. IX, 15 (49ª) וחָפוּ ראשם and covered their heads (in shame).—Part. pass. חָפוּי. Esth. R. to VI, 12 וחָפוּי ראש וכ׳ and his head covered (in shame) over what had happened to him; Meg. 16ª.—2) *to bend, curve.* Yoma 47ª חוֹפֶה שלש וכ׳ he bends three of his fingers (grasping with them) up to &c.; cmp. חָפַן.

Pi. חִיפָּה 1) *to cover, strew over.* Tosef. Kil. I, 15 המְחַפֶּה who covers up (mixed seeds with earth); M. Kat. 2ᵇ; Macc. 21ᵇ. Ib. החופה ed. (Ms. M. המח׳). Y. Kil. VII, 31ᵇ לא במחפה is it not because in plowing over he covers the seeds up? Shebi. IV, 5 לא יְחַפְּחוּ בעפר he must not cover it (the cut) with loose ground, opp. to (כסה) covering with stones. Y. Taan. II, beg. 65ª אבותינו חִירפוּ ... חִירְפִּינוּ וכ׳ our ancestors covered it (the reader's desk) with gold, and we with dust. Nidd. 16ª ותְחַפְּתָה וכ׳ and semen virile may have covered it up; a. e.—2) *to cover over, to protect from justice, to be partial.* Shebu. 39ª מפני שמְחַפִּין עליו because they (the publican's or robber's relations) protect him. Ex. R. s. 30 היו מְחַפִּין אותו tried to protect him; a. e.—3) (cmp. גָּבַב) [*to heap up words,*] *to invent fictions* (v. II Kings XVII, 9). Gen. R. s. 94 (play on חפים, ib. XLVI, 21) שחִיפּוּ עליו דברים וכ׳ about whom they invented a fiction (Gen. XXXVII, 3).

חֲפָא, חֲפֵי ch. same, *to cover, overlay.* Targ. Ex. XXXVI, 34; a. fr.—Targ. Ez. XXVI, 19 ויְחַפּוּנִיךְ they shall cover thee up (bury).—Targ. Y. Deut. XXXII, 11 וחָפָא וכ׳ he spread over them the shade etc.—Ab. Zar. 39ª חֲפָיְרָה בדריקולא Ms. M. (ed. חפירא, incorr.) he put a basket over it. Sot. 22ᵇ דחָפוּ, v. גּוּנְדָּא II.

Pa. חַפֵּי 1) *to cover, overlay.* Targ. Is. XL, 19; a. e.—Part. pass. מְחַפֵּא, pl. מְחַפִּין, f. מְחַפְּיָן. Targ. Ex. XXVI, 32.—2) as preced. *Pi.* 2. Targ. Y. Lev. XX, 5 (cmp. Shebu. 39ª).

Af. אַחְפֵי *to cover, overlay.* Targ. Ex. XXVI, 29; a. e. (ed. Berl. תחפי *Pe.*).

Ithpa. אִתְחַפֵּי, *Ithpe.* אִתְחֲפֵי *to be covered.* Targ. I Kings XVIII, 45. Targ. Is. XLII, 22 אִתְחֲפוּ בהתא were covered with shame (h. text חפה); a. e.

חַפְיָא I m. (preced.) 1) *cover, overlaying.*—*Pl.* חִפְיֵי. Targ. Y. Num. XVII, 3, sq.; v. חוֹפְאָה. —2) (adj.; cmp. חוּס) *bending over, concerned.* Koh. R. to I, 3 לגרמיה ח׳ הוא (some ed. חַפְיָה) he is concerned about himself (his honor, because he has not been invited.)

חַפְיָא II m. (v. חפק II a. חוּק I; cmp. חָחַק) *barefooted* (in mourning). Gen. R. s. 100 נפיק ח׳ (some ed. חפי) went out barefooted, opp. לבריש סנדלוי.

חַפְיָת, v. חַפְיָא I.

חֲפִינָה f. (חָפַן) *the priest's taking handfuls of incense* (Lev. XVI, 12). Yoma 19ª top לְלַמְּדוֹ ח׳ (they took him to the house of Abtinas) to teach him the manipulation of *ḥăfinah.* Ib. וגמר ח׳ and he learned *ḥăf.* Ib. 49ª בַּחֲפִינָתוֹ with what the dying highpriest had seized with his hands. Men. 11ª ותאיכא ח׳ is there not *ḥăfinah* among the difficult priestly functions?; a. e.

חֲפִיסָה f. (חפס *to collect,* cmp. Arab. *ḥafaš,* a. *ḥafṣ*) *a small leather bag, valise* (for documents &c.). B. Mets. I, 8, expl. ib. 20ᵇ חמת קטנה; Gitt. III, 3; ib. 28ª. Yoma 75ᵇ כמו שמונח בח׳ Ms. M. (ed. בקופסא) as if lying (pressed) in a valise. [Also in Ch.] Y. B. Mets. II, 8ᶜ top מכסי בח׳ covered up with a bag. Pesik. B'shall. p. 93ª [read:] חדה חֲפִיסְתִּי וכ׳ my valise here and my cloak.

חֲפִיפָה I f. (חָפַה I) *covering.* M. Kat. 12ᵇ.

חֲפִיפָה II f. (חָפַף II) *cleansing the head* with a detergent, comb &c. B. Kam. 82ᵇ top. תיקן ח׳ ordained (for women before bathing) cleansing &c. Nidd. 66ᵇ. Y. Maas. Sh. II, 53ᶜ top; Tosef. ib. II, 1 חֲפִירָתָהּ when she cleanses her hair.

חֲפִיפוֹת*, Cant. R. to III, 10, v. חָפָה.

חֲפִיפוּתָא* I f. (חָפַף I) *being bent;* חֲפִיפוּת לב *humiliation, sorrow.* Targ. Lam. III, 65 Ar. (ed. תבירות, h. text מְגֹגַּת).

חֲפִיפוּתָא* (חֲפוּפְתָּא, Ar.) II f. (חפף I) *preparation for the ḥuppah* (v. חוּפָּה). Keth. 17ª מישחא דח׳ קאמר מר do you speak of oil used at bridal arrangements? Ar.; [oth. opin. (חפף II) oil used for curing *sores of the head,* v. חֲפָפִית].

חֲפִיצָה f. (חָפֵץ) *use of the root* חפץ, *finding pleasure.* Gen. R. s. 80; Midr. Till. to Ps. XXII (ref. to Mal. III, 12).

חָפִיר m. (part. pass. of חָפַר) *one for whom a grave is dug.* Koh. R. to X, 7 ח׳ טב וכ׳ a dead man is better

off than he; Sabb. 151[b] דחפיר וקבור וכ׳ one who is dead and buried.

חֲפִירָה, v. חֲפוּרָה.

חֲפִישָׂה f. (חָפַשׂ) *searching, digging.* Pes. 31[b] כמה חֲפִישַׂת הכלב how far does the dog reach in digging?

חֲפִישׁוּתָא, v. חַפְשׁוּשִׁירְתָא.

חֲפִיתָא f. (v. חָתָם) *fish remaining on the shore after the water receded, mud-fish.* Cant. R. to I, 4 (ref. to תרוץ דאבה, Job XLI, 14, cmp. דָּאַב מקרטצא כהדא ח׳ jumping like raked fish. Y. Ab. Zar. II, 42[a] חֲפִירָתָה; cmp. חִירְפוּשָׁא.

חָפַן [*to bend the fingers, form a hollow of the hand,* denom. חוֹפֶן; whence] *to take handfuls.* Maas. Sh. II, 5 אם בלל וח׳ וכ׳ if he mixed the coins up and took by handfuls, you go by the proportion of the coins mixed. Y. ib. 53[c] כבולל וחופן it is as in the case of him who &c.—Esp. (of the priest) *to take grabs of incense with both hands* (v. חֲפִינָה). Yoma V, 1. Ib. 47[a] הדה חופן וכ׳ used to grab &c.; a. fr.

Nif. נֶחְפַּן *to be grabbed.* Y. Maas. Sh. l. c. הנבללין והנֶחְפָּנִין the coins which were mixed up and then collected by handfuls.

חַפַּן ch. same. Yoma 47[b] (ref. to Lev. XVI, 12) כדחַפַּנֵי אינשי as people usually grab. Gen. R. s. 5 התוא דח׳ תרי וכ׳ he who takes a grab takes twice as much as he who fills his fist, v. קמַץ; Yalk. Josh. 14.

חוֹפֶן, חֹפֶן m. (b. h.; preced. wds.) *the hollow of the hand* formed by bending the fingers so as to touch the wrist, contrad. to קֹמֶץ; *a handful.* Gen. R. s. 5 חָפְנוֹ של משה the quantity of a handful of Moses' hand. Ex. R. s. 11 מלא ח׳ שלו מלא ח׳ וכ׳ his (Moses') handful and that of Aaron; a. fr.—Du. חוֹפְנַיִם, חָפְנַיִם. Yoma V, 1 מלא חָפְנָיו his two handfuls. Ib. 47[a] חוֹפְנָיו. Ex. R. l. c. לקחו חָפְנֵיהֶם . . . both of them took, each his handfuls; a. fr. [Tosef. B. Mets. IX, 14 חפן ed., read סַפָּן as ed. Zuck.].

חוֹפְנָא, חָפְנָא ch. same. Targ. Koh. IV, 6 מלא חפני, read: חָפְנֵיהּ.—*Pl.* חָפְנִין, חָפְנֵי, חוֹפְנֵי. Ib. Targ. Ex. IX, 8. Targ. Ez. I, 8; a. e.—Sabb. 62[b] מלא ח׳ by handfuls, liberally.

חָפְנִי* (v. חֵרְפָּה I) *of Haifa.* Keth. 103[a] (v. Rashi); Y. ib. XII, 35[a] top; Y. Kil. IX, 32[b] top חפנים; v. חֶפְרְנוֹס.

חָפַס = h. חָפַשׂ 1) *to dig.* Targ. Y. Ex. XXI, 33 (ed. Amst. וַיְחַפֵּס). Targ. Job III, 20.—Y. B. Mets. II, 8[c] bot. וחסיפתה, read: וַחֲפָסִינָהּ and when they were digging it up.—2) (cmp. חֲפִירָה) *to grab.* Targ. Y. I. Num. XI, 8 (some ed. חַפֵּי *Pa.*; h. text עָשְׂטוּ). Targ. Job III, 21.

Pa. חַפֵּס, חַפֵּשׂ same. Ib. XXXIX, 21 מְחַפְּשִׂין ed. Lag. (oth. ed. מחפרין).

חָפַף I (b. h.; cmp. גבב, כפף) *to bend over, to cover;* trnsf. *to be anxious, to care.* Meg. 26[a]; Zeb. 53[b] sq. מצטער . . . . והיה שנ׳ חוֹפֵף וכ׳ Benjamin took pains . . . to conquer it, as it says (Deut. XXXIII, 12) he (Benjamin) is bent over it &c. [Rashi: *rubs his head,* v. חָפַף II.]

חוֹף, חֲפַף, *Polel* חוֹפֵף ch. same. Targ. Y. I. Deut. XXXII, 11 חָפָא. (Y. II מחסחף, read: מְחַפְחֵף).

Ithpol. אִתְחוֹפַף same. Targ. O. ib. (h. text ירחף).

Palp. חַפְחֵף, v. supra.

חָפַף II (cmp. חָפַס) *to scrape, rub,* esp. *to cleanse one's head, rub, comb.* Sabb. 31[a] והיה הלל חוֹפֵף וכ׳ Ms. M. (ed. וחלל חפף) and Hillel was washing his head. Naz. VI, 3 נזיר חופף וכ׳ a Nazir may wash (rub with his hand) his hair. Ib. לא יָחוֹף באדמה he must not use an earth, v. נָשַׁר. Yalk. Gen. 150 (play on חפים, Gen. XLVI, 21) לא חָפַפְתִּי וכ׳ I did not wash (my head) or comb. Tosef. Ter. X, 4 שחיפת וכ׳ ed. Zuck. which a priest's daughter has used for washing her hair; ib. Maas. Sh. II. 1 שחפת.

חַפַּף ch. same, *to rub.* Targ. Jer. VI, 26 חפו וכ׳ rub your heads with ashes (h. text התחפלש).—Part. pass. חֲפִיף, pl. חֲפִיפִין. Targ. Ez. XXVII, 30.

חֲפָפִית f. (preced. wds., cmp. חִכּוּךְ) *sore, eruption.* Sabb. 77[b]; Y. Ber. IX, 13[c] bot. Cmp. חִירְפוּפְרָתָא.

חָפֵץ (b. h.; cmp. חָפַף I) 1) *to bend* (v. Job XL, 17); חָפֵץ *to be busy with, to be anxious, desire.*—Pesik Haḥod. p. 47[b] הוא ח׳ לגאול אתכם He is anxious to redeem you; ib. ח׳ בגאולתכם; Pesik. R. s. 15 ח׳ לגאולתכם; Cant. R. to II, 8; a. e.—[2) *to hold in one's hand,* cmp. חֹפֶן; v. next w.]

חֵפֶץ m. (b. h.; preced.) 1) *thing* (held in hand), *object.* B. Mets. IV, 10 בכמה ח׳ זה how much is this worth? Cant. R. to I, 4 כל ח׳ טוב any good thing; a. fr..—2) *concern, business; desire, desirable object.* Ib.; Pesik. Sos, p. 147[a] אין לי ח׳ טוב ממך I have nothing more desirable than thyself. Koh. R. to V, 7 נעשה חֶפְצוֹ his desire was fulfilled. Num. R. s. 19 אל תחזירני מן חֶפְצִי וכ׳ do not turn me off from (refuse) my desire which &c.; a. fr.—*Pl.* חֲפָצִים. M. Kat. 9[b] (ref. to Prov. III, 15, a. VIII, 11) הא חֲפָצֵי שמים but heavenly affairs (religious deeds) are equal to it (the study of the Law). Y. Peah I, 15[d] bot. (ref. to Prov. l. c.) חפצים וכ׳ 'desirable things', that means jewels and pearls, 'thy desirable things', that means &c. Ib. חֲפָצֶיךָ וחֲפָצַי וכ׳ thy treasures and my treasures cannot compare to what I sent you; Gen. R. s. 35, end.—Sabb. 113[a] (ref. to Is. LVIII, 13) חֲפָצֶיךָ אסורין ח׳ שמים וכ׳ thy pursuits are forbidden (on the Sabbath), but heavenly affairs (consultation about public welfare, education &c.) are permitted; ib. 150[a]; a. fr.

חֻפְצָא ch. same, esp. *a sacred object held in hand at the delivery of an oath.* Shebu. 38[b] צריך לאחפושי ח׳ בידיה the judge must make him hold an object (Torah) in his hand. Ib. ולא תפיס ח׳ בידיה . . . הואי דיינא דאשבע Ms. F. margin (v. Rabb. D. S. a l. note 40) a judge that administers an oath by the Lord ...., while the affirmant holds no object &c. Ib. דהא לא נקיט ח׳ (Ms. M. מידעם) למימד ח׳ וכ׳ for he had nothing in his hand.—B. Kam. 91[a]

to give an opinion on the fact whether or not he has caused that injury.

חִפְצָא, חַפְצָא m. a kind *of peas*. *Pl.* חִפְצֵי (חִיפְ׳ Rashi). Ḥull. 52ᵃ (Ar. חַפְצֵי, expl. עפצים).

חָפַר (b. h.; cmp. חפשׂ) *to dig, hollow out*. B. Kam. V, 5 חחוֹפֵר בור וכ׳ if one hollows out a pit on private ground, but opens it on public ground; Tosef. ib. VI, 4. B. Mets. 50ᵃ, v. אוּשׁ II. Midr. Sam. ch. XXXII, end לַחְפּוֹר to dig graves, v. חֵפֶר; a. fr.

חֲפַר I ch. same, 1) *to dig*. Targ. Ps. VII, 16 (Ms. כרא). Targ. Gen. XXVI, 15; a. fr.—*Part. pass.* חֲפִיר q. v.—2) (trnsf.) *to plan, espy*. Targ. Prov. XVI, 27. Targ. Job XXXIX, 29.

חֲפַר II (b. h. חָפֵר; cmp. חָוַר) *to be white, be ashamed*. Targ. Prov. XIII, 5.

חֵפֶר m. (חָפַר) *grave-digging*. Y. Taan. IV, end, 69ᶜ בטל חח׳ the grave-digging (for the generation of the wilderness) ceased; Lam. R. introd. (R. Z'era). Y. l. c. צאו לח׳ go out for grave-digging; (Lam. R. l. c.; Midr. Sam. ch. XXXII, end לַחְפּוֹר).

חַפְרִיתָה f. name of *a root* (?) Y. Shebi. III, 34ᶜ bot.

חָפַשׂ (b. h.; cmp. חָפַר), *Pi.* חִיפֵּשׂ *to dig, search*. Pes. II, 3 כל .... לחַפֵּשׂ אחריו what the dog cannot reach by digging for it. Sabb. 89ᵃ חִיפַּשְׂתִּי וכ׳ I searched all over the world. Cant. R. to I, 1 אם אתה מחַפֵּשׂ אחר וכ׳ if thou wilt dig after the words of the Law as for secret treasures; a. fr.

חֲפַשׂ, *Pa.* חִפֵּשׂ, v. חָפַס.

חָפַשׂ (b. h.) [*to be white*, cmp. Arab. *ḥafaš decorticare*, cmp. חָפַר II,] *to be free* (cmp. חוֹר II). V. next w.

Pi. חִיפֵּשׂ *to deliver*. Pesik. R. s. 8 (ref. to אֲחַפֵּשׂ, Zeph. I, 12) לא תהא קורא סמי״ך אלא שי״ן אֲחַפֵּשׂ וכ׳ read not the word with *Samme* but with *Shin*, 'I shall deliver &c.'; Yalk. Zeph. 567.

Pu. חוּפַּשׂ *to be set free*. Kerith. 11ᵃ (ref. to Lev. XIX, 20) מכלל דהוא ח׳ this implies that he (her betrothed) has been liberated, is a freedman.

חָפְשִׁי (b. h.; preced.) 1) fem. *freedom*. Pesik. R. s. 8 (ref. to Zeph. I, 12) מוציא אני אותה לח׳ I shall lead her out to liberty (v. preced.); a. fr.—2) masc. *free, exempt*. Nidd. 61ᵇ, a. e. (ref. to Ps. LXXXVIII, 6) כיון ..... נעשה ח׳ וכ׳ when one is dead, one is free from religious duties. Tanḥ. Emor 2 (ref. to ויתחפש, I Sam. XXVIII, 8) נעשה ח׳ מן המלכות divested himself of the (insignia of) government; Lev. R. s. 26 (not למלכות); Midr. Sam. ch. XXIV, v. פַּגְנִיקָא; a. fr.

חַפְשׁוּשִׁירְתָא f. (preced. wds.) *scrapings, sediment*. Lam. R. introd. (R. Abbahu 2), (interpreting Ezek. XXIV, 6) דחַפְשׁוּשִׁירְתָהּ בגווה whose sediments (lowest classes) remain within her; (Ar. ed. Koh. דחפירשותא לגווה יורה); Yalk. Ez. 362.

חֶפֶת or **חֻפָּה** f. (חפה I, v. חִיפָּא) *border* of a garment (*limbus*), a kind of front bosom in which things can be hidden. Sabb. X, 3 (92ᵃ) ובח׳ חלוקו Ms. M. (v. Rabb. D. S. a. l. note, ed. ובשפת) in the bosom of his shirt. Yoma 77ᵇ מח׳ חלוקו ... ובלבד Ms. M. (ed. מתחת ח׳) provided he takes not his hand out of the bosom of his shirt (to throw his cloak over his shoulder). Sabb. 96ᵇ, v. חִיפָּא.—Denom.

חָפַת *to provide with a bosom* or *border*. Part. pass. חָפוּת. Shek. III, 2 אין התחזרם ... בפרגוד ח׳ he who takes the money out of the Temple cell must not enter with a bordered cloak (in order not to create suspicion; Ms. M. האפות, Mish. Pes. חֲחָפִיתָ, v. Rabb. D. S. a. l.).—*Pl.* חֲפוּיוֹתִין. Midr. Sam. ch. XXI נמצאו ח׳ וכ׳ the garments were found (to fit David) forming a bosom, not dragging along &c.; (Lev. R. s. 26, a. e. עשויין לו as if made for him).

Pi. חִיפֵּת *to fold the bosom*. Tosef. Ber. VII, 18 לחַפּוֹת לו חלוק והוא לא חי׳ וכ׳ ed. Zuck. (Var. הפך) to form the bosom of his shirt, while he never had &c.

חַפַּת ch., v. next w.

חֵי׳, חַפְתָּא ch.=h. חֻפָּה. Gen. R. s. 75 ויחרבתיה בחַפְתִּי (בחי׳) I put him in my pocket, i. e. I outwitted him.—Denom. חַפַּת, part. pass. pl. חֲפִיתִין *bosomed*. Ib. s. 100; Y. Kil. IX, 32ᵇ top חיורין ח׳ (מאנין) white, bosomed garments; Y. Keth. XII, 35ᵃ top חפותין. Y. M. Kat. III, 83ᶜ top (expl. סנטרירה) מאנין רלא ח׳ garments without bosoms; (Gen. R. s. 100 דלא בויעין, v. סִנְטָרָא).

Af. אַחֲפַת *to put in the bosom*, i. e. *to outwit*. Gen. R. s. 80 סברון למַחֲפַת ואִתְחַפְתוּן they intended to outwit (Jacob), and they were outwitted.

Ithpa. אִתְחַפַּת *to be outwitted*, v. supra.

חֵץ (b. h.; חָצַץ I) 1) *wedge, arrow*. Mikv. X, 8 חץ שהוא תחוב באדם an arrow sticking in a person's body; Tosef. ib. VII (VIII), 9. Arakh. 15ᵇ חץ עד מ״ה אמה the range of an arrow is forty five cubits. Ib. אין חץ אלא לשון arrow means (an evil) tongue (ref. to Jer. IX, 7); a. fr. [Y. Keth. II., beg. 26ᵃ שחיצה, read: שחֻצָּתָהּ].—*Pl.* חִצִּין, חֲצִירִין, חִצֵּי׳. Lam. R. to III, 12 (expl. כמטרה לחץ ib.) כקורת ח׳ וכ׳ like the post for arrows (for military practice) at which all shoot &c.—Tanḥ. Nitsab. 1 (ref. to Deut. XXXII, 23) חִצַּי כלין וכ׳ my arrows will be spent, but they (Israel) shall not cease; ib. חִצָּיו כלין וכ׳ his arrows will be spent, but the post will remain; Sot. 9ᵃ. B. Kam. 22ᵃ אשו משום חִצָּיו he is responsible for his fire, because it is his arrows (i. e. his action), opp. משום ממונו because it is his property which caused the damage. Ib. חצירו דכלב it is the action of (his) dog; חצירו דגמל of his camel; a. fr.—2) *shaft*.—*Pl.* as ab. Succ. 12ᵇ; 15ᵃ ח׳ זכרים plain shafts, opp. נקבות shafts with a hole into which the arrow-head is sat.

חֲצָא, v. חצי.

חָצַב (b. h.; cmp. חטב) *to cut, chisel, hew, shape*. Tosef. Yoma I, 6 כשהוא חוֹצֵב engaged in stone-breaking; Sifra Emor ch. I, Par. 2; Tanḥ. Emor 4 ח׳ אבנים; Lev.

R. s. 26 ת׳ באבנים. Y. M. Kat. I, 80d לא יַחֲצוֹב one must not cut stones &c. Yalk. Deut. 854 אתה חֲצוֹב וכ׳ chisel thou the tablets &c.; a. fr.—Part. pass. חָצוּב, f. חֲצוּבָה; pl. חֲצוּבִים, חֲצוּבוֹת. Y. M. Kat. l. c. Y. Shek. VI, 49d bot.; a. e.

Nif. נֶחְצַב *to be hewn, chiselled.* Y. Yoma III, 40c bot. בקודש יֵחָצְבוּ on sacred ground they must be chiselled.—Trnsf. (cmp. גזר) *to be decided, decreed.* Lev. R. s. 5 (ref. to Is. XXII, 16) מרום נ׳ עליו from on high it has been decreed over him; Yalk. Is. 291 נֶחְצְבָה עליו גזירה.

חְצַב ch. 1) same.; interch. with חְצַד q. v.—Part. pass. חָצִיב, v. חָצִירָא. — *2) (used of the Cistus) *to cut through the ground, to grow.* Pes. 111b, v. חָצוּבָא II.—[Lev. R. s. 25 ת׳ חצובן, v. חְצַד I.]

Ithpe. אִתְחַצַב *to be hewn.* Targ. Is. LI, 1.

חַצָּב m. (preced. wds.) *stone-cutter* in the quarry. B. Mets. 118b לסתת . . . חוט׳ after the stone-cutter has surrendered (the stone) to the polisher; Y. ib. X, 12c bot. החוֹצֵב לנגמל.—*Pl.* חוֹצְבִין. Y. Shek. VI, 48a top.

חָצָב m. (preced. wds.) *stone pitcher, earthen jug.*—*Pl.* חֲצָבִים, חֲצָבִין. Men. VIII, 7. Kel. II, 2; Tosef. ib. B. Kam. II, 2.

חְצַב I (חֲצַד) a species or variety of *dates* (v. Löw Pfl., p. 109, sq.). Ab. Zar. I, 5 (Y. ed. חצר, with ר). Ib. 14b, expl. קשבא. Y. ib. I, 39d bot. חצד, v. חֲצָדָא II. [Maim.: *sugar cane,* v. Löw l. c.]

חְצַב II, **חֲצוּב** m. (חצב) [*cutter,*] *a shrubby plant,* with deep and straight roots, used for hedges to mark boundaries, prob. *cistus.* B. Bath. 55a המצר וחח׳ וכ׳ a landmark (stone &c.) and the *ḥazab* form a legal boundary &c. Ib. 56a, v. חֲצוּבָא I. Tosef. Sabb. XIV (XV), 8; Y. ib. XVIII, 16c bot; Bab. ib. 128a מטלטלין את החח׳ וכ׳ you may (on the Sabbath) handle the (cut) *ḥ.,* because it is food for gazelles. Kil. I, 8 חצוב (Ar. חצב).—*Pl.,* v. חֲצוּבָה I.

חֲצָבָא ch. v. חֲצוּבָא II.

חֲצָבָא m. ch.=h. חָצָב. Succ. 29a. Ber. 22a bot. תקן ח׳ בת וכ׳ (Ms. M. חוצבא) ordained that a pitcher containing nine kab must be used for purification. Ib. אחבר חֲצָבֵיהּ וכ׳ R. N.'s pitcher is broken (the rule he laid down is rejected). Bets. 30a; a. fr.—*Pl.* חֲצָבִין, חֲצָבֵי. Targ. II Esth. III, 8 מלקטין פישרי טבת ויחיבין בחֲצָבֵי תמוז they collect the thawing snows of the winter and put them in summer pitchers (coolers).—Bets. l. c. מלירן חֲצָבֵירְהוּ וכ׳ filled their pitchers with water. Ber. 28a חוורין ח׳ וכ׳ white pitchers full of ashes (unworthy students). Ib. 58a, v. יָא I.

חֲצַד m. a species or variety of *dates,* v. חְצַב I.

חְצַד I (cmp. חצב) *to cut, mow* (corresp. to h. קָצַר). Targ. Deut. XXIV, 19; a. fr.—M. Kat. 9b דתזרע ולא תְּחַצַּד that you may sow but not cut (that your children may not die in your life time). Taan. 10a עתירה בבל דחַצָּדָא (Ms. M. דחצרא . . . עתידה) וכ׳ Babylonia is rich because she harvests without rain (independent of rain-fall on account of her canalization). Koh. R. to II, 20; Lev. R. s. 25 קאים וחָצֵיד חצוברין וכ׳ (וחָצֵיב, also וחצד, וחצב) cutting down cistus shrubs to plant shoots of fig-trees; a. fr. [Y. Dem. III, 23b bot. מיחצד, מיחצדן, v. חָצֵי.]

חֲצַד II m. (preced.) *cutter.* Targ. Ps. CXXIX, 7; v. חָצוֹדָא.

חֲצָדָא (חֲצָדָה) I m. (preced.) *crop, harvest-time.* Targ. Gen. VIII, 22.—Targ. Lev. XIX, 9; a. fr.—M. Kat. 12b חצדו ליה ת׳ וכ׳ had his crop cut &c. Ib. ת׳ דחישי הוה it was the wheat crop; a. e.

חֲצָדָא or **חֲצָדָה** II m.=h. חֲצָד or חָצָב I. Y. Ab. Zar. I, 39d bot. (ref. to חצד, Mish.) מין הוא ושמו ת׳ it is a species (of dates) named *Ḥ.*

חֲצָדָא, v. חָצוֹדָא.

חֲצָדָד pr. n. pl. *Ḥatsdad,* in Babylonia. Yoma 77b אמברא דת׳ at the ford of *Ḥ.* [Var. חצדד, בי ת׳, חצידר, הינדר, הצדר, v. Rabb. D. S. a. l. note 8.]

חֲצַדְתָּ, v. חצר.

חֲצוּב, v. חָצָב II.

חֲצוּבָא I, v. חֲצוּבָה II.

חֲצוּבָא II m. ch.=חָצָב II. B. Bath. 56a ת׳ שבו תיחם וכ׳ (Ms. O. חצב, Rashi חצובה) it is the *ḥ.* which Joshua introduced as landmarks. Bets. 25b ת׳ מקטע וכ׳ (some ed. חצובה) the *ḥ.* cuts the feet of (convicts) the wicked (who remove the boundary lines).—Pes. 111b בטולא דחצבא דלא חצב גרמידא (Rashi: דחצובא) in the shade of a *ḥ* that has not cut through (grown) to an arm's length (v. Rabb. D. S. a. l. note); Yalk. Deut. 945.

חֲצוּבָה I h. same, v. חָצָב II, a. preced.—*Pl.* חֲצוּבוֹת. Y. Peah II, beg. 16d מפסיקין לפיאה ת׳ cistus shrubs (between two fields) form a boundary line with regard to the poor man's corner. Gen. R. s. 31, end.

חֲצוּבָה II f. (v. חָצָב) *a stand for a pitcher, tripod.*—כח׳ in the shape of a tripod, *triangulary arranged.* B. Mets. 25a כח׳ מהו (Ms. H. כחוצבא) if coins are found lying in a triangle; (Y. ib. II, 8b, sq. מצובה, expl. קרפיפא). B. Bath. 83b (also כחצובא) planted in a triangle. Erub. 85b דקיימי כח׳ (Ms. M. דעבידת כי חציבא, read: חצובא, v. Rabb. D. S. a. l. note) the three ruins between two buildings stand in a triangle (so as to make only the central ruin equally near to both dwellings).

חֲצוֹדָא, חֲצָדָא m. (חצר) *mower, harvester.* Targ. Am. IX, 13. Targ. Jer. IX, 21 ed. Lag. חצו׳ (oth. ed. חַצָּדָא).—*Pl.* חֲצוֹדַיָּא. Targ. Ruth II, 3, sq.

חֲצוֹצְרָא, v. חֲצוֹצְרָתָא.

חֲצוֹצְרָה, v. next w.

חֲצוֹצְרָה f. (b. h. חֲצֹצְרָה;=חצרצר, redupl. of חצר) [*closed all around,*] *trumpet.* Y. Sabb. XVII, beg. 16ᵃ ח׳ תוקע וכ׳ as to the trumpet, he blows for the third time (announcing the Sabbath) and deposits it in the place designated for it (on the roof, v. Bab. ib. 35ᵇ bot.).—*Pl.* חֲצוֹצְרוֹת. R. Hash. III, 4 שתי ח׳; a. e.

חֲצוֹצַרְתָּא ch. same. Targ. Hos. V, 8 (ed. Lag. חֲצֹצַ׳). —Sabb. 36ᵃ; Succ. 34ᵃ שופרא וכ׳ ח׳ what (before the destruction of the Temple) was called Shofar is now called *ḥătsotsereth* &c.—*Pl.* חֲצוֹצְרָתָא, חֲצוֹצָרָן. Targ. Num. X, 2; 8; a. e.

חֲצוֹת, constr. **חֲצוֹת** f. (b. h.; חָצָה) *half,* (sub. חלילה) *midnight.* Ber. I, 1; a. fr.

חֲצִי, חָצָה (b. h.; v. חָצַץ) 1) *to split, divide.* B. Bath. 3ᵃ שרצו לַחֲצוֹת, v. מְחִירָצָה.—2) *to pick one's teeth.* Tosef. Bets. III, 18, v. חָצַץ I.

Hif. הֶחֱצָה *to order a division, to assign half, divide.* B. Kam. 34ᵃ פחת שפחתתו מיתה מַחֲצָה בחי׳ Ms. M. a. Rashi (ed. שפחתו) half of the loss of value which death has caused, is collected from the living animal; Y. ib. I, end, 2ᶜ מחצין את הנזק the loss is divided.

חֲצָא, חָצָה ch. same, *to pick out* (of birds, v. P. Sm. 1349); *to pick one's teeth.* Targ. Prov. XXX, 17.—Y. Ḥall. IV, end, 60ᵇ מְחַצֵּי שיניי (not נית׳) to pick my teeth with; Y. Dem. III, 23ᵇ bot. מחצדן, מיחצד (corr. acc.).

חֲצִי, חֲצֵי m. (b. h.; preced. wds.) *half.* B. Kam. IV, 9 חֲ׳ נזק half the damage. Gitt. IV, 5 מי שחֲצִיו עבד וכ׳ he who is half a slave and half a freedman (having been emancipated by one of the partners); a. v. fr.—*Pl.* חֲצָיִים, חֲצָיִין, חֲצָאִים, חֲצָאִין. Sifra Vayikra, N'dab., ch. X, Par. 9 לא יביאנה ח׳ he must not offer it in parts. Ned. 83ᵃ אין נזירות לח׳ there is no nazaritism by halves, i. e. one cannot vow to be a nazarite by partial abstinence; ואין קרבן לח׳ nor is there a sacrifice for partial nazaritism. Y. Hor. I, 46ᵇ top אין הפסח לח׳ the Passover offering does not take place in divisions (of clean and unclean parties). Kerith. 5ᵃ מפטם לח׳ taking only a part of each ingredient; Y. Yoma IV, 41ᵈ bot. פיטמה ח׳; a. fr.

חֲצִיבָא m. (חָצַב) *a hewn stone, block.* Targ. Is. LI, 1.—*Pl.* חֲצִיבִין *chiselled stones.* Targ. Y. Ex. XX, 22.

חציבא, Erub. 85ᵇ, Ms. M., v. חֲצוּבָה II.

חֲצִיבָה f. (חָצַב) *chiseling.* Y. Yoma II, 40ᶜ bot. חֲצִיבָתָן בקדש their chiseling must take place in holiness.—[Y. Peah II, beg. 16ᵈ חציבות, some ed., v. חֲצוּבָה I.]

חֲצִינָא, חֲצִינָא m. (חצי) *carpenter's adze,* also *pick-axe* or *spade* (v. Sm. Ant. s. v. Dolabra). Targ. Is. XLIV, 12 (h. text מעצד); a. e.—Sabb. 123ᵇ ח׳ דנגרי carpenters' adze. B. Bath. 73ᵇ נפל ליה ח׳ וכ׳ Ms. M. a. Ar. (ed. חצרצא) a carpenter lost his adze there. Erub. 77ᵇ, v. מָרָא II; a. e.—*Pl.* חֲצִינֵי. B. Kam. 119ᵇ . . . . באתרא תרי ח׳ וכ׳ in the place of our Tanna (in the Mishnah) there are two *ḥătsiné* a large one called כשיל (axe), and a small one called מעצד (adze). Yoma 37ᵇ; Bets. 33ᵇ, v. נַרְגָּא.

חֲצִיפָא, חֲצִיף m. (חָצַף, sub. אַפִּין) 1) *bare-faced, impudent, impertinent.* Targ. Ps. XVII, 4. Targ. Koh. VIII, 1 ח׳ עלי מאן וכ׳ I consider him impertinent who &c. Kidd. 33ᵃ כמה ח׳ האי גברא how irreverently behaves this man; a. e.—*Fem.* חֲצִיפָא, חֲצִיפְתָּא. M. Kat. 16ᵇ. Y. Taan. III, 66ᵈ top.—Pl. m. חֲצִיפִין, constr. חֲצִיפֵי. Targ. Y. Ex. XXVIII, 37; a. e.—2) *undaunted, persevering, strong.* Yalk. Koh. 989, v. נָטוֹרָא. Pesik. Shub., p. 161ᵃ ח׳ נצח לבישא וכ׳ the persevering (in prayer) conquers even the bad man, so much the more the Good One of the world; Y. Taan. II, 65ᵇ לכשירא . . חֲצִיפָא (corr. acc.); Yalk. Jon. 550.

***חֲצִיץ** m. (v. חֲצִיצָה) *intermediate contact, shaking an object between which and the person causing the vibration there is a partition.* Tosef. Ḥag. III, 21 וחֲצִיצוֹ ed. Zuck. (missing in oth. editions). V. חֲצָצוֹת.

חצירא, B. Bath. 73ᵇ, v. חֲצִינָא.

חֲצִירָא v. חֲצָצָא.

חֲצִירָה f. (חָצַץ I) *interposition, an intervening object.* B. Kam. 82ᵃ bot. ח׳ משום to prevent an interposition (to remove anything sticking to the body or in the hair before bathing). Zeb. 19ᵃ ותיפוק ליה משום ח׳ ought it not to be forbidden as an unlawful interposition between the priest's hand and the object he has to handle?; a. fr.—*Pl.* חֲצִירִין *the laws concerning interpositions.* Erub. 4ᵃ; Succ. 5ᵇ.

חֲצִירֵי, v. חָצִיר.

חָצִיר m. (b. h.; חצר *to cut, be small,* cmp. Targ. of חציר, Num. XI, 5) *leek.*—*Pl.* חֲצִירִים, constr. חֲצִירֵי. Kel. XVII, 5; Tosef. ib. B. Mets. VI, 10 (ed. Zuck. חצר, R. S. to Kel. l. c. חצירי); Y. Orl. III, 63ᵃ bot. חריצי (corr. acc.), v. גֶּבַע. [In b. h. חציר also *grass, moss.*]

חֲצִירָא ch. same, *moss.* Targ. Ps. CXXIX, 6 (ed. Lag. חֲצַד, Var. חֲצַד).

חָצַף (cmp. חָסַם a. P. Sm. 1353 חצפא=ch. חספא) *to peel off, bare;* part. pass. חָצוּף (sub. אפיים); f. חֲצוּפָה 1) *barefaced, impudent, arrogant.* Snh. 3ᵃ ב״ד ח׳ an arrogant court (two sitting in judgment instead of three). Y. Taan. III, 66ᵈ top אחת ח׳ ואחת בשירה one was unabashed, the other chaste. Ned. 20ᵇ; a. e.—2) *undaunted, energetic, strong.* Tanḥ. Vayera 23 הנפש ח׳ היא the instinct of life is strong. Ex. R. s. 42 ג׳ חֲצוּפִים הם ח׳ בחיה וכ׳ (Bets. 25ᵇ עז) three (creatures) are persevering (undaunted by failure or opposition), among beasts it is the dog &c. Y. Taan. IV, 69ᵇ מה חצרפה וכ׳ (read: חצר׳) how irrepressible is the Land of Israel that it still is productive (after all devastations).—*Pl.* חֲצוּפוֹת, f. חֲצוּפוֹת. Ex. R. l. c., v. supra.—Y. Ber. V, 8ᵈ bot. שעות הח׳ וכ׳ those irresistible, hard and evil times.

Hif. הֶחֱצִיף *to bare* (one's face), *to act irreverently.*

Koh. R. to IX, 18 כל המַחֲצִיף פניו וכ׳ whoever speaks irreverently of &c. Ib. III, 9 מַחֲצִיפִין אתם you embolden yourselves.

חֲצַף ch. same; part. pass. חָצִיף q. v.

Af. אַחְצֵיף as preced. *Hif.* Targ. Prov. VII, 13. Ib. XXI, 29. Targ. Ez. XIII, 6 מַחְצְפִין וכ׳ (Var. מְחַצְפִין) they boldly insist upon it &c. [Dan. II, 15; III, 22 part. pass. *insisted upon, urgent.*]

חָצַץ I (b. h.; v. חוּץ I) 1) *to drive a wedge in* (v. Prov. XXX, 27).—Denom. חֵץ.—2) *to pick one's teeth.* Bets. IV, 6 לַחֲצוֹץ וכ׳; (Tosef. ib. III, 18 לחצות, v. חָצָה).—3) *to interpose,* v. חוּץ I. Zeb. 19ª מחו שיְחוֹצוּ (or שיַחְצוּ). Ib. אפי׳ נימא אחת חוֹצֶצֶת even one thread forms an unlawful interposition. Ib. חוֹצְצוֹת; a. fr.

Pi. חִיצֵּץ *to pick one's teeth.* Y. Sabb. VIII, end, 11ᶜ; Ḥull. 16ᵇ אין מְחַצְּצִין וכ׳ one must not use it for &c.

חָצַץ II (b. h.) *to cut off, divide; to line a wall so as to leave a space* (חָצָץ) *between the two partitions.* Ohol. XV, 4 בית שחָצְצוּ וכ׳ a room which one partitioned off with boards or tapestry on the sides (walls) or on the ceiling. Ib. 5 ח׳ מארצו if he partitioned it off from the floor (laying an additional floor with a vacuum between); Tosef. ib. XV, 4.

חָצָץ m. (preced.) *space between two partitions, vacuum.* Ohol. XV, 4; 5; Tosef. ib. XV, 4. [In b. h. חָצָץ (v. חָצַץ I) *wedge-like objects, gravel, sand.*]

חִצֵּץ, *Pa.* חַצֵּץ (denom. of חֵץ, v. חָצַץ) *to sharpen,* or *to shoot an arrow.* Targ. Jud. V, 8. מְחַצְּצֵי גיררא (missing in ed. Lag.)

חֲצָצָא m. ch. (=b. h. חָצָץ, v. חָצַץ, end) *gravel, sand.* Targ. Prov. XX, 17 (Ms. חֲצִיצָא).—*Pl.* חֲצָצֵי. Lam. R. introd. (R. Joh. 1) סגיתון בטורי בח׳ וכ׳ you have to walk over rocks and gravel without shoes &c.

***חֲצָצוֹת** f. pl. (v. חֲצִיצָה) *intermediate contacts, laws concerning the shaking of an object by an unclean person through a partition* (v. חָצִיץ). Y. Ḥag. II, end, 78ᶜ (v. emendation in R. S. to Toh. VII, 5).

חַצְצַר (denom. of חצוצר) *to blow the trumpet.* Targ. I Chr. XV, 24 מְחַצְצְרִין. Targ. II Chr. XIII, 14 מְחַצְצְרִין.—V. מְחַצְצְרָא.

חֲצֹצְרָה, חֲצֹצְרָא &c., v. חֲצוֹצְ׳.

חֲצַצְתָּא f. (v. חָצַץ II, a. חצר; cmp. בָּצַע) *arbitration,* דיירני דוח׳ untrained judges who arbitrate from ignorance of the law. B. Bath. 133ᵇ, v. מְגִרְזְתָּא II. [R. Ḥăn.: ח׳ *cemetery,* from חוץ לעיר=II חוץ.]

***חֲצַר** (dial. for חֲצַד) *to cut, harvest.* Taan. 10ª עתידה בבל דתַחְצְרָא וכ׳ Ms. M. (v. חָצַד) Babylonia shall in the future harvest without rain (on account of the canalization introduced). Cmp. חָצִיר.—[מְחַצְּרִין, v. חֲצַר.]

חֲצַר *grass, leek,* v. חָצִיר, חֲצִירָא.

חָצֵר c. (b. h.; חצר, v. preced. wds.; cmp. גָּזְרָה a. &c.) *court, yard,* in gen. *private property.* B. Mets. 11ª חֲצֵרוֹ של אדם וכ׳ the ground belonging to a person takes possession for him (of what is found there) even without his knowledge. Ib. ח׳ המשתמרת a well-guarded ground (fenced-in). B. Kam. 12ª; Gitt. 21ª, a. e. ח׳ מהלכת a moving ground, e. g. the back of a slave. Erub. VI, 1 חדר . . . עם בח׳ if one dwells in the same court yard with a gentile. Ib. 3 אנשי ח׳ the residents of dwellings in one court yard; a. v. fr.—ח׳ הצורית Tyrian yard (with a lodge at the entrance). Maasr. III, 5; Nidd. 47ᵇ.—חֲצַר הקבר the excavated ground to which all the caves of a cemetery open. Ohol. XV, 8; Tosef. ib. XV, 7.—ח׳ הכירה *the rim* of the cooking range. Kel. VII, 3; Tosef. ib. B. Kam. V, 5.—ח׳ הכבד (=b. h. לְחָתֶת) *lobe* of the liver. Yoma VIII, 6; a. e.—ח׳ מות *cemetery,* v. supra. Ber. 18ᵇ. —*Pl.* חֲצֵרוֹת, חֲצֵרֵי. Erub. IV, 6. Ib. VI, 8; a. fr.

חִיצְרָא, חֲצַרָא, constr. חֲצַר ch. same.—ח׳ דעל, כבדא=ח׳ כבדא=h. חֲצַר הַכֶּבֶד, v. preced. Targ. Ex. XXIX, 13; a. e. (h. text יתרת). Targ. II Chr. XVIII, 33.

חַק, חָק, v. חָקַק, חֻקָּק.

חֻקָּה, חֹק, v. חוּקָּה, חוֹק.

חֻקָּה, v. חקק.

חֲקוּלָא I=חַקְלָא. Y. Dem. IV, 24ª top מן דבר ח׳ וכ׳ when the manager of the estate came out to him.

חֲקוּלַאי, חֲקוּלָא II pr. n. m. *Ḥăkula, Ḥăkulai.* Y. Peah I, 16ᶜ bot.; a. e. Y. Gitt. III, 45ª top אי . . . . Ib. VIII, 49ᶜ bot. חֲקוּלָה.

חֲקוֹקָא, חֲקוֹקָאָה, חֲקוֹקָה, v. חִיקּוֹק.

חִקּוּר m. (חָקַר) *ascertainment.*—ח׳ דִּין judging ability. Ab. VI, beg.

חָקַק, חָקָה, *Pi.* חִיקָּה (b. h.; denom. of חֹק) 1) *to draw circles, to survey.* Gen. R. s. 39, end (ref. to Gen. XII, 9) מְחַקָּה והולך וכ׳ surveying as he went along, with the direction towards the Temple.—2) *to imitate a person's customs, to follow a person's footsteps.* Sifra K'dosh. beg. (ref. to Lev. XIX, 2) פמליא של מלך מה עליה להיות מְחַקָּה למלך Rab. (ed. למלך ומה וכ׳ פ׳) what is the duty of the King's retinue?—To follow in the wake of the King; (Yalk. Lev. 604 מְחַכָּה). Ḥull. II, 9 שלא יְחַקֶּה וכ׳ that he may not appear to imitate the customs of the heretics.

חִקְיוֹן, v. חֻקָּק.

חַקְלָא, חֶקְיל=חַקְלָא. Targ. Y. Gen. XXVII, 27 (some ed. חַקְל). Ib. XXIII, 19 חֶקְיל (constr.).—Y. Ab. Zar. II, 41ᵈ top; (Y. Sabb. I, 3ᵈ top בטורא; Y. Ter. VIII, 45ᵈ bot. בחלא, read: בחקלא).

חֲקִיק, v. חֻקָּק.

חֲקִיקָה f. (חָקַק) *digging out, engraving.* Gitt. 20ᵃ חי׳ לאו כתיבה הוא engraving is not writing (for legal purposes).

חֲקִירָה f. (חָקַר) *search, speculation, study.* Y. Keth. VII, 31ᶜ bot., a. e. חֲקִירַת חכם . . . נדר a vow which requires the study of a scholar (to find out means of absolving).—Esp. *examination of witnesses, cross-examination.* R. Hash. 25ᵇ חקירת העדים the hearing of witnesses (testifying to having seen the first appearance of the new crescent). Snh. IV, 1 בדרישה וח׳ require investigation and examination of witnesses; a. fr.—*Pl.* חֲקִירוֹת *cross-examination referring to date, time and place,* contrad. to בריקות referring to accompanying circumstances. Ib. V, 1 היו . . בשבע ח׳ (in capital cases) they examined by means of seven questions, what year-week, what year, month, day, hour and place. Ib. 2 מה בין ח׳ לבדיקות what is the difference in point of law between &c.? Ib. 40ᵇ שמונה ח׳ eight questions; a. fr.

חַקְלָא, חַקְלָ I m. (חקל, cmp. חקר) [*marked out,*] *field.* Targ. Gen. II, 5. Targ. O. Num. XX, 17; a. fr.—Gen. R. s. 74, v. אִרְזְגָרָא; a. fr.—*Pl.* חַקְלִין, חַקְלָתָא. Targ. Jer. XXXII, 15. Targ. Joel I, 10; a. fr.

חַקְלָא, חַקְלָ II, חַקְלָתָא f. (preced.) *estate, farm.* Targ. Is. V, 8.—Y. Snh. II, 20ᵇ bot.; Ruth R. to II, 9; Midr. Sam. ch. XX (translat. of פס דמים(א), I Sam. XVII, 1, I Chr. XI, 13) חקל סומקתא Red Field.—*Pl.* חַקְלָתָא, חַקְלָן. Targ. Jer. IV, 17. Targ. O. Ex. VIII, 9.—חַקְלָנוֹתָא. Y. Keth. X, end, 34ᵃ. Pesik. B'shall. p. 93ᵃ.

חַקְלָיָא, חַקְלָאָה m. (preced.) *field-laborer, peasant;* trnsf. *boor, ignorant man.* Meg. 7ᵇ, v. הֵירְקוּלָא. Keth. 79ᵃ חזי מר נחמן ח׳ see, sir, how this ignoramus Naḥman &c.—*Pl.* חַקְלָאֵי. Ber. 37ᵇ.—Mixed pl. חַקְלָיְיתָא *peasantry.* Sabb. 12ᵃ אבל דח׳ וכ׳ Ms. M. (ed. דבני חַקְלָיְיתָא) but the garments of the peasantry are easily distinguishable (as to men's or women's).

חַקְלָתָא, v. חַקְלָא II.

חָקַק (b. h.; cmp. חוּק) *to draw a circle, to limit;* 1) (denom. of חֹק) *to legislate.* Y. Kil. I, 27ᵇ top, a. e. שֶׁחָקְקוּ, v. חוּק. Num. R. s. 19, beg., v. חוּקָּה; a. fr.—2) *to hollow out, to shape a receptacle.* Y. Bets. I, 60ᵇ bot. קטרח שֶׁחָקְקָה קוּם a dish which an ape has hollowed out.—Part. pass. חָקוּק, f. חֲקוּקָה. Tosef. B. Bath. III, 1; B. Bath. 65ᵇ, a. e. מכתשת חת׳ the mortar which has been hollowed out (of stone &c.), opp. הקבועה stationary in the ground.—3) *to engrave, write with the stilus.* Tanḥ. Ki Thissa 14, v. חָרַט. Gitt. 20ᵃ וכתב ולא וח׳ 'he writes' (Deut. XXIV, 1) but not 'he engraves' (on tablets &c.). Ib. חָק תוכות he chisels out the surroundings (making the letters come out in relief); חק יריכות he digs the sides, i. e. he engraves the letters. Gen. R. s. 68; s. 78 שאירונין שלך חֲקוּקָה וכ׳ whose picture is engraven above (in the heavenly throne). Y. Yoma IV, beg. 41ᵇ חֲקוּקִים היו the inscriptions were engraven (not written with ink). Y. Ned. VI, 40ᵃ top שחקוקים .. מפני צלמי on account of the Chaldean images which were engraven on the walls (Ez. XXIII, 14); a. e.

Nif. נֶחְקַק *to be hollowed out.* Y. Erub. II, 20ᵃ top אם תֵּיחָקֵק if the block be hollowed out. Sot. 36ᵇ שיחָקַק על שֵׁם (not שיחקוק) to have his name engraven on the jewels &c.; a. e.

חֲקַק ch. same. Lev. R. s. 6 וחַקְקָרָה . . . נטל he took a reed and hollowed it out. Ḥull. 25ᵃ; Sabb. 103ᵃ חַק קפיזא וכ׳ he hollowed out &c., v. חֲמַט I.—Part. pass. חָקִיק, חֲקִיק *engraven, marked.* Targ. Y. Ex. XXVIII, 11 (Ar. חקרין). Targ. Y. Lev. XIX, 28 (h. text קעקע). Targ. Cant. II, 9; a. fr.

Ithpa. אִתְחַקַּק *to be engraven, to engrave itself.* Targ. Y. Ex. XX, 2; 3.

חָקַר (b. h.) *to go around, to espy, to examine;* esp. *to cross-examine,* v. חֲקִירָה. Ab. I, 9 חזי מרבה בַּחֲקִירוֹת וכ׳ cross-examine witnesses as much as possible. Snh. 40ᵇ חָקוֹר תַּחְקוֹר . . . . מדחוי ליה the text might have read (for emphasis) thou shalt diligently inquire, or thou shalt diligently investigate (instead of the unusual phrase ודרשת היטב, Deut. XVII, 4); a. e.

Nif. נֶחְקַר *to be investigated, examined.* Koh. R. to I, 16 חלב נ׳ the heart is examined (by the Lord). R. Hash. III, 1 נֶחְקְרוּ העדים when the evidence was closed. Tosef. Snh. VI, 4 עד שֶׁנֶּחְקַר עדותן וכ׳ until their examination in court has been closed; נֶחְקְרָה עדותן וכ׳ after it has been closed, they cannot retract. Ib. 5; a. fr.

חֲקַר ch. same. Targ. II Sam. X, 3. Targ. Ps. CXXXIX, 23; a. e.

חֵקֶר m. (b. h.; preced.) *search.*—אין (להם) ח׳ *unsearchable, innumerable.* Num. R. s. 19; Tanḥ. Ḥuck. 20.

חֹקֵר, constr. חֹקַר m. (preced. wds.) *examiner.* Targ. Jer. XVII, 10.

חַקְרָא m. ch. (preced. wds.) *surrounded place, fortification.* Targ. II Sam. V, 9 (h. text מצדה); a. fr.—Targ. Y. Num. XXXII, 17 קִרְוֵי ח׳ ed. Amst. (some ed. קרוין, incorr.) fortified cities.—*Pl.* חַקְרִין. Ib. XIII, 20.—V. אַקְרָא.

חַקְרָת f. h. same. Arakh. IX, 6 ח׳ של וכ׳ the fort of Giscala.

*חַקְרָן m. (חָקַר) *overwise, critic.* *Pl.* חַקְרָנִים. Sifré Num. 131, v. נַקְדָן.

חַר, v. חָרַר.

חֹר, חָרָא, pl. חֹרִין, v, חוֹר II, חוֹרָא II.

חוֹרָא *hole,* v. חוֹרָא I.

חָרָא (=אחרא, v. חוֹרִי), יומא ח׳ *next day,* v. יוֹמָחֲרָא. Targ. II Chr. XX, 16 (ed. Lag. אחרא).—B. Mets. 17ᵃ למחר ולירומא ח׳ (Ms. H. a. oth. אוחרא, v. Rabb. D. S. a. l. note 30) to-morrow or the day after.

חָרָא, v. חָרִי.

חָרַב I (b. h.) *to be burned, dried up, ruined, waste.* Snh. 22ª כאלו ח' בח"מ וכ' as if the Temple had been destroyed in his days. Tosef. Men. XIII, 22 מפני מה חָרְבָה וכ' why was Shiloh destroyed?; Yoma 9ª. Kil. IV, 1 (expl. קרחת הכרם) כרם שח' באמצעו a vineyard the central part of which is laid waste. Ib. V, 1; a. fr. [Num. R. s. 7, end בבל ח' מקדש, read: החריב. Taan. 29ª טורנוס כשח', read: כשחרש, v. Rabb. D. S. a. l.]

Nif. נֶחֱרַב *to be destroyed.* Erub. 18ᵇ. Yoma 39ᵇ שסופך עתיד ליחָרֵב that it is thy final destiny to be destroyed; a. fr.

Hithpa. הִתְחָרֵב, *Nithpa.* נִתְחָרֵב same. Pesik. R. s. 31 שיתחָרֵב. [Pirké d'R. El. ch. XXXIII, v. חָרַךְ.]

Hif. הֶחֱרִיב *to destroy, lay waste.* Tosef. M. Kat. I, 5 מַחֲרִיבִין חורי וכ' you may destroy ant-stores (during the festive week). Num. R. s. 7, end שֶׁהֶחֱרִיבוּ בה"מ for they (the Romans) destroyed the Temple; a. fr.

**Hof.* הָחְרַב *to be destroyed.* Pes. 42ᵇ (ref. to Ez. XXVI, 2) אי מלאה זו הָתְחָרְבָה זו Ms. M. (ed. חרבה, v. Rabb. D. S. a. l. note 9) when the one (Jerusalem) is populated, the other (Caesarea) is laid waste; Yalk. Gen. 110 חֲרִיבָה.

חָרֵב, חָרוֹב, חָרִיב ch. same. Targ. Ez. XXVI, 2. Targ. Hos. XIII, 15. Targ. Is. XIX, 5; a. fr.—Naz. 32ᵇ דח' בה"מ that the Temple has been destroyed. Ib. דְּיִתְחָרוֹב that it will be destroyed. Gitt. 56ª דלא לִיתְחָרוֹב וכ' that Jerusalem may not be destroyed. Y. Ber. II, 5ª top דברגלירה חריב with whose arrival it was destroyed; a. fr.

Af. אַחְרִיב, אַתְרוֹב *to destroy, lay waste.* Targ. Is. XLII, 15. Targ. Jud. XVI, 24; a. fr.—Yoma 69ᵇ דְאַחְרְבֵיהּ who destroyed the Temple. Taan. 29ª top לְאַתְרוּבֵי Ms. M. a. Rashi (ed. לַחְרוּבֵי); Gitt. 56ª לַחְרוּבֵי; a. fr.

Ithpe. אִיתְחָרִיב, אִיתְרוֹב *to be destroyed.* Y. Ber. l. c.

חָרֵב II m., **חָרְבָה, חָרֵי'** f. (b. h.; preced. wds.) 1) *ruined.* Y. Ber. IV, 8ª. Yalk. Gen. 110, p. חָרֵב I; a. fr. —*Pl.* חֲרֵבִים, חָרֵי'; f. חֲרֵבוֹת, חָרֵי'. Ex. R. s. 31 (ref. to Num. XXIV, 5) ומַשְׁכְּנוֹתֶיךָ כשהם ח' thy pledges, when they are in ruins, v. מַשְׁכּוֹן; a. fr.—2) *dry.* Y. Sot. III, beg. 18ᶜ ח' של חטין the dry (oil-less) offering of wheat, opp. בלול. Kidd. 62ª top; a. e.

חָרֵב ch., v. חָרוֹב.

חֶרֶב f. (b. h.; cmp. חרק) 1) *sword.* Ḥull. 3ª, v. חָלָל I. B. Bath. 8ᵇ ח' קשה וכ' death in war is a greater affliction than natural death. Snh. 116ª מהם הרגו בח' some of them they put to death by the sword. Tanḥ. Balak 8; Num. R. s. 20 אא"כ שלקח חַרְבּוֹ without drawing his sword. Ib. בח' חייהם live on their sword. Taan. III, 5 על הח' on the sword, i. e. when armies are passing the country. Ib. 22ª ח' של שלום a friendly army passing; a. fr.—2) *the sword-shaped handle of a plough.* Kel. XXI, 2. Tosef. ib. B. Bath. I, 7.—*Pl.* חֲרָבוֹת. Pesik. R. s. 21 ח' מכאן וכ' (soldiers with) swords here &c.; a. e.

חַרְבָּא, חֲרֵב I same. Targ. Gen. XXXIV, 26. Ib. III, 24; a. fr.—Sabb. 123ᵇ, v. אוּשְׁכָּפָא; (Ar. *scraping knife*).

חַרְבָּא, חֲרֵב II m. (חרב) *dry eruption.* Targ. Y. Deut. XXVIII, 27 Ar. ed. Koh. חרב (oth. ed. חרבא, חרבונא; Targ. ed. גרבא; h. text גרב).

חֲרֵבָא, חֲרָבָא, v. חְרוֹבָא a. חָרוֹב.

חַרְבָּה f. (v. חָרֵב) *knife.* Shebi. VIII, 6 קוצץ אותם בח' (Ar. ed. Koh. בחורבה, R. S. בחרבא) you may cut them with a knife, opp. to מוקצה the tool especially intended for cutting figs.

חָרְבָּה *ruin,* v. חוּרְבָּה.

חַרְבוֹנָא, v. חַרְבָּא II.

חַרְבוֹנָה, חַרְבוֹנָא pr. n. m. (b. h.) *Harbona,* one of King Aḥasver's eunuchs. Gen. R. s. 49; Treat. Sof'rim XIV, 6 גם ח' זכור לטוב (צ"ל) one must say, Ḥ., too, be remembered &c. Meg. 16ª; a. e.

חַרְבִּינִין, v. חַרְחֲבִינָה.

חָרְבָּן, v. חוּרְבָּן.

חַרְבְּרִית, v. חֲבַרְבְּרִי.

חַרְגָּא f., constr. חַרְגַּת (חרג, v. P. Sm. 1366) [*rough sound, sawing,*] *dying agony.* Targ. Deut. XXXII, 25. Targ. Lam. I, 20 ed. Lag. (oth. ed. חַרְגַּת).

חָרְגָּא, חָרְגָּא' m. (v. preced.) [*saw-dust,*] *sun-motes* (cmp. נְסַר'). Yoma 20ᵇ האי ח' דיומא לא וכ' those sun-motes are called *la* (Dan. IV, 32).

חַרְגּוֹל m. (b. h. חָגַל; חגל with ר inserted; cmp. חגב) name of an edible *locust.* Sabb. VI, 10 (67ª) ביצת החח' the egg of a *ḥargol* (carried in the ear for ear-ache).

חַרְגּוֹלָא ch. same. Targ. O. Lev. XI, 22 (ed. Berl. חַרְגְּלָא).

חַרְגִּינִין m. pl. (comp. of חר a. גִּינָה, v. חַרְחֲבִינָה) *garden-ivy,* the leaves of which may be used for bitter herbs on the Passover night. Pes. 39ª ed. (Ms. M. 1 הורגנין read with Ms. M. 2: חַרְגִּנִּין).

חַרְגְּלָא, v. חַרְגּוֹלָא.

חָרַד (b. h.) *to be excited, to tremble.* Gen. R. s. 67 (ref. to מאד, Gen. XXVII, 33) מחרדה שח' וכ' more than the trembling which he felt on the altar; (Yalk. ib. 115 שהֶחֱרִיד). Tanḥ. Tol'd. 13 שתי חרדות ח' וכ' twice did Isaac tremble. Gen. R. l. c. חָרֵיד is he frightened?; Yalk. l. c. חָרֵד; a. e.

Hif. הֶחֱרִיד 1) same, v. supra.—2) *to frighten.* Gen. R. l. c. חרדה שה' יעקב וכ' the fright which Jacob caused to Isaac; Tanḥ. l. c.; Ruth R. to III, 8. Ib. חרדה שהֶחֱרִידָה וכ' the alarm which Ruth caused &c. Ib. שהן מַחְרִידוֹת they (the fowl) excite the man (who tries to catch them); a. e.

חַרְדָּא, חַרְדָּת, Lev. R. S. 24, v. חֲרָרָא.

חֲרָדָה f. (b. h.; preced. art.) *excitement, anxiety, fear, reverence.* Gen. R. s. 67; Ruth R. to III, 8, a. e., v. חָרֵד. Nidd. IV, 7, a. e. ח' מסלקת וכ' excitement prevents the regular menstruation. Ber. 30^{b} (ref. to Ps. XXIX, 2) א"ת בהדרת קדש אלא בחֲרָדַת קדש Ms. M. read not 'in the glory' of the sanctuary, but in reverence of &c.; Yalk. Sam. 78; Y. Ber. V, 8^{d} bot.—[Tanḥ. K'dosh. 9 כחרדת דם, v. חֲרָרָה.]—*Pl.* חֲרָדוֹת. Tanḥ. Tol'd. 13, v. חָרַד.

חַרְדוֹן m. *large Libyan lizard.* Y. Ber. VIII, 12^{b}; Gen. R. s. 82, end; (Ḥull. 127^{a} צב).

חַרְדּוֹנָא ch. same. Targ. Y. Lev. XI, 29 ed. pr. (ed. הַדרונא, Ar. חדרונא; h. text צב; v. Fl. to Levy Targ. Dict. I, 425^{2}). Targ. I Chr. XI, 22 ed. Lag. a. oth. (ed. Beck חרדנא, ed. Wil. חדרונא).—Y. Ber. I, 3^{d} top דלא יעביד כהדין חַרְהוֹנָה he must not (in bowing at prayers) bend like the *ḥardon* (with head erect).

חַרְדָּל m. (חד, with ר inserted; cmp. גַּד I) *mustard.* Kil. I, 2 ח' וח' המצרי common mustard and Egyptian mustard. Ber. 40^{a} הרגיל בח' וכ' he who is used to take mustard once in &c. Ib. 31^{a}, a. e. כח' as large as a grain of mustard; a. fr.—*Pl.* חַרְדָּלִין, חַרְדְּלִים. Cant. R. to VI, 11 כמה ח' ever so many grains of &c. B. Bath. 25^{b} הרחק דבורך מן חַרְדָּלַיי keep thy bee-hive from my mustard plants; ib. 18^{a} חַרְדְּלַאי (Ms. F. a. R. חרדלי).

חַרְדָּלִי m. (preced.; sub. יין) *mustard-colored, red wine.* Gen. R. s. 98. Sabb. 63^{a} top ח' יין (an obscene disguise for a dark-complected woman), v. גּוּרְדָּלִי.

חַרְדָּלִית f. (preced. wds.; cmp. חַד I, 2) *rain water rushing down a slope, torrent.* Eduy. V, 2; Mikv. V, 6; expl. Tosef. ib. IV, 10, v. מְדָרוֹן. Ḥag. 19^{a} ח' של גשמים; Tosef. Mikv. III, 4 חַרְדֵּלִית; a. e.

חַרְדְּנָא, v. חַרְהוֹנָא.

חָרֵדָה, v. חרי.

חָרַדַּהּ, *Pa.* חָרְדַהּ, v. חָרַח.

חָרוֹב, v. חָרֵב.

חָרוֹב, חָרֵיב m., חָרְבָא, חָרוֹבָא f. (preced.) *ruined, desolate.* Targ. Hag. I, 4; 9 (Levita חריב). Targ. Ps. LX, 11 (ed. Wil. חָ, Ms. חריבא). Targ. Ez. XXVI, 19 חרו ed. Lag. (ed. Ven. I חַרְבָא, ed. Wil. חָרְבָא).—*Pl.* fem. חָרְבָתָא, חָרְבָן, חָרְבָתָא. Targ. Ez. XXXVI, 38. Ib. 35. Targ. Is. LXI, 4; a. e.

חָרוּב I m. (חרב) [*dry,*] 1) *carob-pod; carob-tree.* B. Bath. IV, 8 שאינו מורכב ח' a carob-tree which has not yet been ingrafted (bears no fruit). B. Mets. 59^{b}; a. fr.—*Pl.* חָרוּבִין, חָרוּבִים. R. Hash. 15^{b}. B. Bath. 70^{a}. Lev. R. s. 35, a. e. (play on חרב תאכלו, Is. I, 20) ח' תֹּאכְלוּ (some ed. וחרבין, corr. acc.) ye shall eat carobs (live in poverty); a. fr.—2) *a variety of beans,* the pods of which resemble the carob, v. חֲרוּבָא. Kil. I, 2.

חָרוּב II pr. n. pl. *Ḥărub,* 1) ח' מגדל *Tower of Ḥ.,* in Northern Palestine. Y. Shebi. VI, 36^{c}; Tosef. ib. IV, 11 (v. Hildesh. Beitr. p. 37).—2) כפר ח' *K'far* (*Village of*) *Ḥ.* Y. Dem. II, 22^{d} top, כפר וח' (corr. acc.); v. חֲרוּבָא II.

חֲרוּבָה, חֲרוּבָא I ch.=h. חָרוּב I, *carob.* Lev. R. s. 35 צריכין ישראל לח' וכ' Israel needs carob (poverty) to do repentance; Yalk. Is. 256; Lev. R. s. 13 (not לחיר'). Y. Kil. I, 27^{a} (expl. חרוב Mish. ib. I, 2) כמין פול מצרי (פרסי) הוא ... דמיין לח' it is a variety of the Egyptian (Persian?) bean, and its pods look like those of the carob. Y. Succ. III, 53^{d} top.

חֲרוּבָה, חֲרוּבָא II, כפר ח' pr. n. pl. *K'far Ḥăruba,* on the lake of Genezareth (v. Hildesh. Beitr. p. 37). Y. Taan. IV, 69^{a} כ' חריבה; Lam. R. to II, 2 (ed. Wil. חרוכא, corr. acc.); Yalk. Deut. 946 כפר חנניא.

חרובות, חרובתא, v. next wds.

חֲרוּבִית f. (חָרוּב I) *carob-tree.* Num. R. s. 9 (p. 232^{b} ed. Amst.); Midr. Sam. ch. XIII כח' גדולה היה Absalom was as tall as a large carob-tree; ib. ch. XXVII; Y. Sot I, 17^{b} top (not בות ...). Pesik. R. s. 4 כ' פערה החז' the carob tree opened itself and swallowed him (Isaiah).

חֲרוּבִיתָא ch. same. Y. Sot. I, 17^{b} top (not חרובי'); Num. R. s. 9; a. e.

חרוד, Treat. S'maḥ. ch. IX, end, read: חָרִיד.

חרודי, Targ. Y. II, Deut. XVIII, 10, v. חָרוֹרָא.

חֲרוּתָא, v. חֲרוּתָא a. חָרֵי.

חָרוּזִין, pl. חָרוּז, v. חָרַז.

חָרוּזָא m. (חָרַז) *a stringer of pearls;* trnsf. *one who combines verses* from various Biblical books for homiletical purposes. Cant. R. to I, 10, v. קָדוּחָא.

חָרוּזָתָא, pl. חָרוּזָאתָא, חָרוּזָיָתָא, v. חָרָזָא.

חרויין, v. חַדוּיִין.

חַרוֹכָא m. (חָרַךְ) *burned, charred meat.* Bets. 32^{b} ואזדהר מח' but guard against its becoming charred (by touching a solid object in the oven). Pes. 41^{a} דשויית ח' Ms. M. (ed. דשויא) he made (the Passover lamb) charred meat (instead of roast). Zeb. 106^{a}; Yoma 68^{b} דשויא ח' if it has been reduced to lumps of charred flesh (instead of being burnt to ashes), v. נָחַךְ.—B. Mets. 85^{a} they surnamed R. Zeira (קטין שקיה) ח' Ms. M. (ed. קטין חָרִיכָא ש') the burnt one with dwarfed legs: Snh. 37^{a} חָרִיכָא (early prints חרו'); (Ber. 46^{a} קטינא חריך שקי).—[Lam. R. to II, 2 כפר חרוכא, some ed., v. חֲרוּבָא II.]

חָרוּל m. (b. h.; חרל *to sting, burn,* cmp. חרר) *thorn, nettle.*—*Pl.* חֲרוּלִים, constr. חֲרוּלֵי. Pirké d'R. El. ch. XXX; Yalk. Gen. 95.

חָרוּם, v. חָרַם.

חָרוּם, v. חֲרִירוּם.

חָרוֹן m. (b. h.; חָרָה) *anger.* Gen. R. s. 70 (play on מחרון, Gen. XXIX, 4) מחרונו של וכ' we flee from the anger of the Lord; Yalk. ib. 123. Zeb. 102^{a} כל חרון אף וכ'

wherever in the Scriptures the expression 'anger of the Lord' is used, there remains a lasting mark of it; Yalk. Ex. 173.

חֲרוֹסֶת f. (חרס; cmp. הַרְסָנָא) *a pap made of fruits and spices with wine or vinegar*, used for sweetening the bitter herb on the Passover night. Pes. X, 3. Ib. 116[a] (play on חָרֵס I) זְכֹר לשׁית ח', v. זְכַר. Tosef. ib. X, 9; a. e.

חֲרוֹפָא, חֲרוֹף, v. חֵיר'.

חֲרוֹפָה f. (חָרַף) *scraper, rake.*—*Pl.* חֲרוֹפוֹת. Shebi. V,4 בת' של עץ Ms.M. (ed. בְּמַאֲרוֹפוֹת) with wooden rakes.

חֲרוּפָה f. (v. חָרַף) 1) *designated, betrothed.* Kidd. 6[a] האומר זרופתי וכ' if one says to a woman, Be my *ḥărufah*, she is betrothed, for in Judæa they call the betrothed (אֲרוּסָה) *ḥărufah.*—Esp. שפחה ח' (v. Lev. XIX, 20) *a handmaid designated to become the wife of one selected by her master.* Gitt. 43[a] אירושתי שפחה ח' (Ker. II, 5 only שפחה) what is the legal condition meant in the law concerning the designated handmaid?—Tosef. Ker. I, 19 אשם ח' ש' the sacrifice due for sleeping with an engaged handmaid. Ib. 16; a. fr.—*Pl.* חֲרוּפוֹת. Ker. 9[a]; a. e.—2) *defloured*, v. חָרַף.

חֲרוּץ m. (b. h.; חָרַץ) *one having an abnormal incision or cavity on his body* (Lev. XXII, 22). Bekh. 41[a] ח' במקום עצם having the depression in a bone, ח' במקום בשר in a fleshy part. V. חָרִיץ.

חֲרוֹרָא m. (חור, v. חִירוּרָיָא; cmp. P. Sm. 1226, sq. s. v. חור) *dazzling the eye, deceiver.*—*Pl.* חֲרוֹרִין, constr. חֲרוֹרֵי (חֲרוּ), with עיניהן. Targ. Y. I Deut. XVIII, 10 (Y. II ed. Amst. חֲרוֹדֵי, corr. acc.); ib. 14 (h. text מְעֹנֵן, derived fr. עון, v. Snh. 65[b] quot. s. v. זְכוּרוּ). [Targ. Y. Lev. XIX, 26 ולא אחורי עיניהן סנהדרין, read: ולא חרורי עיניהן, the word סנהדרין being a glossator's reference to Snh. l. c.]

חרורן, Yoma 68[b] Ar. ed. Koh., v. הֲדוּרָא.

חֲרוּרִי m. (חור II) *one belonging to the class, having the status, of freedmen.* Kidd. IV, 1.

חֲרוּרֵי m. pl. (v. preced.) *claims of liberation from slavery.* Gitt. 86[a] (in a formula of sale of a slave) ופטיר ועטיר מן ח' וכ' and is free and guarded from any claims of liberation.

חֲרוּשְׁתָּא f.=חַרְשׁוּתָא, *witchcraft.* Pes. 110[a] bot. Ms. M. (ed. v. חַרְשָׁי) נשי דח' women practicing witchcraft.

חֲרוּת, v. חֵירוּת.

חָרוּת I m. 1) (חרת, sec. r. of חרה, v. חָרְיָה) *dried up by heat, shrunk.* Succ. 32[a] top פסול ח' if the palm-branch is dried up, it is unfit for use; דומה לח' if it only looks as if dried up (blackish) &c.—*Fem.* חֲרוּתָה. Ḥull. III, 2 ח' בידי שמים if the animal's lungs are shrunk (wood-like) through an accident; ib. 55[b] ח' בידי אדם by violence done to it. Tosef. ib. III, 12 אי זוהי ח' וכ' what animal is called *ḥărutha?*—Answ. whose lungs are shrunk.—2) *engraven*, v. חָרַת. [Y. B. Bath. IV, 14[c] bot. חרותין, v. חוּת.]

חָרוּת II, v. חָרַת.

חֲרוּתָא f. ch. (preced.)=h. חֲרָרָה, *a dried-up twig, hardened palm-twig*, opp. כפות flexible. Succ. 32[a]. B. Bath. 161[b]; Gitt. 36, a. e. צייר ח' drew a palm-twig (as his signature). [Targ. Is. LX, 21 דחרותי ed. Ven., read: דחדותי, v. חֲדָוָא.]—*Pl.* חֲרָוָתָא, חֲרָוֵי. B. Bath. 101[b] דעביד לחו כי ח' he makes the burial caves like palm-twigs (in the shape of a fan). Pes. 82[a] קני וחרוותא Ms. M. 2 (Ms. M. 1 קני דחרות, corr. ח', ed. וחריואתא, read: וְחָרְוָואתָא; Ar. חֲרִיתָא, fr. חֲרְיָא) reeds and twigs. Y. Shebi. II, 33[d] bot. בכנישתא חדתא וחרוותא (read: דח') with a new broom of palm-twigs.

חֲרוּתָא, v. חֵיר'.

חֲרוּתָא f. (חרר) *blackness, black sediment.* Nidd. 20[a], v. חֲרָרָה. [Kidd. 81[b] ח' אנא, v. חֲדוּתָא.]

חָרַז (b. h.) [*to bore holes, to carry thread through a hole,*] 1) *to squeeze into.* Cant. R. to I, 10 (ref. to בתרוזים ib.) שחורזים צווארייהם וכ' (not שחוזרין) who squeeze their necks (through window holes, open doors &c.) to hear the words of the Law (v. Yoma 35[b]; Ber. 6[b]; v. הוּחָקָא); Yalk. ib. 983 שהם חוזרים אחרי וכ' (read: חוֹרְזִים אחוֹרֵי).—2) *to string.* Ex. R. s. 20 ישב וח' וכ' he sat down and strung (assorting) the larger pearls separately &c.—Part. pass. חָרוּז, pl. חֲרוּזִים, חֲרוּזִין. Cant. R. l. c. [read:] אלו ע' זקנים שהיו חֲרוּזִים אחריהם כלניא וכ' (v. Yalk. l. c.) those are the seventy elders who were strung (arranged) behind them (Moses and Aaron) like a string of pearls.—Ḥull. 95[b] בחרוזין (Ar. חֲרִיזִים, noun) if the pieces of meat are strung together. Lam. R. to V, 13 ג' מאות ... ח' וכ' three hundred children were found strung up on the branches of one tree.—Trnsf. *to draw parallels between Biblical passages, to explain one passage by another.* Cant. R. l. c. חייתי יושב וחוֹרֵז וכ' I was sitting and comparing verses of the Pentateuch, and Pentateuch with Prophets &c.—Ib. שהיו חוֹרְזִים וכ'; Yalk. l. c. חוזרים (corr. acc.). Cant. R. l. c. שהן חֲרוּזוֹת וכ' which are strung together (illustrate one another).

Hif. הֶחֱרִיז same. Lev. R. s. 16 מַחֲרִיז ד"ח וכ' I was comparing &c.

חֲרַז ch. same, 1) *to sting, perforate.* Yeb. 75[b] top חֲרָזֵיהּ סלולא וכ' a thorn wounded him &c. Ab. Zar. 28[b] זיבורא ודחרזיה וכ' he who suffers from the sting of a wasp, or of a thorn.—2) *to string beads;* trnsf. *to compare verses* (v. preced.). Cant. R. to I, 10 אית דידע למֵיחֲרוֹ וכ' some know how to string but not how to bore pearls, i. e. some know how to bring on parallels without having the ability to enter into the depth of a subject.

Af. אַחֲרִיז *to cause to sting, to prickle.* Gitt. 84[a] מַחֲרִיז Ar., v. בְּרַז.

חֲרָזָא, v. חִירְזָא.

חַרְזָא m. (preced. wds.) *stinging, spiny.* B. Kam. 80[a] (expl. חולדת חסנאים) שרצא הוצא וא"ד ח' דקטיני וכ' Ms. M. (ed. שרצא חרצא; for oth. var. v. Rabb. D. S. a. l. note 20; marginal vers. שרצא תרצא וא"ד חרצא) a creep-

ing animal (which is) prickly, and some use the word *ḥarza* (spiny), with tiny legs. But why 'creeping'?—Because its legs are low. V. חַרְצָא.—Fem. חַרְזִירְתָּא, pl. חַרְזִירָתָא. Erub. 26[b] אצוותא ח' Ms. M. (ed. חַרוּזָאתָא, חַרְזוֹרְתָּא'), v. אַצְוָוא.

חַרְזֵק, v. הַרְזֵק.

חַרַח, *Pa.* חָרַח (=h. חִרְחֵר) *to inflame.* Targ. Prov. XXVI, 21 מְחָרֵח Ms. (ed. Lag. מחרחר, oth. ed. מחרחי, corr. acc.; ed. Wil. מְחַרֵּחַ, fr. חַרַּח).

חַרְחֲבִינָא, חַרְחֲבִינְתָּא m. (a comp. of חרח=חרחר, *to bore, sting*, v. חָרַר II, a. בּוֹן, v. בִּינָא III, בִּינְתָא II) *a hair-like creeper, creeper on palm-trees* (cmp. חַרְחוֹפַּיְין, חַרְגִּינִין). Tosef. Shebi. V, 3 חרחבינה ed. Zuck. (Var. חחרית'). Pes. II, 6, expl. ib. 39[a], v. אַצְוָוא.—*Pl.* חַרְחֲבִינִין. Ib. בחרחלין ובח' ed. (Ms. M. 1 ובחרבנין; Ms. M. 2 (ובחרבנין), v. חַרְחַבְּלִין. Ib. ובחַרְבִּינִין ובחרגינין וכ' ed. (Ms. M. ובחרחבינה, v. Rabb. D. S. a. l. note 200) with palm-ivy, garden-ivy and wall-ivy.

חַרְחוֹר m. (reduplic. of חור, v. חָרַר I) [*point of a lance*, v. Maim. to Kel. XIII, 3 ed. Dehr.,] *the coulter*, inserted into the horizontal pole (מְרֵהֲטָא) in front of the ploughshare (דְּרָבָן). Kel. XIII, 3. Ib. XXV, 2, v. חָוָךְ. Tosef. ib. B. Mets. III, 7. Tosef. ib. B. Bath. III, 5.

חַרְחוּר or חַרְ' m. (חָרַר) *burnt part of a loaf, burnt crust.* Teb. Yom I, 3, sq. Cmp. חַרּוֹבָא.

חַרְחוּרָא m. (preced.; =b. h. חֲרָחוּר) 1) *fever.* Targ. O. Deut. XXVIII, 22.—2) (cmp. חרחר) *heated imagination, fantasy, delirium. Pl.* constr. חַרְחוּרֵי. Targ. Y. Deut. l. c. ח' דלוחי (some ed. ה') the frightful fantasies of &c.

חַרְחַפְלִין m. pl. (redupl. of חרפל, v. חָרוּפֵל) *a prickly plant, thistle*, (v. Sm. Ant. s. v. Carduus). Pes. 39[a] בח' ובחרחבינין וכ' (you may use for bitter herb) thistles, palm-ivy &c.

חַרְחַר or חַר חַר (onompatop.) *ḥarḥar*, a word in an incantation for choking. Sabb. 67[a] ח' נחית בלע Ar. (ed. חד חד, Ms. O. both versions combined, v. Rabb. D. S. a. l. note 90) *ḥ.*, go down swallowed thing.

חָרְחֵר (b. h.; Pilp. of חָרַר III) 1) *to set twigs on fire* for driving out the bees. Ukts. III, 11 משיחרחר from the moment he smokes the bees out; [Maim.: *he heats the honey-comb;* Var. in Ar.: משרהרחר].—2) (sub. ריב) *to stir up strife.* Cant. R. to VIII, 13 ולא תחרחרו זה עם זה do not quarrel with one another.—3) *to make hot with fever.* Lev. R. s. 17, v. הָרְחַר. [Y. Kidd. I, 58[c] top מחרחרין מוזהרין, a cacography of מוזהרין; in ed. Amst. only מוזהרין.]

חַרְחֵר ch., v. חֲרַר III.

חָרַט (b. h.) *to scrape; to chisel.* Tanḥ. Ki Thissa 14 below the Israelites were sitting חוֹרְטִין את העגל וכ' chiselling the calf . . ., and above the Lord engraving the tablets.

Hif. הֶחֱרִיט *to model.* Pirké d'R. El. ch. III אם אינו מַחֲרִיט .. יסודותיו וכ' unless he models ... its foundations and its entrances and exits, he does not begin to build. Ib. הקב"ה ה' לפניו וכ' the Lord modelled before Him the world, but it would not stand.

Hithpa. הִתְחָרֵט [*to scratch one's self,*] *to regret, feel sorry.* Ḥag. 5[a] ומִתְחָרֵט בו and feels sorry for it. Nidd. 31[b] מִתְחָרֶטֶת she regrets (her vow of abstinence); a. fr. V. חֲרָטָה.

חֲרַט ch. same, *to regret.* Targ. Cant. V, 4 לְמֶחֱרַט to repent.—Pes. 113[a] וְחִתְחָרַט, v. זְבַן.

חֲרָטָה f. (preced. wds.) *regret,* esp. *the expression, before a court, of regret for a vow made under misapprehension.* Nidd. 31[b] ובח' תליא מילתא and the case is dependent on a formal declaration (and decision by a court). Ned. 8[b] שליח לְחָרָטַת אשתו a deputy to declare his wife's regret (and procure absolution). Ib. 77[b] פותחין בח' the court begins with suggesting reasons for regret; a. e.

חַרְטוֹם m. (b. h. pl. חַרְטֻמִּים; חרט; prob. an adapt. of the Egyptian *her-tum*) *charmer, magician.*—*Pl.* חַרְטוּמִּים. Ex. R. s. 10. Num. R. s. 18 כל חַרְטוּמֵי העולם all the magicians of the world; a. fr.—Tanḥ. Sh'moth. 11 חַרְטֻמִּין (חַרְטֻמִּין, sub. מעשי) *deceptions.*

חַרְטוֹם m. (חטם, with ר inserted)=חוֹטָם, *nose, beak.* Toh. I, 2. Sifra Aḥăré, Par. 8, ch. XII פרט לח' וכ' except the beak, the nails, feathers &c. [Tam. IV, 3 Ar. (ed. חוטמו) the nostrils.]

חַרְטוּמָא ch. same, esp. (v. חוֹטָם 4) *the knotted straps of the shoe.* Lam. R. to I, 1 רבתי (8 חד מאת') אפסיק ח' דסנדליה Ar. (ed. חד סנד') the straps of his sandal were broken.

חָרֵי *behind;* חרי *another,* v. חוֹר.

חֲרֵי or חֲרֵי, v. חֲרָדָה.

חָרַר, חָרֵי (b. h.) *to be hot, to glow.* Yalk. Sam. 158 ח' אפו וכ' His anger is enkindled &c., v. אַפַּרְלוֹן.

Pi. חֵרַר *to ignite, stir.* Midr. Till. to Ps. XVIII, 8 מְחָרֵר אפו He stirs up His anger.

חֲרָא, חֲרֵי ch. same. Targ. Ps. LVII, 5 חֲרָיָא Lev. (ed. Lag. חֲרִירָא, oth. ed. חֲרִירָא fr. חור; Ms. חֲרִירָא, v. הור ch.; ed. Wil. חדיא, corr. acc.). [Targ. Prov. XVII, 24 חֲרָנָן, quot. in Luzz. Philox. p. 106, *glowing* (with wisdom).]—[Gitt. 69[a] ולידחרו לכלבא, v. נָחַר.]

Pa. חֲרֵי *to stir, rake.* Ab. Zar. 38[b] וחרי ואתא ישראל ותחרי Ar. (prob. חֲרוּיֵי; ed. תחתה בה תחויי) and raked the fire. Ḥag. 5[a] top תנורא ומַחֲרְיָא and raked the fire in the oven (Rashi: out of the oven).

חֲרָא, חֲרֵי m. pl. (חרר) *excrements.* Taan. 9[b] חריא דעיזי excrements of goats (v. Rabb. D. S. a. l. note 7). Pes. 110[a] bot. ח' חמימי וכ' hot excrements in broken baskets (words in an incantation). Gitt. 70[a] קורטמי דחרי Ar. (ed. דחחי) carthamus growing in dunged fields.

חֲרִיָּא, v. חֲרוּתָא.

חֲרִיפָא pr.n.m. (preced.) *Ḥărifa* (the acute). Targ. Y. Gen. XXV, 15 (h. text חֲדַד).

חֲרִיפוּתָא f. (preced. wds.) 1) *early manhood, energy.* Targ. Job XXIX, 4.—2) *rapid current, water-course* in the river. Keth. 85ᵃ מ׳ דנהרא from the current of the river (not near the shore); Kidd. 73ᵇ חֲרִיפְתָא.

חֲרִיפְתָא, v. preced., a. חָרִיף.

חָרִיץ m. (b. h.; חָרַץ) 1) *incision, furrow, trench.* Kil. V, 3. Ib. II, 8. Meg. 14ᵃ top.—Sabb. 22ᵃ לעשות ח׳ to make a rut in the floor; Y. ib. III, 6ᵃ top; Y. Bets. II, end, 61ᵈ חָרֵץ.—Ḥull. 55ᵇ top מקום ח׳ (Ar. חרץ) at the indentation in the kidneys. Men. 34ᵇ אם אין חֲרִיצָן ניכר (Ar. חַרְצָן; Ms. M. חוט, v. Rabb. D. S. a. l. note) if the grooves marking the partitions in the T'fillin are not distinguishable; a. fr.—*Pl.* חֲרִיצִים, חָרִיצִין. B. Kam. V, 5; a. fr.—2) (from the shape) *eye-lids with eye-lashes.* Bekh. VI, 2 (38ᵃ) ח׳ של עין Ar. (Mish. ריס, Talm. ed. הריס). Gitt. 56ᵃ בח׳ של עין Ar. (ed. בדוקין).—3) *an abnormal depression or cavity in the body.* Bekh. 41ᵃ bot. ח׳ במקום בשר, v. חָרוּץ.

חֲרִיצָא ch. same, *channel.*—*Pl.* חֲרִיצִין, constr. חֲרִיצֵי. Targ. Job XXXVIII, 25. Targ. Josh. XI, 8 ח׳ ימא Kimḥi (ed. חַרְצֵי) channels for the manufacture of salt (h. text משרפות).

חֲרִיצָה f. (preced. wds.) *pressing into a channel;* חֲרִיצַת לשון *putting the tongue between the lips, effort in speaking.* Midr. Till. to Ps. LXII, beg. (cmp. Ex. XI, 7). [Gen. R. s. 70 ואינון בחריצה, some ed., read בחֲרֵיצָה.]

חֲרִיצוֹתָא, Targ. Prov. X, 24 some ed., read: חֲרִירִינוּתָא. [Targ. I Kings III, 6 ובחריצות, read with best editions: וּבְחֲרִיצוּת.]

חֲרִיקָא (ה׳ Ar.) m. (חָרַק) *gap;* בַּחֲרִיק־ *in the gap caused by the absence of, in the place of.* Keth. 61ᵃ עידלית לך אינתתא בַּחֲרִיקָאי I brought thee a wife in my place (a hand-maid for domestic labors otherwise resting on the wife). Ib. 105ᵃ בחריקאי . . . הבו לי get me a man to irrigate my fields in my stead. Yoma 77ᵃ (in a passage omitted in later eds.) בְּחַרִיקֵיהּ (Ms. M. בְּחַרִיקֵי) in his (my) place. Arakh. 27ᵇ bot. בְּחַרִיקִין in our stead.

חָרִיר m., (חֲרִירָה f.), v. חוֹר I.

חֲרִיר, חֲרֵיר v. חָרַר.

חֲרִירָא, pl. חֲרִירָן, v. חֲרָרָא.

חֲרִישׁ, v. חָרַשׁ.

חָרִישׁ m. (b. h.; חָרַשׁ I) *ploughing, ploughing season.* Mekh. Vayakhel (ref. to Ex. XXXIV, 21) שבות מח׳ וכ׳ cease from ploughing &c. R. Hash. 9ᵃ ח׳ של ערב וכ׳ a ploughing at the eve of the Sabbatical year (in the sixth year) which enters into (effects the growth of) the Sabbatical year; a. e.

חֲרִיב, חָרֵב v. חָרוֹב a. חָרֵב.

חָרִיד, v. חָרַד.

חרידן, Targ. Y. Ex. XII, 39 some ed., v. חֲרָרָא.

חֲרִית f., pl. חֲרִיוֹת (b. h. חֹרִי, חָרִי; חָרָה) *dried branches, twigs used for fuel.* Succ. IV, 6, v. חִיבּוּט. Y. Sabb. III, beg. 5ᶜ שיורי ח׳ remnants of twigs (in the stove); a. fr.

חֲרִיוֹנִים m. pl. (b. h. חריונים, v. אֲחַרְיָא) *excrements.* Meg. 25ᵇ ח׳ אבירונים ed. (expl. in Ar. a. Rashi Ms. חָרֵי יוֹנִים excrements of doves?) for *ḥeryonim* they substituted &c., v. דְּבְיוֹנִים.

חֲרִירִינוּתָא, חֲרִירָא, v. חֲרִירִי.

חֲרִירִי, חָרִיר v. חָרַר.

חֲרִירָא, v. חֲרָרָא.

חֲרִירָה=אֲחַרְיָא. Y. Ter. II, 41ᶜ top, v. חוֹרָן.

חֲרִירָא, חִירִי m. (חרר) *glow* (*of face*), *anger.* Targ. Prov. XXX, 33 (ed. Wil. חַר). Ib. XXI, 24 (ed. Wil. חדי, corr. acc.). Ib. XXII, 8.

חֲרִירִינוּתָא f. (preced.) *stirring up, fomenting hatred.* Targ. Prov. X, 24 (h. text מגורה, v. גָּרַר).

חֲרִיסִית, v. חַרְסִית.

חֲרִיעַ m. (Syr. חריע *yellowish,* cmp. b. h. חרוץ *gold;* cmp. חִרְהִר) *Bastard safron* (Carthamus tinctorius, cmp. κνῆκος a. κνηκός). Kil. II, 8. Tosef. Maas. Sh. I, 13 (Chald. form) בנת חריעא ed. Zuck. (Var. ח׳ בנות) the seeds of &c.; חלות ד׳ lozenges made of &c. (v. Löw Pfl. p. 218). Y. Kil. II, 28ᵃ (expl. מוריקא); a. fr.

חָרִיף (v. חָרַף) *to be quick, acute.* Ḥull. 110ᵇ חֲרִיפַת טבא thou art quick of perception.

חֲרִיפָא, חָרִיפָא m., חֲרִיפְתָא, חָרִיפָא f. (preced.) 1) *quick, sharp; pungent; acute.* Targ. Ps. LII, 4. Targ. Is. VII, 20; a. fr.—Hor. 14ᵃ ומקשה ח׳ is acute and inclined to raise questions. Nidd. 45ᵇ דח׳ טפי that she is very bright (for her age). B. Bath. 111ᵇ, a. e. סכינא ח׳ דמפסקא וכ׳ a sharp knife which cuts verses apart (interpreting without regard to syntax). Ḥull. 77ᵃ דח׳ סכיניה whose knife is sharp (who reasons well); Yeb. 122ᵃ דחריף סכינא. Meg. 7ᵃ, a. e. (prov.) טבא חדא פילפלתא ח׳ וכ׳ one grain of pepper is worth more than a basketful of pumpkins, i. e. a reasoning mind is worth more than learning. Ned. 31ᵇ top זבינא ח׳ goods which sell quickly, v. מְזָצָא; a. fr.—*Pl.* חֲרִיפֵי, חֲרִיפִין. Targ. Josh. V, 2. Targ. Hab. I, 8.—Ber. 59ᵇ האי דח׳ בני וכ׳ the reason that the men of Maḥuza are acute. Kidd. 39ᵃ, a. e. ח׳ דפומבדיתא the ingenious students of Pumb'ditha (Efa and Abimi); a. e.—2) *current coin, easily passing.* B. Mets. 44ᵃ sq. כספא דח׳ silver coin which is current, is considered coin, gold being less current is considered a produce.—*Pl.* חֲרִיפֵי. Ib. ח׳ טפי וכ׳ are easier passed than &c.

חֲרִישָׁה I f. same, *ploughing*. Sabb. 70ª. Ex.R. s. 6; Koh. R. to VII, 7, a. e. בְּחֲרִישַׁת הקבר concerning a grave which has been ploughed over; a. fr.—Trnsf. *sexual connection*.—*Pl.* חֲרִישׁוֹת. Y. Yeb. I, beg. 2ᵇ. Gen. R. s. 98.

חֲרִישָׁה II f. 1) (חָרַשׁ II, Hif.) *silence, acquiescence*. Sifré Num. 153 sq. (with ref. to Num. XXX, 5; 8; 12); v. שְׁתִיקָה.—2) (חָרַשׁ II *Pi.*) *making deaf, deafening*. B. Kam. 86ª לפי שא״א לח׳ וכ׳ (Ms. M. להַחֲרִישׁ) because it is not possible to cause deafness without afflicting a wound, a drop of blood &c.; ib. 98ª.—3) *deafness*, v. חֲרִישׁוּת.

חֲרִישָׁה III f. (v. חוֹרֶשׁ) *thicket*, only in חֲרִישַׁת קָנִים *a thicket of reeds*. Gen. R. s. 12, beg.; Koh. R. to II, 12; (Cant. R. to I, 1 חורשא של וכ׳); v. חִישָׁה.

חֲרִישׁוּת f. (denom. of חֵרֵשׁ) *deafness*. Sifra K'dosh. Par. 4, ch. IX שכן חֲרִישׁוּתוֹ גרמה לו where his deafness may be the reason why we must not curse him; Snh. 66ª חֲרִישָׁתוֹ.

חֲרִישׁוּתָא ch.=h. חֲרִישָׁה III, *dense ramification*. Targ. Y. Gen. XXII, 13.

חָרִית part. pass. of חָרַת.

חֲרִיתָא, v. חֲרוּתָא.

חָרַךְ (b. h.; cmp. חָרָה) *to roast, parch*.

Pi. חֵרֵךְ, תֵּירֵךְ *to char, burn bread* so as to make it uneatable; *to prepare a wick by charring*. Pes. 21ᵇ תֵּירְכוּ קודם וכ׳ he charred the leavened bread before the time appointed for the removal of leavened matter. Y. Sabb. II, 5ª top לן (לין) מְחָרְכִין they char them (the wicks).—Part. pass. מְחוֹרָךְ, fem. מְחוֹרֶכֶת, pl. מְחוֹרָכוֹת, מְחוֹרָכִין. Tosef. Sabb. II, 1 (v. Var. ed. Zuck.); Sabb. 29ª (v. Tosaf. a. l.).

Hithpa. הִתְחָרֵךְ, *Nithpa.* נֶחְתָּרֵךְ *to be singed, burnt*. Tanḥ. Noah 13 נ׳ שער וכ׳ the hair of his head and beard was singed. Pirké d'R. El. ch. XXXIII נִתְחָרְכוּ וכ׳ (not בּ) his hair was singed. Y. Sabb. XVI, 15ᶜ הדורשה מִתְחָרֵךְ he who preaches it (the Agadah) will burn himself (at the fire of the Law); (Treat. Sof'rim XVI, 2 מתברך, corr. acc.)

חֲרִיךְ, חֲרוֹךְ, חֲרַךְ ch. same, 1) (neut. verb) *to be burnt, blackened*. Targ. Job XXX, 30 (h. text חרה). Targ. Jer. VI, 29 חֲרִיךְ. Targ. Is. IX, 18 חֲרוֹכַת (ed. Lag. חרובת).—2) (act. verb) *to burn, roast*. Pes. 40ª לֵיחֲרוֹךְ וכ׳ לא one must not roast two ears &c.—Part. pass. חָרִיךְ. B. Mets. 85ª; Ber. 46ª, a. e., v. חֲרוֹכָא.

Pa. חָרֵיךְ *to burn, singe the hair off*. Kidd. 41ª מְחָרֵיךְ רישא he himself singed the hair off the animal's head (in preparing for the Sabbath). Ab. Zar. 38ª.

Ithpe. אִיתְּ, אִיתַּחֲרִיךְ *to be burnt* &c. Targ. Y. Gen. XXI, 15 אתתּ׳ he was parched (with fever). Targ. Y. Ex. XII, 37.—B. Mets. 85ª אִיתַּחֲרִכוּ שקיהּ (Ar. תחרכו) his legs were burnt. B. Bath. 74ª אִיתַּחֲרִיכִי Ms. M. 2 (ed. . . . חוה איתּ׳, v. Rabb. D. S. a. l. note) it (the wool) was singed. Nidd. 28ª אירתך אִיתַּחֲרִיכִי Rashi (ed. אירתכי, corr. acc.) it (the corpse) was charred (not burnt to ashes).

חֵרֶךְ m. [*burn*, v. preced.] *ḥerekh*, a verbal substitute or *ḥerem* (חֵרֶם), v. כִּינּוּי. Ned. I, 2.—*Pl.* חֲרָכִים, v. חֲרָכִיָּא.

חָרָךְ I m. (b. h. חֲרַכִּים; חרך, cmp. חרק a. חרם) *lattice, latticed window*. Pesik. Haḥod., p. 49ᵇ כשם ... בין חלון לח׳ as there is a difference between (the light as it comes through) an open window and a latticed window, so &c.; Num. R. s. 11; Pesik. R. s. 15; Yalk. Cant. 986 בין חלון לחלון (corr. acc.).—*Pl.* חָרָכִים, חֲרַכִּין. Gen. R. s. 98.

חָרָךְ* II m. (חָרַךְ) *parched grain;* תגרי ח׳ vendors of parched grain who sold also spices &c.; *grocers* (κάπηλοι). Pes. 116ª; [oth. opin. vendors sitting behind *lattices*, v. preced.—Var. חָדָךְ, v. הוֹךְ, *pounded spices*].

חַרְכָּא ch.=h. חָרַךְ I, 1) *breaking through, breaking in*. Targ. Y. Ex. XXII, 1 (h. text מחתרת).—2) *window*. Targ. I Chr. XV, 29; Targ. II Sam. VI, 16 (h. text חלון); a. e.—*Pl.* חַרְכִּין, חַרְכַּיָּא. Targ. Y. Gen. VIII, 2. Targ. Cant. II, 9; a. e.

חֲרָכִיָּא m. pl. (חָרַךְ) [*burnings,*] *ḥărakhaya*, a verbal substitute of חָרָךְ, q.v. Ned. 10ᵇ, Rashi (ed. חֲרָכִים) v. חֲרָכָנָיָא.

חָרַם (b. h.) [*to perforate, break through* (cmp. Arab. *ḥaram*, a. חָרָךְ I),] 1) *to make a net*. Men. 37ª top ר׳ יוסי החוֹרֵם R. J. the *net-maker* (or *fisher*); [Rashi, reading הַחָרוּם, (v. Rabb. D. S. a. l., note 100), v. infra].—2) *to perforate. Part. pass.* חָרוּם (b. h. חָרֵם) *one whose nose is so flattened as to show its holes, flat-nosed*. Bekh. VII, 3 אירוהו ח׳ הכוחל וכ׳ a *ḥarum* is he who can paint both of his eyes with one movement. Ib. 43ᵇ ח׳ שחוטמו שקוע *ḥ.* is one whose nose is sunk.—3) *to cut off, to set outside* (cmp. Arab. *ḥaram*), v. infra, a. חֵרֶם.—[4) *to burn*, cmp. חוּרְמָן; v. חָרַב, חָרַךְ.]

Hif. הַחֲרִים (denom. of חֵרֶם) [*to set outside, apart,*] 1) *to dedicate for priestly or sacred use* (Lev. XXVII, 28, sq.); *to renounce private use*. Arakh. VIII, 4 מַחֲרִים אדם וכ׳ a man may renounce a portion of his sheep &c.; ואם ח׳ את כולם אינן מוּחָרָמִין but if he renounces all of them, they are not dedicated (his vow is invalid). Ib. מה אם לגבוה לַהַחֲרִים וכ׳ since man is not permitted to renounce all his property even for a sacred purpose &c. Ib. 7 מח׳ אדם את קדשיו וכ׳ one may declare *herem* one's own designated offerings (in which case he has to pay their value to the priest or the sanctuary); a. v. fr.—Part. pass. מוּחֲרָם, pl. מוּחֲרָמִין, מוּחֲרָמִים. Ib. 4, sq., v. supra; a. fr.—2) *to excommunicate, to pronounce the higher ban* (which includes the withdrawal of protection of property). M. Kat. 16ª מנדין . . ומַחֲרִימִין וכ׳ the smaller ban is pronounced (over one disregarding a legal summons) at once . . ., the great ban after sixty days.

חָרַם ch. same, *to perforate*. *Part. pass.* חָרִים, חֲרִים *flat-nosed*, v. preced. Targ. O. Lev. XXI, 18.

Pa. חַרִּים, *Af.* אַחֲרִים 1) *to declare* חֵרֶם. Targ. Josh. VI, 18 תְּחַרְמוּן (Var. תַּחַר׳, read: תַּחֲר׳). Targ. I Sam. XV, 21 די חַרְמוּן (ed. Lag. a. oth. דיַחֲרְמוּן).—Targ. O. Lev. XXVII, 28. —Arakh. 28ª כל דאית ליה לא לַהֲרִים . . . לְהַחֲרִימָה כולה one must not renounce (for sacred purposes) all his property, but of one kind he may renounce all he has.—2) *to excommunicate*. M. Kat. 16ª מנלן דמַחֲרְמִינָן (or דמְחַרְמִי׳) whence is it proven that we (the court) have a

right to excommunicate a recreant person?—Y. ib. III, 81[d] top אילולא דלא חַרְמִית . . . מְחַרֵם וכ׳ were it not that I never in my life excommunicated a person, I should have excommunicated that man; a. e.—Part. pass. מְחַרַם, pl. מְחַרְמִין. Ib. bot. ייא ההוא גברא מ׳ this man (thou) be excommunicated. Ib. ליחוון ההדיא עמא מח׳ those people (you) be excommunicated.

Ithpe. אִיתְחֲרַם *to he declared* חֲרַם, *to be dedicated.* Targ. O. Lev. XXVII, 29 דיתחַד׳ ed. Berl. (oth. דיתַחַד׳).

חֵרֶם m. (b. h.; preced.) 1) *net.* Kel. XXIII, 5; XXVIII, 9, v. זָוֵט; a. fr.—Ned. II, 5, v. infra.—2) *a place adapted for catching fish in nets, fishing coast, fishery.* B. Kam. 81[b] מלא חבל ח׳ בדרומה a rope's length (district) of fishing coast south of it (the Lake of Tiberias); Tosef. ib. VIII, 18 Var. ed. Zuck.—Erub. 47[b] ח׳ שבין וכ׳ a fish-pond between two territories.—3) [*cut off, excluded,* cmp. חוּפְקָר, חֶפְקֵר,] *herem, property set apart for priest's or Temple use; doomed to destruction.* Ned. II, 4 אם כח׳ של שמים if (he said, This shall be to me) like the *herem* consecrated to the Temple, opp. ח׳ של כהנים assigned to the private use of priests. Ib. 5 נדר בח׳ . . בְּחֶרְמוֹ של ים if he made a vow of abstinence using the word *herem,* and he says, I meant the *herem* of the sea (fisher's net). Ib. I, 2 כינויין לח׳ verbal substitutes for *herem* (effecting prohibition); a. fr.—4) *excommunication.* M. Kat. 17[a].—*Pl.* חֲרָמִין, חֲרָמִים. Snh. 43[b] מעל עכן בג׳ ח׳ Akhan committed three sacrileges. Ned. II, 4 סתם ח׳ vows containing the expression *herem* unqualified. Ib. חַרְמֵי הכהנים the dedications as priestly property. Arakh. VIII, 6 סתם ח׳ לבדק הבית unqualified dedications (this be *herem*) go to the repair of the Temple; a. fr.—[Y. Kil. IX, 32[a] top שצבעה בחרם, read: בחֶרֶת.]—V. חֵירוּם.

חָרֶם m. (preced.) 1) *fisherman.*—*Pl.* חָרָמִין, חָרָמִים, constr. חָרָמֵי. Y. M. Kat. II, end, 81[b]; Y. Pes. IV, 30[d] top ח׳ טבריה the net-fishers of Tiberias.—2) *confiscator, official oppressor,* v. חָרַג.—Tosef. Ab. Zar. VII (VIII), 6; Ab. Zar. 58[a]. Tosef. B. Mets. III, 19; Y. ib. IV, end, 9[d] לחגר . . ולא לח׳ וכ׳ a defective coin must not be given to a travelling merchant, to a highwayman, or to an oppressor, because they will cheat &c.—*Pl.* as ab. Ned. III, 4; B. Kam. 113[a], v. נָדַר.

חֵרְמָא m. ch.=h. חֵרֶם, 1) *net.* Targ. Hab. I, 15.—2)=חֲרֶם 3). Targ. O. Lev. XXVII, 21 (ed. Berl. דיזרמָא).—Targ. Josh. VI, 17, sq. (ed. Lag. ח׳; some ed. חָרְ׳); a. fr.

חַרְמָה, חָרְמָא pr. n. pl. (b. h.) *Hormah* (*Destruction,* v. preced.). Targ. Num. XXI, 3 (ed. Berl. חורמָה). Targ. O. ib. XIV, 45 (ed. Berl. חור׳; Y. שַׁצִּירוּ).

חרמיני, v. הַרְמִינִי.

חַרְנָה, חָרָן, v. חוֹרָן.

חַרְנוּנָא m. (cmp. חֲנַג, a. הִירְנְגִי) *thistle.* Sabb. 110[b] ח׳ דחיגתא וכ׳ (Ar. חַרְנִי; Ms. M. חרגנא), v. הִרְגָּתָא.—V. הַרְנוּגָא.

חַרְנָתָא, v. חוֹרָן.

חֶרֶס I m. (b. h. חֶרֶשׂ; חרס *to be rough; to scrape*) 1) *common earthware.* כלי ח׳ earthen vessel. Kel. III, 1 (ed. Dehr. חרש); a. v. fr.—Ib. 4 חירה בה ח׳ if there remained of it a (sound) piece large enough to contain &c.—Tanh. Sh'lah. 1 (ref. to חָרֵשׂ, Josh. II, 1) קרי ביה ח׳ read it *heres* (with earthware, in the disguise of potters); Num. R. s. 16, beg. חרש; a. fr.—Esp. (v. חַסְפָּא) *potsherd.* Y. Ned. I, 37[a] top; Y. Naz. I, beg. 51[a] לא חספא . . . . ודחנני did not Bar K. say, *heres* is a substitute for *herem* (חֵרֶם)? now, does not this mean *a sherd* (which has no reference to anything forbidden either as sacred or as doomed to destruction)?; v. next w.—*Pl.* חַרְסִין, חֲרָסִים. Kel. III, 4. Ib. IX, 5 (Ar. חַרְשִׁין); a. e.—Hag. 13[b] (expl. בזק, Ez. I, 14) כאור . . מבין חח׳ like the flames from between the perforated earthen pieces (used in smelting gold).

חֶרֶס II m. (b. h.; חרס *to glow;* cmp. חָרָה) *the sun.* Men. 110[a] (ref. to Is. XIX, 18) מאר עיר הח׳ (late eds. הח׳, v. Rabb. D. S. a. l. note) what is *Ir ha-Heres?* קרתא דבית שמש the city of Beth-Shemesh; מאי משמע דהאי ח׳ לישנא וכ׳ where is the evidence that *heres* means sun? (Answ. ref. to Job IX, 7). Y. Ned. I, 37[a] top; Y. Naz. I, beg. 51[a] ח׳ לשון גבוה הוא *heres* (as a substitute for חֵרֶם, v. preced.) has reference to Deity, (as we read) 'who speaks to the sun' (Job l. c.).

חֶרֶס III (b. h.; cmp. preced. a. שְׁחִין) *an eruption of the skin.* Bekh. 41[a] גרב זה הח׳ *garab* (v. גָּרָב) is the same as *heres.*

חֶרֶס (חָרֵס) ch. same. Targ. O. Deut. XXVIII, 27 (Y. quot. in Ar. חַרְסוֹנָא, v. חִירְכוּבָא).

חַרְסוֹם pr. n. m. *Harsum.*—Yoma 9[a]; Y. ib. III, 40[d] אלעזר בן ח׳ (or אלישזר) El b. H. a highpriest; Tosef. ib. I, 22 חרסות ed. Zuck. (Var. סום . .).—Yoma 35[b] R. El b. H. a rich scholar; Lam. R. to II, 2 (some ed. חַרְסָנָה) Treat. S'mahoth ch. IX ברמי ח׳ (prob. to be read: בן ח׳) in the days (of persecution) of &c.

חַרְסִין pr. n. m. *Harsun.* Koh. R. to IV, 8 גביני בן ח׳ G. b. H., a rich heir (cmp. preced.).

חַרְסוֹנָא, v. חֶרֶס.

חרסות, v. חַרְסוֹם.

חַרְסִית I (b. h.) pr. n., שער הח׳ *Gate of Harsith,* one of the Jerusalem gates. Y. Erub. V, 22[c] (the Eastern gate) was called שער חריסית שהוא מכוון וכ׳ (corr. acc.) Gate of H., because it was facing the East; v. חֶרֶס II.

חַרְסִית II f. (חֶרֶס I) *potter's clay, clay-ground.* Maas. Sh. V, 1 בח׳ must be marked off with burned clay. Hull. VI, 7 בח׳; ib. 88[a] שחיקת ח׳ powdered burned clay. Kel. III, 7; a. fr.—[Tosef. Ter. IX, 3 חרסיות, v. חֲסִית I.]

חַרְסָן m. (preced.) *earthen vessel, bed-chamber.* Tosef. Ter. X, 13; Tosef. Toh. V, 3; Y. Ter. XI, 48[a] הריוסן (corr. acc.). [Ar. ed. Koh., s. v. הרסנא, reads חַרְסָן.]

חַרְסָנָה, v. חַרְסוֹם.

חרספותיא, v. next w.

חַרְפּוּפְתָּא, חַרְפּוּפִיתָא f. (חַרְחָא) *scab*, v. חִרְפּוּפִיתָא.

חֲרָפַּיָּא m. pl. (v. חֲרָחָא) *ḥărafaya*, a phonetic substitute of חֲרָחָא in place of חֲרָם. Ned. 10[b], v. חֲרָקַיָּא.

חַרְפִּיתָא f. *early conceiving, vigorous sheep. Pl.* חַרְפַּיְיתָא, v. חֲרָפָא; cmp. חוּרְפָא.

חַרְפְּתָא ch.=h. חֲרָפָה, Targ. Ps. XXII, 7 חֲרָפַת Ms. (ed. חִיסּוּדֵי).

חַרְפְּתָא f. *bat.* Targ. Y. II Deut. XIV, 18 (Y. I עַרְפְּדָא).

חָרַץ (b.h.) 1) *to dig a cavity, to cut a trench* of even width all through. Y. Kil. VII, 31[b] bot. חפר ח׳ נעץ וכ׳ if (on the Sabbath) one dug (a pit), made a trench, and cut a wedge-like ditch (narrow below), he is guilty of one act; Y. Sabb. VII, 9[d] bot.; a. fr.—2) *to decree, designate.* Tanḥ. B'ḥuck. 1 (ref. to Job XIV, 5) ח׳ ימיו וכ׳ He designated the duration of life of every creature.—*Part. pass.* חָרוּץ, f. חֲרוּצָה; pl. חֲרוּצִים, חֲרוּצוֹת a) *grooved.* Sabb. 98[b] ח׳ היו הקרשים וב׳ the boards of the Tabernacle were grooved, and the sockets hollowed out correspondingly.—b) *decreed, decided; determined.* Gen. R. s. 67 (ref. to Prov. XII, 27) the blessings שמעיקר העולם חרוצות לו which were designated to him from primeval days. Ib. חרוצה ביד וכ׳ it is a decided fact known to the righteous that they will in this world receive none &c. Deut. R. s. 1 שידיך חדות וח׳ that thy hands are quick and determined.—c) *flat-nosed*, v. חָרוּץ.

Nif. נֶחֱרַץ *to be cut into, dug, ploughed.* Y. Nidd. I, 49[a] bot. a soil is called virgin כל שלא נ׳ בה מימיה when it has never been cut into; v. חֲרִיץ.

חָרַץ ch. same, *to cut into.* Part. pass. חֲרִיץ. Gitt. 20[a] רושמא מְחָרַץ ח׳ וכ׳ is the stamp of a coin dug into (are the devices formed with a loss of substance), or is it pressed into (by compressing the substance)?—Bekh. 41[a] מיחרץ ח׳ (a dry scab is) cut into (deeper than the surface).

Ithpe. אִיתְחָרַץ *to be cut into*, v. supra.

חֲרִיץ m. (preced.) *incision, groove, mark of a seam.* Y. Nidd. I, 49[a] bot. כל שאין בה ח׳ (a virgin soil is) such as shows no grooves. Y. Maasr. I, 48[d] bot. משיתמלא חוח׳ from the time the incision in the growing fruits begins to fill up.—Y. Bets. II, end, 61[d], a. e., v. חֲרִיץ.

חֵרֶץ m. ch. *loin*, v. חַרְצָא II.

חַרְצָא I m. (חָרַץ) *digging, a digger.* B. Kam. 80[a] (marginal version) שרצא ח׳ וא״ד ח׳ a digging animal, and some use only the word *ḥartsa:* digger; v. חַרְזָא.

חַרְצָא II m. (חָרַץ) 1) *groove, channel*, v. חֲרִיצָא.—2) (cmp. כֶּסֶל) [*incision,*] *loins.* Targ. Deut. XXXIII, 11 (Y. II חָרֶץ).—Targ. Gen. XXXVII, 34 (Y. חַרְצוֹי *pl.*); a. fr.—*Pl.* חַרְצִין, constr. חַרְצֵי. Targ. O. Ex. XXVIII, 42 (some ed. חַרְצָן *their* loins); Y. ib. אתר קטור חַרְצֵיהוֹן

חַרְסַפִּיתִין m. pl. (חסף with ת inserted, v. חַסְפִּינִיתָא) *scales.* Targ. Y. Lev. XI, 9, sq. Targ. Y. Deut. XIV, 9 sq.—Pesik. R. s. 14 דמיין לחַרְסַפּוּתַיָּיא דנוני, v. חַסְפִּינִיתָא; Pesik. Par., p. 35[a] לחחרפותא דיונה (corr. acc.).

חֶרֶף m. (next w.) [*shame,*] *ḥeref*, a phonetic substitute for חֵרֶם. Ned. I, 2.—*Pl.* חֲרָפִים, v. חֲרָפַּיָּא.

חָרַף (b. h.) 1) *to scrape, sharpen, grind.*—Part. pass. חָרוּף, f. חֲרוּפָה, pl. חֲרוּפוֹת. Pesik. R. s. 21 פנים ח׳ sharp (severe) countenance (Var. הדופות).—Trnsf. *to deflour*, v. infra.—2) (cmp. חלף) *to change, transform; to change possession. Part. pass.* f. חֲרוּפָה *designated for change of condition*, v. חֲרוּפָה.

Nif. נֶחֱרַף 1) (of grist) *to be ground;* trnsf. *to be deflowred, have intercourse.* Y. Kidd. I, 59[a] top (expl. Lev. XIX, 20) בכתושה לפני איש . . . . נֶחֱרֶפֶת *neḥĕrefeth* by a man' means crushed before a man (with ref. to Prov. XXVII, 22, v. חֲרִירְפוֹת).—2) *to change condition.* Kerith. 11[a] (ref. to נחרפת explained by נֶעֱוָלָה) דשנויי . . . . מאי משמע הוא (Rashi: דשינויא) what proof is there that *neḥĕrefeth* has the meaning of change from natural condition? Answ. ref. to חֲרִירְפוֹת (II Sam. XVII, 19) and to Prov. l. c.

Pi. חֵירַף, חִירֵף (cmp. גָּדַף, גֵּרַף) [*to scrape off,*] *to revile, blaspheme, shame.* Lev. R. s. 7, end מְחָרְפָה ומגדפת she (Rome) blasphemes and reviles. Num. R. s. 10 מְחָרְפָם, v. גָּדַף. Snh. 94[a], sq. שחי׳ ע״י וכ׳ who blasphemed (the Lord) through a messenger; a. fr.

Hithpa. חִתְחָרֵף, *Nithpa.* נִתְחָרֵף 1) *to be reviled.* Midr. Till. to Ps. LXXIV, end שמִתְחָרֵף ומתנאץ which is reviled and blasphemed. Ib. to Ps. XVIII, 1 עד שנִתְחָרַפְתִּי until I was reviled; a. e.—2) *to become white, pale.* Tanḥ. B'resh. 12 (play on קיץ וחרף) שתהיו מתקיירין ופניכם מְתְחָרְפִין (some ed. מתחפרין) that you will feel nauseous and your faces become pale.

חָרַף ch. same; *Pa.* חָרֵף 1) *to sharpen, grind.* Targ. I Sam. XIII, 20, sq. Targ. Job XVI, 9 (not חָרִיף; h. text לטש).—Part. pass. מְחָרַף. Targ. Jer. IX, 7 ed. Lag. (oth. ed. מְחָרִיף, corr. acc.). Targ. Is. V, 28.—2) *to blaspheme, revile.* Targ. Y. Lev. XXIV, 11. ; a. fr.—[Ib. 15, sq. יְחָרַף *Pe.*]

Af. אַחֲרִיף *to be quick, be early.* Snh. 70[b] אחריפו ועולו וכ׳ go in early (before sunset), and leave early, that people may take notice of you. Sabb. 115[a] דחוו קא מַחְרְפִי that they did it earlier (than they were told to).

חֹרֶף, v. חוֹרֶף.

חֲרָפָא or חֲרָפָא m. (v. חָרַף *Af.*) *early.* B. Bath. 90[b] תרעא ח׳ וכ׳ the early market (soon after the crop) at the early market price, opp. תרעא אפלא later market.—*Pl.* חֲרָפֵי. Targ. Koh. XI, 2 early seeds.—Taan. 3[b] בח׳ concerning early clouds (when rain is gathering). Nidd. 65[b], v. אֲפִילָא.—*Fem. pl.* חֲרָפָתָא. B. Hash. 8[a] Ar. (ed. חַרְפַּיְיתָא), v. אֲפִילָא.

חֲרָפָה f. (b. h.; חָרַם) [*paleness,*] *shame; revilement.* Gen. R. s. 80. Sabb. 88[b], a. e. שומעין חֲרָפָתָן וכ׳ hear themselves reviled and answer not.

חַרְצָנָיִם the place of the knot of their loins (belt). Targ. Y. Gen. L. 11; a. fr.

חַרְצִינְתָא, חַרְצִינִיתָא, v. חַרְצָנִיתָא.

חַרְצָן m., pl. חַרְצַנִּים (b. h.) *a pomace of kernels or shells of grapes;* v. זָג. Naz. VI, 2. Ib. 35[a]; a. fr.—Ib. 38[b] אכל חרצן if he ate the shell (or the interior) of one berry. Ḥull. 82[b] זרע חטה וד׳ if he sowed a wheat grain and a kernel; a. fr.—V. גּוּרְגְּרָקָא II.

חַרְצָנָה f. (preced.; collect. noun) *kernels.* Y. Maasr. I, 48[d] שתהא ד׳ שלהן וכ׳ their kernels must be seen through the berries.

חַרְצָנְתָא, חַרְצָנִיתָא ch. same, *stones of a fruit.* Tanḥ. Vaëra 14 כהדא פרשתא דרמונא דו׳ מתוזמיא מלגאו like the berry of a pome-granate whose stones are seen from within (shining through); Pesik. Vayhi, p. 3[b] דוחרצניתא (read: דחַרְצִינִיתָא); Ex. R. s. 12 דחַרְצִינִיתָא; Num. R. s. 12 דוחרצינתה (corr. acc.); Cant. R. to III, 11 דכל הדא פיטרתא (read: חרצנתא . . .); Yalk. Ex. 186 דוחרצנתי (read: תֵּירָה . . .); Yalk. Job 912 (corr. acc.).

חֵרֶק m. (next w.) [*cleft,*] *ḥerek,* a phonetic substitute for *ḥerem* (חֵרֶם). Ned. I, 2.—*Pl.* חֲרָקִים, v. חֲרָקָיָּא.

חָרַק (b. h.) *to cut a gap; to squeeze into a gap; to prick. Part. pass.* חָרוּק, f. חֲרוּקָה; pl. חֲרוּקִים, חֲרוּקוֹת, a) *having incisions, edged, serried.* Ḥull. 59[b] ed., v. חָזַק.—b) *wedged in.* Par. XII, 8 הזחרוקות (Var. הזחדוקות) those handles which are squeezed into holes, opp. הקדוחות bored handles; Tosef. ib. XII (XI), 17 אם חרוק וצואה וכ׳ (read: אם הזחרוקות • צואה וכ׳).

Pi. חֵרֵק [*to set at edge,*] (with שֵׁן) *to gnash, grind the teeth.* Pesik. R. s. 37 מְחָרְקִין שיניהם ground their teeth (in sneer). Ex. R. s. 5; Tanḥ. Vaëra 6 התחיל מְחָרֵק עליהם וכ׳ he began to gnash his teeth against them (in rage).

חָרַק ch. same. Sabb. 67[a] לִיחָרוֹק ביה פורתא let him cut a little notch into it. Part. חָרִיק. Y. Kil. IX, 32[c] bot. וד׳ בשינוי and gnashing his teeth; Y. Keth. XII, 35[b] וזחרוק (corr. acc.),

Ithpe. אִיחָרוֹק, אֶחָּ׳ same. Y. Kil. l. c. חויתא א׳ בשינייך thou wast gnashing thy teeth; Y. Keth. l. c. חוות א׳ בשינוי (corr. acc.).

חָרוּד, חָרְקָא m. (preced.) *edge, notch. Pl.* חֲרָקֵי, חֵירֵי. Ḥull. 59[b] וחוא דמיבלע חֵירְקֵיהוּ provided the edges of their horns run irregularly into one another. Sabb. 46[a] דאית בה חרקי Ar. it has indentations (making the candlestick appear as if composed of movable parts), v. חֲדָקָא.

חֲרָקַנְיָא m. pl. (preced.) [*incisions,*] *ḥărakaya,* a Chaldaic substitute of חֵרֶק which is itself a substitute of חֵרֶם. Ned. 10[b] what are the substitutes of *ḥerem?* ד׳ חרכייא חרפייא Rashi (Ar. חר׳; ed. חֲרָקִים &c., h. pl. of חֵרֶק &c.).

חָרַר I, *Pi.* חֵרֵר (v. חוֹר I) *to break through, to cave.* Ohol. III, 7; Succ. 20[b] חור שחֵרְרוּהוּ מים (or שׁוֹחֲרָרוּהוּ) a cavity made by water, by animals &c.

חָרַר ch. same, *to perforate.*—*Part. pass.* חָרִיר *discharging* (v. חָרַרְיָא). Targ. Y. Lev. XV, 3 ד׳ . . . ית וכ׳ חָ (some ed. חֲרִיר part. act.) his membrum discharges &c.

חָרַר II, *Pi.* חֵרֵר (denom. of חוֹר II) *to set free.*—*Part. pass.* מְחוֹרָר *freed, free.* Gen. R. s. 14, end (ref. to Gen. II, 7 עבד מוד בפני עצמו וכ׳ (נפש וזיה (Var. מכודן, v. כָּבַד) a freed slave left to himself for a living.—Keth. 51[b]; B. Kam. 95[a] תְּמוּחוֹרְרִין (נכסים) unencumbered property. [Shaf. שְׁחָרֵר.]

חָרַר ch. same, *to set free.* Targ. Y. Gen. XVI, 2 אֲחָרְרִינָהּ I will liberate her. Ib. 3 חָרְרָתָהּ (not תא . . .). Ib. 5.

Ithpa. אִיתְחַרַר, אִיתַּ׳ *to be set free.* Targ. Lev. XIX, 20.

חָרַר III (b. h.; cmp. גרר) [*to be rough, excited,*] *to glow. Pilp.* חִרְחֵר, q. v.

חָרַר ch. same, *to burn, to be blackened, charred.* Targ. Ps. II, 12 יְחוֹרוּר. Ib. CII, 4. Targ. Ez. XV, 4, sq. יַחַר; a. e.

[*Pa.* חָרִיר *to stir the fire.* Ab. Zar. 38[b] וְחַרְחֲרֵי, v. חָרִיר.]

Ithpa. אִתְחַרַר *to be heated, dried up.* Targ. II Esth. V, 1.

Ithpalp. אִתְחַרְחַר same. Targ. Ps. LXIX, 4.

חָרַר IV (cmp. חרר I) *to heap up, round.* Denom. חוֹרָר, חֲרָרָה.

חָרַר same.—*Pa.* חָרִיר *to round, make a* חֲרָרָא. Targ. Ez. IV, 12 (some ed. חַחֲרִי *Af.*; h. text תעגינה).

חֲרַר *freedom,* v. חֵירַר.

חָרָר m. 1) *needle-eye,* v. חוֹר I.—2) *pile,* v. חוֹרָר.—*Pl.* חֲרָרִין, v. חֲרָרָה.

חֲרָרָא, חֲרָרָה c.=next w., 1) *a cake.* Targ. Jud. VII, 13 (h. text צלול). Targ. I Kings XVII, 13 (h. text עגה); a. fr.—Pesik. R. s. 18 [read:] תמן אמרין עבדין מינוה ד׳ חֲרָרָה there (in Babylonia) they say, they made out of it a cake for a dog, but he would not taste it (v. Erub. 81[a]); Pesik. Haomer, p. 71[b].—*Pl.* חֲרָרָן. Targ. Y. I Num. XI, 8. Targ. Y. Ex. XII, 39 (some ed. חֲרִירָן; חרירן, corr. acc.).—2) *clot.* Lev. R. s. 24 ד׳ דדמא (ed. חרדא, חרדה, corr. acc.) a clot of blood.

חֲרָרָה f. (חרר IV) [*rounded heap,*] 1) *a thick cake* baked on coals. Kidd. 59[a], v. חֲפַף (v. also Rashi a. l. a. infra). Sabb. I, 10. • Tosef. Ḥag. III, 12; Y. ib. III, 79[b], v. חָבַב. B. Kam. II, 3 שנטל ד׳ that took a cake (with live coals sticking to it).—*Pl.* חֲרָרִין. Bets. II, 6 (21[b]) Bab. ed., v. גְּרִיצָה (Mish. ed. חוֹרִי, Y. ed. חֹרִי b. h., collect. noun: *cakes*); Y. ib. 61[c] bot. (play on חֲרִי, Deut. XXIX, 23, a. on חֹרִי, Gen. XL, 16).—2) *pile of sheaves, temporary stack* in the field. Peah V, 8 לד׳ for the purpose of temporary piling, opp. לגוֹרָן. [Kidd. 59[a]

עני חמחפך בח׳ a poor man moving about a stack (waiting for its removal to take up eventually a forgotten sheaf); cmp. Peah l. c.; oth. defin. v. חָפַךְ.]—Y. Peah V, end, 19ᵃ, expl. ח׳ with גַּלְגַּל a globular heap.—3) חֲרָרַת דם *a clot of blood.* Bekh. III, 1 (21ᵇ). Nidd. 66ᵃ; a. e.—Tanḥ. K'dosh. 9 כחרדת (corr. acc.)—4) *a ball of iron ore.* Kel. XI, 3 he who makes vessels מן הח׳ of iron ore (before it is smelted).

חָרֵשׁ, v. חֶרֶס.

חָרַשׁ I (b. h.) 1) *to engrave, draw, design.* Koh. R. to I, 16 חוֹרֵשׁ הלב the heart designs.—2) *to plough.* Macc. III, 9 יש חוֹרֵשׁ חלם וכ׳ one may plough one bed and &c. Taan. 29ᵃ וח׳ את העיר Ms. M. and passed the plough over the city of Jerusalem. Sabb. VII, 2; a. fr.—Trnsf. *to have sexual intercourse.* Y. Yeb. I, 2ᵇ top. Gen. R. s. 98; a. e.

Nif. נֶחְרָשָׁה הזיר *to be ploughed over.* Taan. IV, 6 the plough was passed over the city of Jerusalem; a. e.

חָרַשׁ II, *Pi.* חֵרַשׁ, חֵרֵשׁ (denom. of חֵרֵשׁ) *to deafen, make deaf.* B. Kam. 86ᵃ שחֵרְשׁוֹ וכ׳ when he made him deaf without wounding him. Ib. החוֹרֵשׁ את אביו (Ms. H. a. R. חֵרֵשׁ); ib. 98ᵃ חֵרְשׁוֹ לאביו if one injured his father's hearing; v. חֲרִישָׁה II. Kidd. 24ᵇ.—Sabb. 109ᵃ top. יד מְחָרֶשֶׁת the unwashed hand put to the ear causes deafness.

Hif. הֶחֱרִישׁ 1) same. B. Kam. 88ᵃ להַחֲרִישׁ, v. חֲרִישָׁה II.—2) (b. h.) *to be silent.* Y. Pes. IX, end. 37ᵃ (ref. to Prov. XVII, 28) ואין צ״ל חכם מַחֲרִישׁ and it is needless to say the same of a wise man keeping silence. [Usu. שָׁתַק.]

Nithpa. נִתְחָרֵשׁ *to become deaf (and dumb).* Yeb. XIV, 1; Tosef Ter. I, 1 פיקח וג׳ if he had been well-hearing and became etc.; v. חֵרֵשׁ.

חָרַשׁ ch. (v. preced. wds.) 1) *to be entangled.* Targ. Job VIII, 17.—2) *to be choked, obstructed, deaf.* Gen. R. s. 81 (prov.) כיהולתך חָרָשָׁה וכ׳ if thy sieve is choked, knock at it (when you are forgetful of your duties, the Lord will remind you through affliction); v. טָרַשׁ II.—3) *to practice witchcraft.* Ib. s. 86 באתר דחרשין חֲרִישִׁין where there are sorcerers witchcraft is practiced.

Pa. חַרֵשׁ *to entangle, inure.* Targ. Ez. XIII, 20 (h. text צדד).

Ithpa. אִתְחָרֵשׁ *to be entangled, confounded.* Y. Hag. II, 77ᶜ top (expl. תאלמנה, Ps. XXXI, 19) יִתְחָרְשָׁן וכ׳ may their lips be confounded, crushed, silenced, cmp. אִלֵּם a. חֵרֵשׁ; Gen. R. s. 1 (corr. acc.)

חָרָשׁ m. (b. h.; חָרַשׁ I) *artist, artisan, carpenter, turner* (faber). Deut. R. s. 2 לח׳ שחירה וכ׳ like an artist that was making an image &c.—*Pl.* חָרָשִׁים. Gen. R. s. 65, end; s. 70, v. חֲמוֹר; Pesik. Shek., p. 15ᵃ.—Trsnf. *scholar.* Gitt. 88ᵃ (ref. to II Kings XXIV, 16) כחֲרָשִׁין.... ח׳ שבשעה the scholars were named *ḥarash*, for when they opened argument, all were like dumb; Snh. 38ᵃ; Yalk. Dan. 1066; a. e.—*Pl.* as above. Ḥag. 14ᵃ (ref. to Is. III, 3).

חָרָשׁ m. ch. *sorcerer*, v. חָרָשָׁא.

חָרֶשׁ m. (b. h.; v. חֵרֵשׁ) *silence.* Tanḥ. Sh'mini 9 (play on חָרָשׁ, II Kings XXIV, 16) אלו ... תפלת ח׳ בלחש וכ׳ *ḥarash* means those who hold silent prayers in murmuring, and yet conquer &c.

חֶרֶשׁ or **חֶרֶשׁ** pr. n. m. *Heres* or *Heresh.* Ab. IV, 15. Yoma 4ᵇ; a. e.

חֵרֵשׁ m. (b. h.; cmp. חָרַשׁ) [*closed up,*] *deaf, dumb* (cmp. אִלֵּם); *deaf and dumb.* Ter. I, 2 ח׳ שדברו וכ׳ the *heresh* of which the scholars speak (in a legal sense) means everywhere *deaf and dumb.* Ib. ח׳ המדבר וכ׳ a *heresh* that can talk but not hear. Meg. II, 4 חוץ מח׳ except a deaf person. Sifré Num. 153 (ref. to Num. XXX, 5; 12) להוציא את הח׳ this excludes the case of the father (the husband) being deaf; Ned. 73ᵃ; a. fr.—*Pl.* חֵרְשִׁין, חֵרְשִׁים. Ḥag. 14ᵃ; Gitt. 88ᵃ, v. חָרַשׁ. Ruth R. s. 2 beg. (ref. to חרש, Josh. II, 1) עשו עצמכם ח׳ pretend to be deaf.—*Fem.* חֵרֶשֶׁת. Gitt. V, 5. Yeb. XIV, 1; a. e.—*Pl.* חֵרְשׁוֹת. Ib. 3.

חִירְשָׁא, חֵרְשָׁא ch. same. Targ. Ex. IV, 11; a. fr.—*Pl.* חֵרְשַׁיָּא. Targ. Is. LVI, 10; a. e.—Y. Ber. IX, end, 14ᵈ כל חרשייא טבין וכ׳ Var. (v. כַּדְבָא) all dumb (silent) persons are good, but those silent (abstaining) from reciting the Law are bad.

חָרָשׁ, חָרְשָׁא m. (v. חֵרֵשׁ; cmp. לַחַשׁ) *fascinator, charmer, sorcerer.* Targ. O. Deut XVIII, 10 (some ed. חַרְשָׁן); a. e.—Cant. R. to III, 6. Y. Ḥag. II, 77ᵈ bot. עיסקיה דהדין ח׳ וכ׳ it is the nature of a sorcerer that he can do nothing when lifted from the ground. Ber. 62ᵃ bot. (in an incantation) לא חַרְשֵׁי דח׳ וכ׳ (Var. דחָרְשֵׁי ... pl., v. Rabb. D. S. a. l, note 8) no charm of a sorcerer or of a sorceress.—*Pl.* חָרְשִׁין, חָרָשַׁיָּא, חָרָשֵׁי, חָרְ׳. Targ. Y. Deut. l. c. (ed. Amst. חַרָשִׁין). Targ. Ps. LVIII, 6; a. e.—Y. Ḥag. l. c.; Y. Snh. VI, 23ᶜ bot.—*Fem.* חָרָשָׁא חָרְשָׁתָא,. Targ. O. Ex. XXII, 17.—Ber. l. c. (Var. חַרְשִׁיתָא).—V. חַרְשִׁין.

חַרְשֵׁי (preced.) *sorcery*, v. חַרְשִׁין.

חַרְשִׁיוּתָא f. same. Targ. Y. Ex. XXII, 17; a. e.—V. חֲרוּשְׁתָא.

חָרְשִׁין, חַרְשֵׁי, חַרְשִׁוּיָא, חָרְ׳, m. pl. *sorcery, witchcraft.* Targ. Koh. XI, 4 (ed. Amst. חָרָ׳); a. fr.—Sabb. 75ᵃ, v. אַמְגּוּשְׁתָא. Ber. 62ᵃ bot., v. חָרָשָׁא. Cant. R. to III, 6 לית ח׳ מצלחין וכ׳ (not חרשון) witchcraft has no effect by night. Gen. R. s. 86 ח׳ במצרים sorcery imported to Egypt!, v. חָרַשׁ 3.—Ḥull. 84ᵇ; B. Mets. 29ᵇ כסא דח׳ וכ׳ rather drink a cupfull of witchcraft (charmed drink) than of tepid water. Pes. 110ᵃ, v. next w.

חַרְשִׁיתָא f. (preced.) *sorceress.* Ber. 62ᵃ, v. חָרָשָׁא.—*Pl.* חַרְשָׁדַיָּא, חַרְשִׁירָתָא. Y. Ḥag. II, 77ᵈ bot. נשיהן ח׳ women practicing witchcraft. Pes. 110ᵃ נשי ח׳ Rashi (ed. נשי דחרשייא, Ms. M. דחרושתא), v. חֲרוּשְׁתָא.

חָרַשְׁתָא, v. חָרָשָׁא.

חָרַת (b. h.; cmp. חָרַשׁ) *to engrave.* Part. pass. חָרוּת, v. חֵירוּת.

חָרַת, ch. same. Part. pass. חָרִית, pl. חָרִיתִין. Targ. O. Lev. XIX, 28 (ed. Berl. חָרִיתִ׳). Targ. Jer. XVII, 1.

חֶרֶת f.(חרר III) *soot, sediment of ink, shoe-black.* Nidd. II, 7 כח׳; ib. 19a כְּחָרוּת; Tosef. ib. III, 11 (not בה׳); expl. Nidd. 20a כי חרותא דדיותא, v. דְּיוֹתָא.—Y. Sot. VII, 22d חָרוּתָהּ אש וכ׳ its ink was black fire. Y. Kil. IX, 32a top פשתן שצבעו בח׳ (ed. בחרם, corr. acc.) linen dyed with blacking (looking like wool).

חַרְתָּא I ch. same. Sabb. 104b; Gitt. 19a, v. אוּשְׁפָּא. Lam. R. to IV, 8.

חַרְתָּא II f. (חרר III) [*heat,*] *strife, anger.* Targ. Prov. XV, 18; XVIII, 6 (ed. Lag. חַרְתָּא).

חַרְתָּא, v. חוּר׳.

חָרְתָּא f. (v. חוֹרָא II) *a free woman.*—*Pl.* חָרָתָא. Yeb. 118b בי ח׳ among the women of nobility; Keth. 75a חָרָאתָא.

חַרְתָּנָא m. (v. חַרְתָּא II) *querulous man.* Targ. Prov. XVI, 28 (ed. Lag. ח׳; some ed. דרחנא, incorr.)

חַשׁ, חָשׁ, v. חוּשׁ, חָשַׁשׁ, חֲשַׁשׁ.

חֲשָׁא, v. חֲשִׁי.

חָשָׁא (or חַשָׁא) m. (חוּשׁ, חָשַׁשׁ; cmp. P. Sm. 1391) *what man has to suffer, predestination, luck.*—*Pl.* חָשַׁיָּא or חַשׁ׳. Lam. R. to I, 16 דְּחָשַׁיָּיתְהּ קשיי לינוקי hard fates are in store for my child (Matt. K. quotes a version נחשייה, v. נַחֲשָׁא). Ib. [read:] לא אמרית לך דח׳ קשייא ליה דעל ריגליה תרב בית מקדשא.

חָשֵׁי, חֲשֵׁי m. pl. (v. P. Sm. 1391) *thyme.* Sabb. 128a, expl. קורניתא (v. Löw Pfl. p. 181).

חֲשָׁאי m. (חֲשָׁה) *whispering, stillness, secret.* Pes. 56a לחבריא בח׳ to offer it to her in secret. Ib. שירהו אומרים ... בח׳ that they say it in a whisper. Arakh. 16a; Zeb. 88b; Yoma 44a דבר שבח׳ something done in secrecy (the offering of frank-incense on the inner altar); מעשה שבח׳ what is committed in secrecy (calumny). Ber. 15b; a. fr.—*Pl.* חֲשָׁאִים. Shek. V, 6 לשכת ח׳ the Hall of Secret (donations).

חֲשַׁי, חֲשֵׁי, חֲשַׁאי ch. same. Targ. Ps. XLI, 8. Targ. Job IV, 16; a. e.

חָשַׁב (b. h.; cmp. חֲשָׁה) 1) *to think, intend, plan.* Ber. 6a; Kidd. 40a (ref. to Mal. III, 16) אפי׳ ח׳ אדם וכ׳ even if one only had the intention of doing etc.; Sabb. 63a וכשהן חוֹשְׁבִין להצמידו וכ׳ (*Pi.*).—Tanḥ. P'kudé 11 and when they thought they had put it up, it fell apart again. Sot. 35a אני חָשַׁבְתִּיהָ .. וחם חָשְׁבוּ וכ׳ I planned it for their good, but they considered it an evil; a. fr.—2) *to consider, regard; to count.* Ber. 14a (ref. to Is. II, 22) במה חֲשַׁבְתּוֹ לזה ולא לאלוה with what right didst thou pay thy regard to him and not to God?—Sot. l. c., v. supra. Pesik. R. s. 21, v. סוּפְרִיסְטָא; a. fr. —3) *to design, trace.* Yoma 72b (ref. to חשב a. רקם, Ex. XXVI, 31a 36) רוקמין במקום שחוֹשְׁבִין they embroidered over what they had traced.—*Part. pass.* חָשׁוּב fem. חֲשׁוּבָה a) *counted, regarded*; ח׳ כ־ *equal to.* Lam. R. to I, 5 לא .. מדינה ח׳ כלום the country towns were of no account. Ned. 64b ח׳ כמת is like dead; ib. חֲשׁוּבִין כמת; Gen. R. s. 71 חֲשׁוּבִים כמתים; a. fr.—b) *valuable; important; respectable, of high standing.* Bets. 3b ביצה ח׳ an egg is a valuable object. Ber. 19a, a. fr. אדם ח׳ שאני with a man of high standing it is different. Pes. 108a אשה ח׳ a woman of rank. Tanḥ. Shmini 9 איש ח׳ שמחשבים וכ׳ a man of standing whom they respected in his place; a. fr.

Pi. חִישֵׁב same, 1) *to consider, regard; to respect,* v. supra.—2) *to account, calculate, figure.* B. Bath 78b חשבונות ... לַחֲשָׁבָן וכ׳ the thoughtful. Sabb. 150a. חִמְחַשְּׁבִים the accounts of a religious nature may be figured out on the Sabbath. Ab. II, 1 הוי מְחַשֵּׁב וכ׳ count what you sacrifice in doing good, against what you gain thereby. Snh. 65b המח׳ עתים וכ׳ he who calculates seasons and hours (which are auspicious and which are not). Ib. 97b מְחַשְּׁבֵי קיצין those who make calculations (from Biblical verses) as to when the Messiah will come; a. fr.—[Sabb. 150b top מוחר לחוֹשְׁבָן (Kal), Ms. M. לחַשֵּׁב׳.]—V. חֶשְׁבּוֹן.—3) (sub. מחשבה זרה) *to have in mind an undue intention in the performance of a sacrificial ceremony.* Yoma 48a ח׳ בחפינה וכ׳ if he had an undue intention when grasping the frankincense (e. g. to offer it tomorrow). Ib.b; a. fr.

Hithpa, הִתְחַשֵּׁב, *Nithpa.* נִתְחַשֵּׁב 1) *to be counted.* Ohol. I, 3 אין האהל מִתְחַשֵּׁב the tent is not counted (as a special item). Yalk. Num. 768 מתח׳ לנו will be counted against us (be deducted from our share). Mikv. III, 3 עד שיִתְחַשֵּׁב וכ׳ until it is calculated that all the original water has run off. Pesik. R. s. 44 the former sins אינן מִתְחַשְּׁבוֹת לו וכ׳ are not counted or remembered to him. —2) *to be considered, believed to be.* Tanḥ. Masé 5, v. כַּזָּבָן.—3) *to occupy a high position.* Shebi. VIII, 11 אם מתחשב הוא (Ms. M. כמ׳, v. Rabb. D. S. a. l. note) if he (is like one who) holds a high position.—4) *to conspire* (with the Romans). Tosef. Ab. Zar. II, 7 ואם מתחשב וכ׳ but when he (the Israelite besieging a city) does it as an ally (in the Roman interest), he is forbidden (to conduct the siege); Ab. Zar. 18b ובלבד שלא יִתְחַשֵּׁב עמהם provided he does not conspire with them; ואם נתח׳ וכ׳ (Ms. M. ירח׳); Y. ib. I, 40a מתחשד (corr. acc.).

חֲשִׁיב (חֲשֵׁב) ch. same. Targ. Gen. L. 20. Targ. Esth. VIII, 3; a. fr.—Pesik B'shall., p. 82a (translating Ex. XVIII, 11b) במחשבה דַּחֲשָׁבוּן איתחשב להון what they had planned (against Israel) was planned against them. Sabb. 3a קא חֲשִׁיב he counts in; a. fr.—*Part. pass.* חֲשִׁיב, pl. חֲשִׁיבִין = h. חָשׁוּב, v. preced. Targ. Y. Ex. IV, 19; a. fr.—Keth. 8b ח׳ את וכ׳ thou hast been found worthy to be seized (to suffer) for etc. Gitt. 56b מאן ח׳ וכ׳ who is highly esteemed in that world (the hereafter)?; a. fr.

Pa. חשֵׁב same, *to plan, to count, calculate.* Targ. Jer. XXI, 11.—Targ. O. Lev. XXV, 27; a. fr.—Meg. 11b חֲשִׁיב count, and include in their place &c. Pes. 94a דקא חֲשִׁבִי דקדמא וכ׳ because they also counted the distances which one walks before dawn and after

sunset. Sabb. 74ᵃ ולירחַשֵּׁב וכ׳ let him also count the act of pounding; ib. 6ᵇ; a. e. וּלְחַשּׁוֹב (Pe.); a. fr. [Y. Pes. IV, end, 31ᶜ מחשבנא v. חֲשַׁךְ.]

Ithpa. אִתְחַשַּׁב, *Ithpe.* אִיתְחַשַּׁב. 1) *to be planned.* Targ. O. Gen. L, 20.—Pesik. l. c., v. supra.—2) *to be considered, valued.* Targ. Lev. XVII, 4. Targ. Ps. L, 23; a. fr. — [Targ. Prov. XXIX, 11 מִיתְחַשַּׁב Ms. (ed. Lag. מחשב, Var. מאשב) *is respected* (v. Pesh. a. l.; ed. Wil. מאכה v. מְאַךְ).]

חַשָּׁבָא (חַשָּׁ׳) m. (preced.) *accountant, calculator.* —*Pl.* חַשָּׁבַיָּא (חַשָּׁ׳). Targ. Is. XXXIII, 18.

חִשְׁבּוֹן m. (b. h.; preced. wds.) 1) *account, sum; accountability; punishment and reward.* B. Bath. 9ᵇ ח׳ גדול sum total. Ib. 78ᵇ (play on *Ḥeshbon,* Num. XXI, 27; 30) באו ונחשב חֶשְׁבּוֹנוֹ וכ׳ come and let us examine the account of the world (human affairs), the loss etc. Ib. אבד ח׳ וכ׳ the accountability of the world is gone (there is no reward or punishment). Ex. R. s. 51, beg., a. fr. ליתן ח׳ to render an account. Tosef. B. Kam. X, 21 מה ח׳ עשה וכ׳ how our father settled with you; Y. ib. X, 7ᵇ bot.—Y. Ab. Zar. II, 42ᵃ top ח׳ מים וכ׳ he understands the calculation of the action of the water. Ib. ח׳ גדול הוא this is a great thing to calculate; a.fr.—2) *promptness in business.* Deut. R. s. 4 איני מכיר חֶשְׁבּוֹנְךָ I do not know your way of settling (whether you are prompt); ib. עשית לי ח׳ טוב you paid me promptly. [Yalk. Deut. 808 הח׳ read בעל הח׳ *market commissioner.*]—*Pl.* חֶשְׁבּוֹנוֹת. Sabb. 150ᵃ, sq., v. חָשַׁב. Bekh. 5ᵃ בקי בח׳ a good arithmetician.

חֶשְׁבּוֹנָא, v. חוּשְׁבָּנָא.

חָשַׁד, v. חָסַד II.

חָשַׁד (cmp. וְחָשָׁה) [*to whisper,*] *to suspect* (cmp. הוּם a. הִיתָּה). Yoma 19ᵇ, a. e. החוֹשֵׁד בכשרים he who entertains a suspicion against worthy men. Ib. חָשְׁדוּהוּ (ב)צדוקי they suspected him of being a Sadducee. Sabb. 127ᵇ במה חָשַׁדְתַּנִי whereof did you suspect me?—Ib. 118ᵇ; M. Kat. 18ᵇ מי שחוֹשְׁדִין וכ׳ whom people suspect without cause; a. fr. — Part. pass. חָשׁוּד, f. חֲשׁוּדָה; pl. חֲשׁוּדִים, ח׳ לדבר חֲשׁוּדִין; חֲשׁוּדוֹת. Dem. III, 5, v. חָלַק. Erub. 69ᵃ אחר ח׳ וכ׳ one who is suspected of neglecting one religious law, is suspected of disregarding the whole Law; Bekh. 30ᵇ. Ib.ᵃ ח׳ על השביעית suspected of ignoring the laws of the Sabbatical year. Shebu 32ᵇ, a. fr. ח׳ על השבועה suspected of swearing falsely (not admitted to oaths). Y. Taan. III, beg. 66ᵇ מפני פרנסת ח׳ for the sustenance of those suspected (of neglecting the laws of the Sabbatical year); a. fr.

Nif. נֶחְשַׁד *to be suspected.* Ber. 31ᵇ (ref. to I Sam. I, 16) מכאן לנ׳ בדבר וכ׳ from this we learn that he who is unjustly suspected, must make it known (clear himself). Bekh. 30ᵇ; Ab. Zar. 39ᵃ עד שיֵּחָשְׁדוּ until there is reason to suspect them of neglecting the observances of the associates (v. חָבֵר); a. fr.—[Y. Ab. Zar. I, 40ᵃ מתחשד, v. חָשַׁב.]

חֲשַׁד, ch. same. Targ. Y. Deut. XXIV, 9.—Sabb. 118ᵇ לדידי חֲשָׁדָן וכ׳ they suspected me without cause; a. fr.—Part. pass. חֲשִׁיד. Ber. 5ᵇ ומי חֲשִׁידְנָא וכ׳ am I suspected by you (of doing wrong)?; ומי ח׳ קב״ה וכ׳ can the Lord be suspected of injustice?, v. דִּינָא. Shebu. 32ᵇ דח׳ מאן which of the contestants is suspected (of swearing falsely)?; a. fr.

Ithpe. אִתְחֲשַׁד *to be suspected.* Targ. Y. Deut. XXI, 3.

חָשָׁד m. (preced. wds.) *suspected.*—*Pl.* חֲשָׁדִים; constr. חֲשָׁדֵי. Pes. 85ᵃ ח׳ כהונת *the suspected among the* priesthood, i. e. priests suspected of wilfully unfitting a sacrifice in order to spite the owner.

חֲשָׁד m. (preced. wds.) *suspicion.* מפני הח׳ *to avoid suspicion.* Sabb. 23ᵇ מפני הח׳ (Tosef. Peah I, 6 מפני מראית העין) to avoid suspicion (as if he appropriated to himself the poor man's share). Yoma 30ᵃ; a. fr.

חֲשָׁדָא ch. same. Ḥag. 5ᵃ מיתתי לח לידי ח׳ exposes her to suspicion.—משום ח׳ *to avoid suspicion.* Ber. 43ᵇ; a. fr.—

חֲשָׁדָה, v. חשי.

חֶשְׁוֹ pr. n. m. *Hashu.* Keth 84ᵇ bot. יומר בר ח׳.

חֲשׁוֹב, v. חָשַׁב.

חָשׁוֹךְ m. (b. h.; חָשַׁךְ) 1) *dark, black.* Ab. Zar. 8ᵃ, v. חָשַׁךְ.—*Pl.* חֲשׁוּכִים, חֲשׁוּפִים . . .; f. חֲשׁוּכוֹת. Bekh. VII, 5 (expl. מרוח אשך, Lev. XXI, 20) שמראיו ח׳ whose complexion is very dark. Yalk. Ex. 258 פנים ח׳ dark (frowning) countenance; Mekh. B'shall., Vayassa, s. 2 חֲשֵׁכוֹת.—2) *obscured, benighted.* Pesik. R. s. 6, beg. (ref. to Prov. XXII, 29) פרעה ח׳ Pharaoh, the benighted.—*Pl.* as ab. Cant. R. to I, 1 (ref. to Prov. I, c.) לפני ח׳ אלו חרשעים 'before the benighted' that means the wicked.

חֲשׁוֹכָא, חֲשׁוֹךְ I. ch. 1) same, *dark.* Targ. Am. V, 20.—2) (חֲשַׁךְ II) *lean, reduced, poor.* v. חֲשִׁיךְ II.

חֲשׁוֹכָא, חֲשׁוֹךְ II m. (preced.) 1) *darkness.* Targ. Ex. X, 21, sq.; a. fr.—Targ. Ez. XIII, 18, v. רְקִיעָא II.—Pes. 34ᵇ ארעא דח׳ a land of darkness (fogs). Ḥag. 12ᵇ bot. ומי אית אימא ח׳ וכ׳ is there darkness before the Lord?; a. fr.—*Pl.* חֲשׁוֹכַיָּא. Targ. Ps. LXXXVIII, 7.—2) *charred wick, snuff.* Bets 32ᵃ עדורי ח׳ Ar. (ed. חוּשְׁבָּא). v. מְחַט.

חשוף, Tanḥ. P'kudé 3, some ed. (oth. ed. חצוף), read סָחוּף, v. סָחַף.

חשופא, v. חֲשׂוּפָה.

חַשְׁחַשׁ, v. חָשַׁשׁ.

חָשָׁה, חשי (b. h.) [*to whisper,*] *be silent, quiet* (cmp. דמם, דום). Part. (fr. חוּשׁ) חָשֵׁי, f. חָשָׁה, pl. חָשׁוֹת. Ḥag. 12ᵇ אומרות . . . וחשות ביום וכ׳ say praise by night, and are silent by day. Ib. 13ᵇ (play on חִשְׁמַל) חיות עתים חשות Ms. M. *Ḥayoth* (v. חַיָּה I end) who at times are silent etc.

חֲשָׁא, חֲשִׁי ch. 1) same. Y. Ab. Zar. I, 39ᵇ top חֲשִׁי דמלכא וכ׳ hush, for the king wants it so (desires to

be worshipped in the form of a calf).—2) (=חוּשׁ) *to feel, suffer,* v. חוּשׁ ch.

חָשַׁי v. חֲשַׁאי.

חָשֵׁי, v. חֲשָׁאי.

חָשִׁיב, חַשִּׁיב, v. חֲשַׁב.

חֲשִׁיבָא m. (חֲשַׁב) *prominent person, notable. Pl.* חֲשִׁיבֵי. Gitt. 58ª ח׳ דרומאי the Roman notables. Ib. 56ᵇ [read:] ואימנו להו ח׳ דר׳ לאותיבך וכ׳ and the Roman nobility resolved to place thee at their head; Yalk. Prov. 953.

חֲשִׁיבוּתָא f. (preced.) *importance, value.* B. Bath. 146ª ח׳ דא״י ed. (Ms. M. a. F., Rashb. שְׁבָחָא) the valuableness of Palestine (for its fertility).

חָשִׁיד, v. חֲשַׁד.

חָשִׁיךְ, v. חֲשַׁךְ.

חֲשִׁיכָא, חַשִּׁיךְ I m. (חֲשַׁךְ I) *dark, black.* Targ. Y. Lev. XXI, 20 חזוירה ח׳ Ar. s. v. חז whose complexion is very dark (v. חֲשׁוּכָה; ed. פוחדוי וכ׳).—*Fem.* חֲשִׁיכָא, pl. חֲשִׁיכֵן. Targ. Lam. V, 17.

חֲשִׁיכָא, חַשִּׁיךְ II m. (חֲשַׁךְ II) *lean, poor; luckless* (interch. with: חֲשׁוֹכָא, חֲשׁוֹכָה). Targ. Ez. XVIII, 12. Targ. II Sam. XIII, 4. Targ. Ps. LXXII, 13; a. fr.—Lam. R. to I, 5 ולמה ח׳ כן and why is he so reduced?—Ib. to III, 20 (prov.) עד דשמינא חשיך חשיכא מיית Ar. (Var כחיש כחישא; ed. . . דקטרינא . . קטין . . .) while the fat one becomes lean, the lean one is dead (retribution to the oppressor comes too late). Midr. Till. to Ps. XXII, 7, v. חַי ch.—*Pl.* חֲשִׁיכַיָּא, חֲשׁוּכֵי. Targ. Jer. LII, 15, sq. — Succ. 44ᵇ לחשוכיא (Ms. M. 2 לחסיניא, read לְחֲסִירֵי) to the poor.—*Fem.* חֲשִׁיכָא, חֲשִׁיכְתָּא. Targ. Is. LIV, 11.—*Pl.* חֲשִׁיכָן, חֲשִׁיכָתָא. Targ. Y. Gen. XLI, 19, sq; v. חֲסִיךְ.

חֲשׁוֹכָה, חֲשׁוֹכָא f. (b. h.; חָשַׁךְ I) *darkness, nightfall.* Sabb. II, 7 עם ח׳ near nightfall. Ib. ספק ח׳ וכ׳ if it is doubtful whether or not night has set in; a. fr.—*Pl.* חֲשׁוֹכוֹת (*adj.*), v. חָשׁוּךְ.

חֲשִׁיכָה f. (v. חָשַׁךְ I *Hif.*) *awaiting the nightfall* (on the Sabbath), *approaching the Sabbath limit in day-time and waiting there for the night for the transaction of business.* Sabb. 151ª רשאי אני בחֲשִׁיכָתוֹ (Mish. להחשיך עליו) I am permitted to take the preliminary steps for it before nightfall.

חֲשִׁיכְתָּא, v. חַשִּׁיךְ II.

חֲשִׁיל, v. חֲשַׁל.

חֲשִׁילָא c. (חֲשַׁל) *mashed.—Pl.* fem. חֲשִׁילָתָא. Ḥull. 93ª bot. ביעי ח׳ mashed testicles (undevelopped).

חֲשִׁילְתָּא f. (preced.; v. חוּשְׁלָא) *a brew made of peeled and pounded fruits,* v. טְרִימָא. Ber. 38ª (ודאי) ח׳ קאמרת (Ms. F. ח׳ דתמרי, v. Rabb. D. S. a. l. note; Ar. חלרישתא, incorr.) (by *trimma*) you (surely) mean a brew of ground dates.

חֲשִׂיפָה f. (חָסַף, v. חָסַף I) 1) *stripping, uncovering.* Y. Ber. IX, 13ª top חֲשִׂיפַת זרועו the baring of His arm (Is. LII, 10).— 2) *paring, shavings* used for basket work. Tosef. Kil. III, 14 הח׳ Var. (ed. Zuck. השופה); Y. ib. V, end, 30ª השיפה. Tosef. Toh. XI, 16 של ח׳ quot. by R. S. to Toh. X, 8 (ed. Zuck. של השיפה) basket work made of shavings; Ab. Zar. 75ª של שיפה (ed. Pes. חש׳). Succ. 20ª מחצלת של ח׳ Ms. M. (ed. שיפה) matting made of etc.; Tosef. ib. I, 10 שיהופא ed. Zuck. (Var. חשופא, oth. ed. חשי׳).

חֲשִׁיקָה f. (חָשַׁק) *pleasure, favor, use of the root* חָשַׁק. Gen. R. s. 80, a. e.; v. חֲפִיצָה.

חָשַׁךְ, v. חָסַךְ.

חָשַׁךְ (v. חָסַךְ) *to spare, withhold.* Targ. Prov. XIII, 24 חָשִׁיךְ, חָשַׁךְ (part.). Ib. XVII, 27.

Af. אַחְשַׁךְ *to deduct.* Y. Pes. IV, end, 31ᶜ מַחְשַׁכְנָא (not מחשב׳), v. גּוֹדְלָנָא.

חָשַׁךְ (b. h.; cmp. חשׁשׁ) [*to be pressed, thick,*] *to be dark.* Sabb. 34ª; 51ª מִשְׁתַּחְשְׁכָה; ib. IV, 2 מִשְׁתַּחְשֵׁךְ when it darkens (at nightfall, v. חֲשִׁיכָה). Snh. 22ª עולם ח׳ בעדו the world around him is dark; Ab. Zar. 8ª (some ed. חָשׁוּךְ). Ber. 16ᵇ אל יֵחָשְׁכוּ וכ׳ let not our eyes be obscured; a. fr. V. חָשׁוּךְ.

Hif. הֶחְשִׁיךְ 1) *to be overtaken by (the Sabbath) nightfall.* Sabb. XXIV, 1 מי שה׳ בדרך he who is on the road at nightfall (on Friday).—2) *to wait for the nightfall, to make preparations to be ready for work on the exit of the Sabbath,* v. חֲשִׁיכָה. Ib. XXIII, 3 אין מַחְשִׁירִין על וכ׳ you must not, during the day, walk to the extreme end of the Sabbath limit to await the night there for the purpose of hiring workmen etc.; אבל מַחְשִׁיךְ הוא וכ׳ but one may do so for the purpose of going at nightfall to watch his field, and then he may also take his fruits home. Ib. לַחֲשִׁיךְ עליו to await the night at the Sabbath limit for the purpose of doing it. Ib. 4; a. fr.—3) *to darken, obscure.* Cant. R. to I, 1 (ref. to חשכים, Prov. XXII, 29) that is Potifar שח׳ חקב״ה וכ׳ whose eyes the Lord darkened etc. Ex. R. s. 51 (ref. to חשכה, Gen. XV, 12) that is Media שֶׁחֲשִׁירָה וכ׳ who made Israel's eyes dim (with tears) by her decrees. Pesik R. s. 47 (ref. to Job XXXVIII, 2) חֲחִשַׁכְתָּ וכ׳ (not החשב׳) thou hast obscured the council which I held in heavens (when the Lord vouched for Job's integrity); a. fr.—4) *to become dark.* Midr. Till. to Ps. XVIII, 12 (ref. to the versions חשכת, Ps. l. c., and חשרת II Sam. XXII, 12) when the clouds are laden with the waters, הן מַחְשִׁירִין מן המים וכ׳ they receive a dark color from the waters, and afterwards they drop them as through a sieve.

חֲשׁוֹךְ, חֲשַׁךְ I ch. same. Targ. Job. XVIII, 6. Targ. Ex. X, 15; a. fr.—Taan. 10ª חֲשׁוֹךְ ענני וכ׳ when the clouds are dark, they contain much water.

Pa. חַשֵּׁךְ 1) *to darken, obscure.* Targ. Ps. CV, 28; a.e. —2) *to do something at night, to be late.* Tam. 27[b] חַשֵּׁיךְ תקון נפשך וכ׳ at bed-time attend to thy body, and in the morning etc. Ber. 8[a] מקדמי ומחשכי וכ׳ they go to Synagogue early and late. Ib. קדימו וחשיכו וצירלו וכ׳ (Ms. M. ואחשיכו), *Af.*, v. Rabb. D. S. a. l.) go ye early and late to etc. Targ. Y. Deut. XXVIII, 65, v. מַחְשָׁכָן.

Af. אַחְשִׁיךְ 1) *to obscure.* Targ. Job XXXVIII, 2; a. e. —2) *to do something late.* Targ. I Sam. XVII, 16.—Ber. l. c., v. supra.

Ithpe. אִיתְחַשַּׁךְ, אִיזְדַּעַךְ *to grow dark.* Targ. Ps. LXIX, 24; a. e.—Snh. 96[a] עד דאתא אידח׳ by the time he came it had grown dark.

חָשׁוֹךְ, חֲשַׁךְ II (cmp. חסך) *to be reduced, lean.* Targ. Ps. XXXI, 11 (h. text עששו, v. Rashi a. l.)

Ithpe. אִיתְחַשַּׁךְ same. Targ. Job XXXIII, 21 Ms. (ed. שפירין).

חֲשׁוֹךְ, חֲשָׁךְ m. (b. h.; חָשַׁךְ) *darkness.* Ex. R. s. 14. Ḥag. 12[a]; a. v. fr.—חֲרֵי ח׳ *Dark Mountains*, behind which the Amazons live (*Amazonici Mountes*, v. Sm. Class. Dict. s. v.). Lev. R. s. 27; Pesik. Shor, p. 74[a]; Tam. 32[a]. [The Jewish legend relating the meeting of Alexander the Great with the Amazons seems to point to Africa, v. קרטגינא).

חֲשָׁכָא ch. same. Targ. Ps. XVIII, 29 (Ms. חבריא, v. חֲבִירָא); Targ II Sam XXII, 29 (ed. Lag. חֲשׁוֹכָא). Targ. Ps. LXXXVIII, 13 חֲשַׁךְ, constr. (Ms. חֲשׁוֹךְ).—V. חַשְׁכוּתָא.

חֲשֵׁכָה, v. חֲשִׁירָה.

חַשְׁכוּתָא f. (preced. wds.) *dimness, darkness.* Targ. O. Deut. XXVIII, 65 (ed. Vien. חַשְׁפַּת).

חַשְׁכְּתָא f. same. Targ. O. Deut. XXVIII, 65, v. preced.—*Pl.* חֲשַׁכְתָא. B. Mets. 30[b] בקדמתא ובח׳ every early morning or every evening after dark.

חֲשַׁכְתָא, v. חֲשִׁיךְ II.

חֲשַׁל=חֲסַל.

חָשַׁל (b. h.; cmp. חָסַל) *to scrape off, polish; to reduce.*

Pi. חִישַּׁל *to crush, batter.* Koh. R. to I, 6 the Lord מְחַשְּׁלוֹ בהרים breaks it (the vehemence of the wind) through the mountains; (Lev. R. 15; Gen. R. s. 24 מרשלו; Y. Ber. IX, 13[c] bot. מכשלו).

Nif. נֶחְשַׁל *to be crushed.* Sifré Deut. 296 (ref. to נחשלים, Deut. XXV, 18) ונֶחְשָׁלוּ מהחת וכ׳ .... שנמכו who have been crushed out of the ways of the Lord and battered away from under the protection of etc.

חָשַׁל, חָשַׁשׁ ch. same, 1) *to furbish, forge, hammer.* Dan. II, 40.—Ab. Zar. 16[a] דחַשְׁלֵי מיניהו וכ׳ Ms. M., v. חֲלַשׁ.—Trnsf. *to plan, design* (corresp. to b. h. חרש a. חשב). Targ. Ps. XXXVI, 5. Targ. Prov. XIV, 22; a. fr.—2) *to peel, pound grits,* v. חוּשְׁלָא.—V. חֲשִׁירָא.

Pa. חַשֵּׁל same, esp. *to plan.* Targ. Ps. XXI, 12, a. fr. Ms. (ed. *Pe.*). Targ. Y. Deut. I, 12.

חַשְׁלָא m. (preced.) *furbisher, smith.*—*Pl.* constr. חַשְׁלֵי. Keth. 77[a] (expl. מצרף נחשת. Mish.) דח׳ דודי kettle smiths.

חַשְׁמוֹנַאי n. gent. m. *Asmonean, Hasmonean,* family name of Mattathias the priest and his descendants (Maccabean dynasty). Midd. I, 6 בני ח׳ the sons of the Asmonean (Judah and his brothers). Sabb. 21[b] מלכות בית ח׳ the government of the Asmonean house. Midr. Till. to Ps. XCIII, beg. (ed. Bub. plur.). Sot. 49[b]; Men. 64[b]; B. Kam. 82[b] (v. Rabb. D. S. a. l.) מלכי בית the kings of the Asmonean house (Hyrcan and Aristobulus).—*Pl.* חַשְׁמוֹנָאִים. B. Kam. l. c. (some ed.).—[*Chald.* Targ. I Sam. II, 4. Targ. Cant. VI, 7 (some ed. נָאֵי ..., pl.).]

חַשְׁמַל m. (b. h.; cmp. חָסַם II; v. Ges. H. Dict.[10] s. v.) *a glittering substance; amber* or *galena* (?). Ḥag. 13[a] עד דהוי ח׳ including the verse in which *ḥashmal* appears (Ez. I, 27). Ib. הוה מבין בח׳ was speculating on the meaning of *ḥashmal*; ויצאה אש מח׳ and fire came out of the *ḥashmal*. Ib., sq. מהו חַשְׁמַל הוות אש מְמַלְּלוֹת *Ḥayoth* (v. חַיָּה) speaking fire; v. חָשָׁה.

חַשְׁמַל, חַשְׁמָלָא ch. same. Targ. Ez. I, 4; a. e.—Ḥag. 13[a].

חֲשָׁן, v. חוּשָׁן.

חָשַׁק (b. h.) *to press, tie, surround.* Ab. Zar. 35[a] (ref. to Cant. I, 2) חֲשׁוֹק שפתותיך זו בזו press thy lips together and be not too hasty in replying.—2) (cmp. חָפֵץ) *to be attached to, in love with; to elect.* Tosef. Yeb. VIII, 4 חָשְׁקָה .. בתורה my soul has chosen the Law (as bride); Yeb. 63[b]. Ḥull. 89[a] (ref. to Deut. VII, 7) חוֹשְׁקָנִי בכם I elected you.

חֲשַׁק ch. same, *to bandage, saddle, harness.* Targ. II Sam. XIX, 27.—Part. pass. חֲשִׁיק, pl. חֲשִׁיקִין, f. חֲשִׁיקָן. Targ. Jud. XIX, 10. Ib. V, 10.

חָשַׁר [(cmp. חָשַׁךְ II a. חָשַׁל) *to peel,* whence חֲשָׁרָה *an implement for removing peels, sieve,* from which חָשַׁר *to sift, distil drops as if through a sieve.* Midr. Till. to Ps. XVIII, 12, v. חֲשַׁךְ. Ib. .... אדם נוטל כברה וחוֹשֵׁר אצבעות וכ׳ a man takes a sieve and lets (a liquid) down a height of two or three fingers; before it comes down to the ground, the drops will be mixed up; Yalk. Sam. 160. —Gen. R. s. 13 וחוֹשְׁרִים אותו כמין כברה and they (the clouds) distil it (the rain) as if from a sieve; Yalk. Gen. 20; Yalk. Koh. 967.

Pi. חִישֵּׁר same. Taan. 9[b] ומְחַשְּׁרוֹת .... מנוקבות they (the clouds) are perforated like a sieve and distil water to the ground.

חַשֵּׁר ch. same, *to sift.* Y. Sabb. VII, 10[b] bot. הן דח׳ וכ׳ he who (on the Sabbath) sifts powder of gypsum &c. Y. Meg. I, 71[b] top מכיון שחוא מרחיק ואת ח׳ וכ׳ because its meshes are wide and you may sift flour through it; Y. Ned. IV, beg. 38[c], v. זוֹסְמָא.

חָשַׁשׁ (v. חוּשׁ) 1) *to feel heavy, feel pain.* Y. Sabb. IV,

חַתּוּלָא, חַתּוּל ch. same. Ḥull. 52b. — *Pl.* חַתּוּלַיָּא, חַתּוּלִין. Targ. Is. XIII, 22; XXXIV, 14 (h.text אִיִּים) wild cats. [Hos. IX, 6 חתולין, read: חֲרוּלִין.]

חַתּוּם, v. חִיתּוּם.

חַתּוֹמָא m. (חָתַם) *signer, witness.* — *Pl.* חַתּוֹמַיָּא. Y. Gitt. IX, 50c bot. ירהב רשו ... ולח' וכ' (not ולחתרמייא) gave permission to the scribe to write and to the witnesses to sign.

חַתּוֹנָא, חַתּוֹן, v. חִיתֵּן.

חַתּוֹנְתָּא f. (b. h. חֲתֻנָּה; חָתַן) *wedding.* Num. R. s. 12; a. e., v. חִיתּוּן.

חַתִּיּוּת, חִתּוּת, v. חִיתִּיּוּת.

חַתָּא, חְתֵי, (v. נחת); *Hif.* הַחְתֵּי(א) *to put down, rest.* Y. Yoma V, 42b bot. ירחלוק ... וירַחְתֵי let him change hands .... and set (the pan) down. Ib. אם ה' מימינו וכ' if he set it down from his right towards his left side.

חַתָּא, חַתֵּי I ch. *Af.* אַחְתֵי same. Yoma 47a ונַחְתֵּיהּ למחתה וכ' (v. Rabb. D. S. a. l. notes 3, 4) and let him put the pan on top of it. V. נְחַת.

חְתֵי, חַתֵּי (b. h.) *to dig,* esp. *to take coals out with a pan.* Yoma IV, 4 בכל יום הירּ חוֹתֶה וכ' every other day the priest used to take coals out in a silver pan &c. Sabb. VIII, 7 כדי לַחְתּוֹת בו את האור large enough to take fire out in it. Zeb. 64a; a. fr. — Y. Yoma IV, 41c bot. צריך לחות (read לחתות) he must take coals out as before.

Pi. חִיתָּה *to stir embers, rake.* Sabb. 34b שמא יְחַתֶּה בגחלים he might rake the coals under the ashes. [Ḥull. 27a, v. חָתַת]

חַתָּא, חַתֵּי II ch. same. Targ. Is. XXX, 14. — Part. חָאתֵי. Targ. Prov. XXV, 22 ed. Lag. (oth. ed. חָתֵי). — *Pa.* חַתֵּי *to stir.* Ab. Zar. 38b וחַתֵּה בה חַתּוּרֵי ed. (v. Rabb. D. S. a. l. note 8), v. חָרֵי.

חַתָּיִרְתָּא f. (preced. wds.) *taking coals out in a pan.* Y. Yoma IV, 41c bot. Bab. ib. 48b חישב בחַתָּירְתָּא וכ' if he entertained an undue thought on taking coals from the altar.

חֲתִיכְתָּא f. (חָתַךְ) 1) *cutting.* Erub. 103a, v. בֵּיצָה. Ḥull. 31b, v. זְבִיחָה. — 2) *a piece (of meat), portion* (cmp. מָנָה, נָתַח). Ib. VII, 5 ח' של דג וכ' a portion of an unclean fish. Ib. 100a שאני ח' הואיל וכ' with an entire piece the case is different, because it is fit to be offered to guests; a. fr. — *Pl.* חֲתִיכוֹת. Ib. VII, 5. Kerith. 17b חתיכה משתי ח' a doubt as to one piece out of two (of which one was forbidden and one allowed, and it is unknown which he ate); a. fr.

חַתִּים, v. חֲתַם.

חֲתִימָה f. (חָתַם) 1) *signature, stamp, mark.* Gitt. 87a bot. ודידעינן בהא ח' וכ' when we know about that signature that it is not Jacob's. Ib. II, 4 וחֲתִימָתוֹ בתלוש עד .. unless it was written and signed on a movable material (v. חָבַר). Y. Keth. II, 26c top על חֲתִימַת חעד וכ' to iden-

חָשַׁשׁ ch. same, 1) *to suffer.* Y. M. Kat. III, 82d top פומיה הוא ח' he has an ailing on his mouth (and therefore ties it up). Cant. R. to II, 16 ועבד ח' וכ' and continued suffering with fever for three years; a. fr. — 2) *to be affected, troubled; to care, apprehend.* Targ. Prov. XXVIII, 17 דְּחָשִׁישׁ וכ' he who is troubled (feels compunction) about blood-guiltiness (h. text עשק); a. e. — Y. M. Kat. III, 81d bot. צריך את חשש על נפשך thou must mind the excommunication for thy soul's sake. Ib. חַשׁ על נפשיה he minded the excommunication. Ib. וחַשׁוּן אילין על אילין they minded each the other's excommunication. Keth. 26b במַיחַשׁ לזילותא וכ' they differ as to providing against the disregard of the court; a. fr. (interch. with חוּשׁ). — [3) (=חָשָׁא) *to whisper, hiss.* Targ. Jer. VI, 29 חַשׁ (ed. Wil. חָשָׁא).]

Ithpa. אִיתְחַשַּׁשׁ, אִיתְחַשׁ *to become sick.* Cant. R. l. c. אתח' ר' חנינא (Var. אַחַ'; ed. Wil. אתשש, corr. acc.).

Palp. חַשְׁחֵשׁ. 1) *to feel.* Targ. Y. Num. XI, 12. — 2) *to care for.* Targ. Ps. CXLI, 1 Regia (ed. חְרֵישׁ).

חֲשַׁשָּׁא m. (preced.) *anxiety, fear, suspicion.* Targ. Koh. II, 25. — Yoma 83b אימר דאמרי אנא ח' וכ' (Ms. M. לְמֵירַחַשׁ, v. preced.) what I said (that a name was an omen) was meant only as an apprehension, but I did not mean it as a certainty. Bekh. 36a אימר דאמר ר"מ לח' what R. M. said, was meant as an apprehension (worth investigating), but not to make one legally disqualified. Ib. ח' חוא it is merely a suspicion, ובמקום ח' וכ' and against such a doubt, we may argue that he had no reason to tell a falsehood. Nidd. 17b אי בתר ח' וכ' if you are guided by a doubt, opp. חֲזָקָה; a. fr.

חַתָּה, חַתָּא, חָתָא, v. חתי.

חַתְחִי m. (v. חָתַת) *breaking, killing.* Ḥull. 27a זב ע"י ח' בצינק the flow must have been caused by the action which kills (cutting).

חַתּוּכָא, חַתּוּךְ, v. חִיתּוּךְ.

חַתּוּל m. (v. Fl. to Levy Targ. Dict. I, p. 426[1]) *cat.* B. Kam. 80b. Hor. 13a. Bekh. 8a; a. fr. — *Pl.* לִין חֲתוּלִים...; f. חֲתוּלוֹת. B. Kam. 80a, sq.; Tosef. ib. VIII, 17. Hor. l. c. בעכברים מפני מה ח' .. Ms. M. a. Ar. (v. Rabb. D. S. a. l. note; ed. חכל) why have the cats been given power over the mice? — Koh. R. to VI, 11. Cant. R. to VII, 2 ומצא ח' מקורעות לפניהם and found the cats lying torn in front of the chickens; Y. Peah III, 17d top.

tify the signature of the second witness. B. Bath. 89[b] Ms. M. (ed. כיון דלא חזי ח׳, Ms. H. עד דחזי אי לא חזי ח׳ ותחמא) since he does not see the official stamp on the measure; a. fr.—Trnsf. חֲתִימַת זָקָן *the mature manly expression which the beard gives, full manhood.* B. Mets. 39[b]; Yeb. 88[a]; Gen. R. s. 91; a. e.—[Targ. Cant. III, 8 חֲתִימַת מִילָה the seal of the covenant.]—*Pl.* חֲתִימוֹת. Keth. 21[b] ח׳ ידי העדים the signatures (handwritings) of the witnesses; a. e.—2) (v. חִרהוּם) *the concluding clause of a prayer.* Pes. 104[a] צריך . . . ח׳ סמוך לחֲתִימָתוֹ he must use expressions corresponding to the closing formula immediately before the latter.—3) *locking up, obstruction.* Nidd. 43[b], a. fr. (with ref. to Lev. XV, 3) חֲתִימַת פִּי הָאמָה the filling up of the aperture of the membrum (with mucus).

חֲתִימְתָּא, חַתְמוּתָא, חֲתִימָתָא, חֲתִימוּתָא same. Keth. 21[a] אסהד אחֲתִימוּתֵיהּ ידיה וכ׳ he testified to (identified) his own signature &c.—B. Bath. 167[a] חַתְמוּתֵיהּ ידא (Ms. M. חֲתִימַת). Gitt. 66[b], v. חָתַם.—*Pl.* חֲתִימָתָא. Keth. 21[b] חֲתִימַת ידיהו.

חֲתִימְרִיא, Y. Gitt. IX, 50[c] bot., v. חָחוֹמָא.

חֲתִימָתָא, v. חֲתִימוּתָא.

חֲתִירָא, v. חֲתִירְתָּא.

חֲתִירָה f. (חָתַר) *breach, opening made by digging.* Gen. R. s. 76 ויחתר לו הקב״ה ח׳ וכ׳ and the Lord created an opening for him etc. Ruth R. to II, 14; Y. Snh., X, 28[c] bot., v. חָתַר. Ruth R. l. c. צווחין לח׳ עתירה, v. next w.

חֲתִירְתָּא (חֲתִירָא) ch. same. Lev. R. s. 30; Gen. R. s. 63 (ref. to II Chr. XXXIII, 13; Gen. XXV, 21) בערביא קורין לח׳ עתירתא in Arabia they say for *ḥăthirta* (breach) *ʿăthirta;* Y. Snh. X, 28[c] bot. לחֲתִירָתָהּ עתירתה . . .; Ruth R. to II, 14, v. preced.—*Pl.* חֲתִירָן. Y. Maas. Sh. V, 55[d] bot. אתעביד . . . ח׳ בתים (strike out בתים) three hundred robberies by breaking in were committed; Gen. R. s. 27 חוֹתְרִין m. pl.; Yalk. Job 909 (corr. acc.).

חֲתִירִית, v. חִרהִית.

חָתַךְ (b. h.) 1) *to cut, dissect; to sever.* Ḥull. 33[a] חוֹתְכָהּ כזית וכ׳ cuts out flesh of the size of an olive. Ib. 32[a] ח׳ דלעת וכ׳ if in slaughtering he cut a pumpkin at the same time. Ib. 48[b] a. e. חוֹתְכָהּ מכאן וכ׳ he amputates on one place and the animal survives &c. Bets. 32[b] חוֹתְכָהּ באויר he may sever the wick over the light. Y. Meg. IV, 75[a] חותך the reader cuts one verse into two (reading Gen. I, 5, a. I, 8 as two verses severally); a. fr.—[Lev. R. s. 10 לחתוך את אביו וכ׳, v. חָתַר.]—*Part. pass.* חָתוּךְ *cut into, having the incisions of limbs &c., outlined.* Nidd. 24[b] גוף שאינו ח׳ a shapeless body (not articulated); ראש שאינו ח׳ a shapeless head (without indications of the nose &c.) Ib. 24[a] יד חֲתוּכָה a well-shaped hand (of an embryo); a. fr.—2) (cmp. פָּסַק, גָּזַר) *to decide, sentence.* Lev. R. s. 4, beg. (ref. to חתוך, Jer. XXXIX, 3) ששם חוֹתְכִין את החלכה for there they decide the practice. Ib. וחוֹתֶכֶת דיניהם וכ׳ and decides the cases &c. Shebu. 30[b] bot. אֶחֱתְכֵנוּ I will decide the case (in accordance with the testimony).—Part. pass. as ab. Y. Snh. IV, beg. 22[a] אילו . . . התורה חתוכה if the Law had been given in the form of clear decisions (leaving no room for differences of opinion, discretion &c.)

Nif. נֶחֱתַךְ 1) *to be cut off, severed; to be cut into.* Ḥull. IV, 6 שנֶחֱתְכוּ רגליה whose feet have been amputated. Ib. 32[a] נֶחֱתְכָה דלעת וכ׳ if by accident a pumpkin has been cut simultaneously with the animal (opp. to חָתַךְ, v. supra); a. fr.—2) *to be decided, decreed.* Meg. 15[a] (play on חֹתֶךְ, Esth. IV, 5) שכל . . . נֶחֱתָכִין על ידיו all the government affairs were decided upon his opinion.

Pi. חִיתֵּךְ 1) *to cut.* Ḥull. IV, 2 מְחַתֵּךְ אבר אבר he may cut off limb after limb. Ib. 98[b] מחתך לה וכ׳ he carves the foreleg and then boils it.—*Part. pass.* מְחוּתָּךְ *piecemeal, limbwise.* Y. Nidd. III, 50[c] יצא מח׳ if the embryo came out by pieces.—2) *to decide.* Snh. 7[b] צדק . . . חִתְּכָהוּ make the case clear and then decide it. Ber. 61[a] לשון מְחַתֶּכֶת וכ׳ the tongue forms the sentence, the mouth closes (the case, makes it irreversible).—3) *to dig ore (in lumps).* Keth. 77[a] (expl. מצרף) חמְחַתֵּךְ . . . מעיקרו he who digs copper in the shaft. [Tosef. Ohol. IV, 3 וחתכו, וחיתכו, read: וחִתְּרוּ or וחִיתְּכוּ, v. חָתַר a. חתך.]

חָתֵךְ ch. same. *Pa.* חַתֵּיךְ *to cut off.* Ḥull. 11[a] ח׳ ליה לגמרי he severed it entirely, v. לוּט.—*Part. pass.* מְחַתַּךְ *in pieces.* Targ. Y. Lev. VII, 30 (ed. Amst. מְחַתָּךְ, incorr.). Targ. Y. I Num. XII, 12 כד מח׳ (not מְחַתֵּיךְ).

Ithpa. אִתְחַתַּךְ *to be cut, to be decided.* Targ. Esth. IV, 5 (v. Meg. 15[a], quot. in preced.).

חֵתֶךְ m. (preced.) *cut, wound.* Tosef. Mikv. VII(VIII), 3 מפני ח׳ on account of the place where the handle is intended to be lopped off (v. Mikv. X, 5).—Erub. 18[a]. Ḥull. 32[b] שחט במקום ח׳ he slaughtered by setting the knife into the wound (and continued the cut).

חָתַם (b. h.; cmp. b. h. חָתַל) 1), *to tie up, close, lock.* Tanḥ. B'resh. 1 ח׳ את הים וכ׳ he locked the Ocean up, that it might not go forth &c.—2) *to seal.* Y. Ab. Zar. III, 42[c] bot. טבעת שחוֹתֵם בה the ring with which he seals. Ib. אסור לַחֲתוֹם בה you dare not use it for a seal; Tosef. ib. V (VI), 2; a. fr.—2) *to sign, subscribe* (as witness, judge &c.) Gitt. VI, 7 חוֹתְמִין . . . אחד one writes the document and two sign it as witnesses. Ib. 66[b] ח׳ סופר if the scribe signed as one of the witnesses. Ib. 67[a] ואתם חֲתוֹמוּ and sign you. Shebi. X, 4 חדיינים חותמין וכ׳ the judges sign under it; a. fr.—Part. pass. חָתוּם, f. חֲתוּמָה; pl. חֲתוּמִים, חֲתוּמִין; חֲתוּמוֹת. Yeb. 25[b], a. e. עדים הח׳ וכ׳ if witnesses are signed &c.; a. fr.—3) *to close* a benediction (v. חֲתִימָה). Pes. X, 6 וחותם בגאולה and he closes with redemption (Blessed be the Lord who redeemed Israel). Ib. לא היה חותם he did not close with a benediction. Ber. I, 4 מקום שאמרו לַחֲתוֹם where the Rabbis ordained to close a benediction with Barukh &c.; a. fr.—Part. pass. as ab. Gitt. 60[a] תורה ח׳ ניתנה the Law was given as one complete book, opp. מגילה מגילה in single sheets. [Cant. R. to I, 11, v. next w.]

Pi. חִתֵּם *to provide with signatures.* Y. Gitt. I, beg. 43ᵃ, a. e. מְחַתְּמוֹ בעדים וכ׳ he may have provided it with the signatures of unfit witnesses. Ib. חִתְּמוֹ וכ׳.—*Part. pass.* מְחוּתָּם. Y. Keth. II, 26ᶜ; Y. Shebu IV, 35ᶜ bot. מח׳ בארבע וכ׳ provided with four signatures.

Nif. נֶחְתַּם, *Hithpa.* הִתְחַתֵּם, *Nithpa.* נִתְחַתֵּם 1) *to be signed, sealed.* Gitt. I, 1 בפני נח׳ (Y. ed. נתח׳) in my presence has it been signed; a. fr.—2) *to be finally sentenced* (by attaching the seal or signature). B. Hash. 16ᵇ נכתבין ונֶחְתָּמִין וכ׳ their verdict is written and sealed at once; Y. ib. I, 57ᵃ מְתָחַתְּמִין. Gen. R. s. 31, beg. נתח׳ גזר דינם their decree was sealed; a. e.

חֲתַם, ch. same. 1) *to close up.* Ber. 6ᵃ ולִיחְתּוֹם פומיה and let him close up its opening. Part. pass. חָתִים. Targ. O. Lev. XV, 3.—2) *to seal, sign.* Targ. Jer. XXXII, 44; a. fr.—Gitt. 66ᵇ מְחַתְּמִים וכ׳ to draw their signatures.—*Part. pass.* as ab. Targ. l. c. 11.—B. Bath 89ᵇ דלא חָתִימֵי where they do not stamp measures officially.—3) *to close a benediction.* Meg. 22ᵇ ח׳ ולא ברוך he closed his prayer without saying *Barukh* &c. Cant. R. to I, 11 [read:] מלה חֲתִימָה ... מסיימת a closed and finished word (complete in itself).

Pa. חַתֵּם *to lock up.* Targ. Job XXIV, 16 (some ed. *Ithpa.*).

Ithpa. אִתְחַתֵּם 1) *to lock one's self up.* V. supra.—2) *to be sealed, stamped.* Targ. Esth. IV, 1. Targ. Is. VIII, 21; a. fr.—3) *to be closed up.* Targ. Y. Lev. XV, 3 ed. pr. (ed. אתסתם).

חַתְמָא, חַתְמְתָא, v. חֲתִימָה a. חֲתִימוּתָא.

חָתַן (b. h., cmp. preced.) *to tie, connect, to covenant* (Assyr. *ḥatânu, to protect.* Friedr. Del. Proleg. p. 91).

Hithpa. הִתְחַתֵּן, *Nithpa.* נִתְחַתֵּן *to become connected, to enter into the family, to intermarry.* Snh. 82ᵃ כאלו מִתְחַתֵּן בע״א as if he connected himself with idols. Gen. R. s. 82, beg. שנ׳ בירהודית וכ׳ who married Judith &c. Sifré Deut. 52, a. e. שנ׳ ... עם וכ׳ when Solomon married the daughter of Pharaoh; a. fr.

חֲתַן ch. same. Y. Sot. IX, end, 24ᶜ [read:] חוון בעין מִתְחַתְּנִיתָה לְנסיותא, they desired to ally him to the Nasi family; Y. Ab. Zar. III, 42ᶜ bot בעון מהיתנתיה .. חוון אילין (read: מִיחְתַּן׳) members of the Nasi family desired to take him into the family.

Ithpa. אִתְחַתֵּן *to become connected.* Targ. I Sam. XVIII, 22, sq.; a. fr.—Y. Sabb. XII, 13ᶜ bot. אִיתְחַתְּנוּן וכ׳, v. נְשֵׂיאוּתָא.

חָתָן m. (b. h.; preced.) *connection, son-in-law; bridegroom;* (metaph., with ref. to the covenant of circumcision, v. בְּרִית) *the infant fit for circumcision.* B. Bath. 98ᵇ ח׳ הדר וכ׳ a son-in-law who lives in the house of his father-in-law. Pes. 113ᵃ דוי זהיר ... מִתְחָתָּן הראשון guard thy wife against her former affianced. Y. Ned. III, end, 38ᵇ (ref. to Ex. IV, 24 sq) משה קרוי ח׳ Moses is called the *ḥathan* ... (and she said) דָּ׳ דמים מתבקשין ממך (ed. מתבקש) husband, blood (circumcision) is asked of thee; תינוק קרוי ח׳ the infant is called the *ḥathan,* (and she said) דָּ׳ בדמים אתה עומד לי child of the covenant, a high price I pay for thee; Bab. ib. 32ᵃ; Ex. R. s. 5 חָתָנִי תהירה את וכ׳ thou shalt be my affianced by covenant, thou art given to me &c. Nidd. V, 3 an infant one day old ... is כח׳ שלם לאביו .. (as regards mourning ceremonies) like a perfect circumcised child to his parents &c.—Ber. II, 5 ח׳ פטור וכ׳ a bride-groom in the first night is exempt &c. Keth. 8ᵃ (in wedding benedictions) משמח ח׳ עם חכלה who causest the bridegroom to rejoice with the bride; a. fr.—Trnsf. (cmp. בַּעֲלָא) *the fructifying rain.* Ber. 59ᵇ; Taan. 6ᵇ משרצא ח׳ לקראת כלה when the bridegroom goes forth to meet the bride, i. e. when the falling rain-drops meet the water on the ground and bubble; [oth. opin.; when the rivulets formed by the rain meet each other in gutters.].—*Pl.* חֲתָנִים. Keth. l. c. Ib.ᵇ, v. בְּרָכָה; a. fr.—

חֲתָנָא, חַתְנָא ch. same. Targ. Ex. IV, 25, sq. (Targ. Y. II ib. 26 חתנת, corr. acc.).—Targ. I Sam. XVIII, 18.—Targ. Is. LXII, 5; a. fr.—Yeb. 52ᵃ ח׳ דדאיתי a son-in-law who resides &c., v. דור. Ḥull. 83ᵃ בי ח׳ in the bridegroom's family; a. fr.—*Pl.* חַתְנִין. Targ. Jer. VII, 34; a. e.—Sabb. 23ᵇ חַתְנֵי Ms. O. sons-in-law, v. חַתְנוּתָא.

חֲתָנוּת f. (preced. wds.) *marital relation, intermarriage, wedlock* (connubium). Ab. Zar. 31ᵇ, a. e. משום ח׳ as a guard against intermarriage (between Jews and gentiles). Ib. 36ᵇ, v. אֲרִישׂוּת. Yeb. 76ᵃ לית להו ח׳ they have no connubium (a marriage with them is not legally recognized); a. e.—בית ח׳ *additional rooms for the young couple* in the bridegroom's paternal house. B. Bath. VI, 4 (98ᵇ). Taan. 14ᵇ.

חֲתָנוּתָא ch. same. Targ. G. I Deut. XXXII, 50.—*Pl.* חֲתָנְוָתָא *connections through marriage, sons-in-law* &c. Sabb. 23ᵇ חוו לית ח׳ רבנן (Ms. O. חַתְנֵי) will have scholars in the family through intermarriage.

חתנת, v. חֲתַן.

חֲתַף=חֲטַף. Targ. Job. IX, 12 ed. Lag. (ed. חטף).

חָתַר (b. h.; cmp. חָתַת) *to dig, break in, make an opening.* Kidd. 24ᵇ חָתוֹר לי שיני Ar. (ed. לַחְתּוֹר לו שינו) scrape my tooth (to clean it). Deut. R. s. 2 (ref. to וַיַּעְתֵּר, II Chr. XXXIII, 13) וַיָּחָתֵר לו וכ׳ the Lord made an opening for his prayer; ח׳ את הרקיע He broke through the heavens; Y. Snh. X, 28ᶜ bot.; Ruth R. to II, 14 ח׳ לו חתירה וכ׳ (v. Snh. 103ᵃ).—Ex. R. s. 37 נטל את חצפורן ... לַחְתּוֹר וכ׳ (Ar. s. v. צפורן: לחפור) he took the digging tool to undermine his father's house; Lev. R. s. 10 (לחתך, לחתוך את אבוי, אחתוך) (corr. acc.). Gen. R. s. 63 (ref. to וַיַּעְתֵּר, Gen. XXV, 21, v. supra) like a prince שחירת חוֹתֵר על אבוי ליטול וכ׳ who undertook a siege (for military practice) against his father for a *litra* of gold (for the winner) והית זה ח׳ מבפנים וכ׳ and so the one did mine from within &c. (the father assisting his son's efforts).—Snh. 109ᵃ וחוֹתְרִים שם and broke in there; Gen. R. s. 27; a. fr.—Part. pass. חָתוּר, f. חֲתוּרָה, pl. חֲתוּרִים, חֲתוּרוֹת. B. Kam. 114ᵇ חיתה מחתירת ח׳ וכ׳ his house was broken into. Ib. 23ᵃ סתם דלתות ח׳ חן וכ׳ with reference to dogs, ordinary doors are subject to being broken

in, i. e. the owner of a dog is responsible for damages done by breaking in.

חַתַּר ch. same. Targ. Ez. VIII, 8; a. e.

Ithpa. אִתְחַתַּר, *Ithpe.* אִתְחַתַּר, אִירַחַ 1) *to be broken into.* M. Kat. 25^{b} אִיתְחַתְּרוּ שבעין מחתרתא וכ׳ Ms. M. (ed. אִירְחַתְּרוּ) seventy robberies were committed in Tiberias (ed. in N'hardea). Snh. 109^{a} מחתרתא וכ׳ ..... אִתְחְתִירִין (Ms. O. אִירְחַתְּרוּ וכ׳) that night three hundred robberies were committed in S.—2) *to break in for one's self.* Targ. Ez. XII, 7.

חַתַּרְתָּא, חַתַּרְתָּה, v. חֲתִירְתָּא.

חָתַת (b. h.) *to break, shatter.* Ḥull. 27^{a} (play on מִמָּקוֹם שֶׁזֹּב נָחְתָּה וזֹבֹהּ Deut. XII, 21) מִמקום שזֹב נָחְתָּה from where the blood flows, break it (the animal's life); מִמאי דְּתֹאר חִתְּחוּ what proof have you, that this *ḥottehu* has the meaning of breaking? (Answ. ref. to תחת, Deut. I, 21). [Ib. חִתּוּי formed fr. חָתָּה *Pi.*, sec. r. of חתת.]

ט

ט *Teth*, the ninth letter of the Alphabet. It interchanges dialectically with צ, as טביא a. צבי, with ת, as חטם a. חתם; with ד, as טפח a. דפח.

ט׳, as a numeral, *nine*, v. א׳.—Maas. Sh. IV, 11, v. טי״ת.

טַא, v. טַאטֵא.

טָאַב, טָאֵב, טָיֵב (= h. טוֹב) *to be bright, good, well.*—ט׳ לְ-, ט׳ על *to feel well, be happy.* Dan. VI, 24.—Targ. I Sam. XVI, 23 (ed. Wil. טָב).

טָאבָא m. (preced.) *good* (*thing*).—*Pl.* טָאבֵי. Targ. Prov. XIV, 22 (ed. Wil. טָבֵי).

טאוי, Tosef B. Kam. X, 2, v. טָוִי.

טַאטֵא (Palp. of טא, cmp. טהר) [*to brighten,*] *to sweep.* R. Hash. 26^{b}; Meg. 18^{a} שקולי טאטיתא וטַאטֵי ביתא (Ms. M. 2 טאטיך וכ׳) take the (thy) broom and sweep the house (from which the Rabbis learned the meaning of Is. XIV, 23).

טָאטָא m., טָאטָאתָא f. (preced.) *broom.* R. Hash. 26^{b}; Meg. 18^{a}, v. preced.

טָאֵיב, טָאֵב, v. טִיאֵב.

טָאֵיס, v. טוּס ch.

טָאֵיף, v. טוּף ch.

טאירין, read: טָיָארִין, v. טָיָיר.

*טאל, Y. Sabb. VII, 9^{a} top מטאלין מילויא, read: מן אילין מ׳; cmp. Bab. ib. 70^{a}.

טָאנִיס, טָאנֵיס, טַאנֵיס, pr. n. pl. (h. צוֹעַן) *Tanis* (*Zoan*) in Lower Egypt. Targ. Num. XIII, 22. Targ. Y. Gen. XLI, 50 (h. text אוֹן). Targ. Y. Ex. I, 11 (h. text פִּתֹם); a. e.

טָאֵס, v. טוּס ch.

טָאֵף, v. טוּף ch.

*טַארְגָא, Midr. Till. to Ps. I (ed. Bub. ארסקוטא), a gloss to תּוֹרֵס, (Ital. *targa*) *buckler*, v. Yalk. Ps. 833.

*טאריקי, Ex. R. s. 11 בט׳, read: קַשָּׁאדִירְקִי.

טַב I (contr. of טאב) = h. טוֹב, *to be good, well.*—טב לְ- *to feel well, be satisfied, fare well.* Targ. Deut. XV, 16; a. e.

Af. אֲטִיב *to do good.* Targ. Zech. XII, 4 לַאֲטָבָא (ed. Lag. לאיט׳). V. טוּב, a. טַבַּב.

טַב II m., טָבָא c., טַבְתָּא f. (preced.) 1) *good, precious.* Targ. Gen. II, 9.—Targ. II, Esth. I, 19 דטבא ed. Lag. (oth. ed. דְּטָבַת) —Targ. Jud. V, 26 (missing in ed. Lag.); a. v. fr.—Gen. R. s. 22; Lev. R. s. 22, v. בְּרֹשׁ. Ber. 60^{b} כל מאי דעביד לטב . . . (v. Rabb. D. S. a. l. note) whatever God does is for a good purpose. Tam. 32^{a} דידי טבא מינה וכ׳ my advice is better than yours.—Lev. R. s. 33, beg. ט׳ וכ׳ from it (the tongue) comes what is good &c.; a. v. fr.—2) *worth, valued.* Y. Keth. IV, end, 29^{b} חד בירת בטב וכ׳ (ed. Krot. בדב, read: חד ביתא טב) a house worth &c. Ib. מכיון דלית ביתא טב וכ׳ as the house is not worth more than &c.—Y. Peah I, 15^{d} bot. מילא דט׳ דכוותה something of equal value; Gen. R. s. 35, end (corr. acc.); a. fr.—3) *best man, elder, officer.* Y. Taan. IV, 68^{d} top טב קרתא an officer of the town.—*Pl.* טָבִין, טָבַיָּא, טָבֵי, טָבַי; fem. טָבָתָא, טָבָאתָא, טָבָן. Targ. Mic. VII, 1. Targ. Ps. CXXV, 4; a. fr.—B. Mets. 44^{b} שלים לה ט׳ וכ׳ pay her in good and full-weight coin. Y. Snh. X, 28^{b} bot. כל טָבָן וכ׳, v. נְחֵמְתָּא. Lam. R. to I, 1 רבתי (1 חד מאת׳) טבאתא the good fruits; a. fr.—4) (adv.) *much, more.* Targ. Prov. XVII, 10.—Gitt. 14^{b} טב טב רמו ליה Ar. (ed. only one טב) strike him more (or, *it is right,* v. Rashi a. l.)—Y. Shek. IV, 48^{a} top, v. טָבָאוּת.

טַב III, עֵין טַב pr. n. pl. *En Tab*, a place where the New Moon was proclaimed in the days of Rabbi (v. Neub. Géogr. p. 272). R. Hash. 25^{a}; Y. ib. II, 58^{a} bot.; Y. Taan. II, 66^{a} bot. עיינו טב; Pesik. R. s. 41 עֵינְטַב.

טָבָא, v. טַב II.

טָבָא (טָבָא) *rumor,* v. טִיב II.

טָבָא, v. טָבַע.

*טַבָּאג m. *tabag*, name of a jewel in the High-priest's breastplate. Targ. Cant. V, 14 (Fl., to Levy Targ. Dict. I, 426^{2}, suggests טבאז = *topaz*).

wind or demon טָבוּחַ) would have feasted on them (the Israelites), on their flesh and their blood; a.e.—V. מִטְבַּחֲיָיא.

Pa. טַבַּח same. Gen. R. s. 57, end טבח טַבְּחוֹן Tebaḥ (Gen. XXII, 24) means, 'Slaughter them' v. גְּזָחְמוֹן.

טַבַּח m. (b. h.; preced. wds.) 1) *the meat for a feast.* Keth. 4ª, v. טְבַח.—2) *feast,* trnsf. *onslaught.* Gen. R. s. 83 (ref. to Is. XXXIV, 6) אעפ״כ ט׳ גדול וכ׳ nevertheless the main onslaught will be in the land of Edom (Rome); Pesik. R. s. 14, end; s. 15; Yalk. Num. 759.

טַבָּח m. (preced.) *meat-dresser, butcher, cook.* Bets. 28ª אומן ט׳ a professional butcher; a. fr.—*Pl.* טַבָּחִים. Kidd. IV, 14; a. e.

טַבָּחָא ch. same. Targ. Y. Lev. I, 5.—Targ. I Sam. IX, 23, sq.—Ḥull. 18ª; a. e.—*Pl.* fem. טַבָּחָן. Targ. I Sam. VIII, 13.

טִבְחָא, מִטְבָּחָא ch.=h. טֶבַח. Targ. Prov. VII, 22.—Gen. R. s. 65 לקבל תורא ט׳ according to the size of the ox is the feast (as you call Esau (Rome) great, so will his punishment be great, ref. to Is. XXXIV, 6); Pesik. Haḥod. p. 56ᵇ; Pesik. R. s. 15 (read לפום for נפיל); Cant. R. to II, 15 טבחיא (corr. acc.).

***טַבְחוֹן,** v. טְבַח.

טָבִי I pr. n. m. (cmp. צַבְיָא) *Tabi.* 1) a slave. Ber. II, 7; a fr.—2) name of several Amoraim. R. Hash. 22ª. Meg. 6ᵇ; a. e.—3) *T. Rishba* (*the hunter,* Rashi). Sabb. 17ᵇ top.

טָבִי II, **פְּפַר ט׳** pr. n. pl. *K'far Tabi,* near Lydda. Bets. 5ª; R. Hash. 31ᵇ. Tosef. Ohol. IV, 2 כ׳ טַבְיָא (Var. טמא).

טַבְיָא m. (=h. צְבִי) *deer, gazelle.* Targ. Deut. XII, 15; a. fr.—Snh. 95ª. Ḥull. 59ᵇ, v. קֶרֶשׁ II; a. e.—Ib. 59ª בר ט׳ a young deer.—*Pl.* טַבְיָא, טַבְיֵי. Targ. II Sam. II, 18; a. e.—Keth. 103ᵇ וצידנא טביא (Rashi: וצדיינא טביי) and I caught deer.—Fem. pl. טַבְיָן, טַבְיָן. Targ. I Kings V, 3. Targ. Y. Deut. XIV, 5.—Y. Snh. VII, end, 25ᵈ.—[Y. Ter. IX, end, 48ᵇ מה טבירה, v. טְרַב I ch.]

טַבְיוֹמִי pr. n. m. *Tabyomi.* Snh. 97ª . . . רב טבות ואי״ל רב ט׳ his name was R. Tabuth, some say, R. Tabyomi. Kidd. 14ᵇ. Men. 70ª ט׳ בר קיסנא (Ms. M. טובי, v. Rabb. D. S. a. l. note).—Gen. R. s. 4. Ex. R. s. 93, end.

טְבִיחָה f. (טָבַח) 1) *slaughtering;* 2) *digestion.* Bets. III, 3 בית טְבִיחָתָהּ the place where it is cut (neck); ib. 25ª מאי לאו מבית ט׳ ממש וכ׳ does this not mean actually from the place etc.? No, ממקום שטובחת וכ׳ v. טָבַח.

טְבִילָה f. (טָבַל I) 1) *dipping.* Mekh. Bo, Pisḥa, s. 11 (ref. to Ex. XII, 22) על כל הגעה ט׳ you must dip the hyssop into the blood for each time you strike. Sifra Vayikra, Ḥobah, ch. III, Par. 3.—Zeb. 93ᵇ; a. fr.—2) *immersion, purification.* Yoma 88ª, a. fr. ט׳ בזמנה

טָבוּת, טָבְוָאוּת) טַבָּאוּת, טָבְאוּת f. (v. טַב a. טַבְיָא) (*in a*) *good manner, well, properly* (h. הֵיטֵב). Targ. Y. Deut. IX, 21; a. e.—Y. Ber. V, 9ᶜ top לא עברין ט׳ do not do right. Cant. R. to I, 1 מאן דקרי ט׳ וכ׳ I will go to whosoever explains the Bible well etc.—Y. Shebu. VII, 38ª bot. אין אתא דא ט׳ if he appears, it is well. Y. Shek. IV, 48ª top וטבות כן Bab. ed. (Y. ed. וטבא) and so it is right. Y. Maas. Sh. I, 52ᵈ top וטבבו כן (corr. acc.)—Hebr. form: טָבְרִית. Meïl. 17ª אמר ט׳ he spoke well (he is right).

טַבַּאי, pr. n. m. *Tabbai.* Ab. I, 8; a. fr.

טָבְאַל (Is. VII, 6) pr. n. place (!) *Tobal.* Y. Ab. Zar. I, beg. 39ª חיזרנו . . . . מקום ששמו ט׳ we searched the whole Bible and could not find a place by the name of Tobal.

טבב, Y. Maas. Sh. I, 52ᵈ top וטבבו, read: וְטָבוּת.

טַבְחָק m., pl. טַבְחָקֵי (Pers. tâbah, tâvah, tapak, Lag. Ges. Abh. p. 49) (*pieces of*) *roasted meat.* Erub. 29ᵇ bot. (Ar. sing.; ed. Ven. ט׳ ט׳ pieces after pieces &c.).

טַבְוָא, טַבְוָה f. constr. **טַבְוַת,** (טבי, sec. r. of טב) *beneficence, good deed.* Targ. Mic. VII, 20 (perh. pl.).—*Pl.* טַבְוָן, טַבְוָתָא. Ib. (ed. Lag. טָבָן). Targ. Gen. XXXII, 11; a. e.

טַבְוָה, טַבְוָאוּת, v. טַבָּאוּת.

טָבוּחַ m. (infin. of טָבַח) 1) *slaughtering and preparing the pilgrim's offering.* Ḥag. II, 4 (17ª) יום ט׳ וכ׳ the slaughtering day is observed after the Sabbath. Y. ib. 78ª bot. יומה הוא טְבוּחָהּ its day (the festive day itself) is its slaughtering day.—2) *Taboaḥ,* name of a windstorm (demon). Sabb. 129ᵇ.

טְבוּלָא, טָבוּל, v. טְרַב׳.

טבוסה, Y. Sabb. VI, 7ᵈ (P'né Mosh. סכוסה), read סְבָכָה or שְׁבָכָה, v. כָּבוּל; cmp. Bab. ib. 57ᵇ.

טְבוּעָן, v. טִרְבּוּעָן.

טְבוּר, טַבּוּר, v. טִרְבּוּר.

טָבוּת I, v. טַבָּאוּת.

טָבוּת II pr. n. m. *Tabuth.* Snh. 97ª, v. טַבְיוֹמִי; B. Mets. 49ª (Ms. Alf. טָאבוּת, v. Rabb. D. S. a. l. note 6).

טְבִיחָא, v. טְרַב׳.

טַבְיָא, v. טַפְוָא.

טָבַח, (b. h.) *to prepare a feast,* esp. *to slaughter and dress meat, to cook.* Keth. 4ª טָבְחוֹ טָבוּחַ his meat for the feast is ready (for cooking).—Bets. 25ª (expl. בית טבריחה) מקום שטובחת וכ׳ the place where the animal cooks (digests) its food.

טָבַח ch. same. Ber. 56ª טַבַּחַת ולא אכלת thou shalt prepare and not eat. Sabb. 129ᵇ דוח ט׳ להו וכ׳ it (the

מצוה the immersion in due time is obligatory (must not be postponed). Kerith. 9a; a. v. fr.—*Pl.* טְבִילוֹת. Men. 7b שיעור ט׳ enough for all dippings.—Yoma l. c.; a. fr. חיובי ט׳ those bound to take an immersion. Nidd. 29b ומטבילין אותה . . . . . ט׳ and we make her take immersions at intervals during ninety five days; a. fr.

טְבִילוּתָא ch. same. Snh. 39a בנורא ט׳ ומי סלקא is the law requiring immersion (for levitical purification) complied with by putting the object in fire? Ib. עיקר ט׳ וכ׳ the true purification is by fire (ref. to Num. XXXI, 23).

טְבִילְתָּא f. same. Nidd. 30a ט׳ יתירתא (Rashi טבילה) an additional immersion.

טְבִיעָה I f. (טָבַע I) *being drowned.* Num. R. s. 14, beg. שהסרתי איתו מן חט׳ וכ׳ whom I saved from drowning through the intervention of &c. [Y. Ber. V, 9b חשנו מטבועה, v. מַטְבֵּעַ.]

טְבִיעָה II, v. next w.

טְבִיעוּת f. (טָבַע II) *impression;* ט׳ עין *identification of an object from a general impression of its form* without stating particular marks. Sabb. 114a . . . שמחווירין בט׳ העין to whom a lost object is restored on his identification etc. [Some ed. טְבִיעַת.]

טְבִיעוּתָא ch., טְבִיעוּת עֵינָא same. Gitt. 27b; B. Mets. 19a אי סימנא . . . או ט״ע וכ׳ if you require a special mark, I have one on it, if you require identification on general impression, I have it (I recognize it). Ib. 23b . . . להדורי מרבנן בט׳ ע׳ as to restoring it to a scholar on his identification &c., v. preced.—Hull. 96a איתי לן ט׳ ע׳ בנויה we know him by his general impression (not by special marks). Ib. ט׳ ע׳ דקלא identification by one's voice; a. fr.

טְבִירִיוֹס, טְבִירְיָא, v. sub טבר׳.

טָבִיתָה pr. n. f. (v. טָבִי I) *Tabitha,* name of a handmaid. Y. Nidd. II, beg. 49d.

טָבַל I (b. h.; cmp. טָבַע I) 1) *to dip.* Zeb. 93b, a. e. וט׳ ולא מספג, v. סָפַג.—2) *to immerse, to bathe for purification.* Yoma VII, 4 ירד וט׳ went down to the bath and took an immersion. Ber. 2b שהכהנים טובלין וכ׳ when the priests (that have been unclean) bathe in order to be permitted to partake of their priestly share; a. v. fr.—Ib. 22a טובלי שחרית those taking a bath in the morning (after emission of semen virile); Y. ib. III, 6c top שחרית ט׳.—Tosef. Yad. II, 20 טובלי שחרין (Var. טוֹבְלָנֵי) morning bathers (Essenes, v. Graetz Gesch. d. Jud. III2, p. 468, a. for correct vers. R. S. to Yad. IV, 8).—*Part. pass.* טָבוּל.—טְבוּל יום (one who has bathed in day-time,) *one who has bathed but must wait for sunset to be perfectly clean* (Lev. XXII, 7). T'bul Yom I, 1; a. fr.—Nidd. 30a טְבוּלַת יום ארוך a woman after bathing whose day is adjourned (having to wait a long time for perfect levitical purity).—טְבוּל יום *T'bul Yom,* name of a treatise of Mishnah and Tosefta of the order of *Tahăroth.*

Pi. טִבֵּל 1) *to dip into vinegar, salt &c., to make tasty;* esp. *to take a luncheon, to take the first course of a meal consisting of relishes; to take the antepast.* Maasr. IV, 1 המְטַבֵּל בשדה he who makes a luncheon (of fruits) in the field. Pes. X, 3 מטבל בחזרת he takes lettuce as antepast. Tosef. ib. X, 9 לא ט׳ וכ׳ if he has eaten as antepast only &c. Pes. 107b אבל מטבל וכ׳ Ms. M. a. comment. (ed. מטביל) but he may make a luncheon of &c. Ib. השמש מטבל בבני וכ׳ comment. (ed. מטביל; Tosef. ib. X, 5 מכבוש, v. כָּבַשׁ); a. fr.—2) (cmp. חבל) *to season with spices. Part. pass.* מְטוּבָּל. Y. Shek. III, 47c top מבושל כמ׳ boiled (wine) is (in ritual law) like spiced wine; v. infra.

Hif. הִטְבִּיל 1) *to immerse* vessels for purification, *to order immersion.* Ter. II, 3 המַטְבִּיל כלים וכ׳ he who immerses vessels on the Sabbath. Bets. II, 2 מַטְבִּילִין את הכל וכ׳ you must immerse whatever needs immersion (both persons and vessels) before &c.—Ib. 3 (17b), v. גֵּב.—Nidd. 29b, v. טְבִילָה; a. fr.—2) *to take luncheon,* v. supra.—3) *to season.* Erub. 28b מטבילין בו וכ׳ they used to season the roast with it (in place of pepper).

Hof. הוּטְבַּל *to be immersed, to be made clean.* Mikv. V, 6 לא הוּטְבְּלוּ are not considered as clean through immersion; Tosef. ib. IV, 10.

טֶבֶל (טְבִיל) ch. same. Targ. Lev. IX, 9; a. fr.—*Part pass.* טְבִילָא, f. טְבִילְתָא. Targ. Josh. III, 15 (טְבִילָן?).—Snh. 39a במאי טביל wherewith did he purify himself (after contact with a corpse)?; בנורא טביל he did it by means of fire, v. טְבִילָה. Nidd. 30a ליטְבְּלַהּ let her bathe; a. fr.—*Af.* אַטְבֵּיל as preced. *Hif.* 1) *to immerse, order immersion.* Nidd. l. c. אַטְבְּלִינָן לה we make her bathe. Bets. 19a לאַטבוּלֵיהּ to immerse it; a. fr.—2) as preced. *Pi.* 1, *to take an antepast.* Pes. 114b למירדר לאַטבוּלֵי must take the bitter herb a second time; a. e.

טָבַל II (denom. of טֶבֶל) *to create Tebel, to make obligatory the setting aside of tithes &c.* Y. Maasr. IV, beg. 51a אור טובל fire (roasting) makes subject to sacred gifts; מלח טובלת salting makes subject &c.; a. fr.—*Part. part.* טָבוּל *that which is subject to sacred gifts, forbidden as Tebel.* Ber. 47b מדרבנן טבל ט׳ *Tebel* declared to be such by rabbinical enactment; a. e.—*Pl.* טְבוּלִים, טְבוּלִין. Y. Dem. VI, 25c bot., opp. מתוקנים. Ib. VII, 26b top פירות ט׳ fruits of which the sacred gifts have not been set aside.

Nif. נִטְבַּל *to become,* or *to be declared Tebel.* Y. Maasr. I, end, 49b טבל שנ׳ מדבריהן *Tebel* which is declared to be such by rabbinical law, v. supra. Ib. IV, beg. 51a נִטְבְּלוּ the roasted ears became subject to tithes; a. fr.

טָבֵל ch. same. Men. 70a טָבְלָה לה (not טבלא) he made it subject to tithes. Bets. 13a טָבְלָן ביומיה Ms. M. (ed. טבלא, corr. acc.) he made them *Tebel* on that day (by designating them for immediate use); a. e.

טֶבֶל m. (טָבַל I, v. *Pi.* a. *Hif.*) *fruits of which you are permitted to make a luncheon or improvised meal in the field without separating the priestly or levitical shares.* Ber. 35b אין הט׳ מתחייב וכ׳ the *tebel* is not subject to tithes, until it is brought home (for consumption or storage).—Esp. *Tebel, produces in*

that stage in which the separation of levitical and priestly shares respectively is required, before you may partake of them; eatables forbidden pending the separation of sacred gifts. Ter. X, 6 חבילי תלתן של ט׳ bundles of fenugrec subject to T'rumah; expl. Bets. 13a ט׳ טבול של תרומה (Rashi: לתרומה) *Tebel* considered as such, because it is subject to T'rumah (Deut. XVIII, 4; Ms. M. של ת׳ גדולה to the general gifts of T'rumah and tithes); ט׳ טבול של תרומת מעשר *Tebel* (in the possession of a Levite who received it for tithes, and) considered *Tebel*, because it is subject to the T'rumah from tithes (Num. XVIII, 26). Ter. IX, 6 חט׳ גדוליו וכ׳ the growth of seeds that had been subject to sacred gifts the separation of which had been omitted &c. Ib. 7 אע״פ שפירותיו ט׳ although its growth is considered *Tebel* (because the seeds were not tithed) &c. Kidd. 58b טִרְבְּלוֹ של וכ׳ his neighbor's *Tebel;* a. fr.—[Erub. 86a יש לו ט׳, read: טַבְלָא I.].—*Pl.* טְבָלִים. Ib.—Ned. 20a סופך להאכילך ט׳ he will finally give thee to eat things from which the tithes have not been given. Ḥull. 132b; a. e.

טִבְלָא ch. same. Nidd. 46b דאורייתא ט׳ *Tebel* by Biblical law (lacking the separation of T'rumah). Bets. 13a אסורייתא טובלא (some ed., corr. acc.), v. אֲסוּרַיְיתָא. Ib. התם לא ט׳ וכ׳ there (in the case of ears, ib.) it was not subject to T'rumah &c.; a. e.

טַבְלָא I (טבל, cmp. Aeth. טבלל *to tie around*, v. Ges. H. Dict.10 s. v. טְבוּלִים; cmp. טבעת, טבור) a *bell* or *collection of bells,* an instrument especially used at public processions (in Arab. *drum*, Gr. ταβαλά; v. Sm. Ant. s. v. Tintinnabulum as to forms and uses of bells). Targ. Koh. VII, 5 קל ט׳ וכ׳ the music of the fools. Targ. Cant. I, 1.—Sot. 49b (expl. אַרְזוֹס) ט׳ דחד פומא a *tabla* with one mouth (a single bell). Ber. 57a תלאי ט׳ וכ׳ (I dreamt) I suspended a *tabla* and shouted into it (differ. in Rashi). Sabb. 110a בט׳ to the sound of a *tabla* (at a wedding). M. Kat. 9b (prov.) לקל ט׳ רהטא . . . בת שיתין a woman of sixty years, like one of six, runs at the sound of the *tabla* (to see the procession). Y. Erub. VIII, 25a bot. אפי׳ ט׳ if even he has there a *t.* (which he dare not move on the Sabbath); Bab. ib. 86a יש לו טבל.—In gen. *musical instrument.* Arakh. 10b, v. גּוּרְגְּנָא.

טַבְלָא II, **טַבְלָה** f. (tabula, tabella, τάβλα) *plank, board, tablet for writing; book of accounts, list; will.* Erub. IV, 8 (49b) כטבלה מרובעת (Talm. ed. כטבלא) like a square tablet. R. Hash. II, 8 (24a) על חט׳ בכותל Ms. M. (ed. בט׳ ובכותל, v. Rabb. D. S. a. l. note) (drawings of the phases of the moon) on a tablet on the wall. Gitt. 20a כתב שע״ג ט׳ ופינקס writing (of manumission) on a tablet or on a board (account book or will, v. Treat. 'Ăbadim, ed. Kirchh. ch. III, Rev. des Etudes Juives 1883, p. 150). Y. Snh. I, 18d bot. ט׳ של רפואות list of (superstitious) remedies (Pes. 56a ספרוכ׳); a. fr.—[Y. Bets. I, 60c bot. טבלה בריתא וכ׳ (read טַבְלָתָא *pl.*) the outside stone plates of the colonnade of Asi.]—*Pl.* טַבְלָאוֹת, טַבְלָיוֹת. Y. B. Bath. VI, 14c bot. ט׳ של שיש וכ׳ polished marble plates for walls. Yalk. Ex. 426 ונראין ט׳ וכ׳ and they appeared like marked off squares surrounding &c. Pes. 57a ט׳ של זהב gold plates.—Chald. pl. טַבְלָתָה, v. supra.

טַבְלָא III pr. n. m. *Tabla*, an Amora. Ḥull. 132b Y. Gitt. IV, 46a; a. e; v. next w.

טַבְלַאי, טַבְלָיי pr. n. m. *Tablai*, an Amora. Y. Erub. V, 25a bot.; (Sabb. 101a טַבְלָא).—Y. Sabb. VI, 8a bot.; a. e.

טַבְלָה, v. טַבְלָא II.

טַבְלָיי, v. טַבְלַאי.

טַבְלָר* m. (tabellarius) *courier.*—*Pl.* טַבְלָרִין. Pesik. R. s. 21 [read:] ט׳ שלו ושמו חקוק על לבם כהדין אירספרגיס the angels are His couriers, and His name is engraven upon their hearts like a seal (v. Pesik. Baḥod, p. 108b, note 161); Midr. Till. to Ps. XVII ed. Bub. (corr. acc.).

טַבְלָרָא ch. same. Targ. Prov. XXIV, 34 (h. text אִישׁ מָגֵן).

טָבַע I (b. h.; cmp. טָבַל I) 1) (act. verb) *to sink, drown.* Gitt. 56b לטוֹבְעוֹ to drown him (sink his ship). Ib. טְבָעוֹ He drowned him; a. fr.—2) (neut. verb) *to sink, be drowned.* Ber. 16b טָבְעָה ספינתו וכ׳ if his ship went down &c. Meg. 10b; Snh. 39b מעשה ידי טוֹבְעִין וכ׳ my creatures (Egyptians) are perishing in the sea, and you want to sing?; a. e.

Hif. הִטְבִּיעַ *to sink.* Yalk. Gen. 120 ה׳ תאבן He made the stone sink down to the depth &c.; (Pirké d'R. El. ch. XXXV, וְטִבְּעָה תאבן; Midr. Till. to Ps. XCI, end וטבע אותה). Yalk. Ex. 241 לְהַטְבִּיעַ את מצרים to drown the Egyptians; a. e.

טָבַע ch. same. Targ. Y. Gen. IV, 8.—Targ. I Sam. XVII, 49; a. e.—Pes. 40b דְּטָבְעָא וכ׳ . . ארבא a ship with wheat sank &c. Sabb. 108b מעולם לא ט׳ וכ׳ never was yet a man drowned in the Lake of Sodom. B. Bath. 153a אמרה לירְטַבַּע ארביה (Ms. H. אמרה לירה טבאי וכ׳, Ar. אמרה לו טבאי) said she, May his (thy) ship go under; a. e.—[Targ. Y. Deut. XXVIII, 29 טבירין some ed., read. תב׳, v. תְּבַע.]

Pa. טַבַּע *to sink.* B. Bath. 73a גלא דמְטַבַּע וכ׳ the wave which threatens to sink the ship. Ḥull. 60a אתא מיטרא טַבְּעֵיה בימא there came a rain and sank the provision into the sea.

Ithpa. אִתְטַבַּע *to be sunk.* Targ. O. Ex. XV, 4.

טָבַע II [*to round, shape,* denom. טֶבַע, fr. which טָבַע] 1) *to coin.* Snh. IV, 5 (37a) אדם טובע כמה מטבעות וכ׳, v. חוֹתָם; Y. ib. VI, 22b bot.; a. e.—Trnsf. *to formulate.* Gitt. 5b, a. e. כל המשנה ממטבע שטָבְעוּ וכ׳ he who deviates from the formula of the deed of divorce which the scholars have fixed. Ber. 40b כל המשנה . . . שט׳ . . . בברכות he who changes the formula of benedictions which &c.; a. fr.—2) *to specify, mention explicitly.* Num. R. s. 20 (ref. to Deut. XXVII, 12, sq.) . . . . בברכות הזה מזכירן לא הזה טוֹבְעָן in ordering blessings He mentioned them (the people) . . ., but in ordering curses He did not

mention them explicitly; (Tanḥ. Balak 12 לא חיה מזכירם; ed. Bub. 18 תובען, Yalk. Num. 766 תובעין, incorr.).

טְבַע ch. same, *to assume shape.* Targ. Prov. VIII, 25 נְטָבְעוּן.

טֶבַע m. (v. טָבַע II) 1) *coin, medal.* טִבְעוֹ שֶׁל פְּלוֹנִי יוֹצֵא one's coin passes, i. e. one's authority is recognized. Shebu. 6ᵇ זוֹ רוֹמִי חֲרִיבַת שִׁטְרָעָה וְכוּ׳ Ms. M. (ed. פרס) that is wicked Rome whose government is recognized all over the world. Meg. 14ᵇ לֹא יָצָא טְבָעֲךָ בָּעוֹלָם thou art not yet the legitimate king; cmp. מוֹנִיטָא. [Y. Ber. V, 9ᵇ מטבעה של תפלה ed. Lehm., oth. ed. מטבריעה, v. מַטְבֵּעַ.]—2) *Tebʿa,* a coin equal to half a Sela. Y. Shek. II, 46ᵈ top (the ten brothers) sold Rachel's first-born for twenty silver pieces (denars) וְנָפַל לְכָל אֶחָד וְאֶחָד מֵהֶם טֶבַע so that a Tebʿa came upon each (Bab. ed. טבעה, טיבעה, Ms. M. טובע).—*Pl.* טְבָעִים, טְבָעִין (טוֹבְעִין, fr. טוֹבֵעַ). Shek. II, 4. Y. l. c. טוּ׳ פְּלוּגֵי סְלָעִין (Bab. טִבְעִין) *tibʿin* i. e. half-Shekels.—3) *that which is to be shaped, substance, element.*—*Pl.* as ab. Num. R. s. 14 כְּנֶגֶד אַרְבָּעָה טְבָעִים וְכוּ׳ corresponding to the four elements of which the Lord created &c. [In later Hebr.: *nature, character; Nature.*]

טֶבַע II, **טִיבְעָא, טִבְעָא** I ch. same, *coin; Tebʿa.* Targ. Y. Gen. XXIV, 22 Levita (ed. דרכמונא; v. Y. Shek. II, 46ᵈ top, quot. in preced.). Targ. Y. Ex. XXX, 13 (ed. Amst. טַבְעָא). Targ. II Esth. VI, 10 טַבְּעִי וּטְבָעֲךָ אוּזַל וְכוּ׳, v. preced.—B. Mets. 46ᵃ דְּלֵיכָא עֲלַיְיהוּ טְ׳ which have no stamp. Ib. 44ᵇ חָזֵי טְ׳ is considered as coin (money), opp. to פִּירָא merchandise. Shebu. 6ᵇ טְ׳ דְּמָאן וְכוּ׳ the coin of which goes farther (whose power is greater)?—Nidd. 20ᵇ טְ׳ דְּבָבֶל וְכוּ׳ the Babylonian coin (which I could not understand) was the cause &c.; a. fr. —*Pl.* טְבָעֵי. B. Mets. 25ᵃ מִכַּרְדִּי טְ׳ Ms. H. a. R. (ed. sing.). he publishes that he has found 'coins'.

טִיבְעָא, טִבְעָא II m. = h. טְבִיעָה, *shipwreck.* B. Bath. 153ᵃ לָא אִיפְרַק מִטְ׳ (Ms. M. מִטּוּנְשִׁיהּ) did not escape the loss through shipwreck (which the woman had wished him.)

טִבְעוֹן, טִבְעִין, טִי׳, (טִבְעִים) pr. n. pl. *Tibon* or *Tibin* (prob. *Tubun,* west of Sepphoris, Neub. Géogr. p. 196). Makhsh. I, 3, v. חֲלִיקוּפְרִי.—Tosef. Meg. II, 5; Y. ib. IV, beg. 74ᶜ בה״כ של טִיבְעִין the synagogue of T.—Sifré Deut. 323 אִישׁ טִיבְעִים; Yalk. Deut. 946 כְּפַר טִיבְעִין.—[Erub. 29ᵃ bot. לְטִיבְעִין (Var. טבריים, v. Rabb. D. S. a. l. note 6), missing in Tosef. ib. IX (VI), 4, v. צִפּוֹרִיסְקוֹס.]

טִבְעוֹנִי m. (preced.) *of Tibon, Tibonite.*—*Pl.* טִבְעוֹנִין, טִבְעוֹנִים, טִי׳. Y. Ber. II, 4ᵈ bot.; Meg. 24ᵇ אַנְשֵׁי טִבְעוֹנִין (prob. to be read: טִבְעוֹן).

טִבְעִין, טִבְעִים, v. טִבְעוֹן.

טַבַּעַת f. (b. h.; טָבַע II) *round band, ring.* Tosef. Kel. B. Mets. II, 1 טְ׳ שֶׁתּוֹא חוּגֵר וְכוּ׳ a ring which one puts around his loins; טְ׳ שֶׁל אֶצְבַּע finger ring; Sabb. 52ᵇ. Ib.; Kel. XII, 1 טְ׳ אָדָם ornamental ring; טְ׳ בְּהֵמָה וּכְלֵים a ring used for beasts or for garments (for fastening); a. fr.—Esp. *seal-ring.* Sabb. 59ᵇ. Deut. R. s. 2; a. fr.—חֲסָרַת טְ׳ the authority given by transfer of the ring. Meg. 14ᵃ; Lam. R. to IV, 22.—*Pl.* טַבָּעוֹת. Sabb. l. c.; a. fr.—Ab. d'R. N. ch. XVIII טְ׳ כְּ׳, v. מַטְבֵּעַ.—Trnsf. (פִּי חֹט׳) *anus, end of the rectum.* B. Kam. 92ᵃ. Sabb. 108ᵇ bot.; a. fr.—Y. ib. VIII, end, 11ᶜ לְטִבְעוֹת, read לְטַבְּעַת, v. אַמְבַּטְיָא.

טַבְרְמִי, v. טִבֶּרְיָה.

טִבֶּרְיָא (טִבֶּרְיָה) טִיבֶ׳, טִבֶּרְיָה, טִבֶּרְיָא pr. n. pl. *Tiberias* in Galilee. Targ. Y. I Num. XXXIV, 8, v. חַמָּת. Targ. Y. I Deut. III, 17 (?). Ib. XXXIII, 23.—Gen. R. s. 23, beg. ט׳ ע״ש טִיבֶּרְיוֹס Tiberias is named after Tiberius; Yalk. Ps. 758 (corr. acc.). Gen. R. s. 31, v. בְּטִירָא. Meg. 6ᵃ; a. fr.—Y. Taan. IV, 69ᵇ bot. טִבֶּרְיָה (corr. acc.).—Denom. טִבְרָנִי, f. טִבְרָנִית. Y. Ḥall. II, 58ᶜ bot. Y. Pes. X, 37ᶜ bot. ט׳ יְשָׁנָה old Tiberian measure.—*Pl.* טִבְרָנִיּוֹת. Y. Keth. I, 25ᵇ top סְבִירִינְיוֹת (corr. acc.), v. חָגַן.—*Ch.* טִבֶּרְיָאָה, pl. טִבֶּרְיָאֵי. Y. Taan. l. c. Y. Bets. II, 61ᵇ top טִיבֶּרְיָאֵי (corr. acc.)

טִבֶּרְיוּס, טִבְרְיוֹס pr. n. m. *Tiberius,* the Roman emperor. Yalk. Ps. 758 (not ת . . . .); Gen. R. s. 23 טִיבֶּרְיוֹס, טִבֶּרְיוֹס, v. preced.

טַבְּרִירִי, טַבְרְמִי, טַבְרִימִי, Pesik. Hashsh'mini, p. 191ᵇ Ms. O. (ed. נוב בעי); Pesik. R., addit. (ed. Fr., p. 201, v. Var. lect. notes a. l.),— a corruption, prob. to be read: טַרְטָרוֹן or תִּיאַטְרוֹן (q. v.) *theatre, spectators,* opp. קִנְגְּרָא (κυνήγιον) the participants in the fights of the arena; cmp. בְּלַטְּוּרָא.

טַבֵּר (denom. of טִיבּוּר) [*to measure the length from shoulder to belly,* v. Macc. III, 13, a. Bart. a. l.; Tosef. ib. V (IV), 15,] *to lash a transgressor* with a strap commensurate to his size (v. מַלְקוּת). Y. Yoma V, 42ᶜ (expl. מצלק, Mish. V, 5) כְּמַטְבֵּרְיָר Ar. s. v. צלק (ed. כמטוורד, read כְּמַטְוֵרְיָר, cmp. טַוְיוּרָא) like the movement of the lasher in court; (cmp. Bab. ib. 55ᵃ top כמנגדנא).

טֵבֵת (b. h.); *Tebeth,* the tenth month of the Hebrew calendar, containing twenty nine days, varying between the second of December and the twenty ninth of January. Targ. Esth. II, 16. Targ. II Esth. III, 7. Ib. 8 מִלְקְטִין פִּשְׁרֵי דְטֵ׳ store up the melting snows of Tebeth (in their cisterns).—Taan. 6ᵇ מְנוּוְלְתָא דְטֵ׳ . . . . טָבָא auspicious is the year whose Tebeth is ugly (muddy from heavy rains); אַרְמַלְתָא דְטֵ׳ whose Tebeth is a widow (without rain, v. בַּעֲלָא).

***טַבָּת** f. (v. טָבָא) (*in a*) *good condition, right.* Gen. R. s. 26 (ref. to טוֹבַת, Gen. VI, 2) טַבַּת כְּתִיב מִשְׁתְּיוּ מִטִּבְרִין וְכוּ׳ you may read *tabbath* (that they were all right); when people had made the bride ready &c.

טַבְתָּא, v. טַב.

טגיות, Sifré Deut. 234 quot. in Ar. (ed. רגא), v. טוֹנָא.

טגים, Pesik R. s. 43, v. טִרְגֵּן, s. v. טִרְגֵּן.

טָגַן, *Pi.* טִרְגֵּן, v. טִרְגֵּן.

טָגְרִס, טָגְרוֹס m. (tigris, v. Sm. Ant. s. v.) *tiger.* Ḥull. 59ᵇ ט׳ אריה וכ׳ the tiger is the lion of Be-Ilai (the mountains of interior Asia), i. e. what the lion is in other regions.

טָדַי pr. n. m. *Tadi,* ט׳ (שַׁעַר), name of a northern gate of the Temple. Midd. I, 3; 9; II, 3 (Var. טרי).

טָהוֹר m., טְהוֹרָה f. (b. h.; next w.) 1) *clean, pure; not subject to levitical uncleanness.* B. Mets. 86ᵃ שגופך ט׳ ... נשמתך בט׳ (Ms. בטהרה) thy body is pure, and thy soul expired with (the word) 'pure'; Snh. 68ᵃ.—Kidd. 70ᵇ וסימניך טמא טמא ט׳ ט׳ and the sign (by which to remember which of the two families is of unblemished descent) is, that with the name of an unclean animal (raven) is unclean, that with the name of a clean animal (dove) is clean; B. Bath. 91ᵃ. Kel. III, 7 ובחרסית ט׳ and the person that touches the clay is clean (not affected by levitical uncleanness). Ib. IV, 1 ט׳ is not subject to levitical uncleanness; a. v. fr.—עוף, דג ט׳; בהמה טהורה a fish, a bird, a domestic animal *permitted to eat.* Ḥull. XII, 2. Ib. IV, 3 בטהורה טהור if it occurs with an animal of the clean class, the person is levitically clean; a. v. fr.—*Pl.* טְהוֹרִים, טְהוֹרִין; טְהוֹרוֹת. Kel. II, 1 פשוטיהן ט׳ the flat-surfaced among them are not subject to uncleanness.—Ber. 2ᵇ שהכהנים ט׳ וכ׳ Ms. M. (ed. מטוהרים) when the purified priests enter &c. B. Mets. 61ᵇ; a. v. fr.

טָהַר, טִהֵר (b. h.; cmp. זהר, צהר) [*to be bright, to glitter,*] 1) *to be clean, pure,* esp. *to be levitically clean; to be unsusceptible of levitical uncleanness.* Neg. X, 8 שט׳ שזה אותה which has been declared clean once. Mikv. II, 2 עד שיודע שט׳ until it is ascertained that it has become clean. Ib. III, 2 וימהרו העליונים מן וכ׳ so that the waters coming from above become cleansed from the impurity of the lower waters. Neg. VII, 4 וניטהר ממנו and is declared clean from it (the last scall); a. fr.—2) *to be cleared, removed.* Ber. 2ᵇ, v. next w.

Pi. טִיהֵר 1) *to purify, make (levitically) clean; to absolve from sin.* Yoma VIII, 9 מי מְטַהֵר וכ׳ who is it that absolves you? Ib. (ref. to Jer. XVII, 13) מה מקוה מט׳ וכ׳ as the ritual bath (v. מִקְוֶה) cleanses the unclean, so does the Lord &c.; a. fr.—2) *to keep clean, guard against contact with unclean things.* R. Hash. 16ᵇ חייב לטַהֵר את עצמו וכ׳ .. one is bound to keep one's self clean for the festive days.—3) *to declare* טָהוֹר, *to decide in favor of cleanness.* Snh. 17ᵃ bot. מי שיודע לטַ׳ וכ׳ one who knows how to prove a creeping thing to be clean. Ib. אני אדון ואֲטַהֲרֵנוּ I will argue and prove it to be clean. Eduy. VIII, 7 לטמא ולטַ׳ to decide on unclean and clean; a. v. fr.—*Part. pass.* מְטוֹהָר, pl. מְטוֹהָרִים. Ber. 2ᵇ; v. preced.—4) *to become clean.* Snh. 94ᵇ מיד ט׳ it becomes clean at once. Ḥull. 60ᵇ נִיטַהֲרוּ; Gitt. 38ᵃ טהרו, v. סִירְחוֹן.

Nif. נִטְהַר *to become clean.* Tanḥ. Metsora 7 וכ׳ נִטְהֲרָה she became clean on the eighth day. Ib. ונִטְהֶרֶת and becomes clean; a. fr.

Hithpa. הִתְטַהֵר *to be cleansed, to cleanse one's self; to amend.* Yoma 38ᵇ בא לְהִתָּטֵהֵר מסייעים אותו (Ms. M. 2 לְהִטָּהֵר) if one is willing to do good, he will be assisted; Sabb. 104ᵃ; Yalk. Prov. 935 לִיטָּהֵר; a. e.—Yoma VIII, 9 (85ᵇ) לפני מי אתם מִיטַּהֲרִים Mish. a. Y. ed. (Bab. ed. מִטַּ׳) before whom do you cleanse yourselves (from sin)?; a. e.

טָהַר, טְהַר ch. same, 1) *to be clean* (usually דכי). Ber. 2ᵇ וט׳ גברא, v. infra.—2) *to be cleared away, be gone.* Ib. 2ᵃ, sq. (ref. to Lev. XXII, 7 ממאי (ובא חשמש וטהר דהאי ... והאי וטהר ט׳ יומא דלמא ... ט׳ גברא how do you know that this *uba hash-shemesh* means his sunset (the finished sunset of the seventh day, v. Ms. M. in Rabb. D. S. a. l.), and *v'taher* means, the day is gone; may be *uba* &c. means the approach of his evening (beginning sunset. Tosaf. a. l.; Rashi: the arrival of his (eighth) morning), and *v'taher* (referring to the man) means, the man becomes clean (by means of his sacrifice, Rashi).—3) (denom. of טְהֳרָא) *to be noon-time.* Yoma 59ᵃ, a. e., v. טְהָרָא a. next w.

Pa. טַהֵר *to declare clean.* B. Mets. 84ᵇ טַהֲרִינְהוּ he declared them clean.

טָהֳר or טָהָר m. (b. h.; preced. wds.) 1) *the pure, real surface* (of gold). Yoma V, 6 על טָהֳרוֹ של מזבח (or טָהָרוֹ) immediately on the top of the golden altar (free from coals or ashes, v. גְּרִיפוֹיָא). Men. 97ᵃ על טהרו של שולחן (Ms. M. על השל׳) immediately on the golden table.—2) (cmp. חָזֶה) *the centre of the front.* Yoma 59ᵃ (one opinion explain. טהרו של מזבח, v. supra) פלגית דמזבח the centre of the altar front, as people say, טהר טיהרא וחור פלגא דיומא 'the noon-light shines' meaning by *tihara* the middle of the day; ib. 15ᵃ; Zeb. 38ᵇ.

טַהֲרֵרִי, טְהָרִירִי, טְהָרֵי, טְהָרָא, טְהָר v. sub טִיהֲרָה.

טָהֳרָה or טַהֲרָה f. (b. h. טָ׳; preced. wds.) 1) *clearness* of the sky after the rainy season. Ber. 59ᵃ חרואה בטָהֳרָתָהּ רקיע (or בטַהֲרָתָהּ) he who sees the sky in its restored brightness (Ms. F. בטיהרו, v. טִיהֲרָה). Ib. נראית רקיע בטהרתה (Ms. M. נראו שמים בטהרה; Yalk. Is. 335 נראה שמים בטָהֳרוֹ, corr. acc.).—2) *pureness, condition of levitical cleanness; purification.* Sabb. 152ᵇ תנח לו כמו שנחנה לך מה היא בט׳ אף אתה בט׳ Ms. M. (v. Rabb. D. S. a. l. note) give her (the soul) to Him as He has given her to thee, as He (has given her) in pureness, so give thou &c. Snh. 68ᵃ, v. טָהוֹר.—Ber. 16ᵃ (ref. to Num. XXIV, 6) מה נחלים ... מטומאה לט׳ וכ׳ as the rivers raise man from a condition of uncleanness to one of cleanness, so do the tents (schools) &c. Ab. Zar. 8ᵃ עובדי ע״ז בט׳ encouraging idolatry, though from no impure motives. Yoma 72ᵇ; Men. 110ᵃ הלומד תורה בט׳ he who studies the Law in (sexual) purity.—Snh. l. c. וטַהֲרָתָן במיה שהן and their purification (immersion) is performed in whatever condition they are (whole or torn); a. v. fr.—Esp. ט׳ or טַהֲרַת הקודש *observance of levitical rules originally prescribed for the handling of sacred food;* also (mostly in pl.) *secular food so prepared* or *pretended to be so prepared;* v. חָבֵר.—Gitt. 62ᵃ אין מושיך חלת ע״ה בט׳ you must not separate the priest's share under levitical

precautions for a non-observant (because it might mislead the priest); Tosef. Dem. III, 1. Sabb. 13ª צד היכן פרצה ט׳ וכ׳ how far the custom of observing the rules of levitical cleanness for secular food has spread &c. Ḥag. II, 7 היה אוכל על ט׳ הקודש used to eat his ordinary meals with the observance required for sacred food; a. fr.—*Pl.* טָהֳרוֹת, טַהֲרוֹת. Tosef. Dem. l. c. אין שתין ט׳ לע״ה one must not prepare food with observance of levitical precautions for &c., v. supra. Ber. 19ª; B. Mets. 59ᵇ כל ט׳ שטיהר וכ׳ all objects which R.... had declared clean. Tosef. Dem. II, 20 אין משלחין ט׳ וכ׳ you must not send food levitically prepared through a non-observant; a. v. fr.—*Tohŏroth*, or *Tahăroth*, (euphem. for טומאות), name of the sixth order of the Mishnah and Tosefta (סדר ט׳), and of one treatise of that order.

טָוָא, v. טוי.

טוֹב I (b. h.) *to be good, fit, handsome, valuable.*

Hif. הֵטִיב 1) *to prepare, outfit, dress, adorn.* Gen. R. s. 26, v. טַבָּת. Ib. s. 83 (play on מהיטבאל, Gen. XXXVI, 39) שהיו מְטַיְּבֵי אלוהות הרו they were dressers of idols; מְטַיְּבִין עצמן וכ׳ they adorned themselves in honor of the idols. Ib. מטיבי נשים וכ׳ they dressed women for their wedding; a. e.—Esp. (את הנרות) ה׳ *to trim, cleanse the lamps.* Yoma III, 4 ולהטיב. Ib. I, 2. Ib. 14ᵇ ייטיב; a. fr.—V. הֵטָבָה.—2) *to turn a dream unto good* (saying, 'I have dreamt a good dream'). Ber. 55ᵇ יְטַיְּבֶנּוּ בפני וכ׳ he shall turn it in the presence of three persons, and say &c.—3) *to do good, be beneficent.* Ib. IX, 2 הטוב והמטיב who is good and beneficent. Taan. 31ª .. תקנו הטוב והמ׳ they introduced in Jabneh the benediction 'who is good &c.' (in the grace after meal).—Kidd. I, 10 מטיבין לו good will be done to him; a. fr.—*Part. Hof.* מוּטָב, q. v.

Pi. טִיֵּיב *to improve a field, to till oftener than usual.* Y. Shebi. IV, 35ᵇ top טִיְּיבָהּ וכ׳ if, after he improved a field, he died &c.

Nithpa. נִיטַּיֵּיב *to be improved.* Shebi. IV, 2; Tosef. ib. III, 10; a. e.—Denom. טִיּוּב.

טוּב, טִיב ch., *Pa.* טַיֵּיב, *Af.* אָטֵיב *to do good, to favor.* Targ. Y. I Ex. XXIII, 2 לְמֵיטַבָּא; Y. II רְטַב. V. לְמֵיטְבָא.

טוֹב II m., **טוֹבָה** f. (b. h.) 1) *good; a good thing.* Ber. 5ª (ref. to Ps. XXXIX, 3) אין ט׳ אלא וכ׳ under *good* the Torah is meant. Ib. 60ᵇ זו מדה ט׳ this refers to a good dispensation; a. v. fr.—יום טוב (abbr. י״ט) *festival.* Bets. I, 1; a. fr.—כי טוב (ref. to Gen. I, 4) *day-time.* Pes. 2ª.—Ber. V, 3 (33ᵇ) על טוב וכ׳ thy name be praised for the good (thou doest).—זכור לַטּוֹב, v. זָכַר.—עין טובה, v. עַיִן.—*Pl.* טוֹבִים, f. טוֹבוֹת. Ber. l. c. (34ª, omitt. in Mish.) האומר ירבכוך ט׳ he who says in prayer, The good praise thee. Ib. IX, 2 בשורות ט׳, v. בְּשׂוֹרָה; a. v. fr.—V. טוֹבָה.—2) *noble, elder.*—*Pl.* טוֹבִים. Tosef. Shek. II, 16 בני ט׳ of noble descent; a. fr.—טובי העיר *representatives* of the town. Meg. 27ª.

טוּב m. (b. h.; preced.) *goodness, good.* Ber. 44ª לשבוע מטוּבָהּ to be satisfied out of its (the land's) riches; a. e.

טוּבָא m. ch. same, *good, goodness, mercy.* Targ. Is. I, 19. Targ. Ps. XXXIII, 22; a. fr.—2) (mostly in pl. constr. טוּבֵי) *happines*, used like אַשְׁרֵי, *happy!, blessed!* Targ. I Kings X, 8. Targ. II Kings V, 3 (h. text אַשְׁרַי). With personal suffix טוּבוֹתַי, טוּבוֹי, טוּבֵיהּ. Targ. Prov. XXVIII, 14. Targ. Ps. I, 1; a. fr.—Snh. 7ª v. הוֹשׁ ch.—Y. Yoma IV, 41ᵈ top טיבוי ... טיבוי, v. לְוָוִירְתָא; a. fr.—3) *much; many; very.* Snh. 41ᵇ אמרית בה ט׳ you said much (had many reasons to offer). Ber. 30ᵇ מרירת ליבא ט׳ very bitter at heart.—Ib. 18ᵇ אבא ט׳ many by the name of Abba. Ib. 52ᵇ נהורי ט׳ many lights (colors); a. fr.—*Pl.* fem. טוּבָן *more.* Y. Peah I, 15ᶜ; Y. Kidd. I, 61ᵇ top פריטין ט׳ a higher price.

טוֹבָה f. (b. h., v. טוֹב) 1) *good, goodness.* Y. Shek. I, beg. 45ᵈ לט׳ כל נדיב לב for a good purpose—every liberal-hearted &c. Sot. 47ᵇ ופסקה ט׳ and blessing (plenty) has departed. Yeb. 47ª, sq. אינם ... לא רוב ט׳ וכ׳ they cannot stand either too much prosperity or &c.; a. fr.—*Pl.* טוֹבוֹת. Kidd. 40ᵇ חרבה ט׳ the effect of many good deeds; a. fr.—2) *favor.* Sot. 47ᵇ משרבו מקבלני טוֹבָתְךָ ומחזקני טוֹבוֹתֶיךָ (read: ומחזירקני) when those became numerous who say, 'I accept thy favor' and 'I shall appreciate thy favors' (in official life); Tosef. ib. XIV, 7 טובתיך ומחזקני טובתך ....; a. fr.—בַּט׳ *as a favor*, i. e. *expected to be reciprocated,* שלא בט׳ *not expected* &c. Shebi. IV, 1; 2; a. e.—טוֹבַת הֲנָאָה the benefit of a pleasure, i. e. *the satisfaction which one feels in obliging somebody.* Pes. 46ᵇ, a. e. ט׳ ה׳ ממון the benefit of putting a person under obligatiou is equal to a consideration in money; a. fr.—4) *inclination, good will.* Gen. R. s. 86 בעל כרחה שלא בטוֹבָתָהּ by force, against her will; Tanh. Vayesh. 4. Y. Ab. Zar. I, 40ª bot חביט בה שלא בטובתו he looked at her involuntarily; a. fr.—טוֹבַת עַיִן (v. עַיִן) *liberality.* Ned. 38ª נהג בה ט׳ ע׳ וכ׳ was liberal with the Law (that had been given to him), and he gave it to Israel.

טוֹבִי (v. next w.) pr. n. m. *Tobi.* M. Kat. 16ª רב ט׳ בר מתנה.

טוֹבִיָּה (b. h.) pr. n. m. *Tobijah, Tobias.* Kidd. 70ᵇ בטי בר ט׳, a slave. Keth. 85ᵇ שני ט׳ two by the name of T.—Pes. 113ᵇ, a. e., v. זִירְגָּד.—Lev. R. s. 1, beg.; Sot. 12ª (one of the names of Moses).

טוֹבִינָא, v. טוֹבְיָא.

טוֹבְיָא m. (v. טוּבָא) *happy, blessed.* Gitt. 26ᵇ; Keth. 40ª; Kerith. 13ᵇ דחכרמי ט׳ happiest of all scholars.

טובלא, Bets. 13ª, read: טַבְלָא.

טוֹבָלָן m. (טָבַל I) *bather.*—*Pl.* טוֹבְלָנִים, constr. טוֹבְלָנֵי. Tosef. Yad. I, 20 Var., v. טָבַל I.

טוֹבְיָא (טוֹבִינָא) טוֹבַנְיָא pr. n. pl. *Tobanya (Tobyana).* Tosef. Shebi. VII, 14 Pes. 53ª; Erub. 28ᵇ טובי׳.

טוֹבְעִין, v. טָבַע 2.

טוּבְעָנָא m. (טְבַע I) *flood.* Targ. Y. Gen. VI, 17; a. fr. (O. טוּפָּנָא).

טוֹבְעָנִי I m. (preced.) *land submerged by a flood.* Taan. 10[a] ט׳ ולא יובשני better flooded land than rainless land.

טוֹבְעָנִי II = טִבְעוֹנִי.

טוּבְתָּא f. ch.=h. טוֹבָה, *blessing.* Targ. Y. I Deut. XXXII, 50. [Targ. Jud. V, 26 some ed., read טַבְתָּא.]

***טוֹגָא** f. (*toga*) *toga, Roman gown.* Sifré Deut. 234 פרט ליגא; Yalk. Deut. 933 ליגא; Treat. Tsitsith (ed. Kirchheim p. 22) חטריגון (corr. acc.).—*Pl.* טוֹגִיוֹת. Sifré l. c. quot. in Ar., s. v. טג: טגיות אינן וכ׳ (read: טוג׳) *togae* are exempt from *tsitsith.*

טוֹדַר, v. טדר.

טָוָה, טָוָא, v. טוי.

טַוְוָא, v. טַפְזָא (a. next w.)

***טַוְוָז, טַוְוָז׳** m. (=טַב זִיגָּא, v. זוּגָא) *merry company, picnic of young men.* Ab. Zar. 14[a] בט׳ (Ms. M. בטווזא) 'the son's feast' of which R. Judah speaks (Tosef. ib. I, 21) means a picnic (not a wedding). [Perles Et. St. p. 11 refers to Pers. *ṭûżi. ṭuśi*, Arab. תוזיע.]

טָוַח, טָוָח m. (טוּחַ II) *pressing the bow, shot, shooting distance.*—*Pl.* טָוָחִין, טָוָחֵי. Gen. R. s. 53 (ref. to כמטחוי, Gen. XXI, 16) שני ט׳ בקשת מיל ('Rashi' a. l. טרחוות) two shooting distances with the bow are a mile (מיל); Yalk. Gen. 94.

טָוּוִי, part. pass. of טָוָה.

טָוְוִית, טַוְוָא, טָוֵי, v. sub טוי.

טַוָּוס m. (טוס; cmp. ταώς, Pers. tavus, v. Lydd. Gr. Dict. s. v.) *peacock.* Gen. R. s. 7, end. Tosef. Kil. I, 8 תרנגול ט׳ וכ׳ Var. (ed. Zuck. טוות, corr. acc.) the cock, the peacock and the pheasant, although resembling each other, &c.; Y. ib. I, 27[a] bot.; B. Kam. 55[a] (Ms. H. טָאוָס); Y. ib. V, end, 5[a] טַוָּוסֶת(?).—*Pl.* טַוָּוסִים, טַוָּסִין. Pesik. R. addit. s. 1 (ed. Fr. p. 193[b]). Yalk. Esth. 104[b] ט׳ של שן peacocks made of ivory.

טַוָּסָא, טַוָּסָא ch. same. Targ. II Esth. I, 2.—Y. Ab. Zar. III, 42[d] top (expl. Adrammelech and Anammelech, II Kings XVII, 31) ט׳ וכ׳ peacock and pheasant. Sabb. 130[a] רישא דט׳ וכ׳ Ms. M. (Ms. O. טָאוָסָא, ed. incorr. טוותא) the head of a peacock cooked in milk.—*Pl.* טַוָּסִין, טַוָּסִין׳, טַוָּסֵי. Targ. Ez. XXVII, 15 (h. text הובנים). Targ. I Kings X, 22 (h. text תכיים).

טַוְפָא, v. טְרַפָּא.

טַוָּרָא, טַוַּר, v. טוּרָא.

טַוָּרוֹס (טַנּוֹס, אוֹטָנוֹס) ט׳ pr. n. (Ταῦρος) *Taurus Amanus* (v. אֲמָנָה II, 2) corresp. to *Hor-Hahar.* Targ. Y. Num. XXXIV, 7, sq. (O. הר טורא).—Targ. Y. ib. XX, 22; 25; Targ. Y. I Deut. XXXII, 50 (!) (Y. II a. O. הור טורא).

טָוֻת, טָוָת f. (stem טה, טו, cmp. טהר; cmp. Arab. *ṭavi*) [*clearness, emptiness,*] (adv.) *with an empty stomach, without meal, fasting.* Dan. VI, 19.—Pes. 107[a], v. בְּרִית—Ber. 55[a] כל חלום בלא ט׳ ולא Ms. M. (ed. ולא) no dream is to be feared in which fasting plays no part; [Ar.: every dream has some reality, except that which one dreams while fasting].

טַוְוָא, טַוָּוס, v. טַוָּוס.

טוּחַ I (b. h.) 1) *to cover with a cohesive substance, to plaster.* Part. טָח. M. Kat. 7[a] ואינו טָח בטרט but puts no clay on. Cant. R. to VIII, 6 טָחֵי גגות roof-plasterers. Neg. XIII, 1 וטח and plasters the spot over; a. fr.—*Part. pass.* טוּחַ *coated, covered with viscid or glittering matter.*—Midd. IV, 1 ט׳ בזהב coated with gold; (Num. R. s. 12 נְטוּחַ).—Nidd. 24[a] בפניו טוחות (Rashi טָחוּת) when the face of the embryo is covered over (no features distinguishable).

Nif. נִיטְּחַח *to be pasted on, to stick.* Y. Kil. VI, 30[c] top והיא ניטחה and it (the fig) stuck (against the wall); Y. Sabb. XI, 13[a] bot. והיה נ׳ (corr. acc.). Tosef. Kel. B. Mets. II, 17 לִיטּוֹחַ some ed. (ed. Zuck. לִיטּוֹל, corr. acc.), v. infra.

Hif. הֵטִיחַ 1) *to plaster, to polish.* Ḥull. 25[a] . . . עתיד לְהָטִיחָן (לְהָטִיחָן) (Tosef. Kel. l. c. לִיטּוֹחַ, v. supra) which wants polishing, v. אֲטוּנָס. Bets. 9[a] לְהָטִיחַ גגו וכ׳ he needs the ladder for plastering his roof. [Tosef. Kel. B. Kam. IV, 19, sq. [read:] אם יכול הטיחו, v. טִיחַ.]—2) *to cast mud,* trnsf. (with or without דברים) *to speak rebelliously, to reproach* (with נגד or כלפי). Taan. 25[a]; Meg. 22[b], a. e. לעולם אל יָטִיחַ וכ׳ one must, in his prayer, never reproach the Lord. Ber. 31[b], sq.—Gen. R. s. 53 (ref. to כמטחוי, Gen. XXI, 16) כְּמַטֵּחַת וכ׳ as if thrusting reproaches against the Lord; Tanḥ. Vayetse 5. Ex. R. s. 3. B. Bath. 134[a] ח׳ עלי וכ׳ Ben U. insulted me.

טוֹחַ ch. same, *to plaster, smear.* Pes. 30[a], v. טִירְחָא.

Af. אַטַח 1) same. Zeb. 95[b] אַטְחוּ (Ms. R. 2 דטחו), v. טִירְחָא.—2) (with מִלִּין) *to talk rebelliously.* Targ. Y. Gen. XV, 6.

טוּחַ II (v. טחי) *to press, squeeze.* Ḥull. 109[b] טָחוֹ בכותל presses it against the wall (to make the milk flow out).—*Part. pass.* טוּחַ *squeezed in.* Num. R. s. 10 (ref. to Job XXXVIII, 36) אלו הכליות שהן טוחות וכ׳ that means the kidneys which are wedged into the body.

Hif. הֵטִיחַ 1) *to press, squeeze, knock against.* Ber. 34[b] אלמלי ח׳ וכ׳ (Ms. M. חניח, v. Rabb. D. S. a. l. note) if Ben. Z. (myself) had squeezed his head between his (the son's) knees (praying for his recovery). Gen. R. s. 20 התחיל מֵטִיחַ וכ׳ he knocked his head against the wall; Yalk. ib. 30 לְהָטִיחַ. Ohol. XVII, 2 ח׳ בסלע struck (with the plough) against a rock. B. Kam. 28[b] ח׳ צלוחיתו וכ׳ he struck (with) his bottle against the stone; Y. ib. III, 3[c] top, v. חֲטָחָה.—Tanḥ. P'kudé 11 כיון שהֵטִיחוּ פניהם וכ׳

when they had squeezed their faces from all sides (had in vain tried in all directions).—2) *to press the bow-string, to shoot;* (euphem.) *to emit semen virile.* Yeb. 54ª. Snh. 46ª ד׳ באשתו Ms. M. (ed. את אשתו).

טוֹחֵן m. (טָחַן) *miller.*—*Pl.* טוֹחֲנִים. Tanḥ. Mishp. 19 כגון חמורים של ט׳ like the mask over the faces of the millers' asses.

טוֹחֲנוֹת f. pl. (preced.) *millstones,* v. טְחָנָה.

טוֹט m. (onomatop.) *blow on the horn.* M. Kat. 16ª ט׳ אסר וכ׳ a blow binds (proclaiming excommunication), and a blow unbinds.

טוֹטַלְוָתָא f. pl. (= טלטל׳; טָלַל) *branches of the vine, arbor.* Targ. Y. Lev. XIX, 10; Targ. Y. II Deut. XXIV, 21 טוֹטָלַיּוֹתֵי.

טוֹטָפָא f., pl. **טוֹטָפָן,** v. טוֹטָפְתָא.

טוֹטַפְרָאוֹת, v. טַטַפְרָ׳.

טוֹטָפְתָא f. (b. h. in pl.; = טפטפ׳, v. טִירְפְּשָׁה 2) [*something glistening,*] *beads* used as *charms, ornament* worn on the forehead, *frontlet.* Sabb. VI, 1, expl. ib. 57ᵇ, v. חומרתא a. אֲפוּזְרִינֵי; Y. ib. VI, 7ᵈ דבר שהוא נותן במקום חט׳ (read נָתוּן) something which is put on by women in the place of the *totafoth* (by men, v. infra).—*Pl.* טוֹטָפוֹת. Tosef. ib. IV (V), 6.—Esp. pl. טוֹטָפוֹת *phylacteries,* (corresp. to אות, Deut. VI, 8, a. e.) slips of parchment containing inscriptions and put in the casings of the T'fillin (v. תְּפִלִּין). Mekh. Bo. s. 17 מה בראש ט׳ ארבע אף ביד ארבע ט׳ as the T'fillin on the head contain four inscriptions, so those on the hand. Snh. XI, 3 (88ᵇ); a. e.

טוֹטָפְתָא ch. same, *charm, ornament.* Targ. II Sam. I, 10 ט׳ דעל ידא *bracelet* (h. text אצעדה).—*Pl.* טוֹטָפָתָא, טוֹטָפָן *phylacteries,* v. preced. Targ. Esth. VIII, 15 (cmp. Men. 35ᵇ). Targ. Ez. XXIV, 17; 23 (h. text פאר, cmp. M. Kat. 15ª; Keth. 6ᵇ).

טוטרפלות, v. טִירְטַפְלוּת.

טוי, טָוָה, טָוַי (b. h.) [*to go to and back,* cmp. זוּל, אָזַל,] *to spin.* Keth. VII, 6 טווה בשוק she spins in the street. Ib. 72ᵇ, v. וָרֵד II.—Tosef. Toh. IV, 11; Zeb. 79ᵇ פשתן שטווֹאָתוֹ וכ׳ linen which a menstruant spun.—*Part. pass.* טָוּי. Kil. IX, 8 או ארוג ט׳ spun or woven, v. שַׁעֲטְנֵז. Sabb. 79ª; a. e.—V. טָוִי.

טָוִי I ch. same. Denom. מְטַוְּיָתָא.

טָוִי II, **טָוָא** (v. preced. wds.) [*to turn,*] *to roast.* Targ. Is. XLIV, 16 (ed. Wil. טָוָה); a. fr.—Part. pass. טָוֵי, constr. טְוֵי. Targ. Ex. XII, 8, sq.—Gitt. 69ᵇ ניטַוְוֵיהּ וכ׳ let him roast it in a smithy; a. fr.

Af. אַטְוֵי same. Bets. 4ª מחו לאַטְווּנְחוּ וכ׳ is it permitted to roast them to-day &c.

Ithpe. אִיטְּוֵי *to be roasted.* Pes. 76ᵇ דאִיטְּוָא וכ׳ which was roasted together with meat. B. Kam. 19ᵇ דמְטַוְוֵי (Ar. בְּטָוִי) it means that it was roasted. Ber. 44ᵇ משיתא מְטַוְוֵיתָא than six (eggs) roasted.

טְוִי or **טְוֵי, טִוּוִי, טִוּי** m. (טָוָה) *spinning, that which is spun.* Meg. 26ᵇ; Snh. 48ª, v. אָרִיג. Tosef. B. Kam. X, 2 טאוי (read טָוָאי, Var. טָוָוִי).

טְוִי, טָוְיָא, טַוְיָא, טַוְוָ׳ m. (טְוִי II) *roast, roasted meat.* B. Kam. 19ª Ar. (v. טְוִי II).—Sabb. 109ª שריקא ט׳ a roast glaired, Rashi (differ. in Tosaf.) Y. Ter. X, 47ᵇ top טַוְוִיתָא.

***טָוְיָא** m. pl. (טְוִי) *spinning animals, spiders.* Lev. R. s. 25 (expl. בטחות, Job XXXVIII, 36) בט׳ (Ar. בְּטַוָּיָא; cmp. LXX Job. l. c.); v., however, בְּטָוָיָא.

טְוִיָּה טָוְיָה, טָוְיָה f. (טָוָה) *spinning.* Sabb. 74ᵇ. Ib. 79ª; a. fr.

טַוְוָה, v. טַוְוָא.

טוויסין, v. טְרוּסִין.

טוּל, imperat. of נְטַל, נָטַל.

טוּל I *Pi.* טַיֵּיל 1) *to walk about, to be at leisure, to enjoy one's self.* Snh. 102ª נְטַיֵּיל בג״ע we shall walk about in paradise. Succ. 28ᵇ ומְטַיֵּיל בסוכה and enjoys himself &c. Tosef. Sabb. XVI (XVII), 18; Tosef. Bets. II, 10, v. טָרִיקְלִין. Tanḥ. Ki Thissa 3; a. fr.—2) *to make walk.* Ib. טַיַּילְתַּנִי עמך thou madest me walk by thy side.

טוּל ch. same, *to walk about, stride.* Targ. Jer. L, 11 (h. text צהל; cmp. Targ. ib. VIII, 16).

Pa. טַיֵּיל 1) *to walk, travel.* Targ. Y. Gen. XXIV, 61. Targ. Y. Num. XXII, 20. Targ. Ps. LXVIII, 8 טַיַּילְתָּא (ed. Wil. טַיָּלְ׳; h. text צעד); a. fr.—2) as preced. *Pi.*—Targ. Y. Gen. III, 8 (h. text מתהלך).—Y. Ber. III, 6ª, a. fr. חוו מְטַיְּילִין וכ׳ were walking about &c. B. Bath. 91ᵇ כד חוו מְטַיְּילָן וכ׳ when boys and girls used to play &c. Succ. 53ª חוה מט׳ קמיה וכ׳ (Ar. מטלל) was sporting before &c., v. טָלַל; a. fr.—3) *to drive off, send away.* Targ. Y. Deut. XXIV, 1; 3 (ed. pr. ישיל, corr. acc.).

Af. אַטְיֵל *to cause to travel.* Targ. Ps. LXXVIII, 52 Ms. (ed. אַצְדִּיל).

טוּל II, **טוּלָא** m. (טלל) = h. צֵל, *shade, shadow.* Targ. Jud. IX, 36; a. fr.—Yoma 74ᵇ חוב בט׳ sit in the shade.—Gitt. 17ª או בטוּלָךְ וכ׳ either let us live in thy shadow (protection) or in the shadow of the son of Esau (Rome). Snh. 18ᵇ בט׳ תאינה in the shade of a fig-tree; Y. R. Hash. II, 58ᵇ top בְּטֵל תינתא; Y. Snh. I, 18ᶜ bot. בטיל תינתא (corr. acc.); a. fr.—*Pl.* טוּלַּי, טוּלַיָּא. Targ. Jer. VI, 4; a. e.—Targ. Is. IX, 1 בארע טולי מותא ed. Lag (oth. ed. טוּלֵימוֹתָא in one word, h. text צלמות).—Pes. 111ᵇ חמשה ט׳ וכ׳ there are five shades (where demons dwell); a. e.—V. טְלָלָא.

טוֹלָא m. (cmp. טָלָאר) *rag* tied around the finger. Meïl. 18ª עומד לט׳ Ar. (ed. לנולה; v. R. S. to Kel. XXVII, 4) fit for tying &c.

טוּלִימוֹתָא, v. טוּפָּא.

טוּלְמָא I m., **טוּלְמָתָא** f., constr. טוּלְמַת (טָלַם) [*panis aqueus ac mollis*, P. Sm. 1477] *cake, loaf.* Targ. Job. XXXI, 17 ט׳ דלחמי Ms. (ed. only טולמי); a. e.—Targ. Esth. III, 2 ט׳ דלחם ed. Lag.; Yalk. ib. 105[b] ט׳ דנחמא.—[Y. Snh. II, 20[c] bot. מנחם טלמא, v. טַלְמָרָא.]—*Pl.* טוּלְמִין, טוּלְמֵי. Targ. I Kings XIV, 3; a. e.—Meg. 15[b] בטולמי דנחמא Ms. M. 2 (ed. only בטַלְמֵי) for loaves of bread. [Ar. s. v. זקּ quotes, in Hebr. diction, (play on Josh. XV, 24) כל חמוזיקּ טולמירן וכ׳ ed. Koh. (oth. ed. טולמין, טולמון) he who lends bread to the poor, will be raised.]

טוּלְמָא II *oppression*, v. טַלּוּמָא.

טולמוסין, v. next w.

טוֹלְמִיסִין (ἐτόλμησεν, fr. τολμάω) *he dared.* Gen. R. s. 41, beg.; s. 52 (ref. to Gen. XII, 17) [read:] על דו ט׳ למקרב למסנא וכ׳ because he dared to come near the shoe of that matron; Y. Keth. VII, end, 31[d] על דטלמסן למגע בסמיה (corr. acc.); Yalk. Gen. 69.

טולר, Yalk. Josh. 31, read פּוֹלָר.

טוּלְשָׁא m. *crab-apple* (cmp. Syr. טלש, P. Sm. 1482). —*Pl.* טוּלְשֵׁי. Ber. 40[b] (expl. עוזרדין of Dem. I, 1).

טוּם (v. טָמַם) *to fill up.* B. Kam. 51[b] טָם טפח if one filled up again one hand-breadth (of the depth of the pit).

טוּם ch. same. Targ. II Kings III, 19, v. טְמַם.—B. Kam. 50[a] עד דטָאִים ליה (Ms. M. אָטְרִים *Af.*, v. Rabb. D. S. a. l. note) until he fills it up.

Ithpa. אִיתַּטַּרְמִיה *to be filled up.* Erub. 79[a] למיתַּטַּרְמִיה אִיתַּטַּרְמִי קאי the intention is that it be filled up (with the pebbles).

טוּמְאָה f. (b. h. טֻמְאָה; טָמֵא) *uncleanness*, esp. *levitical uncleanness*, v. טַהֲרָה. Pes. 19[a] טוּמְאַת ידים uncleanness of hands by touch. Eduy. II, 1, v. אָב. M. Kat. 5[a] ט׳ קוראה וכ׳ the uncleanness (the unclean spot being marked) calls unto him warning &c.; a. v. fr.—*Pl.* טוּמְאוֹת Kel. I, 1; a. v. fr.

טוּמְאָה f. ch. (hebraism; preced.) *unclean woman, menstruant.* Targ. Ez. XXII, 10.—*Pl.* טוּמְאָתָא. Targ. Is. XXX, 22.

טוּמוֹס (טִימוֹס) m. (τόμος) 1) *scroll, roll, tome.* Tosef. B. Kam. IX, 31 בט׳ של וכ׳ with a roll of papers in his hand; Y. ib. VIII, beg. 6[b]; Sifra Emor Par. 14, ch. XX טימסמירות, טימיסמ׳ (read: ט׳ של נירות or שטרות); Yalk. Lev. 658; a. e.—2) *document, record.* Y. Hor. III, 48[a] bot. ראש טי׳ at the head of the list; Lev. R. s. 5 בראש ט׳ Ar. (ed. only בראש). Gen. R. s. 25 beg. בתוך טִימוֹסָן וכ׳ in the record of the righteous; Yalk. ib. 42; Yalk. Chr. 1072 טִימוֹסִין pl.—*Pl.* טוּמוֹסוֹת, טוּמוֹסִין, טִי׳. Pesik. Zakh. p. 27[a] [read:] ונטל ט׳ וכ׳ (or טִימוֹסָן) he took the lists of the tribes &c.; Tanḥ. Ki Thetse 9. Y. Snh. X, 28[a] top אַף שמותיהם . . . טִמְּסוֹתֵיהֶם even their names disappeared from their books of records. Ex. R. s. 15 הוציא חנמוסין וכ׳ (corr. acc.; Tanḥ. Vaëra 5 הִפְתִּירָא) he brought out the lists of the deities.—3) *census.* Lam. R. to II, 2 בעגלה . . . חיה טימס their census had to be carried to Jerusalem on a wagon; [Y. Taan. IV, 69[a] bot. קטמו׳ read קִינְסוֹס or חטומוס].

טוּמְטוּם m. (redupl. of טָמַם) *a person whose genitals are hidden, or undevelopped; one whose sex is unknown.* B. Bath. 126[b] ט׳ שנקרע וכ׳ a *tumtum* who was operated upon and was found to be a male. Bicc. IV, 5 (Talm. ed.); a. e.—[Midr. Till. to Ps. I; Yalk. Prov. 953 ט׳ הוא העולם, v. אַבְטוֹמְטוֹס.]—*Pl.* טוּמְטוּמִין. Yeb. 64[a] bot. (not טומטמין).

טוּמַרְיָא* m. pl. (טוּם; cmp. סָתַם, סְתַר) *secret, hidden place.* Targ. Y. II Deut. XXVII, 15 (later ed. טוּמְרַיָּא).

טומיות, v. טוּרְמִיוֹת.

טומיקון, v. טַמְיָקוֹן.

טוּמְעָא m. (טָמַע) 1) *secret place.* Targ. Job. XL, 13. —2) *hidden treasure.*—*Pl.* טוּמְעָנֵי. Ib. III, 20.

טוּמְרָא m. (טָמַר, cmp. preced.) *secret, hiding place.* Targ. Y. Deut. XIII, 9. Targ. Y. I, ib. XXVII, 15; a. fr.—*Pl.* טוּמְרַיָּא. Targ. Ps. X, 8; a. e.; v. טוּמְעָא.

טון, v. טָנַן.

טוּנָא I (=טְעוּנָא; טָעַן) 1) *burden, load; bag.* Targ. Y. Gen. XLIV, 1, sq. (h. text אמתחת). Targ. Y. Ex. XXIII, 5; a. e.—Ber. 61[a] דלא דרי ט׳ Ms. M. (ed. מידי) when he is not carrying a load. Sabb. 92[a] דכל ט׳ דמידלי וכ׳ every load which is lifted on poles &c.; a. fr.—2) (v. טַעֲנָה) *argument.* Zeb. 32[b] מטוּנָךְ I borrow thine own argument; R. Hash. 4[a]; Ḥull. 132[a] top (Rashi derives fr. טְעֵר: 'we have reached thee').—*Pl.* טוּנִין. Targ. Y. Gen. XLIII, 23.

טוּנָא* II m.=טוּלָא (?), *shade, shadow.* Ber. 56[b] (v. vers. in Rabb. D. S. a. l. Ms. M. a. note).

טונוס, Y. Ber. IX, 14[b] bot. ט׳ רופוס, v. טוּרְנוּס.

טוּנֵס pr. n. pl. (Tunes) *Tunis* in Northern Africa. Sifré Deut. 320, v. בְּרְבָרְיָא.—*Targ. Y. Ex. II, 3 תיבותא דט׳ (prob. meaning טָנֵיס; some ed. נס . . .) a Tunesian box (h. text גמא).

טוּס (b. h. טוּשׁ) [1) *to glisten.* Denom. טַוָּוס.—2) (cmp. חָלַק)] *to fly swiftly.*—Y. Taan. IV, 69[b] לא נראה עוף טָס וכ׳ no bird has been seen flying in all Palestine; Lam. R. introd. end.—Deut. R. s. 6 קושט . . וטס כעוף goes straight like an arrow, and swift like a bird. Midr. Till. to Ps. XC, 10 גזרן חשרן וטָסִין they pass, hasten and fly; a. fr.

Pi. טַוֵּס same. Koh. R. to IX, 7 ט׳ וחזר he flew to and back.

Hif. הֵטִיס *to cause to fly, to bring on by flight.* Ruth R. to IV, 1 חטיסו וכ׳ the Lord would have made him

fly and brought him (to the place). Gen. R. s. 59, end. Cant. R. to I, 9 הֲטִירָסָן; Ex. R. s. 23 end הסירטן (corr. acc.).—Lev. R. s. 16 הסירט, (read as) Yalk. Kings 232. Lev. R. s. 11, beg. הסירטן (corr. acc.) he winged them; a. fr.

טוּס ch. same. Targ. Job V, 7 (Ms. טוּשׁ); a. fr.—Part. טָיֵיס, טָיֵס, טָאֵיס, טָאֵס. Ib. XXXIX, 18.—Targ. II Esth. I, 2 שונרין טייסין (read: נשרין).—Targ. Is. XVIII, 1 (ed. Lag. דטאס]; a. fr.—Y. Yeb. XVI, 15c bot. נפשא טָיְיסָא the soul hovers over the body; Y. M. Kat. III, 82b bot.; Lev. R. s. 18; (Gen. R. s. 100 תיובא).

Pa. טַיֵּיס 1) same. Targ. II Esth. l. c. טַיְּיסִית I flew.—2) *to cause to fly.* Targ. Y. Deut. XXVIII, 49. [Ib. טַוֵּיס נישרא, read: טָיֵיס, v. supra.]

טוֹסָא, טַוָּס, v. sub טַוּ.

טוּעֲי f. (טָעָה) *thoughtlessness.* Targ. Prov. I, 32 (ed. Lag. טועיי, Var. טועי).

טוּעַן, טַעַן, (טָעוּן) m. (טָעַן I) *requirement.* Sifra introd., v. טָעַן I.

טוּעְנָא m. (טָעַן II) *burden, load, bag.* Targ. O. Ex. XXIII, 5; a. fr.; v. טוּנָא I.—V. טְעוֹנָא.

טוּף ch.=h. צוּף, 1) [*to shine,*] *to come to the surface, float, bubble up.* Part. טָאֵיף, טָיֵיף. Targ. Y. Deut. XXI, 1. Targ. Y. Gen. XXVIII, 10; a. e.—Koh. R. to V, 8 (mixed diction) וטָפַת בארה של וכ׳ Miriam's well came up.—Ab. II, 6; Succ. 53a, v. infra.—Y. Shebi. IX, 38d; Pesik. B'shall. p. 89b חוה טָיֵיף the corpse came up to the surface. Gen. R. s. 81 (in Hebr. dict.) וטָפַת רוחי וכ׳ and my mind in me was swimming (I became proud, v. טָפַח); a. fr.—2) (denom. of טִיף) *to drip; to be inundated.* Targ. O. Gen. XLIX, 12; a. e.—Keth. 111b חלבא טייף וכ׳ milk was dripping &c. Y. Taan. III, end, 67a חוה עלמא ט׳ the world would have been flooded. Gen. R. s. 32; Yalk. ib. 57 דלא טף וכ׳ it (the mount Gerizim) was not flooded by the waters of the flood; a. e.—[Targ. Y. Deut. XXI, 23 תטופון, v. טָנַף a. נְטַף.]

Pa. טַיֵּיף, טָאֵף 1) *to direct the overflow, to assign channels.* Targ. Job XXXVIII, 24, v. טְרָפָא.—Gitt. 69b top ונישַׁדְיֵיפִית וכ׳ and let it (the milk) run over &c.—2) *to cause to glisten, to turn in all directions.* Keth. 60b מְטַיְּיפֵי עינא Ar. (ed. מצירצי, v. infra) with restless eyes.—3) *to cause to float,* v. infra.

Af. אַטֵּיף, אַטֵּיף (fr. נְטַף) 1) *to make flow.* Targ. Deut. XI, 4.—[Keth. l. c. מְטִירְפֵי עינא Ar. s. v. טף I 'with dripping eyes', v. supra.]—2) *to cause to float.* Ab. II, 6 על דאַטֵּפְתְּ אָטִירְפּוּךְ וסוף מְטִירְפָךְ יִטּוֹפוּן ed. Strack (oth. eds. אָטְפוּךְ; Strack reads מְטַיְּרָךְ *Pa.;* oth. pointed eds. מְטוֹפָפֵךְ h. form) because thou (the person whose skull was seen to float) hast caused (a corpse) to float, they made thee float, and those who made thee float, shall also float.

Ithpa. אִיתַּיַּיף *to be glittering, to be turned in all directions.* B. Kam. 92b; Meg. 14b ועינויה מְתַיְּיפֵי and its eyes look all around (for food).

טוֹפָא, Koh. R. to V, 10 ליח ט׳ דחדא, read: סוֹפָא.

טְוָפָא, pl. טְוָפֵי, v. טְרָפָא.

טוֹפוֹס, v. טָפוּס a. טוֹפֵס.

טוֹפָח m. (טָפַח II) *irrigating engine.* Peah V, 3 אין מגלגלין בט׳ (Y. ed. טוֹפִירַח) one must not irrigate (a field) with an irrigator (before the poor have collected their share; v. Tosef. ib. II, 20); Y. ib. V, 19a top. [Maim. identifying our w. with next w. explains: you must not *sow the tofaḥ* in conjunction with other seeds.]

טוֹפַח m. (v. preced.) an *aquatic plant* like the Colocasia; *bean, tofaḥ;* [Maim. קרטמאן Arab., defining it 'a seed similar to barley.'] Kil. I, 1. T'bul Yom I, 2; Tosef. ib. I, 1, sq. טפרח (R. S. to T'bul Yom l. c. quotes טופח). Tosef. Makhsh. III, 6 טוֹפִירַח. Tosef. T'rum. VI, 11 טפרח ed. Zuck. (Var. טופח, טופירח). Peah VI, 7 אפי׳ הוא ט׳ של even if the barley in the field have the size of *tofaḥ* (R. S.; Maim.: "even if it be a field of the inferior kind of barley named *t.*").—V. טְפִירַח II.

טוֹפִיחַ, v. preced. wds.

טוּפְיָרְנָא m. (טְפִי III) *additional amount, surplus.* B. Mets. 63b ואשכח ביה ט׳ (Var. טפיראתא, טפיתא, טפיאתא, v. Rabb. D. S. a l. note 9) and he (the borrower) finds in the bundle more money than the loan agreed upon. V. טְרִפוּנָא a. טְפָרְתָא.

טוּפִיסְטוּס, טוּפִיסוּס, Pesik. R. s. 21, read: סוּפִיסְטֵיס.

טוּפִירְתָא, Targ. Job XXVIII, 7 ed. Lag., v. שַׁרְפִּירְתָא.

טוּפִירְתָא, pl. טוּפְיָרָאתָא, טוּפְיָרְתָא, v. טְפִירְתָא.

טוּפְלָא, v. טַפְלָא.

טוּפָנָא, טוּ׳ m. (טוּף) *flood.* Targ. O. Gen. VI, 17 (Y. טוּבְעָנָא); a. fr.

טוֹפָס m. (v. טָפַס; cmp. דָּפוּס, טָפוּס) *frame;* trnsf. (influenced by Greek τύπος) *formula* (to be filled out according to occasion). Y. Ber. I, 3d ברכות וכ׳ ט׳ such is the formula of the benedictions; Lev. R. s. 34, end; Y. Sabb. XV, end, 15b טופוס.—Esp. *the formula* or *blank of documents,* opp. תורת containing names, dates &c. Y. Gitt. III, beg. 44c כתב תרפו בט׳ (also בחוֹפָס) if the writer filled out a blank. B. Mets. 7b; a. fr.—*Pl.* טוֹפָסִין, constr. טוֹפְסֵי. Y. Gitt. II, beg. 44a פוסל בט׳ declares illegal deeds of divorce written into ready-made blanks. Gitt. III, 2 הכותב ט׳ גיטין וכ׳ he who writes formulas of letters of divorce must leave blanks for the name &c.; a. fr.

טוּפָסָא, ch. same, = h. טָפוּס, דָּפוּס, *frame, mould, cast.* Targ. Y. Num. XXV, 1 (cmp. Sabb. 64a s. v. דָּפוּס). Targ. Y. Ex. XXXII, 4 בְּטָפְסָא Ar. a Levita (ed. בטופרא, corr. acc.) in a mould.—[B. Bath. 103b טופסא Ar., v. טַפְתָּא.]

טְפַר, טוּפָרָא m. = h. צִפֹּרֶן, 1) *nail* of the human

finger; *claw; hoof;* trnsf. *pencil.* Targ. Jer. XVII, 1.—Ḥull. 17[b] the knife must be examined, אבישרא ואט' וכ' on the fleshy top of the finger and on the nail &c.; a. fr.—*Pl.* טוּפְרִין, טְפֵּי, טוּפְרַיָּיא. Targ. Jud. V, 22 (h. text עקבות) Targ. O. Deut. XXI, 12 טוֹפְרָהָא ed. Berl. (ed. Vien. טוּפְרָנָהָא; Y. טוּפְרַיָּיהָא).—M. Kat. 18[a] חזנחו לטופריה וכ' (not לטופרי) saw that his nails were long; a. e.—Midr. Sam. ch. XI, v. אֶסְטְלִי.—2) *onycha* (*unguis odoratus*) a spice. Targ. O. Ex. XXX, 34.—[Targ. Y. Gen. III, 7 לבוש טופרא, read: שׁוּפָּרָא.—Lev. R. s. 33 טופרין ושער, read: טפוסין של צלמים, v. Yalk. Dan. 1061.—Targ. Y. Ex. XXXII, 4, v. טוּפְסָא.]—V. next w.

טוּפְרָנָא m., collect. noun (preced.) *nails.* Targ. O. Deut. XXI, 2.—[Y. Snh. I, 18[c] bot. טופרני, read: טוּפְרוֹי; Y. R. Hash. II, 58[b] top טפרוי; v. הִיָּקָה.]

בקעת בית ט', טוֹפֶת* pr. n. *Valley of Beth-Tofeth* Koh. R. to V, 8; v., however, נְטוֹפָה II.

טוּק*, Y. Sabb. VI, 7[d] bot. פרוש טוק טקלין ed., Ar. פְּרוּסוֹקַסְטָלוֹן, פרוסטוקטולין, prob. a corruption of (χρυσοχαστέλλιον) *a golden castle,* name of *a head-dress* (עיר הזהב; v. Sm. Ant. s. v. Corona).

טוּר I, *Pa.* טַיֵּיר (cmp. תּוּר) *to espy, to augur.* Targ. Y. Gen. XLIV, 8; 15 (h. text נחש).

Af. אַטְיַר (denom. of טַיָּיר) *to consult divination.* Ib. XXX, 27.

טוּר II, טוּרָא I, טַוְרָא m. (preced., cmp. b. h. צור) *mount, mountain.* Targ. O. Ex. III, 12 (Y. טוּרָא). Targ. Y. Gen. XXIII, 2; a. fr.—Ḥull. 7[b], v. גְּבַהּ. Sabb. 152[a] ט' תלג a mountain of snow (my head is white). Gen. R. s. 32, v. בָּרַךְ; a. fr.—*Pl.* טוּרִין, טוּרַיָּא, טוּרֵי, טַוְרֵי. Targ. Job. IX, 5. Targ. Deut. XI, 11; a. fr.—Gen. R. l. c. אי מט' רמיא if it belongs among the high mountains; a. e.—[Sabb. 98[b] כי טורין, v. טָרַיִּי.]—טור מלכא (h. הר המלך) *King's Mountain,* ט' שמעון *Mount Simeon.* Gitt. 55[b]. Y. Taan. IV, 69[a]; Lam. R. to II, 2 (v. Neub. Géogr. p. 41; p. 267).—ט' פרזלא *Iron Mount.* Targ. Y. Num. XXXIV, 3.—For other compounds, v. respective determinants.

טוּרָא II m. (cmp. טהר, v. preced.) *clearness, sky.* Gen. R. s. 99 (ref. to חמסדרונה, Jud. III, 23) [read:] ערפלי ט' וכ' the clouds of brightness, where the angels are seated in order.

טוּרָא* III m. *tura,* name of a bitter herb. Pes. 39[a] (Ms. M. סורא).

טוּרְבֵּל, טוּרְבִּיל (tribulum, τρίβολος) only in מִטָּה ט' *threshing sledge* (couch) consisting of a wooden platform studded underneath with sharp pieces of flint or with iron teeth. Ab. Zar. 24[b] (Ar. a. Yalk. Sam. 122 טרבן); Zeb. 116[b]; Men. 22[a] Ms. M. (ed. טרבל), v. הֲרִישָׁאָה. Par. XII, 9 טַרְבֵּל.

טוּרְגִינוֹס, v. טַרְדִּינוֹס.

טוּרוֹס* (sub. מִטָּה) f. (torus) *bolster, couch, sofa.* Pirke d'R. El. ch. XLI כטנדס שהיא פרוסה Ar. (ed. only כטנדס, corr. acc., and add בתוך האהל; v. Mekh. Yithro, Baḥod. s. 4 (כאדם שהוא מציע את הכר על ראש המטה like a couch which is spread in a tent. [Ar. refers טנדס to the late Latin *tenta,* Gr. τέντα (τένδα), Italian *tenda.*]

טוּרְזָא m. pl. (טרד=טרז II; cmp. טְרוּזָא) [*locked up things,* cmp. אוֹצָר,] *royal wardrobe, armory.* Ber. 56[a] ריש ט' וכ' (some ed. טורזינא, Ar. טרזא) the chief of the royal wardrobe dreamt. Ib. אתיוה לריש ט' וכ' (Ms. M. אמר קיסר אייתיה לריש טריא) they brought the chief.... up, and he was put do death. [For Var. lect., v. Rabb. D. S. a. l. notes 1, 2.]

טַר', מוּרְזִינָא (preced.) 1) *treasury-office, armory.* Ber. 56[a] אפתחא דריש ט' (Ar. טרזא, v. preced.) at the entrance of the chief treasury; [prob. to be read: דבי ט', דריש having come in by tautography from the suceeding ריש טורזא.]—B. Bath. 8[a] ולטר' וכ' . . . לשורא (Ms. F. טורדינא, Alf. Ms. טורדיתא) for the maintenance of the town-wall, the horse-guard and the armory even orphans must contribute.—2) (sub. ריש) *superintendent of the armory* or *treasury.* Erub. 80[a] ההוא ט' וכ' (ed. Sonc. טורזינא) there was a (gentile) superintendent that lived in the neighborhood &c.

טוֹרַח (b. h. טָרַח; טָרָח) *toil, labor, trouble, painstaking preparations.* Sabb. 153[a] ט' בלא . . . . כלום is there a banquet without visible preparation?; (Koh. R. to IX, 8 הֻטְרְחַ). M. Kat. 8[b] מפני הט' on account of the labor (connected with preparing the wedding). Y. Pes. X, 37[d] top מה חט' . . מטריחים וכ' what is all that trouble for to which you put us &c.?; a. fr.—*Pl.* טָרְחוֹת. Ber. 58[a] כמה ט' טרח וכ' to how much trouble did the host go &c.; (Y. ib. IX, 13[c] כמה טורח). Lev. R. s. 1 משה עסוק בט' וכ' Moses (like an *agoranomos*) was engaged in the (dietary) affairs of Israel. Gen. R. s. 94 ט' נפש אחת the troubles of providing for one soul.—V. טַרְחָא a. טְרָחָא.

טַרְחָא, טוֹרְחָא ch. same. Targ. O. Deut. I, 12. Targ. Koh. II, 21; a. fr.—Ib. 11 טוֹרְחָתִי.—B. Mets. 40[b] טָרְחַיְיהּ, v. בַּרְזָנִיתָא.—V. טִרְחָא.

טוֹרְחָן, טוֹרְחוּתָא, v. sub טַרַח.

טוֹרְחָנָא m. (preced. wds.) *trouble, care.* Targ. Y. I Num. XI, 12.

טוּרְחָנָא f., v. טוּרְנָא.

טוּרְטוּר, pl. טוּרְטוּרִין, v. next w.

טָרְיָטָנִי, טְרוּטִינִי, טוּרְטָנִי, טוּרְטִינִי, f. (trutina, τρυτάνη, prob. of Semit. origin, cmp. טְרָא) *balance, steel-yard.* Sifra K'dosh. Par. 3, ch. VIII במשקל זו טרי' 'in weight' (Lev. XIX, 35) that means the trutina. Sabb. 81[a] וכי ט' יכניס shall a (gold) balance be brought in (to weigh accurately)?; Men. 87[b]. B. Kam. 119[a]. B. Bath. 89[a] ט' (for weighing gold), contrad. to מאזנים. Tosef. Kel. B. Mets. II, 5.—Y. Shek. VI, end, 50[b] כמין ט' arranged like a steel-yard. Sot. 34[a] (ref. to מוֹט, Num. XIII, 23) ט' וט' דט' a combination of balancing poles (for four couples of carriers); Y. ib. VII, 21[d] bot. טוּרְטוּרִין several

poles (each carried by two); ט׳ וטוּרְטוּרֵי טרוטורין a combination &c. — *Pl.* טוּרְטָנִין. B. Kam. l. c. Ms. R. 2 (v. Rabb. D. S. a. l. note 400).

טוּרְיוֹת, v. טִירָא.

טוּרְיָא pr. n. pl., v. זַרְדְיָא.

טוּרְיוֹנוֹס, טוּרְיוֹנָא, v. טַרְדִינוֹס, טַרְדִינָא.

טוּרִיסְקִי, v. טִירִיסְקִי.

טוּרְמוּטָא, v. טִרוֹמִיטָא.

טוּרְמָי f., pl. טוּרְמָיאוֹת, טוּרְמָיוֹת (turma, τούρμη) *turma, a squadron of horse;* in gen. *division of an army.* Y. Sot. VIII, beg. 22b (ref. to Ps. XVIII, 13) כנגד טומיות שלחם (corr. acc.) corresponding to their (the enemy's) squadrons. Yalk. Sam. 160; Mekh. B'shall s. 2 תּוּרְמָיוֹת. Ib. ת׳ ת׳ של מה״ש troops of angels. Ib. (ref. to סַעַן Ex. XIV, 10) נעשו . . . ת׳ ת׳ כאיש אחד they all formed squadrons marching like one man; Yalk. Ex. 230 ט׳ ט׳. Ib. מכאן . . . מחנהגות ת׳ from here (the Egyptian warfare) the governments learned to form squadrons; Yalk. Ex. 230 ט׳.

טוּרְמוּטָא, v. טִרוֹמִיטָא.

טוּרְמָיסִין, v. חֲמִיסִין.

טוּרְמֶנְטִין m. pl. (tormenta) *engines for hurling missiles; missiles, shots from the engine.* Y. Sot. VIII, beg. 22b (ref. to גחלי, Ps. XVIII, 13) כנגד טרמנטן וכ׳ (corr. acc.) corresponding to their (the enemy's) tormenta (v. טוּרְמִי); Yalk. Sam. 160 תרמצה; Mekh. B'shall. s. 2 טרמנסנה (corr. acc.). Midr. Till. to Ps. XVIII סרמנטרא (read: טוּרְמִינָטָא). Sifré Deut. 204 מיני מטרניאות; Yalk. ib. 923 מיני מטרסאות (read: טוּרְמִינָטָאוֹת).

טוּרְנָא m. (נָטַר, טוּר) *officer,* less than שׁוּלְטָן. — *Pl.* טוּרְנָנִין, טוּרְנָיָא. Targ. Is. X, 17 (h. text שמיר ו׳). Ib. XXXIV, 7; a. e. — Esp. *Philistean magistrates.* Targ. Jud. III, 3 (h. text סרני); a. fr.

***טוּרְנוֹס** m. (τόρνος, tornus) *turner's wheel, lathe.* Pesik. R. s. 21 למורנס הזה (read: כט׳, v. Friedm. a. l. note 29) like the lathe which shows a front wherever you turn it.

טוּרְנוֹס, ט׳ רוּפוֹס (also in one word) pr. n. m. *Turnus Rufus* (supposed to be a corruption of *T. Annius Rufus*), a Roman commander in the days of the Hadrianic persecutions. Taan. 29a טורנסרופוס ed. (Ms. M. טורנוסנורופוס, or טורנוסט, v. Rabb. D. S. a. l. note). Y. Ber. IX, 14b bot. טונוס טר׳ (Tosaf. to Sot. 31a טורנוסר׳). Koh. R. to III, 17. Snh. 65b. Ned. 50b top; Ab. Zar. 20a. Pesik. R. s. 23.

טוּרְנְסְרוֹפוֹס, v. preced.

טוּרְסוֹס, v. טַרְסִיס.

טוּרְסִי, v. טַרְסִי.

טוּרְפִי, Targ. Ps. I, 3 ed. Lag., v. טְרָפָא.

טוּרְקוֹס, Sifré Num. 89, v. נוֹטָרִיקוֹן.

טוּרְתּוֹק, Ar. s. v. ברנט; v. לַבְרָטָן a. נַרְתֵּק.

טוּשׁ, v. טוּשׁ.

טוּשׁ I (cmp. טוּחַ I) *to cover with a cohesive substance, to polish* (with a fatty matter); *to besmear, soil, pollute.* Pes. 30b; Zeb. 95b, a. e. אין טָשְׁטְשִׁין וכ׳ one must not polish the stove with &c. Tosef. B. Kam. IX, 31 [in a misplaced passage, belonging after שבירדו; read:] הרק כנגד פני חבירו וטָשׁ פניו (ref. to Is. L, 6b) who spat into or besmeared his neighbor's face; (cmp. Mish. ib. VIII, 6; Sifra Emor Par. 14, ch. XX).

Pilpel טִשְׁטֵשׁ (fr. טָשַׁשׁ) 1) *to make viscid, soften.* Taan. 22b מְטַשְׁטְשִׁין את הארץ (the heavy rains) make the soil muddy and it yields no fruit; Yalk. Lev. 671. — 2) *to smear over, besmear.* Part. pass. מְטוּשְׁטָשׁ, pl. מְטוּשְׁטָשִׁין. Pes. 65b חרו בגדיו מט׳ if his (the priest's) garments were besmeared (with blood &c.); Zeb. 18a, sq.; ib. 35a. — Meg. 18b אותיות מְטוּשְׁטָשׁוֹת letters made illegible by being smeared over.

Nithpalp. נִיתַּשְׁטֵשׁ, *Hithpa.* הִתַּשְׁטֵשׁ *to be smeared over, be dirty.* B. Bath. 168b נמחק או נט׳ if the writing was blotted out or blurred. Tosef. Kel. B. Mets. IV, 13 נִתַּשְׁטְשָׁה a metal mirror which became blurred (blind). Sabb. 81a נִיתַּשְׁטְשׁוּ Ms. M. (ed. נשטש, corr. acc.) the spots were washed away (became indistinct). Cant. R. to VIII, 9 a picture on a wall אע״פ שמְתַשְׁטֶשֶׁת (prob. שמְטוּשְׁטָשֶׁת, v. supra) even if it be smeared over.

טוּשׁ ch. same. Targ. Y. Deut. XXVIII, 40 תטושון Ar. (ed. תשוטון, corr. acc. or תשופון, v. שוּף) you will oint yourselves. Targ. Y. II Lev. XIV, 42 וירטשון (read וְיִרְטוּשׁוּן) shall plaster over; (Targ. Y. I וְיִתְטַשׁ *Ithpa.*). — Gen. R. s. 34, end ומְטַשְׁטֵשׁ מוחרה (not וטושטין) and paste the plaster on its scull.

Ithpa. אִיתְטַשׁ *to be plastered.* Targ. Y. Lev. XIV, 43; 48; v. supra.

Palp. טַשְׁטֵשׁ *to smear over, to make muddy.* Part. pass. מְטַשְׁטֵשׁ; v. infra.

Ithpalp. אִיטַּשְׁטֵשׁ *to be smeared over, to be made muddy.* Targ. Job. XVI, 16 מְטַ׳ Ms. (ed. מְטַ׳; h. text חמרמר׳); Targ. Ps. XLVI, 4 (h. text חמר; cmp. חֲמָרָא).

טוּשׁ II (v. טָשַׁשׁ), *Af.* אָטֵישׁ *to hide, reserve* (corresp. to h. צָפַן). Targ. Ps. XXXI, 20 אָטְשָׁתָא Ms. (ed. אַטְשֵׁירְתָא, v. טָשַׁשׁ). Ib. CXIX, 11 (some ed. אשיש, corr. acc.). Targ. Job X, 13. Ib. XXIII, 12.

Ithpe. אִתְטְרִישׁ, אִתְטְרִישׁ *to be hidden.* Ib. XV, 20. Ib. XXIV, 1. — V. טְשִׁישׁ, נטשׁ.

טָוֹת, v. טְוֹוֹת.

טָחָא, v. טחי.

טָחָאי, v. טָחָרֵי.

***טַחַב**, m. *dew, moist grass* (Ar.: *cold*). Sifra Aḥărê beg.; Yalk. Lev. 571.

***טַחֲבוּת** f. (preced.) *dew, vapor.* Targ. Job XXXVII, 11 Regia (ed. בוירוותא, h. text ברד).

טְחוֹל m. (cmp. טוּחַ II) *spleen, milt.* Ḥull. III, 2. Snh. 21[b]; Ab. Zar. 44[a] נטולי ט׳ having had their milt cut out (as fast runners); a. fr.

טְחוֹלָא ch. same. *Pl.* טְחוֹלִין. Targ. Esth. VIII, 10; v. טַחֲלָא.

טְחוֹן, v. טְחִינָה.

טָחוֹנָא m. (טָחַן) *miller.* — *Pl.* טְחוֹנִין, טְחוֹנָיֵא. Y. Peah I, 15[c] bot.; Y. Kidd. I, 61[b] bot. ט׳ . . . אתת an ordinance was issued for millers (for government work); Pesik. R. s. 23-24 טחונים (read יא . . .). Y. Pes. III, 30[a] top; a. fr.

***טָחוֹר** m. (v. טַחַר) *sufferer from piles.* Midr. Sam. ch. X היה יושב כט׳ when one sat straining himself like &c.

טְחוֹרִין, טְחוֹרַיָּא m. pl. (b. h. *k'ri* טְחֹרִים; v. טַחַר) *piles, hemorrhoids.* Targ. Deut. XXVIII, 27; a. e.—Targ. Ps. LXXVIII, 66 (h. text אחור).

טָחָא, טְחֵי (v. טוּחַ II) *to squeeze into, fasten to.* Gitt. 69[b] נִיטַחֵיהּ בתנורא (not תיהא . . .) let him squeeze it (the milt) into (the cracks of) an oven; ניט׳ בינֵי אורבי let him squeeze it in between bricks &c.

טְחָיָא, v. טִיחָיָא.

טְחָאֵי, טְחָיֵי m. pl. (טחא, cmp. טוּחַ I) *cakes smeared with oil.* Sabb. 119[a]; Ḥull. 111[a] תלת סאוי ט׳ three S'ah of flour made into glistening cakes.

טְחֵין, v. טְחַן.

טְחִינָה f. (טָחַן) *grinding.* Pes. 11[a]; a. fr.—Men. XI, 3 (96[a]) טְחִינָתָן (Mish. ed. טְחוֹנָן); Tosef. ib. XI, 4 טְחִינָן.—Trnsf. *sexual contact.* Sot. 10[a]; Num. R. s. 9 (ref. to Jud. XVI, 21, a. Job XXXI, 10).

טְחִינִין m. pl. (preced.) *grist, meal,* v. פַּרְשִׁינְתָּא. Tosef. Dem. I, 24; Ḥull. 6[a]; Y. Dem. I, 22[a] סח׳ (corr. acc.)

טַחֲלָא ch.=h. טְחוֹל. Gitt. 69[b] לט׳ for pain in the milt. Ḥull. 93[a]; a. fr.—*Pl.* טַחֲלֵי. Ib. דט׳ וכ׳ the veins (sinews) of milts must be removed as fat; v. חוּטָא. Ib. 111[a] תבשילא דט׳ a dish of pieces of milt.

טָחַן (b. h.; cmp. טְחִי) 1) *to mill, grind.* Sabb. VII, 2 המטחן he who grinds (on the Sabbath). Ex. R. s. 36, beg. טוֹחֲנִין אותם (the olives) are crushed. Sot. 9[b] . . ועקרן וטָחָנָן וכ׳ and Samson uprooted them (the mountains) and ground them against one another; Snh. 24[a]; a. fr.—Trnsf. *to have sexual intercourse* (cmp. μύλλω). Gen. R. s. 48, end.—*2) *to force* to menial labor. Pesik. R. s. 23-24 (ed. Fr. p. 122[b]) טוֹחֲנוֹ ברחיים, v. infra, a. בָּדַן.

Hif. הִטְחִין *to cause to grind.* Kidd. 31[a] bot. ויש מַטְחִינוֹ ברחיים and some one may make his father grind in the mill (v. supra, a. בָּדַן). Keth. 59[b] (ref. to Ib. V, 5) טוֹחֲנָת ס״ד . . מַטְחֶנֶת you cannot mean that she must do the grinding? . . . she must attend to the grinding.

טְחֵין, טְחַן ch. same. Targ. Jud. XVI, 21; a. e.—Pesik. R. s. 23-24; Y. Kidd. I, 61[b] bot.; Y. Peah I, 15[c] bot. תוּד אידטחין טְחוֹן תחותי grind thou in my place. Ib. תוד, read: דוּחַ as Y. Kidd. l. c.—Snh. 96[a] טַחֲנֵי קשיירתא were grinding date-stones; a. fr.—*Part. pass.* טָחִין, טְחִינָא. Ib.[b] קמחא ט׳ טְחִינַת thou groundest ground flour (you conquered Israel because it was doomed to destruction). Ber. 43[a] bot. משחא ט׳ *oil* perfumed with ground ingredients, contrad. to כבישא.—Y. Ned. VI, end, 40[a] קלירין וטְחִינָן וכ׳ roasted and ground &c. [Cant. R. to I, 16 לא מטחנא, read: מְטַמְּנָא (?), v. נְצַץ.]

טְחִן m.=טְחִינָה q. v.

מַטְחֶנֶת f. (b. h.; preced. wds.) *mill.* Koh. R. to XII, 7 נמשלו ד״ח כט׳ וכ׳ *the study of the Law is allegorized as a mill, as the mill does not stop &c.*—*Pl.* מִטְחָנוֹת (fr. מַטְחֶנֶת) *millstones.* Lam. R. introd. (R. Josh. 2) נמשלו ישראל כט׳ Israel is compared to millstones (never resting), v. supra. Ib. חט׳ אלו משניות וכ׳ 'the millstones' (Koh. XII, 3), that means the study of the great Mishnayoth of &c.

***טָחַף** (cmp. טחב) *to be moist, soiled.*—*Part. pass.* טָחוּף; fem. טְחוּפָה, pl. טְחוּפוֹת (of wool) *dirty-white, gray,* opp. לבנה bright-white. Ḥull. XI, 2; ib. 136[b] Ar. (ed. שחופות). [Cmp. Arab. taḥf moeror, nubes.]

טָחַר (=חור, denom. of אחר; cmp. טִיגֵּן) *to press, to strain the rectum.* Sabb. 82[a] לא לִיטַחַר טפי Ar. (ed. לישתרח; Ms. M. לִיחְתַר, v. Rabb. D. S. a. l. note) one must not strain himself too much.—V. טָחוֹרַיָּא.

***טַט** or **טָט** *two* (in the language of כיחפי, כיחפר or גדפי). Snh. 4[b]; Zeb. 37[b]; Men. 34[b].

***טַטַלְפוּשׁ** pr. n. pl. *Tatlafush* (?). Ḥull. 110[a] (in R. Gershon Ms. טלטל לפוש, v. Koh. Ar. Compl. s. v.;—perh. a perversion of בלשפט).

טוֹט׳, טַטַפְּרָאוֹת f. pl., a corruption of טַטְרָפוּלָאוֹת, v. טִיטַרְפִּלְיוֹת.

טַטְפַּת, טַטָּפָא, v. טוֹט׳.

טֶטְרַאמוּלִין, טֶטְרַאמוּלִי m. (τετράμουλος) *a chariot with four animals (mules) abreast,* (Lat.) *quadriga;* [a compound not recorded in Greek dictionaries]. Ex. R. s. 3 I shall come down בט׳ שלי with my *quadriga* (ref. to Ez. I, 5); ib. s. 42 מילין . . . (corr. acc.); Tanḥ. Ki Thissa 21. Ex. R. s. 43 והם שומטים אחד מן ט׳ וכ׳ and they will unhitch one of the four animals of my chariot.

טֶטְרַאפִּילוֹת, v. טִיטַרְפִּלְיוֹת.

***טַטְרֵג** (=טרטרג, reduplic. of טרג, cmp. טָרִיךְ, שַׁרְכְּנוּתָא) *to molest, provoke.* Erub. 61[a] טַטְרוּגֵי מְטַטְרְגֵי לדוי וכ׳ the residents of G. used to molest those of H. (visiting their place; v. Ms. M. a. Rabb. D. S. a. l. notes).

טֶטְרָגוֹן m. 1) (τετράγωνος) *four-cornered, in a quadrangle, in a square.* Naz. 8[b]; B. Bath. 164[b] ט׳ (בירה) a house of four corners. Cant. R. to IV, 4 (expl. תלפיות) טֶטְרָגוֹנִין (τετραγώνιον) in a square. Pesik. R. s. 10

בוטרגונין (corr. acc.), v. אֶסְטְרוֹנְגִילוֹן.—2) (τετράγονος, v. דִּירגוֹן) *for the fourth time.* Tosef. Naz. I, 2 הריני נזיר ט׳ וכ׳ 'I will be a Nazir tetragon', means four times; Naz. l. c.; B. Bath. l. c.—3) *fourfold, four combined.* Midr. Till. to Ps. LXXVIII, 49 מט׳ חיה (corr. acc.) each plague was fourfold; ed. Bub. טֶטְרָאגוֹן.

טֶטְרַגּוֹנָה, טֶטְרָגוֹנָא ch. same. Y. Sot. VIII, 22^{d} top (ref. to Ex. XXXII, 15) ט׳ the engraving on the tablets was in a square (containing the Ten Commandments four times on each side, and readable whichever way you turned it); Cant. R. to V, 14 טטרוגא (corr. acc.).

טטרוגא, v. preced.

טַטְרוּגֵי, infin. of טַטְרֵג.

טטרומולין, v. טֶטְרָאמ׳.

טטרמין, טַטְרְמוֹן, v. טרס׳.

טטרפאות, v. טִיטְרַפְלִיוֹת.

טטרפלין, Tosef. Ohol. XVIII, 13, v. טִיטְרַפְלוֹן.

טיאונים, Y. Gitt. IV, 45^{d} bot., הרינירק ט׳, v. אנדכתרי.

טיאטרון, Cant. R. beg., some ed. טיארון, read: תִּיאַטְרוֹן.

טְיָאִרִין, v. טָיָר.

טִיב I m. (טוב, cmp. טֶבַע) *form, nature, character, peculiarity.* Y. Ber. VII, 11^{b} ברכה ט׳ the form of a benediction. Kidd. 13^{a} גטין וכ׳ ט׳ the legal form of deeds of divorce and of betrothals. Gen. R. s. 17 אדם זה מה טִיבּוֹ this man (whom thou art going to create)—what will his nature (distinction) be?—Keth. I, 8 מה טיבו של what is that man? Ib. 9 מה ט׳ של עובר זה what is this expected child (who is its father)?—Snh. 108^{b} מה טִיבָם וכ׳ what is the nature of these seven days?—Sifra Emor ch. XVIII, Par. 14 מה טִיבֵךְ ליטע וכ׳ what art thou (what right hast thou) to put up thy tent &c.?; a. fr.

טִיב, טִיבָא ch. 1) same. Targ. Cant. VII, 1 מה טִיבְכוֹן what right have you?—Y. Sabb. II, 4^{d} top מה הוה טִיבֵיה what sort of a man was he?; Y. Ter. XI, end, 48^{b} מה טבריה (corr. acc.).—*2) *seal, sign of recognition.* Targ. I Sam. XVII, 18 טִיבֵיהוֹן ed. Lag. (oth. ed. טִיבֵירוֹן, h. text עֲרֻבָּה). [Targ. Am. IX, 4 לטיבא, some ed., read לְטָבָא. Targ. Is. IX, 9 טיבין, some ed., read טָבִין.]

טִיב II, **טִיבָא, (טִיבָא)** m. (טבב, cmp. דִּיבָּה, דָּבָּה) *murmuring, rumor, (evil) report.* Targ. O. Gen. XXXVII, 2 טִיבְּהוֹן ed. Berl. (oth. ed. דִּבָּ׳; Y. טִיבֵירוֹן). Targ. Prov. X, 18 טיבא ed. Lag. (some ed. טָבָא, read טִבְעָ׳); a. fr.—[Targ. Y. Gen. XXXIV, 30 טימי, Var. שמי, read טִיבִּי.]

טִיב, *Pi.* טִיֵּיב, *Pa.* טַיֵּיב, v. טוב.

טִיבָה f. = טִיב I.—*Pl.* טִיבוֹת. Snh. 61^{b} מטִיבוֹתָן וכ׳ from the qualities of the near deities &c., [Ms. F. טוֹבוֹתָן, v. Rabb. D. S. a. l. note 90].

טִיבוּתָא, טִיבוּ, טִיבוּ f. ch. = h. טוֹבָה, *goodness, good deed; profit, enjoyment, pleasure.* Targ. Gen. XXIII, 13. Targ. Koh. IV, 8; a. fr.—Y. Hag. II, 77^{d} bot. חדא ט׳ one good deed. Tam. 32^{a} יעביד ט׳ עם וכ׳ let him act kindly towards &c. Taan. 23^{b} ולא נחזיק ט׳ וכ׳ without having credit given to us. Y. Ber. II, 5^{a} bot., v. חֲזַק. Lam. R. to I, 5; a. fr.—Men. 52^{a} מטִיבוּתָן לא אמרי Ms. M. (ed. מִטִּבּוּתֵינוּ) of our good teachings they do not speak. Ib. חני נמי מטיבותן הוא Ms. M. (ed. טבותין) this is also one of our good things.

טִיבּוּל, טִבְּ׳ m. 1) (טָבַל I) *dipping; luncheon, antepast.* Pes. 115^{a} כל שטִיבּוּלוֹ במשקה וכ׳ whatever eatable is dipped into a liquid, requires hand-washing (before partaking of it). Gitt. 70^{a} ירא רגיל בט׳ וכ׳ let him make it a habit to eat relishes dipped (in vinegar &c.) in the summer as well as &c. Bets. 18^{b}; Sabb. 111^{a} קודם ט׳ before the antepast. Pes. 115^{b} בט׳ ראשון when dipping the first time; a. e.—2) (טָבַל II) *the act which makes food subject to priestly gifts* (טֶבֶל). Y. Hall. III, 59^{b} top גילגולה טִיבּוּלָהּ the rolling of the dough makes it *Tebel.*

טִיבּוּלָא, טִבְּ׳ ch. same, *dipping, immersion, bathing.* Targ. Y. Num. XIX, 4. Ib. 7, sq.; a. e.—*Pl.* טִיבּוּלֵי. Pes. 114^{b} תרי ט׳ dipping twice.

טִיבּוּעִין m. pl. (טֶבַע I) *sinking;* לט׳ *for being sunk, at the risk of receiving no consideration.* Keth. 76^{b} קידושין לט׳ ניתנו the object of value given at betrothal is made a present even at the risk of death before the consummation of marriage; B. Bath. 145^{a}.

טִבּוּר, טִיבּוּר (b. h. טַבּוּר; טבר, cmp. טַבְלָא I) [*rounded, arched,*] *navel, umbilicus.* Sabb. XVIII, 3 (128^{b}) את הט׳ the infant's navel string. Nidd. 13^{b} על טִבּוּרוֹ (Ar. טיב׳) above his navel. Yoma 85^{a} מטִיבּוּרוֹ the formation of the embryo begins from the navel. Midr. Till. to Ps. XIX; a. fr.—Trnsf. *centre* or *highest part.* Meg. 6^{a} (homiletic etymol. of טבריה) שרושבת בטִבּוּרָהּ של א״י it is situated on the height of Palestine.

טִיבּוּרְיָא, טַבּוּרָא ch. same. Sabb. 66^{b} סחופי כסא אטיבורא Ms. M. (ed. אטבורי, corr. acc.) to put a dry cup on the navel.—Y. Kil. VIII, 31^{c} bot. חיי מן טִבּוּרְיֵהּ it draws nourishment through its navel string; אירפסיק טיבוריה when its navel string is cut.

טִיבּוּתָא, v. טִיבּוּ.

טִיבִּירְיָאוֹס, טִיבִּירְיָא, v. sub טבר׳.

טִיבְלָא, v. טַבְלָא.

טִיבֶרְיָה, טִיבְרְיָאוֹס, טִיבְרְיָאָה, טִיבֶרְיוֹס, טִבֶרְיָה, v. sub טבר׳.

טִיבָרָנִי, v. טַבְרָיָא.

טִיגּוֹן, v. next w.

טִגָּנָן, טִיגְּנוֹן, טִיגָּנָן m. (τήγανον, τάγηνον, also

ἤγανον, v. Lydd.-Scott Gr. Dict. s. v.; prob. of Semitic origin = תגן, denom. of אגן; as for ט=ת cmp. Syr. טגר P. Sm. 1432 with Chald. תגרא) 1) *frying pan*; also (interch. with טִרְגוֹן) *a flour-dish prepared with oil.* Snh. 21ª (ref. to וחצק, II Sam. XIII, 9) עשתה לו מיני ט׳ she made for him oil-dishes. Men. 104ᵇ ה׳ מיני טרגון (most eds.) five sorts of oil-dishes (ref. to Lev. II, 1; 4; 5; 7; 14—15).—*Pl.* טִרְגָנִין. Tosef. Ab. Zar. V (VI), 1; VIII (IX), 2 ח׳ the frying pans.—2) (cmp. Syr. טוגנא, P. Sm. 1431) *an engine of torture and execution.* Pesik. R. s. 43 נתנוהו בתוך התרגנו (read: התרגנן or התשגנן) they put him into the *teganon.*—Denom. טִגֵּן, *Pi.* טִרְגֵּן 1) *to fry, roast.* Men. 50ᵇ (expl. תפרני, Lev. VI, 14; 21) אופה ואח״כ מְטַגְּנָהּ one baked it and then fried it with oil; a. fr.—Part. pass. מְטוּגָּן. Y. Ned. VI, beg. 39ᶜ. [Ib. VI, end, 40ª, v. next w.]—2) *to torture, put to death.* Pesik. R. l. c. וטרגס אותו (Var. וטגרם), read: וְטִרְגְּנוּ אותו or וְטִרְגְּנוּהוּ.—Trnsf. *to torture, agonize.* Tanḥ. Vayiggash 9 אתה מְטַגְּנָתָהּ וכ׳ thou causedst agony to thy father &c.

טִרְגָּנָא I ch. same. Kidd. 44ª כמן ימא לט׳ הוא (some ed. לִטַרְגָּנִי) (his report of the proceedings of the college is) as direct as catching a fish from the lake and throwing it into the frying pan. Y. Ber. III, 6ᵈ מן ימא לט׳ from the lake into the pan, i. e. this is an immediate application of the lesson learned.—Y. Kidd. II, 62ᵇ top והוה מן ימא לט׳ it was a fresh report, v. supra; Y. Gitt. VI, 48ª לִטַרְגָּנִי....—Denom. טַגֵּן *to fry with oil.* Part. pass. מְטַגְּנָן, מְטַגְּנָא. Targ. Y. Lev. VI, 14; VII, 12.—*Pl.* מְטַגְּנָן. Y. Ned. VI, end, 40ª (not מטוגן).

***טִרְגָּנָא** II m. (τήγανον=πήγανον, v. Löw Pfl. p. 372) *rue.* Ab. Zar. 28ª bot.

טִרְגָּנָא, טִרְגָּנִי, טִרְגָּנוֹן, טִרְגָּס, טִרְגָּנוֹ, v. טִרְגָּנָא.

טִרְגָּרוֹס, v. טִגְּ׳.

טִרְדִּינָא, v. טִרְדְּנָא.

טָהַר, טִיהַר m. (v. טַהֲרָה) *bright sky* after rain. Ber. 59ª Ms. F.; Y. ib. IX, 13ᵈ; Yalk. Is. 335 נראה שמים בטַהֲרוֹ (read: רקיע).

טָהֵי, טִיהֲרָא ch. 1) same. Ber. 59ª bot. אימת מתחזי בטִיהֲרֵיהּ Ms. M. (ed. only אימתי) when is the sky seen in its brightness?—*Pl.* טִיהֲרִין, טָהֵי. Targ. Jer. IV, 11 ר׳ ט׳ a clearing, sweeping wind (h. text צח).—2) (cmp. Targ. Jer. l. c.) *cold wind, cold* (cmp. אַסְתָּנָא). Lam. R. introd. (R. Joh. 1) בט׳ ובקריטא in cold weather and in summer heat.—3) (cmp. צהרים) *midday.* Targ. O. Deut. XXVIII, 29; a. fr.—Yoma 59ª, a. e., v. טַהֲרָא. Sabb. 63ª שרגא בט׳ a lamp at noon (useless thing); Ḥull. 60ᵇ; a. fr.—*Pl.* טִיהֲרַיָּא. Targ. Ps. XCI, 6 Ms. (ed. sing.), Ib. XXXVII, 6 Ms. (ed. sing.).

טָהֵי, טִיהֲרֵי, טִיהֲרִירֵי, טִיהֲרֵי m. pl. (preced.; v. Ps. XCI, 6) *midday-demons* during the summer. Targ. Cant. IV, 6 טהרי ed. Lag.—Targ. Y. I Deut. XXXII, 24 (some ed. incorr. טירהרי).

טִיוָּטָא m. (טַיֵּט) *blotting, filling a blank with dots or blots.* B. Bath. 163ª (commentaries use h. form טְיוּט a. טִיּוּט). [Targ. Prov. IX, 17 Ar. ed. Koh. s. v. כרטורא, v. טַרְמוּדָא.]

טִיּוּלָא, טִיּוּל m. (טול) *walking, going errands.* Targ. Job XXIX, 15 ט׳ רגליא Ms. (ed. only ט׳; ed. Lag. טיולי), v. טַיָּל.

***טִיּוּסִין** m. pl. (טוס; v. P. Sm. 1443) *high-flying, proud.* Ex. R. s. 15 (some ed. טוירסין).—V. טַיְּרָסָן.

טִיּוּפָא, v. טְרֵיפָא.

טִיּוֹפָא, v. טְרֵיפָה.

טִיחַ m. (b. h.; טוּחַ I) *plaster, lining of vessels.* Tosef. Kel. B. Kam. IV, 19, sq. [read, as R. S. to Kel. V, 11:] אם יכול הוא ט׳ לעמוד בפני עצמו if the lining can stand by itself (form a vessel of itself); v. חֻשַּׁח.

טִיחָה f. (preced.) *plastering.* Neg. XII, 6; Sifra Metsora, Neg., Par. 6, ch. IV.

טָחַ׳, טִיחָא m. (preced.) *smearing with a fatty substance, glazing.* M. Kat. 17ª ומהניא ברה כר׳ ט׳ בתנורא and (the excommunication) retains its effect on him as does the glazing on the tiles of the oven. Pes. 30ª התנא תנורא דטחו ברה ט׳ an oven which they smeared with fat for glazing purposes; Zeb. 95ᵇ דאטחו בה טיחיריה (Ms. R. 2 טחו . . טחויי; Ms. K. טָחֲיֵי 'in which they baked cakes smeared with fat', Rashi; v. טָחֲיֵי).

טִיט c. (b. h.; = טִנְטֵן, v. טָנַן; cmp. גַּבּ; Assyr. *ṭîṭu*) [*moist, viscid substance,*] *plaster, clay, mud.* Pes. 55ª, v. גְּרִיד. M. Kat. 7ª, v. טוּחַ I. Mikv. VII, 1 ח׳ חנרוק, v. רָקַק. Ib. 7 ט׳ העבה thick clay; a. fr.—[Sabb. 67ª בר ט׳ *son of mud,* a demon, prob. a Var. lect. of בר טינא.]

טִיטוּיָא, Targ. Prov. IX, 17 Ar. (Var. טיטורא, טירטורא) a. some ed., a corrupt. of טַרְמוּדָא.

טִיטוֹס pr. n. m. *Titus* (Flavius Sabinus Vespasianus), Roman general, later emperor, captor of Jerusalem. Targ. Lam. I, 19.—Gitt. 56ᵇ; a. fr. (mostly with the by-name 'the wicked').—[Sot. IX, 14 (49ᵇ) פולמוס של ט׳, v. Frankel Monatssch. 1852, p. 393 sq.]

טִיטוּרָא, v. טִירטוּיָא.

טִיטִיוֹן, Esth. R. to I, 2, v. טַמְיָקוֹן, a. טַמְיוֹן.

טִיטָס pr. n. m. (v. טִירטוֹס) *Titas.* Y. Ber. III, 6ᶜ; Y. Bicc. III, 65ᵈ יודה בר ט׳.—Y. Ter. VIII, 45ᶜ bot. חורית בר ט׳.

***טִיטָרוֹס** m. (= טרטרוס, טרטר׳, v. טָרַר, with format. ס; cmp. אַטְלָס) *a perforated vessel, sprinkler, strainer.* Kel. II, 6. (Var. סיטרוס).

טִיטַרְטוֹן m. (τέταρτον) *tetarton (quart),* a liquid measure, about one quart of a pint. Y. Sabb. VIII, beg. 11ª; Y. Shek. III, 47ᵇ bot.; Y. Pes. X, 37ᶜ top ט׳

ורביע (not טרטרטין, ט׳) one and one fourth of a *t.* (is a ritual cup). Ib. III, 30[a] top טרי דמרי בגו מודריה ט׳ (not טרטון) one *t.* of water for a modius of wheat.

טִיטַרְפִּלוֹן m. (v. next w.) *tetrapylon*, (*Mansion-house*), name of a prominent building in Caesarea Palestinae. Tosef. Ohol. XVIII, 13 טטרפלין ed. Zuck. (corr. acc., Var. מטרפלון).

טִיטַרְפִּלִיּוֹת f. pl. (τετράπυλον) *buildings with four gates, prominent mansions.* Y. Succ. I, 52[a] bot. טו׳ שבכרכים the *tetrapyla* (mansions) in fortified cities; Y. Kil. IV, 29[b] bot. טו׳ שבכרמים (corr. acc.).—Midr. Till. to Ps. XLVIII טְטָרַאפִּילוֹת Ar. (ed. טטפראות); Yalk. Ps. 756; טטרפאות; Yalk. Zech. 568; B. Bath. 75[b] טוטפראות (v. Rabb. D. S. a. l. note 50).

טִירוּב m. (טוֹב I) *improvement, industrious tilling.* Y. Shebi. IV, beg. 35[a] איזהו חט׳ wherein consists the improvement (spoken of in the Mishnah)?

***טִירְזָן** m. (dialect. for טַיְרָסָן q. v.) *proud fool.* Ab. Zar. 26[a] טיריזאן גרדנא דלא ט׳ שתא בצירר מְשַׁנֵּי (Ms. M. . . . משנית, read: טַיְרְיָזָן) a year (of) scarce earning will change (better) a weaver, if he be no proud fool. [Var. in Ar. s. v. גרדנא: ג׳ דלטיריא or דלטיריה; Yalk. Gen. 133 . . . שמתא בצרא . . . .] [The supposed meaning of our w. of *humble* seems to have risen from a misunderstanding of a running commentary embodied in Rashi a. Tosafoth, where דלא ט׳ is interpreted ענין.]

טַיֵּיב (denom. of טִיט) *to smear over, blot, soil.* B. Bath. 163[a] דְּמְטַיְּיט לֵיה he marks the blank space with blots (Ar. מְדַיְּרָת, v. דִּירְתָּא).

טַיָּוֵל, טָיֵּיל, v. טוּל.

טַיָּוֵל m. (preced.) *one at leisure*, opp. to פּוֹעֵל. Keth. 62[a] bot.—*Pl.* טַיָּוְלִין, טַיָּוְלִים . . . Ib. V, 6 (61[b]). Ib. 62[a] מאי ט׳ who are meant by *tayyalin*?

טַיָּוֵל, טָיֵּל ch. (v. preced.) *walker, errand-man.* Targ. Job XXIX, 15 Var., v. טַיְּוְלָא.

טִיינוֹן, v. אלטינון.

טָיֵּיס, טָיְּיס, v. טוּס ch.

טַיָּיסָא m. (preced.) *a bird swooping for prey, bird of prey.* Y. II Gen. XV, 11 (h. text עַיִט).

טַיָּיסָא m. (preced.) *flight.* Targ. Y. Gen. I, 20.

***טַיָּיסָן** m. (טוּס, cmp. טַיְּוסִין) *proud.* Y. Ber. III, 6[a] bot.; (Y. Naz. VII, 56[a] top סיסן; comment.: סיטן *flighty, restless*).

טַיָּיעָא, טַיְּיעָא m. (טוּע, cmp. טַעַר) *traveller*, esp. *Arabian caravan merchant.* B. Bath. 73[b]. Ber. 56[b] ט׳ בעלמא dreaming of an Arab in general (not of Ishmael, the son of Abraham). Men. 69[b] כדעדר ט׳ (Ms. M. בר עדר) as in the case of Adi the merchant; Ab. Zar. 33[a] בר עדר ט׳. Yeb. 102[a] סנדלא דט׳ וכ׳ a traveller's sandal which fits closely.—*Pl.* טַיָּיעֵי. Sabb. 112[a], v. אוּשְׁכָּפָא. Ab. Zar. 34[b], v. אַבְטָא. B. Bath. 36[a] בנהרדעא ט׳ שכיחי in N. Arabs (stealing cattle) are frequent.

טַיָּיעוּת f. (preced.) *travellers' custom;* (adv.) *in the manner of travellers.* Pes. 65[b] (v. Rabb. D. S. a. l. note 60).

טַיָּיעְתָּא f. (preced. wds.) *Arabian woman.* Gitt. 45[b] (Ar. ed. pr. טייתא).

טְיָיפָא, v. טְרָפָא.

ט׳ סַמּוֹקָה (טְיוֹפָה) טַיָּיפָה pr. n. m. *Tayfa Sammoka* (dyer of red colors?). Y. Dem. III, 23[c]; Y. Yeb. VIII, beg. 8[c] טיו׳ סמוקי.

טַיָּיר, v. טוּר.

טַיָּיר or **טְיָיר** m. (preced.) *divination* from birds, *augury.* Pesik. Par. p. 33[b] שהיו יודעים במזל וטרומים בט׳ they understood astrology and were shrewd in augury; (Pesik. R. s. 14, v. אַסְטְרוֹלוֹגְיָא); Tanḥ. Huck. 6; ed. Bub. 11; Koh. R. to VII, 23 קוסמין בעופות ובקיאין בט׳ divined from birds and were experts in divination.—*Pl.* טְיָירִין (טְיָאוּרִין, טְיָאֲרִין); חכמת חט׳ the art of divination. Ib. to X, 20 (ref. to עוֹף ib.) ט׳ זה הוא העורב בח׳ Ar. (ed. חכמת טיאריו, read בח׳) . . . ין that means, the raven (carries the sound) through the art of divination; Midr. Till. to Ps. VII, beg. וח׳ טיארין; Yalk. Koh. 979 . . העורב ח׳ טייארין (read בח׳); Lev. R. s. 32 וח׳ טיארין.

טַיָּר m. (טוּר) *spy*, v. תַּיָּר.

טִירְתָּא, v. טַיְּיעְתָּא.

***טִיכּוֹס** m. (טָכַס) [*stamping,*] *rampart, earth-dam.* Pesik. R. s. 14 the sand stands before the Ocean כט׳ וכחומה like a dam and a wall (cmp. טִרְכָּסָא). [It is not likely that our w. is the Greek τεῖχος, which is identical in meaning with חומה.]

טִיכּוֹסָא, טִיכוֹסָא m. (טָכַס) *fastening with rings.* Targ. Y. Ex. XXVIII, 8; XXXIX, 5 (h. text אֵפֹד).

טֵיכְנֵי f. (τέχνη) *art, cunning.* Y'lamd. Sh'laḥ, quot. in Ar. (v. Koh. Ar. Compl. s. v.).

טִיכְסָא, טְכִי, טְכָא, (מַטְכָּסָא) m.=h. טִירְכּוֹס. Gen. R. s. 63 ט׳ דמדרנ׳ על Ar. (ed. מטכסא) on the rampart of the fortress (in spite of the gates being closed); Yalk. Gen. 110.—*Pl.* טְכִי, טִרְכָסָיָא. Lam. R. to I, 5 פלגג ד׳ ט׳ וכ׳ he assigned the demolition of the four ramparts of the Temple mount to the four generals, and the western gate came under the command of Pangar.

טַיֵּל, v. טוּל.

טִילָא I m. (טוּל) *travel.* Targ. Y. Gen. XXIX, 1 לְטַיְּלָא (perh. to be read לְטַיָּלָא).

טִילָא II **(טִילְיָא)** m. *tila* or *tilia*; name of an inferior austere wine. Ab. Zar. 28[a] bot. (Rashi: טרליא).

Ib. 30a bot. (by יין חד is meant) ט׳ חריפא וכ׳ the austere *tila* which bursts the bag. Gitt. 70a the worst of all is טילְוָא וכ׳ white *t.*

טִילְוָא* m. (טלי, v. טָלָאי) *patch, rag;* trnsf. *insignificant person.—Pl.* טִילְוֵי. Koh. R. to XI, 10 כל ט׳ סירוי טפשן . . . all rags are 'ill-smells' (paltry persons are quarrelsome), and all 'ill-smells' are foolish.

טִילְוַלַיָּא, v. טְלָטוּלַיָּא.

טִילְטוּלָא, טִילְטוֹלָא &c., v. sub טְלָטֵל.

טִילְרָיָא, טִילְרָיָא, v. טִרְלָא.

טִילְמָא, v. טְלוּמָא.

טִילְפָא, v. טַלְפָּא.

טִימְהוֹן, טִימָהָא, v. טִימִי I.

טִימוֹס, v. טוֹמוֹס.

טִימוּק, Y. Dem. II, beg. 22b, read: סִימוּק (v. R. S. to Dem. II, 1).

טִמּוּ׳, טִימּוּרָא m. (טָמַר) 1) *secrecy.* Targ. Prov. IX, 17 ed. Lag. a. oth. (some ed. טִיטוּרָא, טִיטוּרָא; corr. acc.).—[Targ. Ps. XI, 4 טימורוי ed. Lag., v. תִּימְרָא.]—Targ. Job XL, 21 טִמּוּר constr.—2) *hiding, turning away.* Ib. XXIV, 15.

טִמּוּ׳, טִימּוּרְתָּא f. same. Targ. Koh. X, 20 (ed. Amst. טִמּוּ׳).

טִימְטוּם m. (next w.) *becoming a cohesive shapeless mass.* Y. Ḥall. III, beg. 59a, contrad. to גִּילְגּוּל.

טִימְטֵם (Pilp. of טָמַם) 1) *to knead into a cohesive shapeless mass,* contrad. to גלגל to roll and shape the dough. Ḥall. III, 1 טִימְטְמָה בשיורים after one has formed a lump of barley flour; Tosef. ib. I, 11; a. e.—2) *to thicken, obstruct,* esp. *to blunt the understanding.* Pes. 42a מְטַמְטֵם את הלב obstructs the heart (makes a person dull). Yoma 39a עבירה מְטַמְטֶמֶת . . . ונְטַמְטְמָתָם Ms. (ed. ונטמטם, corr. acc.) sin dulls the heart of man, read not (Lev. XI, 43) *v'nitmethem* (you will be defiled) but *un'tammothem* (from טָמַם) (you will become dull-hearted); Yalk. Lev. 545.—Ch. טַמְטֵם.

Hithpalp. הִיטַּמְטֵם *to become a shapeless mass.* Ḥall. l. c. וְהִיטַּמְטֵם; Tosef. ib. l. c. וְהִיטַּמְטְמוּ.

טִימִי I f. (τιμή, inflected like a native word; cmp. אוֹנִי I) 1) *valuation, value, consideration.* Targ. Esth. III, 8. Targ. Y. Num. XX, 19 טִימְהוֹן. Targ. Prov. XXXI, 10 טִימָהָא (missing in some eds.) her value.—Y. Peah I, 15d bot., a. fr. דלית לה ט׳ invaluable (cmp. אֲטִימִיטוֹן). Gen. R. s. 2, beg., v. אוֹנִי I. Koh. R. to XI, 9 אייתי ט׳ מה דאכלת make payment for what thou hast eaten; a. fr.—Y. Shek. V, end, 49b [read:] הא לך טִימְרְתָהּ וזבין קופר here is its price and buy a piece of meat for it. Y. Taan. I, 64b bot. טִימִיתֵיהּ (not תי . . .) the money received for it; a. fr.—Also: טִימִין (accus. of τιμή). Targ. Y. Gen. XXIII, 15. Targ. Esth. VII, 4.—2) *dignity, object of worship.* Y. Ab. Zar. III, 42d ט׳ דרומי the figure of a Roman deity. [Targ. Y. Gen. XXXIV, 30, v. טִיב II.]

טִימִי* II pr. n. m. *Timi.* Koh. R. to IX, 7 ר׳ יהושע בריה דר׳ ט׳ (Yalk. Koh 979 only ר׳ שמלאי).

טִימוֹן, v. טַמְיוֹן.

טִימַיָּא, v. טַמְיָא.

טִימִין I m. pl., constr. טִימֵי (Chaldaism, v. טַמְיָא) *bones.* Tanḥ. Mick. 2 (play on חרטמים, Dan. II, 2) אלו בטימֵי מתים . . . those who consult the bones of the dead.

טִימִין II *price,* v. טִימִי I.

טִימִיסְמִירוֹת, v. טוֹמוֹס.

טִימְיָקוֹן, v. טַמְיָקוֹן.

טִימִיתָא, v. טִימִי I.

טִימְסְמִירוֹת, טִימְס, v. טוֹמוֹס.

טִין *to moisten,* v. טָנַן.

טִינָא, m. ch. (v. next w.) *mud, clay.* Targ. Ez. XIII, 11. Targ. Zech. X, 5 (ed. Lag. סִרְן; h. text טִיט). Targ. Ex. I, 14 (h. text חֹמֶר); a. fr.—Ab. Zar. 39a׳ וכ דלא מרבי ט׳ (not מִרְבָּה) the muddy soil of the river suffers no unclean fish to live in it; Succ. 18a Ms. M. 2 (ed. טִינִירְהוּ, v. Rabb. D. S. a. l. note 40). Yoma 29a ט׳ בר ט׳ cement made out of cement (that has before been used, is hard to make). B. Bath. 3a בט׳ when clay has been used as cement, contrad. to ריכסא. Ib. 73b, v. אֲבָלָה I; a. fr.—Sabb. 67a, v. טִיט.

טִינָא, טִינָה f. (טנן) 1) *moist muddy ground, clay.* Y. Kil. II, 27d top, a. e., v. גְּרִיד. Y. Shebi. II, 33d עפר עושה לח ט׳ by covering it with earth he prepares for the plant a muddy ground. Y. Kidd. III, end, 65a (prov.) מולידכן ט׳ אצל ט׳ וכ׳ mud is carried to mud, and thorns to thorns. Deut. R. s. 5, beg.; Yalk. Prov. 938 מפני הט׳ on account of the moist soil.—2) (cmp. זִרְמָה a. טָנְנָא) *impure thought, lust.* Ḥag. 15b הירתה בלבם ט׳ there was impurity in their hearts (heathen sensuality). Snh. 75a העלה לבו ט׳ a vehement passion seized him (which threatened his health).

טִינְדִיסִין, טִנ׳, Targ. Y. Lev. XXV, 31, כט׳ דפריסן, read כְּטִרְפָּדֵי דפריסן, v. טְרִיפָא.

טִינָה, v. טִינָא.

טִינְון, v. טִרְינוֹן.

טִינּוּף, טִנ׳ m. (טָנַף) *filth, impurity, defilement.* Cant. R. to V, 3. Ex. R. s. 5 לשון ט׳ *nirpim* (Ex. V, 8) has the meaning of uncleanliness (in secretory functions, v. רפי), opp. קדושים. Bekh. III, 1 ט׳ *a discharge from the womb* indicating abortion; Nidd. 25a; a. e.

טִינּוֹפָא, טִנ׳ ch. same. Sabb. 125a.

טִינּוֹפֶת, טִנ׳ f. 1) same. Meg. 3a (in Chald. dict.)

במקום חט׳ at a place soiled with secretion. Gen. R. s. 50 ט׳ עבודת וכ׳ the defilement by idolatry; a. fr.—2) *worthless admixture in grain, refuse.* B. Bath. VI, 2 (93b) the buyer must accept רובע ט׳ לסאה one fourth of a Kab of refuse in a S'ah; Tosef. ib. VI, 2; a. e.—*Pl.* טִינוֹפוֹת, טְנֵי׳ *worthless grains.* Num. R. s. 4, beg.; Tanḥ. B'midbar 19; ed. Bub. 22.

טִינָא, v. טְנָנָא.

טִינְץ, Y. Snh. I, 18c bot., read מִינַץ or נִיצַץ, v. נוּץ ch.

טִינָר, טְנָר m. (Chaldaism, v. next w.) *rock, flint.*—*Pl.* טִינָרִין. Ex. R. s. 23 שני ט׳ two pieces of flint (Sot. 11b עגולין).

טִינָרָא, טִינָרָא ch. (enlargement of טור;=h. צוּר) same. Targ. Job. XXXIX, 28. Targ. O. Ex. IV, 25 טִינָּא׳ ed. Berl. (ed. Amst. a. Y. טִינָרָא); a. fr.—Gitt. 68a ומכסיא בט׳ and covered it up with a stone.—*Pl.* טִינָרָן, טִינָרָא, טִינָרֵי, טְנָנֵי׳. Targ. Y. I. Num. XXIV, 21 (ed. Amst. טִינָרֵי׳). Targ. Ps. LXXVIII, 15 Ms. (ed. Lag. a. oth. טוּרִין). [Targ. Job. XXVII, 16 טינרין Ms., ed. טינא.] — Trnsf. *large, hard tubercles.* Ḥull. 48b ט׳ ט׳ דקרימא lungs covered with &c.

טִינָתָא f.=טִינָא *moist, muddy soil.* Targ. Jud. XV, 15 בט׳ in the mud (h. text טריה).

טִיסְבְּרָא, v. טְסָ׳.

טִיסָה f. (טוס) *flight.* Yalk. Ex. 243 טס . . . ט׳ אחת flew to Egypt in one flight.

טִיסָנִי, טְסָנִי f. (πτισάνη, ptisana, also tisana) *barley-groats, pearl-barley.* Makhsh. VI, 2. Tosef. Bets. I, 18 ed. Zuck. (ed. סרסני, corr. acc.); a. fr.

טִיסָקָא, v. טַסָקָא.

טַיָעָא, v. טַיָרָא.

טִיף I, pl. טִיפִין, v. טִיפָּה.

***טִיף** II m. (cmp. next w.) *receptacle of overflow, a stand for a portable stove.* Tosef. Kel. B. Kam. V, 4.

טִיף III m. ch. (v. טִיפָּה) *dripping;* ט׳ ט׳ *constant dripping.* Pes. 111b מאן דשתי ט׳ ט׳ one who drinks the drippings of wine. Ab. Zar. 30b אין וכ׳ מי ט׳ ט׳ (Ms. M. omits מי) to liquids which drip into a vessel the rule concerning uncovered liquids does not apply; והוא דעביד ט׳ ט׳ בהדי ט׳ ט׳ Ms. M. (ed. ט׳ ט׳ להדי ט׳ ט׳ . . ., v. Rabb. D. S. a. l. note) provided the drops follow each other without intermission.

טִיפָא, טִיפָּא m.; pl. טִיפָּן, טִיפֵי, טִיפֵּי (טִיוֵי) (טוף, cmp. preced. wrds.) 1) *duct of overflow, channels.*—Targ. Prov. V, 16 (ed. Lag. מטופי). Targ. Ps. I, 3 טִיפֵּי ed. Wil. (ed. Lag. טורפי, some ed. טרופי, read טוֵי׳). Ib. CXIX, 136. Targ. Job XXIX, 6 (h. text everywhere פלגי). Ib. XX, 17 (h. text פלגות).—2) *drops.* Ib. XXXVI, 27 טִיפֵּי ed. Lag. (oth. ed. טירפי, Ms. טופי, h. text נטפי).

טִיפָא c. ch.=next w. Arakh. 7a ט׳ דמ״ח the venomous drop (on the sword) of the angel of death, v. next w.—*Pl.* טִיפָיָא. Y. Ḥag. II, 78a top [read:] בינו ט׳ הוינא מהלכין we walked between the rain drops (so that we did not get wet).

טִיפָּה, טִפָּה f. (טָפַף II, cmp. נטף) *drop.* Taan. 6b על כל ט׳ וט׳ וכ׳ for every drop of rain which thou hast caused to come down for us. Toh. III, 3. Kerith. 13a ט׳ מלוכלכת וכ׳ the drop mixing with the moisture of the nibble. Ab. Zar. 20b וט׳ של מרה וכ׳ and a drop of poison hangs on it (the sword of the angel of death); a. fr. — Y. Nidd. III, 50d כט׳ של זבוב like the dripping of a fly (v. infra).—*Pl.* טִרְפִּין, טִרְפּוֹת, טְפֵּ׳. Mikv. VIII, 3. Cant. R. to I, 2 מה מים יורדין ט׳ ט׳ וכ׳ as waters come down in drops and form rivers . ., so does learning &c. Y. Nidd. l. c.; Bab. ib. 25a כשתי ט׳ like two drippings of a fly (Rashi: like the two *eye-balls*). Hor. 10a כמה טפות וכ׳ (Ms. M. טפין, v. Rabb. D. S. a. l. note) how many drops there are in the sea; a. fr.

טִיפּוּחַ m. (טָפַח I) *clapping* of hands (in mourning or rejoicing). Y. Bets. V. 63a שהוא לרצונו ט׳ *tippuaḥ* means a clapping which is done purposely, opp. סִירּוּק spontaneous clapping; M. Kat. 27b ביד ט׳ *tippuaḥ* is done with the hands, opp. קִילּוּס, striking of feet.—

טִיפּוּל m. (טָפַל) 1) *nursing, attendance, care.* Tosef. Nidd. II, 4 חייבת . . בט׳ וכ׳ a woman is bound to nurse her child twenty four months (during which she must not remarry), whether her own &c. B. Mets. 69a טִירְפּוּלָהּ מרובה the care-taking of small cattle is more troublesome; Bekh. 26b טְפּ׳; a. e.—2) *toilet-paste,* v. טָפַל. Pes. 42b טִירְפּוּלָן של וכ׳ the paste used by the daughters of rich men.—*Pl.* טִרְפּוּלִין, constr. טִרְפּוּלֵי. Y. ib. II, beg. 29d אית תניי תני ט׳ some read in the Mishnah *tippulé* (in place of תכשיטי).

טִיפּוֹנָא m. (v. טִיפְּרִינָא) *surplus, excess.* Tem. 30a טִרְפּוֹנָהּ דכלב the excess of the value of the dog over that of any single lamb taken in exchange.

טִיפּוּס, pl. טִרְפּוּסִים, v. טָפּוּס.

***טִיפַּח** m. constr. (v. טָפַח II) ט׳ רוחא *conceitedness.* Y. Yeb. XVI, 15d פלוני אינו בעולם ט׳ רוחיה עליה 'the man—is not in this world', is not a clear testimony of death, as it may be interpreted, 'his conceit came over him'.—V. תִּרְפַּח.

טִיפְטֵף, v. טָפַף II.

טִיפִּיטִין, טִיפְּטִיוֹת, טִיפִּיטִיאוֹת, v. טַפְּטָא.

טִיפְסָרָא, v. טְפֵּ׳.

טִיפְּשׁוּת, טִיפְּשָׁא, טִיפֵּשׁ, &c., v. sub. טפש.

טִיפָּת, טִרְפָּא ch.=h. טִרְפָּה. Nidd. 20b קמיירתא ט׳ the first dripping of menstruation. B. Kam. 98a דט׳ דדמא וכ׳ an extravasation of a drop of blood took place in his ear.

טִירוֹנָא, טִירוֹנָא* m. (τύραννος) *imperial, powerful.*—*Pl.* טִירוֹנִין. Targ. Y. Deut. XX, 1 (synonym. with גִּבָּרְתָנִין).

טִירוֹנָא* f. (tironia, a denom. of tiron, not otherwise recorded) *levy of soldiers.* Cant. R. to II, 8; Gen. R. s. 42; s. 70 שמכתבת ט' וכ' which writes out a levy from all nations. [Ib. s. 88 שכותבת ט' Ar., ed. שמכתבת טרימוסיראה; Yalk. ib. 147 טירני, prob. a corrupt. of עֲרִיבוּתָא (tributa) *tributes.*]

טִירוֹנְיָא, טִירוֹנְיָא, טִיר' f.(τυραννία) *sovereignty, absolute rule, usurpation* (corresp. to h. זְרוֹעַ). Y. Yeb. VIII, 9d top; Y. Kidd. IV, 65d bot. עיקר ט' וכ' the principal designation of their (the priests') usurpation lies in the words (Hos. IV, 4). Pesik. R. s. 15; Pesik. Haḥod. p. 52b; Lev. R. s. 23, beg. (ref. to בזרוע, Ps. LXXVII, 16) בטר' with imperial power. Y. Maas. Sh. V, end, 56d אלו שהן באין בט' לפני וכ' those who come before the Lord with power (interch. with בזרוע). Ab. Zar. 3a אין הקב"ה בא בט' וכ' the Lord does not deal despotically with his creatures. Yalk. Deut. 945 תיה עולה אצל אביו בט' (Ruth R. introd. במרוצה) came to his father with arrogance.

טִירוּף, טִירוּף m. (טָרַף) 1) (sub. הדעת) *confusion, distraction; trouble.* Ber. V, 4 (34a) מפני הטי' because he might become confused (and be unable to resume his prayers); Deut. R. s. 7, beg.—Cant. R. to VIII, 13 בט' הדעת in confusion (not in concert).—Tanḥ. Mick. 2 נטרף טרוף אחד had only one trouble (about the interpretation of his dream).—*Pl.* טֵר', טֵירוּפִין. Ib. נטרף שני ט' had two troubles (not knowing even the dream).—Sifré Deut. 296 (ref. to בדרך, Deut. XXV, 17) בשעת טֵרוּפֵיכֶם when you were in a state of disorder.—2) *ejection, banishment* (cmp. טֵירוּדִין). Gen. R. s. 15; Midr. Till. to Ps. CXXXIX (omitt. in ed. Bub.); Yalk. ib. 887 טֵירוּפֵי מתוכה my banishment from Eden.

טִירְדָא, v. טֵר'.

טִירְחוּת, v. טַרְחוּת.

טִירְיָא, טִירְוְיָא, טֵר' m. (טרי) *the shaking movement* of the mill. B. Bath. 18a (v. Rabb. D. S. a. l. note 50). Ib. 20b.—V. טַרְיֵיתָא.

טִירְיוֹן m. (cmp. preced.) *trouble, excitement.* Sifré Num. 157; Yalk. ib. 785 (play on טירהם, Num. XXXI, 10) מקום שהיו בט' the place where they were in trouble (fear of the enemy).—[Yalk. Gen. 140, v. טִירָא.—Y. Taan. II, 66a יום ט' וכ', v. טִרְדִינוֹס.]

טִירְיוֹת, v. טִירָא.

טִירְוְיָא, v. טִירְיָא.

טִירְוָנָא, v. טִירוֹנָא.

טִירְיוֹסְקֵי, טִירְיוֹסְקֵי m. pl. name of a *Persian festival.* Ab. Zar. 11b (v. Rabb. D. S. a. l. note); Y. ib. I, 39c תִּירְיַסְקֵי a *Median festival.*

טִיקְוָסָא, טִיקְוָסָא m. (טָקַס) 1)=טִיכּוֹס, *rampart, embankment.* Targ. II Kings XVI, 18 (h. text מיסך).—2) *arrangement, measurement, proportions.* Targ. Jer. I, 13 טיקוס משיריתיה (v. טָקַס). Targ. Ez. XLIII, 10 (h. text תכניתו). Ib. 13 (h. text גב); a. e.

טִיקְסָא m., constr. טִיקְסָ, טַקְסָ, (preced.) *banner, arrangement of troops, standard, division belonging to one standard* (corresp. to h. דֶּגֶל). Targ. Num. II, 2; 3; a. fr. Y. ib. וטיקסיה וכ' and its banner was made of wool &c.—*Pl.* טִיקְסִין, טִיקְסָיָא, טִיקְ'. Ib. 17; a. fr.—Targ. Cant. VI, 4 ארבע טִקְסִיךְ וכ' thy four divisions in the desert.—[Lam. R. to I, 5 טִיקְסָיָה Ar., ed. טכס', v. טִרְכָּא].

טִיר m. (טור or נטר) *castle.*—*Pl.* טִירִין, טִירִים. Macc. 10a; Yalk. Deut. 921.

טִירָא, Y. M. Kat. III, 83c bot., בר ט', v. נְזִירָא II.

טִירָא f., pl. טִירָאוֹת (v. טִירָה) *places for augury, (templum).* Gen. R. s. 83 (play on מטרד, Gen. XXXVI, 39) שהיו מעמידין טיראות וכ' 'Rashi' (in ed. Wil. 1878; text טוּרָיוֹת) they put up auguries for idolatry, v. טוּר I; Yalk. ib. 140 טיריון (read: טִירָיוֹת.).

טִירְבּוֹס, Pesik. R. s. 10 באים עליהם ט', read: באים לעסק טירונין, v. טִירוֹן I.

טִירְדָא v. טִרְדָא.

טִירָה f. (b. h., v. Ez. XLVI, 23; טור or נטר) *guard,* trnsf. *surrounding of an oven, brick-work.* Kel. V, 3 טִירַת התנור. Tosef. ib., B. Kam. IV, 3 חפר . . . להן ט' if he made a guard around them by digging in the ground. Ib. טִירַת כירה (Kel. l. c. עטרת), v. כִּירָה. Ib. הרי הן כט' (Var. corrupt קטירה) are in ritual law like &c.

טִירוּדָא, v. next w.

טֵר', טִירוּדִין m. pl. (טָרַד) *banishment.* Lev. R. s. 18, end בו"ד גוזר ט' וכ' (not טירודא) a human authority decrees banishment, so does the Lord (to the leper). Gen. R. s. 2, beg.; Yalk. ib. 4. [Num. R. s. 7, v. טָרַד.]

טִירוֹן I m. (tiro, τίρων) *young soldier,* trnsf. *beginner, novice.* Ex. R. s. 3, beg. ט' הית וכ' Moses was a novice in prophecy. Y. Erub. V, beg. 22b (ref. to I Kings XVII, 1, where Elijah is for the first time mentioned as a prophet and yet says, 'the Lord before whom I stood') והלא אלי' ט' לנבואה היה (not טירונין לנביאים) was not Elijah at that time a novice &c.?—*Pl.* טִירוֹנִין. Tanḥ. Ki Thissa 1 לעסק ט' Ar. (ed. טרופין, corr. acc.) for the levy of soldiers; Pesik. R. s. 10 עליהם טירבוס (corr. acc.).

טִירוֹן* II m., pl. טִירוֹנִין (טור or נטר, cmp. טוּרָנָא, v. טוּר) *guards of observation.* Lam. R. introd. (R. Josh. 2) ט' (expl. ברים על שערים, Ez. XXI, 27; Koh. R. to XII, 8 כרקומין).

טִירוֹנָא* ch. same, pl. טִירוֹנִין. Targ. Y. Num. XXXI, 10 טִירוֹנֵיהוֹן (h. text טִירָתָם).

טִירְיָנָא, טִירְיוֹנָא* m. (Pers. tiryân, Lag.; v. P. Sm. 1508) *basket.* Pes. 88ª (Ms. M. טרדיר, read טרר; v. Rabb. D. S. a. l. note; Taan. 9ᵇ צנא).

טירכי, Esth. R. to I, 2 כטירכי מרכבתו, a corrupt tautography; read: כמרכבתו, v. מֶרְכָּבָה.

טירם, v. טרים.

טִירְנָאח* m. *Tirnaah,* surname of one R. Ḥănina. Kerith. 9ª; (Ned. 57ᵇ תִּירְתָּאָה; ib. 59ᵇ תִּירְתָּאָה; Y. Peah II, 17ᵈ תורתיריה; Y. Kidd. I, 60ᶜ bot. תִּרְתָּרִידָה; Y. Ber. III, 6ᵈ תִּרְתָּרָה).

טִירָסָאי, v. טַרְסָאָה.

טִירְפָּא m. (טָרַף) *document conferring the right of seizure of a debtor's property sold after the loan,* v. אַדְרַכְתָּא. B. Bath. 169ª כל ט׳ וכ׳ a *tirpa* which fails to contain the words, 'We have torn the note of indebtedness' &c. B. Kam. 9ª אחוי טִירְפָּךְ וכ׳ show thy *t.*, and I shall pay thee. Keth. 95ª top.

טִירְפֵּס v. טָפַס.

טירקסון, v. טַרְקְסִין.

טִירָשָׁא m. (טוּשׁ II) *secrecy.* Targ. Prov. XXI, 14.

טִישׁ׳, טִישְׁטוּשָׁא m. (טוּשׁ I) *mire.* Targ. Ps. XL, 3.

טי״ת *Teth,* name of the ninth letter of the Alphabet. Maas. Sh. IV, 11 טבל ט״ת Y. ed. (Mish. a. Bab. ed. ט׳) if the vessel is marked *Teth,* it means *Tebel* (טֶבֶל). V. ט׳.

טכטכא, v. תַּכְתְּקָא.

טָכְנִי, v. טִרְכְּנִי.

טָכַס (cmp. תָּכַס) *to stamp, tread upon, press.* Cant. R. to III, 7 [read:] חדו רואין שבע מחיצות של אש טוֹכְסוֹת וכ׳ they saw seven partitions of fire one pressing the other; Midr. Sam. ch. XVII טונסות (corr. acc.); (Yalk. Ex. 362; Yalk. Ps. 795 נוצצות; Num. R. s. 11, Pesik. R. s. 15, Pesik. Haḥod., p. 45ª, v. כָּסַס).

Pi. טִירְכֵּס 1) same.—Part. pass. מְטוּכָּס *filled up.* Midr. Till. to Ps. XC, 2 מקום מט׳ a filled up place, *mound* (v. טִירְכּוּס, טִירְכָּא).—2) (v. next w.) *to equip,* v. טָקַס.

טָכַס ch. same, *Pa.* טַכֵּיס 1) *to press, squeeze, fit on.* Targ. Y. Lev. XVI, 4 [read:] וְיִטַּכֵּיס.—2) (corresp. to b. h. אָסַר) *to fasten, to harness and load.* Targ. Y. Ex. XXVIII, 28. Targ. Y. I Deut. XXXIV, 8 (ed. Amst. טְכִיסוּ *Pe.*).—Part. pass. מְטַכַּס *harnessed, equipped.* Targ. Y. II Gen. XLIX, 19. Targ. II Esth. VI, 10 (some ed. מִיט׳ *Ithpa.*), v. טָקַס.—V. טִרְכּוּסָא.

טָכָסָא, v. טִיכָּא.

טכסטסיס*, Lev. R. s. 12, beg., quot. in Ar., expl. תקנה, prob. meant for next w.; missing in eds.

טַכְסִין, טכסים, v. next w.

טַכְסִיס, טַכְסִיס m. (τάξις; inflected like a native word, formed like עֲצִיץ, as if fr. טכס) *order, array, order of battle; arrangement.* Pesik. Vayhi, p. 66ᵇ בט׳ מלכים Ar. (ed. . . . בטכסיסי של, read: בְּטַכְסִיסִין, pl.) in the order in which kings go to war; Tanḥ. Bo. 4 כטקסין של וכ׳; ed. Bub. ib. 4 בטכסיס מלך וכ׳; Pesik R. s. 17 בַּטַּכְסִיסֵי מלכים (pl. constr.). Cant. R. to IV, 12 בטק׳ המלכים in the order of a royal (regular) army. Ex. R. s. 8, end בט׳ הזה חבא וכ׳ in this consecutive order bring &c.; Tanḥ. Vaëra 9 בטקסין הזה חביא (corr. acc.). Midr. Till. to Ps. XC בט׳ של נבואה under the order of prophecy. Num. R. s. 15 בט׳ גְּדוּלָּה (not בטקסים) in the array of power (arrogating power to themselves); Tanḥ. B'haăl. 14 בטקסים גדולים (corr. acc.). Ib. B'midb. 12 יש להם טכסין מן יעקב אביהן they have a traditional order from the way their father Jacob arranged his funeral escort; ed. Bub. ib. 12 יש בידן טכסיס אביהן. Cant. R. to II, 4 טקסים של מעלה (read ס . . . .) the heavenly array; a. v. fr.—2) (fem.) *garrison.* Y. Ab. Zar. I 39ᶜ, הרא טק׳ דקסרין the garrison of Caesarea, v. דּוּקִים.—*Pl.* טַכְסִירִין, טַקְ׳, constr. טַכְסִירֵי, טַקְ׳. Sabb. 31ª ט׳ מלכות court ceremonial. Pesik. R. s. 17, a. e., v. supra.

טַכָּסָת, v. סַטָּפַת.

טַל (טָלָל) m. (b. h.; טָלַל) [*hanging drop,* cmp. טַלְטוֹלָיָא,] *dew.* Taan. 3ª בטל וברוחות וכ׳ as to mentioning dew and winds in the prayer &c.—Ib.ᵇ טל דברכה a fructifying dew; a. fr.—*Pl.* טָלָלִין, טְלָלַיִן. Ḥag. 12ᵇ עליות ט׳ the upper chamber (store) of dews, v. אֲגָלִים. Lev. R. s. 28 ט׳ קשים injurious dews; a. fr.

טַלָּא, טָלָא ch. same. Targ. Is. XVIII, 4. Targ. O. Gen. XXVII, 28; a. fr.—*Pl.* טַלְּיָן. Targ. Y. Gen. l. c.; a. e.

טָלָא, טָלָא, v. טלי.—[Targ. Y. Lev. XVI, 27, v. טַלְיָא.]

טָלָא m. (טָלָא) 1) *a piece of cloth* used as blanket. Succ. 17ᵇ ראוי לט׳ על וכ׳ Ms. M. a. Ar. (ed. לירטלו) fit for a blanket over an ass.—2) *patch.* Ber. 43ᵇ ט׳ על גבי ט׳ patch upon patch. V. טָלָלוּת.

טָלֵאי I m. pl. *young,* v. טָלֶה.

טָלָאי* II m. pl. *inhabitants* or *descendants of Tela.* Kidd. 70ᵇ (prob. a nickname, v. בְּלָאֵי).

טָלֶה m. (b. h.; טָלָא) [*tender,*] *lamb.* Ḥag. 9ᵇ בקרו ט׳ examine the lamb, v. בָּקַר; a. e.—*Pl.* טְלָאִים, טְלָיִים. Y. Ber. IV, 7ᵇ top מבוקרים ט׳, v. בָּקַר. Ib.; Tam. III, 3 לשכת חט׳ the (Temple) store for daily offerings; a. e.

טָלֵה (טַלֵּה)* m. = טָלֶה. Targ. Y. Gen. XXXVII, 2 (ed. Amst. טלח, corr. acc.)

טָלוּי* m. (preced. wds.) *brood.* Targ. Y. Deut. VII, 14 (prob. to be read טְלָיֵי).

טָלוּי*, Targ. Y. Num. VI, 24. read טְלָנֵי.

טָלוּל *moist,* v. טָלַל I.

טְלוּלָא m. *jest*, v. אִטְלוּלָא. [טָלוּלַיָּא, v. טִלְטוּלַיָּא.]

טוּלָ', טָלוּ', טָלוּמָא m. (טָלַם) 1) *oppression.* Targ. Ps. VII, 4 (Ms. טוּל'). Ib. LXII, 11 (Var. טָלֵי', טָלֵל'); a. fr.—*Pl.* טָלוּמַיָּא. Targ. Prov. XXVIII, 16 (ed. Wil. טוּל'). — 2) *wronged*, v. טָלַם.

טַלּוֹ', טָלוּמָא m. (preced.) *oppressor.* Targ. Ps. X, 3 (some ed. incorr. טָלוּ'); a. fr. — *Pl.* טָלוּמַיָּא, טַלּוֹ'. Ib. XVIII, 5.

***טָלוּמְיָא** f. (preced.) *wrong-doing.* Targ. Prov. XXIX, 25 (v. Pesh., h. text חרדת!).

טָלָפְ', טָלוֹפְחָא m., pl. טָלוֹפְחֵי, טָלְפֵּי (cmp. טוֹפַח) 1) *lentils.* Targ. Gen. XXV, 34; a. e.—Ab. Zar. 38[b] ט' דמיא, ט' דחלא lentils boiled in vinegar, . . . in water. Yeb. 63[b]; Yalk. Koh. 976 טַפְלוֹחָאֵי; a. fr.—2) (cmp. Lat. lenticula) *a trough* in the wine or oil press (h. עדשה). B. Bath. 67[b], expl. יָם (v. עֲדָשָׁה).

טלותה, Targ. II Esth. II, 7 וט' some ed., read: בטלוחתה, v. טַלּוּחָה.

***טָלַח,** *Af.* אַטְלַח (=טלע) *to halt.* Targ. Y. Gen. XXXII, 32 (some ed. אטלע). [Targ. Y. ib. XXXVII, 2, v. טָלֵה.]

טִילְ', טַלְטוּל m. (טַלְטֵל) 1) *moving, handling.* Sabb. 43[b] ט' מן הצד moving a thing sideways (in an unusual manner); a. fr.—2) *migration, exile.* Lev. R. s. 5 (ref. to Is. XXII, 17) ט' אחר ט' repeated migration from land to land. Gen. R. s. 39 (expl. נָרַד, B. LV, 8), v. נְדִינוּד.

טִילְ', טַלְטוּלָא, טַלְטוּל ch. same. 1) *moving, trembling.* Targ. Job XVI, 5 (h. text נִיד).—2) *migration, exile.* Targ. Is. XXII, 17. Targ. Ps. XVIII, 19 (h. text אִיד).—Ib. LVI, 9 (some ed. *pl.*; h. text נֹד); a. fr.—טַלְטוּלִין, טִילְ', טַלְטוּלֵי. Keth. 28[a] (ref. to Is. XXII, 17) ט' דגברא קשין וכ' the sufferings of homelessness are harder on man than on woman; (Snh. 26[a]; Yalk. Is. 280 *sing.*).

טַלְטוּלָא m. (preced.) *an exile, homeless man.*—*Pl.* טַלְטוּלִין. Targ. Lam. III, 45 (h. text סחי).

טַלְ', טִילְ', טַלְטוּלַיָּא m. pl. (preced. wds.) *hangings, drops, female ornaments.* Targ. Is. III, 21 (Ar. טִירוּבַל', טָלוּבַיָּא; h. text נזמי האף).

טַלְטֵל (b. h.; *Pilp.* of טלל, cmp. דלדל) 1) *to move, carry, handle.* Sabb. III, 6 מְטַלְטְלִין וכ' you may handle (on the Sabbath) a new lamp; a. v. fr.—2) *to make unsteady, to exile;* (with דעת) *to confound.* Gen. R. s. 39 טַלְטֵל עצמך וכ' banish thyself (travel) from place to place. Ib. s. 38 (expl. הניעמו, Ps. LIX, 12) טַלְטְלֵימוֹ make them exiles. Y. Peah I, 15[d] top (expl. נטו, Prov. V, 6) ט' הקב"ה מתן וכ' the Lord made unsteady (irregular) the reward of the observants, that they might observe the commands in faith. Num. R. s. 10 (ed. Amst. p. 238[a]) שהן מְטַלְטְלִין דעתו וכ' they (carnal pleasures) confound man's judgment (cmp. טָרַח).—Part. pass. מְטוּלְטָלָא, f. מְטוּלְטֶלֶת Tanḥ. ed. Bub., Sh'mini 7 ודעת מט' and the mind becomes confused.—

Hithpa. הִתְטַלְטֵל, הִרְטַ', *Nithpa.* נִיטַלְטֵל, נִרְטַ' 1) *to be moved, handled; to be made restless.* Sabb. l. c. כל הנרות מִיטַּלְטְלִין all lamps may be handled. Ib. 35[a] מעיין חַמִּיטַּלְטֵל a travelling spring (changing its place). Gen. R. s. 39. Sifra Sh'mini ch. VII, Par. 6 מְטַלְטְלִין במלואם are carried with their contents; Kel. XV, 1 עשויין לְהִיטַּלְטֵל וכ' Yalk. Prov. 964; Midr. Prov. to XXX, 27 Alexander the Macedonian שנ' בכל וכ' who in his unrest drove all over the world like a locust &c.; a. fr.—V. מְטַלְטְלִין.—2) (with דעת) *to be confounded.* Tanḥ. Sh'mini 5 נִתְטַלְטְלָה דעתו וכ' his mind is confused, and he knows not what he is talking &c. Ib. כדי שלא תִּטַּלְטֵל דעתו in order that he may not get mixed up; a. e.

טַלְטֵל ch. same, 1) *to move, shake.* Targ. Ps. XXII, 8; CIX, 25; a. fr.—2) *to exile,* Targ. Deut. XXIX, 27; a. fr. Part. pass. מְטַלְטֵל. Targ. Gen. IV, 12; 14; a. fr.—3) *to move, handle, carry, lift.* Targ. Y. Ex. XVI, 29 (cmp. Erub. 17[b]).—Sabb. 45[a] לְטַלְטוֹלֵי שרגא וכ' to remove the light of Ḥanuckah, v. חַבָּרָא. Pes. 69[a] טלטולי בעלמא הוה it is merely a moving (no creative labor). Sabb. 49[a] לא נְטַלְטְלִינַן לחו we must not handle them. — Y. Snh. VI, 23[c] bot.; Y. Ḥag. II, 77[d] bot. וְיִטַּלְטְלִינָהּ מן וכ' and shall lift her off the ground. Ib., sq. טַלְטַלְתְּנִיהּ וכ' as soon as thou liftest him off &c., he can do nothing; a. fr.

Ithpalp. אִיתְטַלְטֵל, אִרְטַ' 1) *to be exiled, to wander.* Targ. Lam. IV, 14. Targ. Ps. LXVIII, 13.—2) *to be unsteady, to be moved, to be movable.* Targ. Prov. V, 6.—Y. Lev. XXV, 14 עסקא דמִיטַּלְטְלָא *movable chattel.*—B. Bath. 150[a] כל דְּמִטַּלְטֵל (or דְּמִ') whatever is movable; a. fr.

טָלֵי, טָלָא, טָלַח (b. h.; cmp. תָּלָה, דָּלָה) *to hang on, to patch, line.* Kel. XXVI, 2 טלא עליו וכ' Ar. (Mish. ed. טלח, Talm. ed. טָרְלָה), v. מַטְלִית. Ib. XXVII, 6 שטָלָיָה which he put on &c. Y. Meg. I, 71[d] top וטוֹלִין, v. מַטְלִית. Ḥull. 122[b] שטָלָאָה לקופתו which he hanged over his basket. Gitt. 45[b] ט' עליהן עור covered them with a leather casing.

Pi. טִרְלָה same, v. supra. Part. pass. מְטוּלָא, pl. מְטוּלָאִים. Ber. 43[b], a. fr. מנעלים חמט' patched shoes; v. טָלָאי.

טָלֵי, טָלָא ch. (preced.) 1) *to lift up.* Koh. R. to IX, 5 טְלֵי טליתיך lift up thy cloak (Ber. 18[a] דלי־).—[2) *to sport,* v. טָלַל II.]

טָלֵי, טְלֵי m. (preced. wds.) *hanging, covering,* esp. *table outfit, linen.* — *Pl.* טָלִים, constr. טְלֵי. Keth. 68[a] top, will you dine בט' כסף או בט' זהב with the silver outfit, i. e. with the outfit used in connection with silver vessels, or with the gold outfit?—B. Mets. 78[b] has the worm come בט' כסף או בט' זהב in the silver outfit (white linen) &c.?; cmp. חִרְמוּצְתָא, אוֹלָרִין.

טַלְיָא, טַלְיָה, טָלֵי m. (טלי, cmp. טָלֶה) 1) *tender, young; young man, servant.* Targ. Y. Lev. XV. 2. Targ. Ps. XXXVII, 25. Targ. Y. Gen. XLI, 12; a. fr.—Targ. Y. Lev. XVI, 27 טָלָא.—B. Bath. 142[b], v.

חוּצַק. Y. Yeb. XII, 12[d] bot. הוא ט׳ וכ׳ if he is young and she old. Lam. R. to I, 16 בגין דאית לי ט׳ וכ׳ (not טלאי) since I have a young slave &.; a. fr.— Yeb. 114[a] top טלי וטלייא *boys and girls.* — *Pl.* טַלְיָא, טַלְיָיא, טַלְיָן, טַלְיָין, טַלְיָאֵי. Targ. Joel II, 16. Targ. II Esth. I, 2 טַלְיָן וְטַלְיָיָן ed. Lag. boys and girls, v. supra.—Targ. Prov. I, 4; a. fr.— Sot. 33[a] נצחו ט׳ the boys (sons of the Highpriest) have won the battle; Y. ib. IX, 24[b]. Y. Meg. III, 74[a] bot. טַלְיָרֵיה. Y. Ter. VIII, 46[b] bot. טַלְיֵי דבי וכ׳ the boys of the Nasi's house; a. fr.—*Fem.* v. טַלְיָתָא.—2) = h. טָלֶה *lamb.* Targ. Y. Ex. I, 15.—*Pl.* as ab. Targ. Y. Gen. XXX, 40. Targ. Ps. CXVIII, 27.—3) pr. n. m. *Tali.* Snh. 52[b], v. אִירְמַרְתָא.

טַלְיוּתָא, טַלְיוּת, טַלְיוּ f. (preced.) *childhood, youth.* Targ. Ps. LXXXVIII, 16 טלוי Ms. (Levita טלויותא, ed. טלויא, incorr.). Targ. Job XXXVI, 14; a. fr.—Lev. R. s. 18, beg. Midr. Till. to Ps. IX מן ט׳ עד וכ׳ from childhood to old age. — Lam. R. to I, 16 *young woman,* v. טַלְיָתָא.

טַלְיוּת, v. טַלְיוּת.

טַלְיוּתָא, v. טַלְיוּ.

טְלַיוּתָא f. (v. טָלַל II) *pleasure, enjoyment.* Targ. Y. II Gen. XLIX, 1 (Y. I טְלַנְיוּתָא).

טַלְיוּתָא, v. טַלְיָתָא.

טַלְיָתָא, v. טַלְיָא.

טְלִימָא, v. טְלוּמָא.

טְלִימוֹן pr. n., מערת ט׳ *the Cave of T'limon,* near the sea-shore of Judaea. Y. Dem. II, 22[c] (Hildesh. Beitr. p. 10 suggests סלימון).

***טְלִיקָא** m. (טְרַק=טְלַק) *box* for papers, documents. Gitt. 28[a]; B. Mets. 20[b] (Ms. F. טלוקא, Ms. R. 1 טלסקא, v. Rabb. D. S. a. l. note 400), v. גְּלוּסְקְמָא.

טַלִּית f. (טלל) *cover, sheet, cloak* (similar to the Roman pallium, Gr. φᾶρος). Sabb. 147[a] מקופלת ט׳ a cloak folded up and thrown over the shoulder. Men. 41[a] כפולה ט׳ a double-sized sheet worn by doubling it. Sabb. 138[a] כפולה וכ׳ ט׳ one must not make a tent on the Sabbath by spreading a double-sized sheet on poles so that the ends hang down. Kidd. 18[a] sq. (ref. to בבגדו, Ex. XXI, 8) כיון שפירש טַלִּיתוֹ עליה since he spread his (bed-) sheet over her (v. בָּגַד).—Esp. *Tallith, the cloak of honor, the scholar's or officer's distinction* (adorned with fringes according to Num. XV, 38 sq.); *the cloak of the leader in prayer.* Num. R. s. 8, end שמלה זו ט׳ *simlah* (Deut. X, 18), that means the cloak to which the show-fringes are attached. Gen. R. s. 36 (ref. to השמלה, Gen. IX, 23) לפיכך זכה שם לט׳ וכ׳ therefore was Shem privileged to wear the Tallith &c. Ex. R. s. 27 ונטל . . . . נתמנה ט׳ וכ׳ when one has been appointed to an office and has taken the *T.*, he must not &c.; a. fr.—*Pl.* טַלָּיוֹת, טַלַּיְתוֹת. Sabb. 147[a] ed. (Ms. M. sing.). Tanh. Korah 2; Num. R. s. 18, beg. תכלת ט׳ cloaks all of purple blue; Y. Snh. X, 27[d] bot. טלויות, ed. Krot. טלוי׳ (corr. acc. or טַלָּיוֹת). Zab. IV, 5 עשר טליות וכ׳ if ten sheets are placed above one another. Ib. 7; Sabb. 93[a].

טַלִּיתָא, טַלִּית, טַלְיָא, טַלְיוּ׳, טַלְיָתָא f. (v. טַלְיָא) *young; girl.* Targ. Y. Gen. XXXIV, 4 (ed. Amst. טַלְיָ׳); a. fr.—Yeb. 114[a], v. טָלֵי.—Y. ib. XII, 12[d] bot. הרא ט׳ וכ׳ if she is young and he old. Lam. R. to I, 16 (v. טַלְיוּ).—*Pl.* טַלְיָתָא, טַלְיָתִין, טַלְיָרִי׳. Targ. II, Esth. I, 2 טלייתא ed. (ed. Lag. טלירין). Targ. Prov. IX, 3 טלייתהא ed. Lag. (ed. Wil. טַלְיָתָ׳, corr. acc.). Ib. XXXI, 15; a. fr.

טַלְל, pl. טָלָלִים, v. טַל.

טָלַל (b. h.; cmp. דלל, תלל) 1) *to hang over,* (of liquids) *to form drops;* v. טַל.—*Part. pass.* טָלוּל, f. טְלוּלָה a) *hanging.* Y. Ab. Zar. IV, 44[a] bot. [read:] שלא תרתה שם טרפה אחת ט׳ that there should not have been there (in the vat) one drop hanging (which drops down on being touched or shaken). b) (with שנה, denom. of טַל) *blessed with dew.* Taan. 24[b]; Y. Yoma V, 42[c] top.; Lev. R. s. 20; Tanh. Aḥăre 3; ed. Bub. ib. 4, v. גָּשַׁם.—2) *to be movable,* v. טַלְטֵל.—3) *to cover,* v. טַלִּית.

טַלַּל I ch. same, *Pa.* טַלֵּיל *to make a* טְלָלָא; *to cover, screen.* Targ. I Kings VI, 9 (h. text סִפֵּן). Targ. Y. Ex. XL, 21 (O. *Af.*; h. text וַיָּסֶךְ). Ib. XXV, 20 מְטַלְלִין (O. מַשְׂלִין); a. fr.—Succ. 31[a] (a beam) דגזולה ומטלל עלה Ms. M. (ed. דגזולה only) which one stole and put upon it the covering of the Succah, v. מְטַלְלָתָא.—*Part. pass.* מָטוּל, f. מְטוּלָא. B. Kam. 50[b] משום דמט׳ because the cave is roofed. Ib. דלא מְטוּלֵי which are uncovered.—Trnsf. *to obscure.* Sabb. 78[a] מסו ומְטוּלֵי they heal (the eye-sore) but dim the eye-sight.

Af. אַטְלֵל 1) same, *to cover,* v. supra. Targ. Is. IV, 5, sq.; a. fr.—2) *to find shelter.* Dan. IV, 9.

Ithpa. אִיטַּטַּל *to be covered.* Targ. Ps. LXVIII, 14 מִיטַּ׳ (some ed. מָטַ׳, v. supra). Targ. I Chr. II, 55.

טַלַּל II (v. טוּל I), *Pa.* טַלֵּיל, *Af.* אַטְלֵיל *to play, sport,* Succ. 53[a] לוי הוה מְטַלֵּל וכ׳ Ar. (ed. מְטַיֵּיל, v. Rabb. D. S. a. l. note 200) L. was sporting . . . . with eight knives. B. Bath. 91[b] מְטַלְּלִין וכ׳ . . נהדרנא Ar. (ed. מטיילין, Var. מְטַלְּלִין or מְטַיְּלִין, מְטַלְּלָן, v. Rabb. D. S. a. l. note 40) I remember that boys and girls enjoyed themselves &c.

Ithpe. אִיטְטַלֵּיל same. Kidd. 21[b] אִיטְטַלַּלְתּוּ, v. אִיסְקוּנְדְּרֵי.

טְלָלָא, טַלָּא III m. (טְלַל I) 1) (=h. צֵל) *shade, shadow.* Targ. Koh. VIII, 13 (some ed. טול). Ib. VI, 12. Targ. Ps. XCI, 1; a. fr.—2) (cmp. סכך, סְבָּה, סְכָךְ) *cover of twigs, reeds* &c.; in gen. *ceiling, cover, screen.* Targ. Ps. XXVII, 5; a. fr.—Ber. 19[a] נפל קניא מט׳ (Ms. M. משמי ט׳) a reed fell down from the ceiling. Ib. 48[a] אחוי לשמי ט׳ pointed up to the ceiling. B. Kam. 66[b] מיקרא כשורא ודשחא ט׳ formerly it was named *beam,* now *ceiling,* v. מְרִישׁ.—*Pl.* טְלָלַיָּא. Targ. Job XL, 21, sq. (h. text צְאלִים).

טְלַם *to bend, press,* esp. (corresp. to h. עָשַׁק) *to take undue advantage of, to oppress.* Targ. Y. Lev. V, 21. Targ.

Ps. CXIX, 122; a. fr.—Part. pass. טָלִים, (טְלוּם). Targ. Y. Deut. XXVIII, 33. Targ. Ps. CIII, 6 (some ed. incorr. טָלוּי); a. e.—Lev. R. s. 12 (ref. to Prov. XXIII, 35) טָלְמִין לֵיהּ וכ׳ they overcharge him (in his drunkenness), and he knows it not &c.

Pa. טַלֵּים same. Targ. I Chr. XVI, 21.

טָלְמָא, v. טוּלְמָא I.

***טַלְמָיָא** m. (v. טוּלְמָא I) *cake-baker.* Koh. R. to V, 10. [Y. Snh. II, 20^{c} bot. מנחם טלמא, perh. מנוחם טלמיא.]

טַלְמַסָן, v. טוּלְמִיסִין.

טָלָנֵי m. pl. (טָלַל II) [*sporters,*] *night demons, urchins.* Targ. Cant. III, 8. Ib. IV, 6. Targ. Koh. II, 5. Targ. Y. Num. VI, 24 טלוי (corr. acc.)

טָלָנִיתָא, v. טְלִיתָא.

***טַלְנַס**, Cant. R. to VII, 8 כמין ט׳, read: כמי נילוס like the inundation of the Nile (so did the fire spread from the furnace when it was broken through); v. אוקיר. [The entire passage from כיצד to אוקיר belongs to VII, 9, after the words: מכאן שנפרץ הכבשן; v. פְּלַטְרָא.]

טַלַּע I (b. h. צלע; cmp. טלל) [*to hang over, incline,*] *to halt.*

Af. אַטְלַע same. Targ. Gen. XXXII, 32, v. טְלַח. [Yeb. 39^{b} אַטְלַע לה רגליך וכ׳ turn thy right foot towards her ואטלע לה וכ׳ and he did so, Rashi; v. next w.]

Ithpe. אִיתְטַלַּע *to become lame.* Meg. 22^{b}; Taan 25^{a}; Succ. 53^{a}.

טַלַּע II (cmp. preced.) *to loosen, untie.* Targ. Ruth IV, 7; 8 (h. text שלף). Targ. Lam. IV, 3 (h. text חלץ).

Ithpe. אִיתְטַלַּע *to be untied, taken off.* Targ. Y. Deut. XXIX, 4.—Yeb. 39^{b} אִיתְטַלַּע לה וכ׳ ed. (Ar. לך) have the shoe of thy right food untied (for her); ואַטְלַע ליה וכ׳ Ar. and he loosened the shoe of . . ., and she took it off (ed. ואירט׳ לה and he had his shoe . . . loosened &c.); [other interpret., v. preced.].

Af. אַטְלַע *to untie,* v. supra.

טֶלֶף c. (cmp. צלף) [*glittering, pealing,*] *hoof,* esp. (b. h. פרסה) *cloven foot.* Ex. R. s. 18 beg. B. Bath 75^{b}; Kidd. 22^{b} אחזה בטלפה if he seized the animal by its hoof.—*Du.* טְלָפַיִם, טְלָפַיִן, pl. טְלָפִים (?), טְלָפוֹת. Bekh. 44^{a}; Tosef. Par. II (I), 2.—Par. II, 2 שקרניה וטלפיה וכ׳; Bekh. l. c. שקרנים וטלפים (corr. acc.). Nidd. VI, 9 יש לו ט׳ has cloven feet. Ruth R. to III, 13 מטלפי סוסי by the hoofs of my horse (counting his steps, I know the distance); Koh. R. to VII, 8 (v. next w.).—Y. Snh. X, 28^{d} bot. ואין טלפיה סדוקות and are not her feet cloven (is she not clean for you, fit to be your wife)?—Midr. Till. to Ps. XVIII, 11 טלפות סוסיהן וכ׳ the hoofs of their horses fell off; a. e. [Tosef. Ukts. II, 10 טלפין Var., v. מילפפון.]

טִילְ׳, טַלְפָא, טְלַף ch. 1) same. *Pl.* טַלְפִין, טַלְפַיָּיא, טַלְפֵי, טְרֵלְ׳. Targ. Lev. XI, 3; a. fr.—Y. Ḥag. II, 77^{b} bot. מן ט׳ דסוסיו וכ by counting the steps of my horse &c., v. preced.— Denom. מְטַלֵּף, מִיטְטַלַּף מַטְלֵף (מַשְׁיְלָפָא) *with cloven foot, cloven.* Targ. Lev. l. c.—Targ. O. Deut. XIV, 6; a. fr. (v. Berl. Targ. O. II, p. 34).—2) (dial. for טלופחא) *beans.* Ned. 66^{b} a Babylonian asked his Palestinean wife בשילי לי תרי טלפי cook for me two (a few) beans, בשילה ליה תרי טלפי and she cooked two feet (Rashi); [anoth. interpret.: she cooked for him just *two beans* and *no more*; marginal emendation בשילה ליה תרי טלפוי.]

טָלָפְחָא, v. טְלוּפְחָא.

טלפירא, Y. Shek. VIII, beg. 51^{a} לט׳, read אפלטירא.

טַלַּק (cmp. טלל) *to cast, throw.* Targ. Ps. LV, 23; Targ. Lam. II, 1; a. fr. (h. text השליך).—Gen. R. s. 75 שלח . . . וטַלְקֵיהּ וכ׳ he took off the purple cloak and threw it down before him. Y. Yeb. XII, 12^{d} top; Y. Sabb. VI, 8^{a} bot. [read:] טלקיה לחנותא דחלירטרא pitched it into a confectioner's shop. [Targ. Y. II, Ex. XXI, 18, v. *Ithpa.*]

Pa. טַלֵּק same, also *to cast away, reject.* Targ. Ps. LI, 13 (ed. Lag. *Pe.*).—Y. Sabb. l. c. מְטַלֵּק לה; (Y. Yeb. l. c. מסלק). Y. Keth. XII, 35^{a} טלק גרמיה threw himself down; (Y. Kil. IX, 32^{b} top טָלַק); a. e.—Part. pass. מְטַלַּק. Targ. Y. Lev. XVII, 15.—Y. Snh. VII, end, 25^{d} דאינון מְטַלָּקִין בימא they have been thrown into the sea. Lam. R. to I, 1 רבתי (3 תד מאת׳) מְטַלָּקָא, v. מְדוֹכָא.

Ithpa. אִיטַּלַּק, *Ithpe.* אִיטְלִיק *to be thrown, to be cast away.* Targ. Job III, 4, v. אִיטְלָקוּתָא. Targ. Y. II Ex. XXI, 18 [read:] וישטלק, or וישטליק (h. text נפל). Targ. Ps. XXII, 11.—Y. Sot. V, 20^{b} bot. א׳ עלוי it was thrown upon him, i. e. a penalty was imposed &c.

***טָלָרְיָתָא** f. (prob. dial. for טלל׳, טלל, cmp. Syr. טלרא P. Sm. 1482) *soldier's iron shoe.* Targ. I Kings II, 5 (h. text מנעל).

טַלַּת, v. טַפְּרִית ch.

טַמָּא or **טָמָא** m. (=טעמא, v. M. Kat. 18^{a} quot. s. v. טַעֲמָא, a. T'shuboth G'onim ed. Cassel, p. 22^{a}) *reason, argument* (on the cause of grief), *consolation.*—*Pl.* טַמָּיָא, or טְמִיָּא.—בֵּי ט׳ *gathering of comforters around the mourner* in his house or at the place of worship. Ber. 6^{b} אגרא דבי ט׳ וכ׳ (Ar. טמא, Tshub. G'onim l. c. טעמא) the merit of attending the mourner's gathering lies in the silence (which must be observed until the mourner begins to speak). Snh. 113^{a} [read:] למשאל ברה ט׳ (v. Rabb. D. S. a. l. note), v. טַעֲמָא.

טָמָא I (מָמַת) (b. h.; cmp. טמם) [*to be filled up, inaccesible,*] *to be unclean*; v. טָמֵא II.

Pi. טִמֵּא (טִמְּאָה) 1) *to make unclean, to soil, defile.* Yoma 39^{a} אדם מְטַמֵּא עצמו מעט מְטַמְּאִין וכ׳ if a man begins to defile himself a little (through sin), he will soon be defiled largely. Yad. III, 5, a. fr. מט׳ את הידים their handling makes the hands unclean (washing the hands is required after handling them). Kel. I, 1; a. v. fr.—2) *to declare unclean.* Toh. VI, 2. Eduy I, 11; a. v. fr.—Makhsh. VI, 2 טִמְּאוּ; Y. Dem. V, 24^{d} טִמּוּ.

Nif. נִטְמָא, *Hithpa.* הִתְטַמֵּא, הִיתַּטֵּמָא 1) *to become unclean, to be made unclean.* Ukts. I, 1 מְטַמֵּא וּמִיטַּמֵּא eventually makes unclean and becomes unclean. Kel. II, 1 מִיתְטַמְּאִין וכ׳ (ed. Dehr. מִיטַּמְּאִין) are fit to become unclean and to make unclean. Ib. ומיט׳ מאחוריהן ואינן מיט׳ וכ׳ Mish. ed. (Talm. ed. מְטַמְּאִין) may be made unclean through their backs (touching uncleanness), &c. Ib. VI, 4 ונִטְמְאוּ and which became unclean; a. v. fr.—Yoma 38ᵇ [read:] בא לְטַמְּאוֹ פְּתָחוּהוּ לוֹ (v. Rabb. D. S. a. l. note) to him who is willing to defile himself, doors are open; Sabb.104ᵃ; Ab. Zar. 55ᵃ; Men. 29ᵇ.—2) *to make one's self unclean* by handling a corpse &c. (v. Lev. XXI, 1, sq.). Yeb. 60ᵃ מְטַמְּאָה לה he (the priest) may attend to her burial; a. fr.

טָמָא ch. same, v. טְמֵי.

טָמֵא II m., **טְמֵאָה** f. (b. h., v. preced. art.) *unclean, levitically impure, forbidden.* Kel. XII, 2 המחובר לט׳ ט׳ whatever is attached to an object which is fit to become unclean, may become unclean. Ib. 1 טבעת אדם ט׳ a ring used by man may eventually become unclean; a. v. fr.—Ḥull. VII, 5 דג ט׳ a fish forbidden to eat. Ib. 6 ט׳ (בחמה) a forbidden animal; a. v. fr.—Ab. Zar. 39ᵃ (referring to 'the ass of the sea', v. חֲמַר, a. 'the ox of the sea', v. תּוֹרָא) ט׳ טחור טחור ט׳ what is unclean (on land) is clean (in water) &c. —טְמֵא מת = b. h. ט׳ למת, *one made unclean through a corpse.* Pes. 19ᵇ; a. fr.—*Pl.* טְמֵאִין, טְמֵיאִין; f. טְמֵאוֹת. Ḥull. VIII, 6. Pes. 17ᵃ. Kel. XI, 8; a. v. fr.—טְמֵאֵי מתים, v. supra. Pes. 66ᵇ; a. fr.

טָמֵא ch. same, v. טְמֵי.

טְמַאשָׁא m. (טְמַשׁ) *putting in ashes.* Esth. R. to I, 4, v. גְּרָאפָּא.

***טַמְדוּרְיָא** pr. n. pl. *Tamduria,* in Babylonia (?). Ab. Zar. 39ᵃ (Ms. M. טמו בוריא, v. Neub. Géogr. p. 392).

טמו בוריא, v. preced.

טְמוֹס, v. טוֹמוֹס.

טְמוּעָא m. (טְמַע) *sinking, sun-set.* Targ. Ps. CIV, 19 טְמוּעֵיהּ (Ms. טַמּוּ).

טְמוֹר m. (טְמַר, v. טְרִמוּרָא) *hiding place, refuge.* Targ. Ps. XXXII, 7. Targ. Job XXII, 14 ed. Lag. (ed. טְמִיר, טַמִּיר). [Targ. Ps. XIX, 13 טמורות ed. Lag., v. טְמִיר.]

טְמוּרְתָּא, v. sub טרמ׳.

טמורת, v. טָמִיר.

טַמְטֵם, v. טרמ׳.

טַמֵּם, v. טָמַם.

טָמֵי, טָמָא = h. טָמֵא, *to be, become unclean.* Targ. Ps. CVI, 39 טְמָאוּ (some ed. incorr. טַמּוּ).

Pa. טַמֵּי, טַמֵּא *to make unclean.* Targ. Y. II Num. XII, 12.—Targ. Mic. II, 10 בדיל לְטַמָּיוּתָהּ ed. Lag. (ed. בדיל ט׳ corr. acc.) in order to defile her.—Ḥull. 3ᵃ לְטַמְּיֵיהּ . . . וטַמְּיֵיהּ לבשר the person will make the knife unclean and then the knife will make the flesh unclean. Pes. 79ᵃ דבשר הוא דְּמִטַּמְּיָא ליה וכ׳ which affects only the flesh, but not the person. (Ms. M. מִיטַּמְּאֵי . . . דְּמִיטַּמֵּי, *Ithpe.*). Ib. 67ᵇ מְטַמֵּי מְטַמֵּי makes unclean; a. fr.

Ithpe. אִיטְטַמֵּי, אִיטְטָמֵי *to be made unclean.* Ḥull. 2ᵇ; a. e.

טָמֵי, טָמָא m., constr. (preced.) *unclean.* Targ. Num. V, 2, a. fr. ט׳ נפשא, v. טָמֵא II.—Pl. f. טַמְרֵין. Targ. Y. Deut. XIV, 4 [read:] עִיבּוּרֵי ט׳ (v. Bekh. 7ᵃ) offsprings of unclean mothers.

טַמְיָא m. (טמי, cmp. טמם, אָטוּם) [*substantial,*] *bone.*—*Pl.* טַמְיָא, (טִרְמַיָּא). אובא ט׳, v. אוֹב ch.—שחרך ט׳ (an imprecation) whose bones be ground to dust. Lev. R. s. 25; a. fr.—[Tosef. Ohol. XVII, 3 מלוא טרמיא, v. לָטוֹמְיָא.]—שׁוּם טַמְיָא pr. n. pl. *Shum T'mayya,* in Babylonia. B. Bath. 153ᵃ (Ms. M. 'שוטמי; oth. Verss. v. Rabb. D. S. a. l. note).

טַמֵּי, טַמְיָא, v. טַמָּא.

טַמְיוֹן, v. next w.

טִימְיוֹן, טַמְיוֹן m. (ταμεῖον) *treasury,* esp. *Roman aurarium, fiscus.* Lev. R. s. 19 מכניס ממונם לט׳ confiscated their property for the fiscus. Ib. s. 11, a. e. גבאי ט׳ tax collector; Ruth R. introd. end טַמְיוֹן (insert גבאי). Gen. R. s. 61 עד שנמצאת ארץ מצרים לט׳ until it was found by calculation that the entire land of Egypt would be forfeited to the treasury (for its indebtedness to the Jews); Yalk. ib. 110; (Meg. Taan. ch. III עד שהיתה מצרים שלהם). Gen. R. s. 51 תשרף מן ט׳ shall be set on fire at public expense; a. fr.—Esth. R. to I, 2 טרטרון, read טרמ׳, v. טַמְטָקוֹן.

טַמְיוּתָא, טַמְיוּתָא, v. טְמֵי *Pa.*

טְמִינָה f. (טָמַן) *a place for chafing dishes,* contrad. to כירה cooking stove. Y. Sabb. IV, end, 7ᵃ.

טִימְיָ׳, טַמְיָקָא m. (ταμιακός, tamiacus) *belonging to the imperial treasury, tamiaca (praedia), crown-lands, imperial domains.* Esth. R. introd. אתם ט׳ אתם you are crown property (God's own people); הלוקח לו עבד מן הט׳ שוב וכ׳ (read של בשר ודם, abbr. ש״ב, for שוב) does not he who takes to himself a slave from the crown lands forfeit his life? Ib. (ref. to Esth. VIII, 7) על דפשט ידיה בט׳ because he stretched forth his hand against crown property (the Jews).

טַמְיָקוֹן m. (variously corrupted) same. Pesik. Vayhi, p. 7ᵇ הן דמלכא שרי ט׳ where the king resides (in the seventh heaven) there is the crown property (which must not be desecrated by symbolical representations); Num. R. s. 12; Cant. R. to VI, 4; [Esth. R. to I, 2 טרטרון, v. טַמְרוֹן.]

טְמִיר, טָמִיר m., **טְמִירָא** c. (טְמַר, v. טְמוֹר) *hidden, secret;* (also as noun) *secrecy.* Targ. I Sam. X, 22. Ib. XXI, 3 (h. text אלמני); a. fr.—עבד ט׳ *to live hidden.* Y.

Shebi. VIII, 38[b] top. Y. Dem. I, 21[d] bot. עבדת טמירה גבן (not טמר), was hidden with them; Y. Shek. V, 48[d] top טמירא.—*Pl.* טְמִירִין, f. טְמִירָן, טְמִירָתָא. Targ. Josh. VII, 21. Targ. Ps. XLIV, 22. Ib. XIX, 13 (ed. Lag. טמורות). Targ. Gen. XLI, 45 (v. Berl. Targ. O. II, p. 15).

טָמַם (v. טָמָא I) *to fill up, stop.* Sabb. 73[b]; 81[b] טָמְמָה filled it up. V. טוּם.

טָמֵם ch. same. Targ. O. Gen. XXVI, 15; 18 טַמּוֹנוּן (ed. Berl. טָמוּנִין; Y. טמונין, corr. acc.). Targ. II Kings III, 19.—Gitt. 68[a] וטַמְּרִינְהוּ and filled the pits up. Yeb. 63[a] טוֹם וכ׳ fill up a hole in the wall (in time) &c.—Part. pass. טָמִים, טְמִימָא. M. Kat. 4[b] למיכרא נהרא ט׳ to dig up a channel the source of which is choked up.

Ithpe. אִתְטַמָּם *to be covered up, buried.* Meg. 27[b] דתיתטום בשיראי that thou be buried in silk. Ib. עד דא׳ וכ׳ until he was covered up with the silk garments (put upon him while he was asleep).

Palp. טַמְטֵם *to close around, to close.* Targ. Jud. III, 22 (h. text סגר). Targ. Y. Deut. XXIX, 3. Targ. Is. VI, 10. טמטם ed. Lag. (ed. עמעם, corr. acc.); a. e.—Part. pass. מְטַמְטָם. Ib. XLIV, 18.

Ithpalp. אִיתַּטְמְטֵם *to be closed.* Ib. XXXII, 3. Targ. Ps. CXIX, 70 Regia (ed. אירטפש).

טָמַן (b. h.; cmp. preced.) *to hide, store away, preserve,* esp. *to keep dishes warm* for the Sabbath. Sabb. II, 7 טוֹמְנִין את החמין you may put warm dishes in the chafing stove &c. Ib. IV, 1; a. fr.—Makhsh. I, 6 הטומן פירותיו וכ׳ if one hides his fruits in water against thieves.—Koh. R. to X, 8 שהוא ט׳ וכ׳ that he buried it there; a. e.—Part. pass. טָמוּן. B. Kam. 5[b], a. e. נזקי ט׳ באש damage caused to things hidden in a pile to which fire was set. Gen. R. s. 68 היה ט׳ וכ׳ he (Jacob) was hiding (before Esau) in the house of Eber; Meg. 17[a] מוּטְמָן (Ms. M. נטמן, v. Rabb. D. S. a. l. note); a. fr.

Nif. נִטְמָן *to be hidden, to hide one's self, to be stored up.* Ib. שנ׳ בבית עבר, v. supra. Lev. R. s. 3 וירשמו ד״ת בפיך and the words of the Law shall be stored up in thy mouth. Pesik. R. s. 4 במערה נ׳ sought protection in a cave; a. e.

Hif. הִטְמִין 1) *to hide, keep.* B. Kam. 61[b] שדרכם להַטְמִין וכ׳ which it is customary to hide in the stack. B. Mets. 61[b] במלח . . . לא הַטְמִין he must not keep his weights in salt (by which they gain in weight); a. fr.—Part. pass. מוּטְמָן, v. supra.—2) *to hide one's self, lie in wait.* B. Kam. 79[b] ראוהו שה׳ וכ׳ if he has been seen hiding himself in the woods (waiting for a chance to steal).

טָמֵן ch. same. Targ. Job XIV, 13 Ms. (ed. טשא). [Targ. Esth. V, 14 נטמון, Buxt., some ed. נטמא, נדמון, read with ed. Lag.: נרמי, נרמון.—Targ. Y. Gen. XXVI, 15; 18, v. טָמֵם.]

טמן, Y. Dem. II, end, 23[a], read: נוּמְּרִין, v. לוּמְּיָא.

טָמַע, (cmp. טָמַן) *to hide, sink* (cmp. טָבַע I).

Nif. נִטְמַע *to be hidden, sunk, to be mixed up beyond recognition.* Kidd. 70[b] וכולן נִטְמְעוּ בכהונה and all of them have been lost among the priesthood (can no longer be distinguished from original priests). Ib. 71[a] a family שנִיטְמְעָה נ׳ (or שנִיטַּמְעָה *Nithpa.*) once mixed with Israelites beyond traces of genealogical disabilities, shall remain so (shall not be traced up). Keth. 14[b], v. עִירְסָה; a. e.

טָמַע ch. same, 1) *to sink, be covered up.* Targ. Lam. II, 9 (h. text טבע). Targ. Y. Num. XXVI, 11. Targ. Ps. LXIX, 3; a. e.—2) (of the sun) *to set.* Targ. Y. Gen. XV, 17; a. fr.—3) *to cover up, bury.* Targ. Y. Ex. XV, 4; 12. Targ. Job XXXI, 33; a. e.—*Part. pass.* טָמִיעַ a) *hidden, buried.* Ib. III, 16 (h. text טמון); a. e.—b) *darkened, obscured.* ט׳ מזלא one whose planet is obscured, *hapless fellow.* Koh. R. to VII, 15. Ib. XI, 9; a. e.—4) (cmp. טמם) *to be inaccessible to argument, to be dull.* Targ. Job XVIII, 3 טְמַעְנָא (not ט׳; Ms. Var. אִיטַּפְּנָא, v. טָנַף; h. text נטמינו).

Pa. טַמַּע *to sink, bury.* Ib. XL, 13 Ms. (ed. *Pe.*)

Ithpa. אִיתַּטַּמַּע *to be sunk.* Targ. Job XXXVIII, 6 Ms. (ed. טְמִירָן).

טָמַר (v. preced.) *to hide, preserve, guard.* Targ. Gen. XXXV, 4 (h. text טמן); a. fr.—Part. pass. טָמִיר q. v.

Pa. טַמַּר, *Af.* אַטְמַר *to hide, withhold, keep removed.* Targ. Is. XXIX, 10. Targ. Ex. II, 2; a. e.—Part. pass. מְטַמַּר, v. infra.

Ithpa. אִיתַּטַּמַּר, *Ithpe.* אִיטְּטַמִּיר *to be hidden, hide one's self.* Targ. Gen. III, 8; a. fr.—B. Kam. 57[a] כיון דמיטטמר וכ׳ when he hides himself from people; ib. 79[b] דקא מְטַמַּר מיניידהו Ms. M. (ed. מטמרי, incorr.; Ms. H. מיטמר). Ib. מְטַמְּרֵי אִיטַּמּוּרֵי; a. e.—Gitt. 56[b] מילי דמְטַמְּרָן (or דמְטַמְּרָן, v. supra) hidden treasures.—[Tosef. Sabb. XVII (XVIII), 19 ואין מטמרין אותו, ed. Zuck., a corrupt tautography of אין משמרין אותו.]

טָמַשׁ (cmp. preced.; corresp. to h. טבל) *to dip, immerse.* Targ. Y. Ex. XII, 22; a. fr.—Part. pass. טְמִישׁ. Targ. Ps. LXXX, 6 (not טַמֵּא).

Pa. טַמֵּשׁ same. Targ. Ruth II, 14 (ed. Amst. *Pe.*); a. fr.—Snh. 110[a] bot. וטַמְּשָׁהּ במיא Ar. (ed. ואמשירה מייא) and dipped it in water. B. Bath. 74[a] וטמשיה Ar. (ed. אמשינה, v. Rabb. D. S. a. l. note 6). Gitt. 69[a] וכ׳ ונִיטַּמְּשׁ (or ונִיטְמְשׁ) and let him dip them &c.; a. e.—*Part. pass.* מְטַמַּשׁ *bathed, washed.* Targ. Job XXIV, 8 (ed. Wil. מט׳ Ithpa.).

Ithpa. אִיתַּטַּמַּשׁ, *Ithpe.* אִיטְּטַמִּישׁ *to be dipped, to sink.* Targ. Ps. LX, 10.—Succ. 10[b] וכ׳ אִיטְּטַמִּישָׁא ליה (Ms. M. אשתמיטא, cler. error for אִיתְּטַמִּישָׁא) his garment became soaked with water.

***טמשא,** Lam. R. to I, 17, read טרשא, v. טְרַשׁ II.

טַן, v. טַנְהוּ.

טָנָא, v. טְנִי.

טְנָאנָא, טְנָאנָא, v. טַנְנָא.

טַנְבּוּרָא m. (טבר, v. טִיבּוּר, cmp. טַבְלָא I) *tamburine, taborin.* Sot. 49[b].

טַן דוּ, טַנְדוּ (=דִּין הוּ, v. דִּין; cmp. טוּנָא I) adv. *with a load of grief, in trouble.* Targ. Job XVII, 16 (Regia טַנְדִי;

h. text בַּהֲדֵי).—Kidd. 7ª, a. fr. טב למיתב ט׳ מלמיתב ארמלא Ar. led. טן דו) it is better to dwell in grief than to dwell in widowhood, i. e. a woman prefers an unhappy married life to singleness.

טנדיסין, v. טרנדיסין.

***טנדס**, Pirké d'R. El. ch. XLI בט׳, v. טוּרוּס.

טְנוּף, טְנוֹפָא, טְנוֹפֶת, v. טִנֵּף.

טְנֵז *the second element of the word* שַׁעַטְנֵז, phonetically representing כּוֹר, the act of *spinning*, and נוֹז, the act of *weaving*. Y. Kel. IX, end, 32ᵈ, v. שַׁעַטְנֵז.

טְנִי m. (b. h. טֶנֶא, cmp. טוּנָא I) [*traveller's load,*] 1) *Tᵉni*, a certain dry measure. Tam. III, 6, v. תַּרְקַב. Ib. 9.—2) *travelling box, basket.* Kel. XII, 3 כסוי ט׳ וכ׳ the metal cover of a box; של רופאים physicians' medicine box. Ib. XIV, 6; XVI, 7; Tosef. ib., B. Mets. II, 9 כסרטנא (corr. acc.); ib. IV, 11.—Y. Sot. IX, 24ᵇ bot. לתוך ט׳ וכ׳; Bab. ib. 48ᵇ בט׳ Ar. (ed. אִרְטַנִי q. v.) into a box made of lead and filled with barley husks.

טְנִיס, v. טַאֲנִיס.

טְנִיף, v. טָנַף.

טנכי, Y. Kil. IX, 32ᶜ top, read: מנכי, v. נְכִי.

טָנַן (cmp. טרן) *to be moistened and softened,* (of grains) *to be easily pealed in grinding.* Makhsh. III, 4 וטָנְנוּ and the wheat grew prepared for grinding. [Tanḥ. Vayiggash 9 טננתה some ed., read טְנַפְתָּ.]

Pi. טִינֵּן *to prepare for grinding.* Makhsh. l. c. חִמְטַנֵּן בחול if one prepares wheat by mixing with sand; ib. 5 חמט׳ בטרט וכ׳ with dried clay.—Part. pass. מְטוּנָּן, f. מְטוּנֶּנֶת. M. Kat. 6ᵇ שרה מ׳ moist and fat soil, opp. גריד.

Hif. הֶטֵן same. Makhsh. l. c. מְטִרְנִים בחול (or מְטִרְנִי׳ fr. טרן). Ib. 5 לְהָטֵן Mish. ed. (Talm. ed. לְטָטֵל fr. טָלַל). Tosef. ib. II, 2 להטירת ed. Zuck. (Var. לְהָטֵרִין). Tosef. Shebi V, 16 (twice) להטיל (Var. להטרין), (once) להטרין; Y. ib. VII, beg., 37ᵇ מהו לחטן בחוטרין (read: לְהָטֵן בו חטרין); ib. (repeatedly) לחטן (corr. acc.).

טְנַן ch. same, 1) *to moisten.* Targ. Job III, 5 (h. text גאל, Regia רטנפ׳).—2) (cmp. our *to drivel*, Germ. *geifern*) *to be jealous, zealous, agitated* (corresp. to h. קנא). Targ. Ps. LXXIII, 3. Targ. Prov. III, 31; a. fr.

Pa. טַנֵּן 1) *to moisten.* Y. Pes. VII, 30ª top מְטַנְּנָה אסור to mix the wheat with moist sand is forbidden, v. preced. —2) *to be jealous* &c. Targ. Ps. XXXVII, 1 תְּטַנֵּן Ms. (ed. תְּטָנֵּן. *Pe.*, תַּטְנֵּן *Af.*). Targ. Job XXXVI, 33 מְטַנְּנִין וכ׳ (Ms. מְטַנְּנִין) attacking each other in the heat of discussion (cmp. קנאת סופרים, s. v. קִנְאָה).

Af. אַטְנֵן, v. supra.

טִרְנָא, טְנָנָא f. (preced.) *jealousy, zeal, agitation* (corresp. to h. קִנְאָה). Targ. Ps. LXIX, 10. Targ. Job V, 2. Targ. II Esth. V, 8 (Var. טְנָאנָא, טְנָאנָא). Ib. VII, 4 (h. text נֶזֶק!); a. fr.

טְנָנוּתָא f. same. Targ. Ps. LXXIX, 5.

טָנַף (b. h.; cmp. טנן) *to be soiled.*

Pi. טִינֵּף *to soil* with excrements, secretions &c.; *to secrete* (blood or mucus from the womb). Pesik. Par., p. 40ᵇ שטי׳ בפלטרין וכ׳ that made a nuisance in the palace &c. Bekh. 20ª, a. e. מְטַנֶּפֶת an animal secreting from the vagina (an evidence of birth or abortion). B. Kam. 3ª טִרְנְפָה פירות the animal soiled fruits (by rolling in them). Tosef. Joma V (IV), 5 כדי שלא יְטַנְּפוּ וכ׳ that his feet may not soil his garments; a. fr.—*Part. pass.* מְטוּנָּף, f. מְטוּנֶּפֶת; pl. מְטוּנָּפִין, מְטוּנָּפוֹת *soiled, filthy, defiled, polluted.* Y. Snh. X, 27ᵈ top. Cant. R. to II, 8; a. fr.

Nithpa. נִיטַּנֵּף, *Nif.* נִטְנַף *to be soiled, defiled.* Y. Yoma VIII, 44ᵈ נִיטַּנְּפוּ רגלין (or נִיטְנְפוּ) if his feet became muddy.—*Y. Ber. I, 3ᶜ bot. ראה כפים חללו שלא ניטנפו בבנין וכ׳ ed. Lehm. (ed. Ven. נטפו, ed. Krot. חטפו, v. חָטַף) see these hands which have not been in the least soiled by misappropriating the Temple funds.

טָנֵף ch. same. Part. pass. טָנִיף. Sabb. 57ª טְנִיפָן they were soiled with dirt (Rashi: מִיטַּנְּפִי *Ithpa.*).

Pa. טַנֵּף *to soil, pollute.* Targ. Cant. V, 3 (ed. Lag. אטנפ׳, read: אֲטַנְּפִי). Targ. Job III, 5 (v. טָנַן). Targ. Y. Num. XXXV, 33. [Ib. יְטוֹף; Targ. Y. Deut. XXI, 23 תְּטַנְּפוּן, prob. to be read: יְטַנֵּף, תְּטַנְּפוּן.]—Bekh. 20ª ודאי לא ט׳ it has certainly not had any secretion indicative of birth, v. preced.

Ithpa. אִיטַּנַּף *to be soiled, defiled.* Targ. Lam. IV, 14. Targ. Job. XVIII, 3 (v. טָמֵא). Targ. Ps. CVI, 38; a. e.—Sabb. 57ª, v. supra. B. Bath. 82ᵇ קמיטַּנְּפִי פירי the fruits are soiled (will rot, when falling on moist plants).

טִנְרָא, טָנָר, v. טִנֵּף.

טָס, v. טוּס.

טַס m. (טסס, sec. r. of טוּס) [*glittering, flying*] *foil, plate.* Gitt. 20ᵇ כתב . . . על טס וכ׳ if he wrote to her a letter of divorce on gold foil; Y. ib. II, 44ᵇ. Kel. XIII, 6 חשן שבטס a key-ward fastened to a thin plate. Sabb. 60ª ט׳ של זהב וכ׳ the pin has on one end a gold plate.—*Pl.* טַסִּין, טַסִּים. Kel. XI, 3 מן חט׳ וכ׳ of (tin) foil or other plating material; Tosef. ib. B. Bath. V, 16. Sabb. 103ª טַסֵּי משכן the foils used for the Tabernacle (Ex. XXXIX, 3).

טַסָּא, טָסָא I ch. same. Targ. Prov. XXVI, 8 (Var. כרפא, h. text אבן); v. נִרְקָצָא.—*Pl.* טָסִין, טַסֵּי׳. Targ. Num. XVII, 3. Targ. Ex. XXXIX, 3.

***טַסָּא** II collect. noun (v. preced.) *soldiers with glittering armor* (?). Targ. Nah. III, 17 (h. text מִנְזָרִיךָ).

טסבלאות, Sifré Num. 42, read סְטַבְלָאוֹת=אִסְטַבְלָאוֹת *stables.*

טִיסִ׳, טָסְבְּרָא m. (Ispe. noun of סְבַר II, cmp. טַצְדְּקָא) *treasure, store, store-house.*—*Pl.* טִרְסִ׳, טָסְבְּרִין. Targ. Koh II, 8. Targ. Esth. VIII, 1.—Targ. Ps. LXVIII, 14 (h. text תאברות־!).—V. תְּסִבְּרָא.

טסורא, Y. Keth. XI, 34ᵇ bot., v. סְנְטִירָא.

טסים, v. דטסים.

טָסָנִי, v. טִרְסָנִי.

טַסְקָא f. (v. Freit. Arab. Dict. s. v. ṭask) 1) *a basket*, as *a measure*. Gitt. 78ª לאיתויי ט׳ דאכלא בה וכ׳ (Tosaf. to Ab. Zar. 14ᵇ quotes בירה . . .) to include the measure in which she measures (or eats) figs (destined) for her particular use. Meg. 7ᵇ מלא ט׳ וכ׳ (Ms. O. טרסקא, v. Rabb. D. S. a. l., Var. צנא) a *taska* full of &c.—2) name of a Persian *land-tax* (a certain measure for each certain quantity of produces). B. Mets. 73ᵇ ארעא לט׳ וכ׳ the land is pledged to the *taska*, and the king has decreed that he who pays the *taska* shall have the usufruct of the land; B. Bath. 54ᵇ. B. Mets. 110ª ט׳ יהיב . . . תקינו the Rabbis have given him a remedy in hand in ordering that the mortgagee shall pay the taxes (and thus secure his ownership against the mortgager's eventual claims). Gitt. 58ᵇ קביל ארעא בט׳ rented a piece of land for the taxes on it; Ned. 46ᵇ. B. Bath. 55ª, v. זִירַהרוֹרָא.—Kidd. 70ᵇ, v. הַסְקָא.

טָעָא, טָעֲתָא, v. טעי.

טָעוּ f. (preced.) 1) *going astray*. Targ. Jer. III, 8 (ed. Wil. טָעֲוֹ). Targ. Is. XIX, 14. Targ. Ps. CXXXIX, 24 אורח דט׳ Regia (ed. דְטָעְיִן; h. text עצב); a. fr.—*Pl.* טַעֲוָותָא. Targ. Nah. III, 4; a. e.—2) (cacophem.), also טַעֲוָא, טַעֲוָוא m. *idol*. Targ. Y. Deut. IV, 16. Targ. II Chr. XXXII, 15. Ib. XXXV, 21 טָעוּתִי (or טַעֲוָתִי) my deity. — *Pl.* טַעֲוָן, טַעֲוָתָא, טַעֲוָתָא, טַעֲוָוֹ׳. Targ. Is. I, 29. Targ. Deut. XXVIII, 36; a. fr.

טָעוֹן, v. טְעִין a. טְעַן. [Constr. of טְעוּנָא q. v.]

טָעוֹן 1) part. pass. of טְעַן; 2) *requirement*, v. טוֹעַן.

טְעוּנָא m., constr. טְעוּן (טְעַן II, v. טוּעְנָא I) 1) *load*. Targ. I Sam. XVI, 20 ט׳ חמרא ט׳ דלחמא ed. Lag. (oth. ed. שעין דלחמא) an ass-load consisting of a load (or *bag*, v. infra) of bread and &c. Targ. II Kings V, 17; a. e.—Sot. 34ª, v. דַּלַּי. B. Mets. 97ª; a. e.—*Pl.* טְעוּנַיָּא, טְעוּנֵי. Ib. 32ª . . דרמי וטעוניהו וכ׳ when they themselves and their loads lie on the road.—2) *bag*.—*Pl.* as ab. Targ. Josh. II, 6 ט׳ כיתנא bags of flax.—Y. Dem. II, 22ᵈ, contrad. to אַשְׁפְּלָה. Lam. R. introd. (R. Joh. 1) מובלי ט׳ דחלא loads of bags of sand.

טָעוּת f. (טָעָה) 1) *error*, *mistake*. B. Mets. 15ᵇ; Keth. 51ª, a. fr. ט׳ סופר, v. אַחֲרָיוּת. Gen. R. s. 99, v. סוּחָה.—B. Kam. 113ᵇ וטעותו (v. Rabb. D. S. a. l.) and a gain through his (the gentile's) mistake; a. fr.—*Pl.* טָעֻיוֹת Macc. 12ª. Men. 29ᵇ; a. e.—2) (v. טָעוּ) *idol*. Sifré Num. 131 אוי לכם ולטעותכם woe is unto you and your idol; Y. Snh. X, 28ᵈ אין לכם וכ׳ (corr. acc.).

טַעֲוָתָא, טָעוּתָא, v. טָעוּ.

טָעָה, טעי (b. h.) 1) (cmp. תָּעָה) *to err*, *be mistaken*. Ber. II, 3 קרא וט׳ יחזור למקום שט׳ if in reading the Sh'ma one made a mistake, he must go back to the passage in which he made a mistake. B. Mets. 63ᵇ בכדי שהדעת טועָה within the limits of a reasonable mistake in counting. Snh. 33ᵇ ט׳ בדבר שהצדוקין וכ׳ if the judge made a mistake in a case in which there is no difference of opinion between the Sadducees and Pharisees. Ib. 6ª, a. e. ט׳ בדבר משנה if the judge gave a wrong decision against an explicit law in the Mishnah; ט׳ בשרקול הדעת, v. דַּעַת; a. fr.—2) *to seek*, *to miss* (cmp. טָעַן I). Taan. III, 8 אבן חטועים; B. Mets. 28ᵇ אבן טועין Ms. M. (ed. טוֹעֵן, v. Rabb. D. S. a. l. note), v. אֶבֶן.—Lev. R. s. 13, beg. אני טָעִיתִי את ההלכה I had *forgotten* the law in the case.

Hif. הִטְעָה *to lead astray*, *to deceive*, *disappoint*. B. Mets. VI, 1 הִטְעוּ זה את זה they deceived one another, i. e. the agent employed to engage laborers did not act according to instruction, v. next w. — M. Kat. II, 1 הִטְעוּהוּ פועלים hired men disappointed him. Gen. R. s. 19 end (interpret. *hishshiani*, Gen. III, 13) הִטְעַנִי he deceived me with false promises; a. e.

Hof. הוּטְעָה *to be led astray*, *be deceived*. Tanḥ. Balak 5 כמו שהוטעה ה׳ as he led astray, so was he led astray.—Part. מוּטְעֶה, f. מוּטְעֵית, מוּטְעֶית *misled*, *brought about by mistake*, *under false premises*. Yeb. 106ª ט׳ חלוצה a *ḥălitsah* to which the *yabam* consented in consequence of a deception (a promise not kept); Tosef. ib. XII, 13; Keth. 74ª.—R. Hash. 25ª אתם אפי׳ מוּטְעִין 'ye' (shall appoint), even if deceived by witnesses (your decision stands). Sabb. 101ᵇ מוטעין (mattings fastened, or spread) by mistake; a. e.

טְעָא, טְעֵי ch. same, 1) (corresp. to b. h. תָּעָה) *to wander*, *be lost; to reel*. Targ. Y. Gen. XXI, 14 טָעָת (O. ed. Berl. טָעַת, ed. Vien. הָעַת). Targ. Is. XXVIII, 7. Ib. XIX, 13; a. fr.—Gitt. 68ᵇ רויא דהוה קא טָעֵי באורחא a drunken man that was lost on the road; a. e.—2) (corresp. to b. h. זָנָה) *to go astray*, *worship idols*, *to be licentious* &c. Targ. Am. VII, 17. Targ. Ex. XXXIV, 15 וטָעְיָן (ed. Amst. O. וּרְטָעְיָן). Ib. 16 וּטְעָיָן ed. Berl. (ed. Amst. וּרְטַעְיָן, Y. I וכד טָעָיָן, Y. II וּרְטָעָיָן); a. fr.—Gen. R. s. 87, beg. (expl. סררת Prov. VII, 11) טָעְיָא running about, prostitute, v. טָעְיָתָא.—3) *to err*, *be mistaken*. Targ. Ps. LXXVIII, 9 טָעוּ miscalculated the term of redemption (v. Ex. R. s. 20).—Yeb. 121ª מִיטְעָא טְעֵינָא I was mistaken; a. e.—4) *to forget*. Targ. Prov. II, 17. Ib. XXXI, 5; 7. Ib. VI, 20 (ed. Vien. תטעי מנימוסא *deviate from*).

Af. אַטְעֵי 1) *to lead astray*, *to deceive*. Targ. Deut. XXVII, 18 יַטְעֵי (not יְט׳). Targ. Ex. XXXIV, 16; a. fr.—B. Mets. 76ª אַטְעוּ פועלים וכ׳ the hired men deceived (the one engaging the others deceived them as to their wages, v. preced.); (Var. אִיטְעוּ they were deceived by one of their own).—Ḥull. 94ᵇ מַטְעוּ נפשיירהו they deceive themselves; a. fr.—2) *to prostitute*. Targ. O. Lev. XIX, 29.—3) (denom. of טַעֲוָא) *to deify*, *worship as deity*. Targ. II Chr. XXIV, 17 (v. Ex. R. s. 8).—[4) *to cause to be forgotten*, *to ignore*. Targ. Prov. XVII, 14 אַטְעֵי (ed. Lag. מטעי, prob. to be read: אַטְרֵשׁ, h. text נְטוֹשׁ.]

Ithpe. אִיטְעֵי, אִיטְעֵי 1) *to be deceived*. B. Mets. 76ª, v. supra.—2) *to be forgotten*. Targ. Prov. VI, 33 (h. text תמוחה).

טָעֲיִם, v. טְעַם.

טְעִימָה f. (טָעַם) *tasting*, transf. *testing, the quantity used for testing* the color. Men. 42b ט׳ פסולה the quantity taken out of the kettle for testing is unfit for sacred use; ט׳ פסלה that quantity, if put back, disqualifies the entire contents of the kettle. Ib. 40a ט׳ גזרה משום (not טעימא or דטעימא) it is to be feared lest the quantity used for testing may be put back again.

טְעִין, v. טָעַן,

טְעִין (טָעוּן) m., **טְעִינָא** f. (טָעַן II) *laden, carrying.* [Targ. I Sam. XVI, 20, v. טְעוּנָא.] Targ. Esth. II, 15 טְעִינַת טרבי (h. text נשאת חן).—Gen. R. s. 70 ממון אתית ט׳ וכ׳ that I came laden with money; I bring only words.—*Pl.* טְעִינִין (טָעוּ); f. טְעִינָן. Targ. Gen. XXXVII, 25 (Y. ed. Amst. טָעוּ). Ib. XLV, 23; a. e.

טְעִינָה f. (טָעַן II) 1) *loading, assistance rendered in loading up*, opp. פְּרִיקָה. B. Mets. 31a. Ib. 32a בשכר ט׳ for assistance in loading one may claim wages; a. e.—2) *carrying.* Num. R. s. 6 לשם טְעִינַת הארון for the office of carrying the Ark.

טַעֲיָתָא, טְעִיתָא f. (טְעִי) *prostitute.* Targ. Nah. III, 4; a. e.—Yalk. Prov. 940 (expl. סרדת, Prov. VII, 11); (Gen. R. s. 87 טעירא), v. טְעִי.

טָעַם (b. h.) [*to be bright, wise* (v. Ps. XXXIV, 9),] *to examine, to taste, test, try, experience.* Yoma 22b לא ט׳ טַעַם חטא never tasted the taste of sin (was innocent). Y. Succ. V, 55b לא היו מטַעֲמִין טעם וכ׳ had not even a taste of sleep. Ber. 35a אסור . . שיְטַעֲמוֹם וכ׳ one must not taste food without a blessing. Ib. 14a מהו שיטעום dare he (who fasts) taste food when cooking? Num. R. s. 7 כל מי . . . תירה טוֹעֲמוֹ whoever desired to eat meat felt its taste (in the mannah); a. v. fr.

Hif. הִטְעִים 1) *to give to taste.* Ned. 66b עד שתַּטְעִימֵנִי לרב וכ׳ . . . until thou makest R. J. taste of thy dish. B. Mets. 75a כדי להַטְעִימָן וכ׳ in order to give them a taste of usury (that they might feel its oppressiveness). Cant. R. to VII, 2 ומטעמני . . . תהא (read וַהַטְעִימֵנִי or וְהַטְעֲמֵנִי *Pi.*) thou shalt bring some of them before me and let me taste them; a. fr.—2) *to make tasteful, to explain.* Sot. 21b המַטְעִים דבריו וכ׳ who explains his case to the judge (trying to preoccupy him), before his adversary appears; Tanh. Mishp. 6; a. e.—V. מַטְעֵמֶת.

טַעַם, טָעֵים, טְעִים (טָעִים) ch. same. Targ. I Sam. XIV, 24; a. fr.—Targ. Y. Deut. XXXII, 1 דלא טַעֲמִין מיתותא which taste no death (heaven and earth).—Ber. 44a דלא ט׳ זיונא that he tasted no food. Sabb. 11a לִיטְעוֹם מר מידי take some refreshment, Sir!—Hor. 11a אֶטְעוֹם טעם דאיסורא I wish to try how a forbidden thing tastes; a. fr.

Af. אַטְעֵים *to give to taste.* Targ. Y. Gen. XXIV, 17.—Koh. R. to I, 3 ליה את טַעֲמָם לי מתבשילי wilt thou not let me taste what I have cooked (for thee?); Lev. R. s. 28; Pesik. R. s. 18; Pesik. Haomer, p. 70a . . טַעֲמִים . . מתבשילך of the dish prepared for thee?

Pa. טַעֵם *to taste.* Part. pass. מְטֻעָם *tasted, touched.* Lev. R. l. c. why do the dishes come out ולא מְטֻעָמִין without being touched?; (Koh. R. l. c. ולא טעמין and they taste them not).

טַעַם m. (b. h.; preced.) [*pleasure, will* (Jonah III, 7),] 1) *sense, wisdom, sound reasoning; reason, cause, ground.* Ab. Zar. 18a ט׳ דברים של sensible argument. Ḥull. 6a ט׳ להחזיר לו to give him a clear answer.—Sabb. 83b ולא ניתגלה טַעֲמָהּ the reason of it has not been made known. Ḥull. 101b ט׳ מאיזה וכ׳ for what reason it has been forbidden to them; a. fr.—*Pl.* טְעָמִים, טְעָמִין. Snh. 34a מקרא אחד יוצא לכמה ט׳ ואין טעם אחד וכ׳ one biblical expression may be used for many arguments, but one and the same argument must not be deduced from different biblical expressions. Erub. 13b טַעֲמֵי טומאה arguments in favor of uncleanness; a. fr.—פְּסָקֵי טְעָמִים *the incisions, in the Bible verse, according to sense; punctuation signs, accents.* Meg. 3a (ref. to וביארנו במקרא, Neh. VIII, 8) אלו פ׳ ט׳ that means the punctuation signs; Y. ib. IV, 74d bot.; Gen. R. s. 36 (ref. to ושום שכל, Neh. l. c.) אלו חט׳ (sub. פסקי).—Esp. *taste.* Yoma 22b, v. טָעַם. Ḥull. 98b ט׳ כעיקר the taste of a forbidden thing is as forbidden as the substance itself. Pes. 44b top ליתן ט׳ כעיקר to intimate that the taste (of grapes soaked in water) is equally forbidden as the substance (of grapes). Ḥull. 108a טַעֲמוֹ ולא ממשו וכ׳ the taste of a thing without the substance (after removing the forbidden substance) is in all cases biblically forbidden. Ib. VII, 4 אם יש בה בנותן ט׳ if there is enough of it to give a taste to the entire mixture. Ib. בזמן שמכירו בנותן ט׳ as long as it can be recognized (and removed), it depends on its giving a taste (whether or not the mixture is forbidden). Ib. 111b נותן ט׳ בר נותן ט׳ an object forbidden for its having absorbed the taste of a forbidden thing, and which (through mixture) has again given taste to another thing, a taste-giver in the second degree. Ab. Zar. 39b, a. fr. נותן טעם לפגם (abbr. נ״ט) imparting a deteriorating taste, נ״ט לשבח giving an improving taste; a. v. fr.—

טַעֲמָא, טָעֵים, טָעַם, טַעַם ch. same, 1) *pleasure, will.* Dan. III, 10; a. e.—2) *good cheer.* Ib. V, 2.—3) *reason, argument, sense* &c. Targ. Job XII, 20; a. e.—B. Bath. 173b דלא יהבי ט׳ וכ׳ who give no reason for their decisions (judge arbitrarily). Ib., a. fr. מאי ט׳ (abbr. מ״ט) what is the reason (of the law of the Mishnah)?—Kidd. 68b, a. fr. דריש ט׳ דקרא interprets the biblical law on its reason and accordingly modifies it, extending or limiting, e. g. (B. Mets. 115a) applying the law Deut. XXIV, 17 only to poor widows. Ib. אלא לרבנן מאי טַעֲמַיְיהוּ but according to the Rabbis (who do not interpret the law on its reason), where is the argument for it? (prob. to be read: טַעֲמַיְיהוּ; Yeb. 23a לן מנא). Ber. 7b מ״ט לא אתי מר וכ׳ why do you not come to synagogue for prayer?—Ib. 11a קא מפרשי טַעֲמַיְיהוּ וט׳ וכ׳ they give their reason for their own opinion and for differing with Beth-Sh.—Keth. 83b ולא מטַעֲמֵיה . . . הלכה כר׳ the rule (practice) is in agreement with R. S.'s opinion, but not for the reason he had for it. Ib. 84a כטעמיה וכהלכתיה in agreement both with his argument and his legal opinion; a. fr.—Pes. 21b, a. fr. ט׳ דכתב וכ׳ the reason (of this) is, because &c., i. e. this is so only because

&c.—וּלְטַעֲמִיךְ now, according to your argument (assuming it to be correct, — what then?). Ber. 43a; a. v. fr.—4) *argument on the cause of bereavement, consolation* (v. טַעֲמָא). M. Kat. 18a למישאל ט׳ מינירה (Ms. M.; second time, לשירולי ביה ט׳) to get his permission to argue (with him), i. e. to console him. Snh. 113a [read:] למשאל ביה ט׳ (or טמא, v. Rabb. D. S. a.l. note 7) to console him.—בֵּי טַעֲמָא, v. טַעֲמָא.—5) *taste.* Targ. Num. XI, 8; a. e.—Yoma 78b ט׳ דמירותא a foretaste of death. Hor. 11a, v. טְעַם. Ḥull. 97a בט׳ it depends on the taste (whether a mixture be forbidden), v. preced. Ib.b מין בשאינו מינו .. בט׳ in case of a mixture of heterogeneous things which are permitted, we decide by the taste; a. fr.—*Pl.* טַעֲמִין. Targ. Cant. V, 11; 13.

טַעֲמָא m. (preced.) *pleader. Pl.* טָעֲמֵיָּא. Esth. R. to I, 3 בני ט׳ ובני סגניא דילה his young pleaders and counsellors. Ib. בני ט׳ בני . . . דילה *pleaders* means his counsellors.

טָעַן I (cmp. טָעָה) [*to seek, ask,* (cmp. בָּעָא),] 1) *to claim* before court, *to sue, to plead.* Keth. XIII, 4 המוֹצִיא את חבירו כדי וכ׳ if one claims from his neighbor a certain number of jugs of oil. Ib. 108b, a. e. טָעֲנוּ חטין וכ׳ if one claims wheat and barley (two different things), and defendant admits barley. Shebu. 43a עד שיִטְעֲנֶנּוּ בדבר וכ׳ until he sues him for something weighable or countable. Gitt. 58b מוֹצִיאִין לירוש וכ׳ the court pleads in behalf of the heir &c.; a. v. fr.—Part. pass. טָעוּן, f. טְעוּנָה *is required for, requires.* Zeb. V, 7 דמן ט׳ הזורה their blood is required for sprinkling (must be sprinkled). Bicc. II, 1 טְעוּנִים רחיצת וכ׳ require washing of hands; a. v. fr.—Denom. טַעֲנָן, טוֹעֵן *requirement, obligation,* fr. which טָעַן ט׳ *to require.* Sifra introd. וירצא מן הכלל ליטעון ט׳ אחר שהוא וכ׳ and is specified for another requirement in keeping with the general subject.—2) *to seek after, to suspect,* v. infra.

Nif. נִטְעַן 1) *to be sued, to be respondent, defendant.* Y. B. Kam. X, beg. 7b אפי׳ קטנים נִטְעָנִין להן בב״ד even for minors defense is made in court (prob. to be read: מוֹצִיאִין, cmp. Gitt. 58b, quoted supra). [In later literature מוֹצִיא *claimant,* נִטְעָן *defendant.*]—2) *to be inquired after, suspected, to be summoned on suspicion.* Yeb. II, 8 חנ׳ על א״א וכ׳ if one was suspected of intercourse with a married woman, and the court caused her to be sent away from him(her husband) on his account; ib. 24b; Tosef. ib. IV, 5 חנרט׳ מא״א. Y. ib. II, 4a bot. בנ׳ בעדים when the suspicion has been corroborated by witnesses.

טְעַן, טְעֵין ch. same, *to plead.* Keth. 105b אי בעי טָעֵין וכ׳ if he chooses, he may plead thus. Gitt. 58b אי דקא טעין וכ׳ is it that he pleads (demurs) and says &c.?; a. fr.

טָעַן II (b. h.; cmp. טָעָה, טַעֲיָא, a. Ges. H. Dict.10 s. v. צען) [*to move, make ready for travelling,*] 1) (cmp. נָטָא) *to load, pack up.* Num. R. s. 6 וטוֹעֲנִים על העגלות and pack (them) upon wagons; a. fr.—Part. pass. טָעוּן (interch. with טוֹעֵן) *laden, carrying.* Ib. s. 5 מי שהוא ט׳ בקרשים some had a share in carrying (moving) the boards. Ib. טוענין כל כלי האריגה had to carry all woven materials. Ib. s. 6 חירה מְטוֹעֲנֵי וכ׳ was one of those carrying the ark. B. Mets. 32b טְעוּנָה יין אסור carrying forbidden wine.—Midr. Till. to Ps. XVIII בשעה . . . טְעוּנִין את המים when the clouds are charged with water; Yalk. Sam. 160 אלו טוענין חרבות (corr. acc.), v. חָשַׁךְ. Ib. טוענין מן המים וכ׳ those carrying swords, others lances &c.; a. fr.—3) Esp. *to help one broken down on the road to load again,* contrad. to פרק to help in unloading. B. Mets. II, 10 מצוה לְטָעוֹן . . . . the biblical law requires man to help in unloading, but not in loading (without remuneration); אף לט׳ loading, too, must be done gratuitously, v. טְעִינָה; a. fr.

Nif. נִטְעַן 1) *to be laden.* Gen. R. s. 82 נ׳ ברכות was laden with blessings; a. e.—Trnsf. (cmp. כָּבֵד) *to be very ill.* Treat. S'maḥ. ch. VIII אמר לו נ׳ he said to him, He (thy son) is very ill.—2) *to be carried.* Midr. Till. to Ps. LXXXVII [read:] אינן יכולין לְהִטָּעֵן . . . וטוֹעֲנִין וכ׳ who cannot be carried (on wagons &c.) . . . and they carry them on their hands (in a chair); (v. next w. a. Yalk. Ps. 838).

Hif. הִטְעִין 1) *to lade, put on.* Lev. R. s. 13 ה׳ לחמורו וכ׳ he put on his ass five S'ah &c. Sabb. 5a הִטְעִינוֹ חבירו וכ׳ his neighbor placed something in his hand to carry, ה׳ שמים the heavens placed &c. (when he put his hand forth to collect and carry rain water); a. e.—2) *to carry goods for sale.* Y. Peah I, 16a top (ref. to Lev. XIX, 16) שלא תהא כרוכל הזה מַטְעִין דבריו וכ׳ be not like the peddler carrying the talk of this one to the other &c.

טְעִין, טָעֵן ch. same, 1) *to be laden; to carry, bear* (h. נשא). Targ. Y. II Num. XIII, 23 (ed. Amst. טַעֲנוּ *Pa.*). Targ. O. Gen. XLIV, 1. Targ. Joel II, 22; a. fr.—B. Mets. 40b כיון דְּטָעוּן טָעוּן when they are once impregnated (with the fluid), they resorb no more.—Trnsf. *to suffer, bear.* Targ. Prov. IX, 12; a. e.—2) *to lade, to harness.* Targ. O. Gen. XLV, 17 טְעוֹנוּ ed. Berl. (oth ed. a. Y. טְעִינוּ). Targ. Y. ib. XLIV, 13.—Esp. *to help carrying,* opp. פרק, v. preced. Gen. R. s. 96 משל הדיוט . . . טעון וכ׳ the common adage says, if thy friend's son is dead, help carrying; if thy friend is dead, throw off (common people show no favor where no return can be expected). Y. Ḥag. II, 77b top מִיטְעוֹן תרי וכ׳ that two carry one load; a. fr.

Pa. טַעֵן same. Ib. חזון מְטַעֲנִין לחין they made them carry &c.—Part. pass. מְטַעֲנָן *carried, moved.* Cant. R. to IV, 8 דלית אינון . . מְטַעֲנִין וכ׳ who are too feeble to be carried in a *lectica,* and whom they carry in a *cathedra.*

Af. אַטְעֵן 1) *to carry.* Ib. מַטְעִינִין. Y. Ḥag. l. c. אַטְעוּנֵי carry them singly, אַטְעִינִין וכ׳ they did so; יחידאין אטעונינון צלוחיין carry straight through (without resting). —א׳ חנא = h. חן נשא *to find grace.* Targ. Esth. II, 17 (ed. Lag. אַרְטַ, *Ithpe.*); a. e.

Ithpe. אִיתְטַעַן 1) *to be laden.* Targ. Lam. V, 5. Targ. Esth. I. c., v. supra.—2) *to be carried* (in a chair). Y. Bets. I, 60c bot. מִיתְטַעַן מערס וכ׳ allowed himself to be carried from one seat (where he lectured) to another. Ib., v. סְדִרְנָא.—3) (v. preced. *Nif.*) *to become severely ill.* Targ. II Sam. XII, 15 (h. text ויאנש).

טְעַן III *to move to and back, to swing* a whip &c. Num. R. s. 12 דלא יהוון טַעְנִין וכ' that they should not swing the rod over the children (Midr. Till. to Ps. XCI מחיין . .; Yalk. Ps. 842 מחיין).

Pa., part. pass. מְטַעַן *swung upon, struck* with a spear &c., *wounded.* Targ. Is. XIV, 19 מְטַעֲנֵי חרב (h. text מְטֻעָנֵי). Targ. Jer. XXXVII, 10 מְטַעֲנִין (h. text מדקרים); a. e.

טַעַן m. (טְעַן I) 1) *requirement,* v. טָעַן a. טְעַן I.—2) *search, claim.* B. Mets. 28[b] ט' אבן, v. טְעָה.

טַעֲנָה f. (טְעַן I) 1) *plea, suit, claim.* Shebu. VI, 1 ט' . . . וההודאה וכ' if the claim is for two M'ah silver, and the defendant admits the value of a P'rutah. Ib. אם אין ההודאה ממין ט' if the defendant's admission is not homogeneous with the claim (e. g. one sues for wheat and the defendant alleges to owe barley). Ib. 39[b] כפירת ט' שתי וכ' the claim of two M'ah in the Mishnah means that amount of the claim which is disputed; ט' עצמה וכ' it means that the original claim was for two &c. Keth. I, 1 טַעֲנַת בתולים, v. בְּתוּלִים.—B. Kam. 57[a] גנב ט', v. גָּנַב. Ib. ט' לסטים, v. לִסְטִים; a. fr.—*Pl.* טַעֲנוֹת. Y. Snh. III, 21[b] bot. לשנות טַעֲנוֹתֵיהֶן . . צריך the judge must repeat the pleas of the contesting parties; Midr. Till. to Ps. LXXII לשקול ט'; Yalk. Kings 175 לשקול ט' בפני שניהם weigh their pleas in the presence of both parties; a. e.—2) *suspicion, talk, fault-finding.* Num. R. s. 10 (ed. Amst. p. 240[a]) מפני טענת הבריות not to give rise to people's talk; Ab. d'R. N. ch. II. Y. Ber. I, 3[c] מפני ט' המינין not to give support to the talk of the heretics (Bab. ib. 12[a] תרעומת).

טַעֲנְתָא ch. same, *plea.* Kidd. 28[a] האי ט' מעלייתא היא is not this a good plea?—*Pl.* טַעֲנָתָא. Keth. 18[a] כולהי ט' טענת וכ' all pleas consist of the claim of other people and one's own admission (replique).

טְעַק* (עוק, ט for ת; cmp. טִיגֵּן) *to be narrow.* Targ. Prov. IV, 12 תִּטְעוּק ed. Lag. (Levita תִּטְעַק; ed. Wil. תתעוק).

Ithpa. אִיטְטְעֵק, אִיטְטַעַק, *Ithpe.* אִיטְעִיק *to be pressed, troubled.* Targ. Ps. XXXI, 10 אִיטְעַק Ms. (ed. אִיטְטַעַק, ed. Wil. אִתְעֵק; ed. Lag. ארשלק). Targ. Prov. XXIV, 10 מִתְטְעִיק Ms. a. Lev. (ed. Lag. a. oth. מתתעיק). V. תְּעַק.

טַף m. collect. pl. (b. h.; טָפַף I; cmp. טפל) [*joined to, dependent,*] *children.* Ḥag. 3[a] (ref. to Deut. XXXI, 12) טַף למה באין why must the children come?; Tosef. Sot. VII, 9 טַף למה בא (Var. באין . . טְפֵלִין); Ab. d'R. N. ch. XVIII. Mekh. Bo. s. 16 וכי טַף היה יודע וכ' would children have known to distinguish &c.?

טָפָא, v. טְפִי.

טְפָאָה, טְפָחָה, v. sub טְפִי.

טִפַּר, Y. Ber. I, 2[c] bot., read: נוֹפוֹ, v. נוֹף II.—Targ. Cant. II, 8, v. טְפַז.

טְפוּחַ, v. טְרִיפוּחַ.

טְפוּחַ, v. טָפַח II a. טְפִיחַ II.

טְפוּחָא* f. (טְפַח I) *rapping* (at the door). — *Pl.* טְפוּחִין. Targ. Y. Gen. XXVII, 30 כתרתין ט' about the time needed for two raps.

טְפוֹחָא* m. (v. preced.) *knocker, one who by rapping at the wall discovers hidden treasures.*—*Pl.* טְפוֹחָאֵי. B. Mets. 42[a]; cmp. גְּשׁוֹשָׁא.

טִפּוֹטִין, v. כִּפְרִיטָא.

טִפּוּיִין m. pl. *tippuyin,* name of certain small insects. Sabb. 107[b] ח"ט Ms. M. a. Rashi (ed. טְפוּרֵי; Ms. O. טְרִיפוּרִין); cmp. טְרִפָּה.

טָפוֹס m. (טָפַף, v. דָּפוּס) *frame, mould.* Kel. XVI, 7 ט' של תפלה the block on which the case of the phylacteries is shaped. Y. Snh. X, 28[d] top ט' של פעור a cast of the idol P'or; (Sifré Num. 131 דפוס; Snh. 106[a] ירושה). Y. Sabb. IV, 8[b] bot. ט' של דדים, v. דָּפוּס. Dem. V, 4 (ed. Y. טִרְפּוּס). Y. ib. 24[d] top נחתום עושה ט' אחד if the baker makes only one form of loaves. Ib. (once) טופוס אחד (corr. acc.); a. e.—*Pt.* טְפוֹסִין. Dem. V, 3 (Ar. דפ'). Y. ib. l. c. נחתום . . כמה ט' if the baker makes several forms of loaves. Ib. שני טפסין (corr. acc.).—Cant. R. to VI, 4 טִרְפּוֹסִים של פעור, v. supra.

טְפַז (corresp. to h. קפץ) [*to join, contract,*] 1) *to close.* Targ. Job V, 16 טָפְזַת ed. Lag. (some ed. טַפְּרַת).—2) *to leap.* Targ. Y. Num. XXI, 35.—Targ. Cant. II, 8 וט' על קרצא (ed. Lag. וטפו, ed. Vien. וטפן, corr. acc.) leaped over (redeemed them before) the destined end of the captivity. Targ. Ps. LXVIII, 17; a. fr.

Pa. טַפֵּז same. Ib. CXIV, 6 דאתון מְטַפְּזִין Ms. (ed. טפזו incorr.). Targ. Job XXI, 11; a. fr.—V. טְפַר IV.

טַפְזָא (טַוְזָא) m. (preced.) *cony* or *rabbit.* Targ. O. Lev. XI, 5 (ed. Berl. טַבְּ, v. Berl. Massor. p. 86; Y. טַוְ'); Targ. Deut. XIV, 7. Gen. R. s. 12 הדין ט' מיגרן וכ' the rabbit seeks protection under a projecting rock from the bird of prey &c.; Yalk. Ps. 862. —*Pl.* טַפְזֵי. Targ. Ps. CIV, 18.

טָפַח I (b. h.; cmp. טפף I) [*to join closely,* whence טֶפַח (cmp. קוֹמֶץ) *joined fingers, hand-breadth,*] *to come in close contact;* (cmp. נָקַשׁ) *to strike, knock.* B. Kam. 32[b] נתזה בקעת וטָפְחָה לו על פניו Ms. M. a chip flew off and struck him in the face. Ib. נתזו . . . וטָפְחוּ לו וכ' Ms. M. sparks flew off and hit him &c.; a. fr.—Esp. (denom. of טֶפַח) טָפַח, a.

Pi. טִיפַּח 1) *to strike with the flat hand, to slap.* Gen. R. s. 22, end התחיל אדה"ר מְטַפֵּחַ על פניו Adam slapped his own face; Lev. R. s. 10 מְטוֹפֵחַ. Kidd. 31[a] טָפְחָה לו על ראשו slapped him on his head. Gen. R. s. 45 טָפְחָתָה וכ' (Yalk. ib. 79 קפחתה) she slapped her face with her shoe. Y. Kil. VIII, 31[c] top ט' כנגד וכ' (Kidd. 24[b] הכהו) if he struck him over his eye and blinded him. Ab. Zar. IV, 10 היה מְטַפֵּחַ על וכ' (Bab. ed. 60[b] מְטַפְּרֵחַ, Y. ed. מחפח) he slapped upon the fermenting barrel (to check fermentation). Toh. III, 8 שדרך התינוק לְטַפֵּחַ a child likes to

slap (dough &c., to dabble); a. e.—2) *to clap hands* to a certain tune in rejoicing or mourning, v. טִרְפּוּחַ. Bets. V, 2 לא מְטַפְּחִין וכ׳ we must not clap hands, or strike upon the knees, or stamp on the Holy Day. M. Kat. III, 8 מענות אבל לא מְטַפְּחוֹת may sing the dirge but must not clap. Ib. 9. Num. R. *s.* 4 . . . שהיה מקיש וטוֹפֵחַ he knocked his hands against each other and clapped; ib. וטפח. Cant. R. to II, 14 מְטַפַּחַת באגפיה clapped her wings.—3) *to collect the contents of a broken vessel by palming, to wipe with the palm.* Ter. XI, 7. Sabb. 143^{b} ולא יְטַפַּח בשמן must not use the palm for collecting oil in the broken vessel.

Hif. הִטְפִּירַח same. Ab. Zar. 60^{b}, v. *supra.*

טָפַח, *Pa.* טַפֵּחַ ch. same, 1) *to close carefully.* B. Kam. 23^{a} לא ט׳ באפיה (Ms. H. טפא, v. טָפַי IV) he did not carefully close (the stable) before him.—2) *to slap, strike with hand, stamp with foot.* Targ. II Kings XIX, 24; Is. XXXVII, 25. Targ. Ez. XXI, 17; 19; a. fr.—Targ. Jon. IV, 8 ט׳ שמשא וכ׳ the sun beat upon &c.—B. Kam. 32^{b} ט׳ ליה רבא בסנדליה Raba struck him upon his (R. Shimi's) sandal (to silence him); M. Kat. 25^{a}; B. Bath. 22^{a}; a. e.—3) *to clap hands.* Y. Snh. II, beg. 19^{d}; Y. Hor. III, beg. 47^{a} שרי ט׳ בחדא וכ׳ he made the motion of clapping with one hand; ובחדא מַטְפְּחִין do people clap with one hand?; a. e.—4) *to strike, forge.* Targ. Ps. CXLI, 5; Targ. Is. XLI, 7 (h. text חלם).

טָפַח II (cmp. טָפַף II) *to drip, be moist.* Sabb. 17^{a} עדיין משקה טוֹפֵחַ וכ׳ moisture is still dripping on them. Yoma 78^{a} טוֹפֵחַ ע״מ לְהַטְפִּירַח moist enough to moisten other objects; Ab. Zar. 60^{b} טופח ע״מ להטפיח Ms. M. (ed. ט׳ להט׳). Toh. VIII, 9; a. fr.—2) (cmp. דאב, דוי) *to melt, decay, ferment* (of a running and fermenting dough). B. Mets. 59^{b} אף בצק . . ט׳ (Ms. R. 2 תפח, v. תָּפַח) even the dough under the hands of the kneading women fermented.—Y. Yeb. XII, end, 13^{a} וטפח רוחי עלי; Yalk. Prov. 964 מָטְפָּחָה וכ׳ my mind in me became fermenting, i. e. I felt proud (v. טוּחַ).—*Part. pass.* טָפוּחַ *decaying, languishing* (from starvation). Sifra B'ḥuck. Par. 2, ch. VI טְפוּחֵי רעב (v. תָּפַח).

Hif. הִטְפִּירַח *to moisten, wet.* Yoma 78^{a} טינא מַטְפַּחַת clay which makes wet (those sitting on it). Ib.; Ab. Zar. 60^{b} לַהַטְפִּירַח, v. *supra.* Ber. 25^{a} כל זמן שמַטְפִּירִין as long as the spot is wet enough to moisten.

טֶפַח m. (b. h.; v. טָפַח I) *hand-breadth, breadth of four fingers joined.* Succ. 4^{b}, a. fr. ארון תשעה וכפרת ט׳ the Ark was nine handbreadths high, and the lid one. Ib. 7^{a} שוחק ט׳ a liberal hand-breadth (four fingers not closely joined). v. אַמָּה.—Yoma 55^{a} top טְיפָחָה של כפורת Ar. a. Ms. M. 2 a. Ms. O. (v. Rabb. D. S. a. l. note 9, ed. עוביה) the hand-breadth, i. e. the hight, of the lid, v. *supra.*; a. v. fr.—*Pl.* טְפָחִים, *Du.* טְפָחַיִם. Taan. 25^{b}; a. v. fr. [טְפָחִין, or טְפָחַיִן, v. טְפִירַח II.]

טִפְטִיות, טִפְטִיאוּת, v. טַפְטָא.

טִפְטֵף, v. טָפַף II.

טְפָא, טְפֵי I (cmp. טָפַח II) 1) *to grow faint, to die out, be extinguished.* Targ. I Sam. III, 3. Targ. Job XVIII, 5, sq.; a. e.—Y. Sabb. I, 3^{b} bot. אילין בעיין דיִטְפֵּי וכ׳ they (the children) desire that the lamp grow dim (so that they need not study, and therefore will not snuff it). Lev. R. *s.* 9 אשכחא בוצינא טָפֵי she found the lamp gone out; (Y. Sot. I, 16^{d} bot. מִיטְפֵּי *Ithpe*); a. e.—2) *to put out, extinguish.* Targ. Cant. VIII, 7. Targ. II Sam. XXI, 17; a. e. —Y. Yoma VIII, 45^{b} בעי מְטַפְּיָא wanted to put it out; Y. Ned. IV, 38^{d} מיטפיה (read: מִיטְפִּינָה). Ib. אפי׳ ר׳ אימי יְטַפֵּי (or *Af.*) even R. I. would have been permitted to extinguish the fire on the Sabbath.

Af. אַטְפֵי same. Tanḥ. Vayigg. 5 נורא דחמר כלחך אנא מְטַפֵּי I will put out the fire intended for Tamar &c. (I will curb thy passion; Yalk. Gen. 150 אנן מנהרין we shall light for thee).

Ithpe. אִיטְטְפֵי, אִיתְטַפֵּי *to be extinguished, grow dim.* Y. Sabb. VI, 8^{c} bot. [read:] איטפי בוצינא אמרה לה לא איתטפי אמרי לא מיטפי בוצינא וכ׳ is the light out? Said she, it is not out. Upon which they said (this means) the light of Israel is not extinguished (R. A. is not dead). Y. Sot. I, 16^{d} bot., v. *supra.* Y. Ḥag. II, 77^{c} top ואיטַפְּרִית and the fire over the grave was extinguished (v. דְּמָךְ).

טְפָא, טְפֵי II (=h. צָפָה, v. טוּחַ) 1) *to float.* Targ. Y. Ex. XXVI, 28 וחוה טָפֵי (not וחות).—2) *to flood.* Y. Snh. X, 29^{a} bot. ובעי מְטְפָא עלמא and wanted to inundate the world.

**Af.* אַטְפֵי (denom. of טִרְפָּא) *to drop.* Targ. Job XV, 8 some ed. (v. טְפַח II).

טְפָא, טְפֵי III (v. טָפַח I) 1) *to join, add, increase.* Taan. 24^{a} אי טָפוּ לה וכ׳ when they put on too much or too little. Ab. Zar. 9^{a} וניטְפֵי עלירחו וכ׳ and let him add thereto twenty years. Yoma 35^{a} אי בצירי מחני וט׳ אחני if he makes the ones less in value and adds to the value of the others; a. fr.—Part. טָפֵי, f. טָפְיָא *more.* Sabb. 19^{a} אי ט׳ if it is more in measure (than before washing). —Ab. Zar. 9^{b} דמיתניתא ט׳ וכ׳ the calculation of the Boraitha is three years more.—Adv. טָפֵי *more.* Gitt. 44^{a}, a. e., v. חַד II.—R. Hash. 26^{b} bot. כמיה . . . . . ט׳ מעלי the more . . . . the better it is. B. Bath. 144^{b} חריף ט׳ he is smarter (than his brother); a. fr.

***טְפָא, טְפֵי** IV (v. P. Sm. 1502) = טָפַח I, *to close,* Targ. Job V, 16 טָפְרַת (some ed. טַפְּרַת *Pa.*), v. טְפַז.—B. Kam. 23^{a}, v. טְפַח. [Targ. Cant. II, 8, v. טְפַז.]

טְפִי m. (=טְפִירַח I, v. טְפִי II) [*dripper,*] *vessel with a narrow neck.* Kel. II, 3 ט׳ שתתקינו לענבים a pitcher which was made with the intention of using it for grapes. Ib. III, 2. Neg. XII, 5 טְפָרוֹ (R. S. a. l. תְּפָרוֹ) man's oil vessels.

טַפְיָא f., v. טְפִי III.—[טַפְיָא m., v. next w.]

טְפִירַח I m. (טַפַּח II, v. טְפִי) 1) *pitcher* for drawing water for drinking or hand-washing. Sabb. XVII, 6 (125^{b}), v. זְמוֹרָה. Ib. XXIV, 5, v. פָּקַק. B. Bath. 63^{a} 'give him a share in my well לט׳ Ms. M. a. Rashb. (ed.

לטפירחי, corr. acc.; Ms. F. לטַפָּרָא, cmp. טָפִי) for the pitcher', i. e. for drinking purposes. Tosef. Ber. IV, 11 [read as] Yoma 30ª ומחזיר הט׳ על האורחים (v. Rashi a. l.; Ms. M. והט׳ חוזר וכ׳) and passes the pitcher (which he had used for washing his hands) around the guests.—2) *a pitcher-shaped vessel* put up in walls and cornices as bird's nest.—*Pl.* טְפִירִין, טְפִירִים. Bets. 24ª; 25ª; Tosef. Sabb. XII (XIII), 4; ib. XVIII, 4 ed. Zuck. (Var. טפחין); ib. Bets. I, 10; Ḥull. 139ᵇ.—3) *muddy soil, ground on which water subsided*, opp. to גרירד. Gen. R. s. 33, end (Yalk. ib. 56 מקפה).

טְפִירָה II m., (v. טָפַח II,2) 1) pl. טְפִירִים, טְפִירִין *stinted, poor grains;* [another opinion: (v. טָפַח I, a. cmp. סְפִירָה) *growth between grass*]. Shebi. IX, 4. Y. ib. 39ª top טפחין; Tosef. ib. VII, 15 רתיפין ed. Zuck. (Var. רפיחין, ספיחין). [Tosef T'bul Yom. I, 1, sq., v. טוֹפֵחַ.]—2) (sub. רעב) *one looking like those who suffer from the effects of famine, yellowish-black.* Bekh. 45ᵇ יצא מהן טָפוּחַ . . . שחור ed. (Rashi טפיח) a very dark-complected man must not marry an equally complected woman, lest their offspring may be a *t'fiaḥ;* [Rashi: *black as a pitcher*, v. טְפִירָה I].

טְפִיחָה f. (טָפַח I) *hammering* for the purpose of *polishing*. Tosef. Sabb. XI (XII), 2.

טַפִּירְטָא m. (τάπης, ητος) *carpet, rug.* Lev. R. s. 30 (Ar. דיבוסטא).—*Pl.* טַפִּירְטִין. Koh. R. to III, 9 טפו׳ (corr. acc.). Gen. R. s. 33 saw in Rome עמודים מכוסין בט׳ וכ׳ (not בטפיסין) statues covered with rugs, in winter &c.; Yalk. Ps. 727 בטרפיטין (corr. acc.); Lev. R. s. 27 בטרפטיאות (read: טַפִּרְטִיאוֹת). Lam. R. to I, 16; ib. introd. (R. Joḥ. 2) טפטיות (read: טַפִּרְטִיוֹת).

טַפִּירְטָן m. (tapeta, acc. -tam) same, ט׳ של סוס *horse-cloth, housing.* Kel. XXIII, 2.

טַפְיִין, Targ. Y. Lev. XI, 35 Bxt., v. תַּפְרָא.

טְפִילָה טְפֵילָא, v. טִפֵּל׳.

טְפִילָה f. (טָפַל) *care, sustenance.* Y. Keth. VIII, 32ᵇ top כדי טְפִילָתָן as much as their sustenance costs. Y. Orl. I, 60ᵈ top כדי טְפִילָתָהּ worth the labor given to its (the grape-vine's) cultivation (R. S. to Orl. I, 2 נפילתה).

טִפְסִין, v. טַפִּירְטָא.

טְפִיפוֹת* f. (טָפַח I) *circular enclosure, circumvallation.*—*Pl.* טְפִיפִיּוֹת. Bekh. 22ª משיראו ט׳ from the time travailing has reached that stage when the ringlike formations at the mouth of the vagina are visible (indicating the passage of the embryo's head); [Ar. reads: קְפִיפִים, Var. קְפִיפִיּוֹת; Tosef. Ohol. VIII, 8 קְפִיפִים.]—Cmp. טֶפַח.

טְפֵישׁ, v. טְפַשׁ.

טְפִיתָא f. (טָפַי III)=טוּפְיָרְנָא, *surplus, liberal measure.* B. Mets. 73ᵇ ושפכו לידה טפי כופיתא (Ms. M. ושפכי כופיתא, read טפיתא; Alf. טַפִּירְתָא *pl.;* Ms. H. טפי טוּפְיָרְנָא; Ms. R. טפי טופיתא, v. Rabb. D. S. a. l. note) and they (in delivering the wine) poured a liberal addition to the stipulated quantity.

טָפַל (b. h.; cmp. טָפַח I) [*to join, add,*] 1) *to paste, line.* Kel. III, 4 וטְפָלָן בגלילן and lined them (the cracked vessels) with a paste of ordure. Ib. 5 חטוֹפֵל וכ׳ if one covers with paste a sound vessel. Bets. 34ª אין טוֹפְלִין וכ׳ you must not cover (the fowls) with potter's clay (to get the feathers off); Tosef. ib. III, 19 וטובלין ed. Zuck. (corr. acc.). Sabb. 80ᵇ; Pes. 43ª; M. Kat. 9ᵇ טוֹפְלוֹת אותן בסיד dress their skins with lime (to keep them hairless). Y. Ab. Zar. II, 40ᵈ (in Chald. diction) שחוק וטְפוֹל grind it to powder and apply it (as a remedy); a. fr.—2) *to add, join.* Ḥag. 8ª בטוֹפֵל when he combines two different funds. Ib. טוֹפְלִין בהמה לבהמה וכ׳ you may use the second tithe money for buying an additional animal to that designated for the pilgrim's offering (חֲגִיגָה), but you must not join the two funds (in order to buy a larger animal). Ab. Zar. 25ᵇ טוֹפְלוֹ לימינו lets the gentile walk to his right side, v. יָמִין; (Tosef. ib. III, 4 נותנו); Ḥull. 91ª.—*Part. pass.* טָפוּל a) *affixed, attached.* Y. Sabb. XVI, 15ᶜ bot. (ref. to Mish. ib. 2) בשאינו ט׳ לו וכ׳ when the casing is not attached to the book, but if it is &c.—b) *dependent on, supported by.* Y. Dem. II, 23ª top; Y. Peah IV, 18ᵇ bot. טְפוּלִין לאבידן dependent on (living with) their parents (cmp. B. Mets. 12ᵇ, s. v. סָמַךְ).

Nif. נִטְפַּל 1) *to be attached, affixed.* Lev. R. s. 6; s. 15; Yalk. Is. 281 ונִטְפָּלוּ בישעיה and they were embodied in the Book of Isaiah. Tanḥ. Vayḥi 17 נִטְפַּלְתֶּם בעצמי you will be attached to myself (be called sons of Jacob); Yalk. Gen. 161; (Gen. R. s. 100 זכיתם בעצמי you will have a share in me).—2) (cmp. זָוַג) *to meet, join.* Ḥull. 91ª ישראל שנ׳ וכ׳, v. זָמַן. Men. 65ª ניט׳ לחם וכ׳ R. J. joined their discussions. Snh. 9ª הני׳ לעוברי עבירה he who is an accessory to sin. Y. B. Kam. X, 7ᶜ top, שלא . . . נִטְפָּלִין לגנבים that citizens may not be in conspiracy with thieves (and sell the stolen goods to their owner under the pretence of having bought them).—3) *to attend to, to nurse, tend.* Y. Keth. XII, 35ª top מי שנ׳ . . . וְטָפַל בי וכ׳ those who attended to me (nursed me) in life, shall attend to me in death; Y. Kil. IX, 32ᵇ top; Gen. R. s. 100; Tanḥ. Vayḥi 3. Ib, a. e. לְהִטָּפֵל בקבורתו to attend to his funeral; a. fr.

Hithpa. הִתְטַפֵּל 1) same. B. Kam. 10ᵇ, a. e. חבעלים מִטַּפְּלִין וכ׳ the owner has to attend to the disposal of the carcass. B. Mets. 28ᵇ מִטַּפֵּל בהן must take care of them. Ex. R. s. 20; Deut. R. s. 11 אני בעצמי מט׳ וכ׳ I myself shall attend to thy burial; a. fr.—2) (of lower animals) *to breed, increase* (v. טָפֵל). Kidd. 80ª מיטַּפְּלִין שם . . . ושרצים vermin and frogs breed in the house.

Pu., part. מְטוּפָּל (denom. of טָפֵל) *burdened with a large family.* Taan. 16ª, sq. מט׳ ואין לו one having a large family with no means of support.

טַפֵּל ch. same, *to paste, plaster* &c. Pes. 74ᵇ טַפְּלֵיה ההוא וכ׳ put a dough paste over a pigeon. M. Kat. 9ᵇ טַפְּלָהּ אבר אבר put a paste on her (for improving her complexion) limb-wise; Sabb. 80ᵇ.—Trnsf. (with שקרא) *to charge false-*

ly, calumniate (cmp. טוּחַ I, v. Ps. CXIX, 69).—Targ.Y. I Deut. I, 1.

Ithpa. אִיטַּפַּל, *Ithpe.* אִיטַּפִּיל *to be put on.* Part. מִיטַּפַּל, מְטַפֵּל, מִיטַּפְּלָא (not מְ׳) *forming a scab* (h. מְסַפַּחַת). Targ. Y. Lev. XIII, 6; 7; 8; 19.—2) *to attend, care.* Y. Taan. IV, 68[d] top עד דהוון מִיטַּפְּלִין ביה while they were engaged in burying him.—3) *to join, attach one's self.* Keth. 23[a] אִיטַּפַּל בקרובותיך marry one of thy relations. Snh. 26[a] א׳ בהדיהו joined them. Y. Kil. IX, 32[c] bot.; Y. Keth. XII, 35[b] אזל ואִ׳ בהון מן תמן (not זמן) he went and remained in their company from thence.

טַפֵּל m. (b. h.; preced.) 1) *attachment, of secondary import,* opp. עִיקָּר. Gen. R. s. 39 ולוט ט׳ לו (Var. נטפל) and Lot was merely an attachment to Abraham. Ber. 12[b] ט׳ לו ויציאת .. and the exodus from Egypt will be considered of secondary import to it (the redemption from the powers). Ib. 13[a] ויעקב ט׳ the name *Jacob* will be secondary to *Israel;* a. fr.—2) *pl.* טַפְּלִין, טָפְלִין *dependants, children, minors.* Kidd. 34[b] (ref. to Deut. XXXI, 12) ט׳ חייבין minors are obliged to appear; v. טַף. B. Bath. 117[a]; a. fr.—Y. Shebi. VII, beg. 37[b] תְּפַרְלִין, v. אֲלוּנְטִית II.—V. טְפֵלָה.

טַפְלָא ch. (preced.) *children, family, household.* Targ. O. Gen. XXXIV, 29 (Y. *pl.*); a. fr.—*Pl.* טַפְלַיָּא, טַפְלִין, טַפְלֵי. Targ. Y. Gen. XLVII, 12. Targ. Y. I Ex. XIII, 18; a. e.—Hull. 18[a] תלו ביה ט׳ (Ar. טוּפְלֵי) children are dependent on him.

טִפְלָא, טִפְלִי m. ch. (v. next w.) *paste, plaster, coating.* Targ. Jer. XLIII, 9 טִפְּלִיל constr. (h. text מֶלֶט).—Pes. 74[b] אי מעלי טִפְלִידה if its dough-paste is good. M. Kat. 9[b], a. e. בעיין בנחירה ט׳ .. . דשתי because he drinks beer, his daughters need paste (to improve their complexion), v. טַפֵּל.

טִפְלָה, טִפְלִי f. (טַפֵּל) 1) *paste, plaster.* Kel. V, 7 גורר את חט׳ scrapes the plastering off. Ib. 8; 11. Tosef. ib. B. Kam. IV, 18; a. e.—2) *attachment, dependence,* opp. עיקר. Ber. VI, 7 כל עתוא עיקר ועמו ט׳ whatever food is the chief dish and something is offered to be eaten with it.—Tanh. Ki Thissa 27; Ex. R. s. 45, end, v. אָתַר.—Y. M. Kat. III, 82[c] bot. ט׳ לט׳ (not בט׳) distant relations, grand-children.—*Pl.* טִפְלוֹת. Y. Meg. I, 71[d] bot. טִפְלוֹתֵיהֶם their affixes (prefixes and suffixes).

טַפְלוֹחָאֵי, v. טְלוֹפְחָא.

טָפַס (cmp. טָפַח I) *to join;* part. טוֹפֵס q. v.

Hithpa. הִסְתַּפֵּס (cmp. עִסְפֵּי) *to seize with hands or feet, to climb.* Tosef. Toh. VII, 10 הרבים מִסְתַּפְּסִין וכ׳ many climb (over the fences) and walk therein. Erub. 21[a] אדם מְסַתַּפֵּס ועולה מט׳ וכ׳ a human being may climb up and down; Y. ib. IX, beg. 25[c] כמְסַתְּרְפֵּס (fr. טְרַפֵּס) וכ׳ it is as in the case of accessibility by climbing &c. B. Bath. 11[b] מטפס וכ׳ Ms. M. a. oth. (ed. מטפרס, corr. acc., v. Rabb. D. S. a. l. note) the chicken climbs &c. Cmp. תְּפַס.

טְפַס ch. (v. preced.) [*to join hands,*] *to agree, make a covenant.* Targ. O. Gen. XXXIV, 15; 22; 23 (Y. אתפייס, h. text נָאוֹת). Targ. Prov. I, 10 ed. Lag. תטפרס (ed. תתפייס); [prob. everywhere *Ithpe.*].

Ithpe. אִיטְפַּס same, *to be won, bribed.* Targ. II Kings XII, 9. Targ. Is. XIII, 17, ed. Lag. (ed. מטקסין, corr. acc.).

טַפְסָא* m. (v. טָפַס; cmp. טוּפְסָא) *chest.*—ט׳ דמלכא *royal chest, treasury, archive.* Yeb. 46[a]; B. Mets. 73[b] (Ms. M. טפט׳, Ms. H. a. F. ספתא, ed. Ven. טפסרא, Ar. s. v. מחרק: סְפַתָּא, ספתא, v. סִיפְתָא).

טַפְסָא or **טִפְּ׳** v. טוּפְסָא.—טפסרן, Y. Dem. V, 24[d] top, v. טְפוּס.

טַפְסָן* f. pl. (τάπης, cmp. Syr. טפסתא, P. Sm. 1505) *carpets, horse-cloths.* Targ. Jer. XXXVIII, 11; sq.

טַפְסָר, טַ׳ m. (b. h., Assyr. *dupsarru,* Schr. KAT[2] p. 424) *scribe, royal dignitary.* Ex. R. s. 43 (some ed. מלך as Num. R. s. 2). Gen. R. s. 90 (ref. to Jer. LI, 27) גבורתו׳ טִפְּסַר .. ושׁל׳ טִפֵּשׁ dull as to wisdom though prince in years, v. אַבְרֵךְ.

טַפְסָרָא ch. same. Targ. Y. Deut. XXVIII, 12 (divine key-keeper). [B. Mets. 73[b] ed. Ven., v. טַפְסָא.]—*Pl.* טַפְסָרַיָּא. Nah. III, 17 טַפְסָרַיִךְ (ed. Lag. טפסרך).

טָפַף I (b. h.) *to touch closely,* (b. h. *to mince*); *to join, add.* Part. pass. טְפוּף, f. טְפוּפָה (cmp. טְפַר III) *added to, liberally measured,* contrad. to מחוק levelled, a. גדוש heaped. Men. 7[a] לבירסא ט׳ to a basin brimful, with something added on top.—*Pl.* טְפוּפוֹת. Yoma 48[a].

טָפַף II (v. טוּף 1) *to float; to drip.*

Pilp. טִפְטֵף 1) *to drip, drop.* Midr. Till. to Ps. LXXVIII, beg. טִירְפְּטָפָה דם issued drops of blood. Y. Ter. VIII, 46[a] top הגשמים מְטַפְטְפִין ויורדין the rain dripped into it. Sabb. 44[a] שמן המְטַפְטֵף oil dripping from the lamp.—2) *to glisten.* Y. Ber. I, 3[a] sq. החמה מְטַפְטֶפֶת וכ׳ the sun glistens on the tops of the mountains.

טְפַף ch. same.

Ithpa. אִיטַּפַּף *to be dripped.* Targ. Job XV, 8 ואיטַּפַּת (some ed. אִטְּפִי, h. text תגרע, v. גָּרַע II).

טֵפֵף* m. (טָפַף I) *addition to city limits, suburb;* pr. n. pl. *Tefef.* B. Bath. 75[b] עתיד .. . אלף ט׳ גינואות in the future the Lord shall add to Jerusalem one thousand times the area of Tefef for gardens; Yalk. Zech. 568 (for Var. lect., v. Rabb. D. S. to B. Bath. l. c. note 40. Comment. takes טפ״ק as numerals = 169).

טַפְקָא* m. *tile;* מעשה ט׳ *cake baked on heated tiles.* Sabb. 125[a] (Syr. טפקא panis tenuis in sartagine coctus, P. Sm. 1505).

טְפַר, טִפְרָא, v. טוּפְרָא.

טִפְרִי pr. n. pl. *T'fari.* Gen. R. s. 37, end (expl. סְפַר, Gen. X, 30, v. Sm. Bibl. Dict. s. v. Sephar).

טָפַשׁ (b. h.) *to be covered with fat; to be inaccessible, dull, obdurate, stupid* (cmp. Lat. pinguis).

Hithpa. הִסְתַּפֵּשׁ *to grow dull.* Ber. 63[b] מְסַתַּפְּשִׁים they become dull; Taan. 7[a]; Macc. 10[a].

Pu. טוּפַּשׁ, part. מְטוּפָּשׁ (denom. of טִפֵּשׁ) *decried as a fool, made sport of.* Sifré Deut. 309; Yalk. ib. 942 (corresp. to נבל a. לא חכם, Deut. XXXII, 6) מנוולים ומְטוּפָּשִׁים disgraced and ridiculed as fools.

טְפֵּשׁ, טְפֵּישׁ ch. same, v. infra.

Pa. טַפֵּשׁ *to make dull, obdurate.* Targ. Is. VI, 10. Targ. Y. Deut. XXVIII, 28, v. מוֹקְרָא II.

Ithpa. אִיטַפַּשׁ *to become or to be dull, foolish; to act foolishly.* Targ. Prov. XXX, 32 (some ed. תִּיטַפֵּשׁ *Pe.*). Targ. I Sam. XXVI, 21. Targ. Num. XII, 11. Targ. I Kings VIII, 47 (some ed. אַטְפֵּי *Af.*); a. e.

טִיפְּשׁ, טִפְּשׁ m. (preced.) *obdurate, dull, stupid.* Tem. 16a. Y. Pes. X, 37d (Mekh. Bo., s. 18 תם). Cant. R. to I, 1 חכם ט׳ וכ׳ first wise, then foolish &c.; a. fr.—*Pl.* טִפְּשִׁים, טִפְּשִׁין, טִירְפֵּי׳. Sabb. 152b. Y. Pes. IX, end, 37a; a. fr.—*Fem.* טִפְּשֶׁת. Num. R. s. 20 שזו חט׳ שבבהמה for this (the ass), the stupidest of animals; Tanḥ. Balak 9 הטִּפְּשׁוּת.

טִיפְּשׁ׳, טִפְּשָׁא, טִפְּשׁ ch. same. Targ. O. Lev. XXVI, 41 (h. text ערל). Targ. Koh. II, 19; a. fr.—Koh. R. to X, 3 ט׳ .. עמא טפשין וכ׳ the fool thinks all people are fools &c. Lam. R. to I, 1, רבתי (חד כות) ט׳ דלבא dull of understanding; a. fr.—*Pl.* טִפְּשִׁין, טַפְּשַׁיָּא, טִירְפֵּי׳, טַפְּשָׁאֵי. Targ. Jer. IV, 22. Targ. Koh. V, 3; a. fr.—Ber. 17b (expl. אבירי לב, Is. XLVI, 12), v. גּוֹבְיָא. Yoma 57a; a. fr.

טִיפְּשׁ׳, טִפְּשׁוּת f. (preced.) *obduracy, folly, stupidity.* Ned. 22b מוסיף ט׳ gets more and more foolish. Sabb. 152a טִפְּשׁוּתָן מתוספת בהן Ms. M. (ed. טפשות ניתוספ׳) their stupidity increases. Yalk. Num. 742 (expl. כסלם, Ps. LXXVIII, 7) טירפשותן; a. e.

טִיפְּשׁ׳, טִפְּ׳, טִפְּשׁוּתָא ch. same. Targ. Deut. X, 16 (h. text ערלת).

טִפְּשׁוּת, טִפְּשׁ׳ v. טִפֵּשׁ.

טַפְּתָא f. (טְפַח III, cmp. טַפַּח) *additional, second layer* of a clay dam. B. Mets. 103b (Ms. F. טוּפְּתָא; Ar. s. v. ארכבתא : טופסא, corr. acc.; v. Koh. Ar. Compl. s. v.), v. אַרְכַּבְתָּא.

טְפָתָא, v. טִירְפֵּי׳.

***טַצְדָּקָא** I m., pl. טַצְדְּקֵי (= אִצְטַ׳; צדק, v. Pesik. Zutr. to Gen. XLIV, 16) *excuse, subterfuge.* Men. 41a ט׳ למיפטר וכ׳ you want excuses to free yourself from the duty of wearing show-fringes. [For the phonetic inflection of our and the following wds., cmp. Nöld. Mand. Gramm. § 49.]

***טַצְדָּקָא** II m. (= אִסְטַ׳; סדק) *split, break, damage.* B. Kam. 56a כל ט׳ וכ׳ (Ar. a. Ms. F. טַצְדְּקֵי, pl.) whatever damage there is in the power of the animal (left in the scorching sun) to do, it will do in order to get out.

טַצְהַר m. (צָהַר, cmp. preced. wds.) *white spot, indication of leprosy.* Gitt. 86a (in a formula of sale of a slave) free from any organic defect ומן שחזין דנפק עד ט׳ וחדת וכ׳ and from any eruption that has come out, down to 'white spot', recent or old. [Alf. ומן כל שחזין עד צהר; Asheri מן ט׳. The misconception of our w. by commentators, as if denoting a foreign numeral (2 or 4 years) arose from a tradition concerning the definition of עתיק.]

טִקּוֹסָא, טִקּוּס, v. טִרְקָ׳.

טִקְלִין, Y. Sabb. VI, 7d bot., v. טוּק.

טַקֵּס, *Pi.* טִקֵּס (v. טכס) [*to stuff, press,*] *to harness, equip.*—Part. pass. מְטוּקָּס, f. מְטוּקֶּסֶת, pl. מְטוּקָּסִין, מְטוּקָּסוֹת. Num. R. s. 12 אין צב אלא מט׳ וכ׳ wagons of *tsab* (Num. VII, 3) means fully equipped, nothing wanting; Sifré Num. 45; Yalk. ib. 713; Cant. R. to VI, 4 מְטוּפָּס׳; Yalk. Is. 372 מטוכ׳.—V. next w. end.

טַקֵּס ch., *Pa.*, טַקֵּיס, *Af.* אַטְקֵיס same, 1) (corresp. to b. h. אסר) *to harness* for war, *to prepare battle.* Targ. I Kings XX, 14. Targ. Ex. XIV, 6. Targ. I Sam. XV, 5 וט׳ וכ׳ he arranged his camp (h. text וירב); a. fr.—2) *to arrange coins, to count, collect.* Targ. II Kings XXII, 4 (*Af.*); ib. 9 (ed. Wil. מְקִיסוּ *Pe.*).—Ib. XXIII, 35 (h. text נגש).—Part. pass. מְטַקֵּס *arranged, fitted, joined.* Ib. XII, 12. Targ. I Kings VI, 31 (h. text חמשית). Targ. II Esth. V, 1 מט׳ *trimmed.*

Ithpa. אִיטַקַּס, *Ithpe.* אִיטְקַס *to be equipped, arranged.* Targ. Ps. XX, 6 נִיטְקַס Ms. (ed. Ven. a. Levita נִיטַּקֵּס; Bxt. a. oth. נְטַקֵּס, read נִיט׳; h. text נדגל). [Targ. Is. XIII, 17, v. טְפַס.] Targ. I Kings VI, 7 מְטַ׳ Levita, *closely fitted* stones (ed. מַטָּקֵס noun; h. text מסע); cmp. מַטְפָּא.

[Some of the meanings of טקס a. of טכס are influenced by the Greek τάσσω, τάξις.]

טִקְסִיוּט, read:

מַטְקְסִיּוֹתֵי m. pl. (ταξιώται=ταξᾶτοι, S.) *garrison.* Y. Erub. III, 21b באילין ט׳ Ar. s. v. פרהגבן (ed. טקסיוט) concerning those troops which come as a garrison (whom one likes to meet), opp. רומאי Roman (hostile) troops.

טַקְסִיס, טַקְסִין, מַטְקְסִיס v. טַכְסִיס.

טַר imper. of נְטַר.

טָרָא, v. טְרִי.

טַרְאָקָא v. טַרְקָא.

טַרְבָּל, טִרְבֵּן, v. טִוְרְבֵּל.

טִרְגּוֹל, Y. B. Bath. I, 15a, read: פַּרְגּוֹל.

טַרְגּוֹנָא, v. טְרַכּוֹנָא.

טְרָגוֹס m. (tragos, τράγος) *a mess of groats* of wheat, barley &c., *groats* used for a mess. Makhsh. VI, 2 טרגיס. Ber. 37a טרגיס (Ms. F. טריגוס); Ib. Ms. M. (missing in ed.) טרגוס, also טירגוס (v. Rabb. D. S. a. l. notes 20, 30). M. Kat. 13b טרגיס חדא לתלתא (Ms. M. also טרירגיס) it is called *tragos,* when each grain is broken in three parts, v. חֵילְקָא II.

טִרְגְיָא, v. לטרגיה.

טרגיאנוס, v. טַרְגִּינוֹס.

טרגיה, v. לטרגיה.—Tosef. Neg. VI, 3, v. טַרְגּוֹן.

טַרְגִּימָא, טַרְגּוּמָא m. (τράγημα, τρῶγμα) *sweetmeats, dessert* (dried fuits &c.). Pes. 107^{b} . . . . מטביל במיני ט׳ Ar. (ed. תרג׳) he may make a luncheon of various sweetmeats. Yoma 79^{b}; Succ. 27^{a} ת׳. Tosef. Ber. IV, 4 תרגוי׳ (Var. תרגומה).

טרגיס, v. טַרְגּוֹס.—[Tosef. Erub. III (II), 9 טרגיס ed. Zuck., read בּוּרְגִּין.]

טָרַד (b. h.; cmp. טרר) [*to move, shake,*] 1) *to be running, to drip.* Nidd. 49^{b} היה טוֹרֵד וכ׳ if the liquid drips drop after drop. Bekh. 44^{a} טוֹרְדוֹת (עיניו) running eyes (more than דלקת); [Ar.: *restless, constantly twinkling;* oth. opin.: *shutting with great trouble,* v. infra).—2) (of waves) *to carry.* Tosef. Yeb. XIV, 5 שמא גל טורד אותו וכ׳ (v. ed. Zuck. note) perhaps a wave carries and lands him. Ib. טָרָדַנִי גל לחבירו one wave carried me to the other; (Y. ib. XVI, 15^{d} top טרפני).—3) *to make homeless, banish* (cmp. טָלַשׁ). Lam. R. to I, 21 טָרְדָה חוץ וכ׳ he sent her out of the palace. Gen. R. s. 83 (play on מהוטבאל בת מטרד) שהיו מטיבין . . . ואח״כ טוֹרְדִין וכ׳ they dressed her for her husband and then led her away from her husband. Kidd. 31^{a} וטוֹרְדוֹ מן העולם and drives him (his father) out of the world (makes him desperate). Midr. Till. to Ps. XXXI, beg. וט׳ אותם מן העולם and drove them into despair, a. fr.—3) *to weary, make unsteady.* Snh. 22^{b}; Erub. 64^{b} דרך טוֹרַדְתּוֹ (Taan. 17^{b} מַטְרִידָתּוֹ *Hif.*, Ms. M. everywhere מַטְרַדְתּוֹ, v. טָרַח) walking makes him unsteady (feel the wine).—4) *to stir up* (dregs), *trouble.* Sabb. 139^{b}. Nidd. 25^{a}, sq. מים . . . וטוֹרְדִין וכ׳ water is strong (is in commotion) and stirs the mass up, opp. מצחצחו makes it clear.—*Part. pass.* טָרוּד, f. טְרוּדָה; pl. טְרוּדִים, טְרוּדִין . . ., טְרוּדוֹת a) *busily engaged, troubled, anxious.* Gen. R. l. c. (play on מטרד, v. supra) ט׳ היו וכ׳ they were anxious for a living. Y. Ber. IX, 13^{c} bot. טרודין Asheri to Ber. IX, 13 (ed. Krot. טורדין) uninterrupted lightnings; a. fr.—b) *banished.* Num. R. s. 7, v. מַטְלוֹן.

Nif. נִטְרַד 1) *to be troubled, agitated, confused.* Num. R. s. 20; Tanḥ. Balak 11, end היה נִטְרָד he became confused, opp. שפוי.—2) *to be banished.* Deut. R. s. 2 וְיִטָּרֵד למטלון; תִּיטָּרֵד וכ׳ he shall be sent into exile. Ib. s. 6 וכ׳ a. fr.

Hif. הִטְרִיד *to weary.* Taan. 17^{b}, v. supra.

טָרַד I ch. same, 1) *to trouble, stir up, keep in commotion.* B. Bath. 168^{b} הוו קא טָרְדִי לֵיה they were troubling him (begging persistently).—Part. pass. טָרִיד, f. טְרִידָא; pl. טְרִידָן, טְרִידִין. Targ. Is. LVII, 20 (h. text נגרש). Targ. Nah. II, 5 ברקין ט׳, v. preced.—Ber. 16^{b} חכא ט׳ in the one case his mind is preoccupied. Erub. 68^{a} טְרִידְנָא בנירסאי I am engrossed in my studies. Snh. 108^{b} [read:] דהוות טריד (or דְּטָרִידַת; Ms. F., טָרִיחַת, v. Rabb. D. S. a. l. note 9) that thou wert troubled (in my behalf); Yalk. Job 917 [read:] חמית דטרידת וכ׳; a. fr.—2) *to banish, expel.* Targ. Y. Gen. III, 24; a. fr.—

Ithpe. אִיתְטְרִיד, אִתְטְרִיד 1) *to be banished.* Targ. Prov. XXV, 5. Targ. Y. Gen. XXVII, 45; a. e.—2) *to be troubled.* Ber. 35^{b}; Yalk. Deut. 863 דלא תִיתַטְרְדוּ וכ׳ that you may not be troubled about support &c.—3) *to quarrel.* Arakh. 16^{b} אתי לאִיתְטְרוּדֵי he may get into a quarrel.

טְרַד II (cmp. טרק a. נָטַר) *to guard, lock up, bolt.* Targ. Y. Gen. XIX, 6 Ar. a. Levita (ed. אחר). Targ. Y. Ex. XIV, 3; a. e.—Lam. R. to I, 1 רבתי (חד מירוי) ט׳ תרעא locked the door. Ib. to I, 18 טָרוֹדוּ תרעין shut the doors closely. — Y. Keth. VII, 31^{c} תריצה טָרִיד if her door is found locked, contrad. to מוגם, v. גּוּם I.

Ithpe. אִיתְטְרַד *to be locked.* Targ. Y. II Gen. XLIX, 1.

טִרְדָּא, טִירְדָּא m. (טָרַד I) *anxiety, excitement.* Ber. 16^{b} אי משום ט׳ if anxiety be a cause for omitting to pray. Ib. ט׳ דרשות anxiety about a secular affair, ט׳ דמצוה about a religious matter; Succ. 25^{a}.

טרדימר, v. טַרְטִימַר.

טַרְדִין=טַרְהִין, Tosef. Ter. IV, 5 וחט׳ ed. Zuck. Var.

טרוגינוס, v. טַרְגִּינוֹס.

טָרוֹגְמָא, v. טַרְגִּימָא.

טָרוּד, v. טָרַד.

טָרוֹדָא m. (טָרַד I) 1) *a troublesome person, bore.* Snh. 26^{a}. [2) = h. טָרוּד *busy, restless.* Targ. Y. Gen. XXXVI, 30 quoted in 'Rashi' to Gen. R. s. 83, end, v. מִטְרָדָה.]

נחל ט׳, טַרְוִיטָא* pr. n. *Valley of Tarvaya* (h. נחל זרד). Targ. Y. Deut. II, 13; 14.

טְרִיזָא or **טְרִיזָא** m. (טרז = טרד I, cmp. טרוזא P. Sm. 1512) [*moist, cool,*] a kind of *cucumber* or *melon* eaten for medicinal purposes. Sabb. 109^{a} (Ar. טרי׳, ed. Sonc. טריד).

טָרוּם m., **טְרוּמָה** f. 1) (cmp. טָרַד) *bleared, dripping and dim;* [oth. opin. *half-closed;* Rashi: *round.*] —*Pl.* טְרוּמוֹת. Tosef. Bekh. V, 3 עינו ט׳ Var. (ed. Zuck. ת׳); Bekh. 44^{a} (expl. חִצִּירָן, cmp. Targ. Y. I Gen. XXIX, 17) עינו ט׳ Ar. (ed. ת׳). Taan. 24^{a} עינה ט׳, opp. יפות. Sabb. 31^{a} ת׳. Snh. 107^{b} (in a passage omitted in later eds.) עינה ט׳.—2) (v. טָרַט) *straight-lined, abruptly ending,* v. תָּרוּט.

טָרוֹסְקִימוֹן, v. טְרוֹסְקִימוֹן.

טַרְמִיטָן, טַרְמִיטָא, טְרוֹמִיטָא* m. (τρῆμα, ατος, τρημάτιον) *perforation,* also *eye of a needle;* only in בִּיצָה (בְּרִיצָה) ט׳ *an egg boiled down to the size of a pill* which, on being swallowed by the patient, passes the body unchanged, carrying with it matter which serves the physician for diagnosis. Ned. VI, 1 בריצה טרמיטא Mish. (Bab. ed. בריצה טורמוט׳; Y. ed. טרמיטן); ib. 50^{a} בריצה טרומיטא; Y. ib. VI, 39^{c} bot. בריצה טורמיטא, expl. רופיטון.

***טָרוֹן** adv. (נִטְרַר) *waiting, looking out for business, idle.* Lam. R. introd. (R. Isaac 3) קאים ט׳ וכ׳ one stands idly waiting a whole day and is not tired, but for prayer one is tired; (Yalk. Is. 318 קאי וטרי; Esth. R. to I, 9 יתיב ומשתעי).

***טְרוֹן** (a contr. of טְרִי אנא, v. טְרִי) *I throw.* Lam. R. to II, 1 הא לכון ט׳ באפיכון here, you have it, I throw it in your face.

טְרוּנָא, טְרוּנְיָא, v. טִירוּ.

טרונוס, v. תְּרוּנוּס.

טָרוּף m. 1) (denom. of טָרָף) *covered with leaves.* Tosef. Neg. VIII, 2, v. טְרָף.—2) (part. pass. of טָרַף, cmp. *Pi.*) *disfigured by irregular spots;* (oth. opin.) *chopped, full of incisions;* (oth. opin.) *planed, smooth.* Ned. 25ª; Shebu. 29ᵇ (ref. to one swearing that he had seen a serpent 'like the beam of an oil press') בט׳ he meant 'spotted' like a beam &c. Ib. (in answer to the argument כולהו נחשי מיטרף טריפין (or טריפי, not טרפי) that all serpents are 'spotted') בשגבו ט׳ (Ms. M. שבגבו) he meant a serpent spotted on the back (and not only around the neck). Ned. l. c. קורות . . . גבו ט׳ (read גבה) the back of a press beam may be spotted (i. e. no objection of the purchaser is valid based on the spotted condition of the beam); according to the opinion: ט׳ = *planed*, all beams must be planed, (otherwise the purchaser has a right to reject).—[Other meanings, v. טָרַף.]

טְרוּף, v. טְרִיפָה.

טְרוֹפָאֵי m., pl. (טְרֵפָה) 1) *those deciding on defects of animals* for ritual purposes, *meat-supervisors.* Ḥull. 55ᵇ.—2) *those who decided in favor of t'refah,* Ib. 48ᵇ. Ib. 49ª דט׳ . . . שקילו seize the cloak of those who decided &c. (make them pay damages).

טרופי, Targ. Ps. I, 3 some ed., v. טְרָפָא.

טרופין, Tanḥ. Ki Thissa 1, לעסק ט׳, v. טְרוֹן I.

טְרוֹקְטֵי f. (τρωκτή, sub. σταφυλή) *dessert grapes, yielding no wine.* Yalk. Num. 709 טריק׳ (corr. acc.)—Trnsf. *a woman that has no menstruation.* Y. Keth. I, 25ª bot.; Nidd. IX, 11 Var. in Hai Gaon, v. הוֹרְקְטֵי.

טרוקי, Yoma 10ª Ms. M., v. תריקי.

***טרוקיתקא,** Targ. Ps. XXXV, 3 ed. Lag. a. oth., for h. text סְגֹר, read: טְרוֹק יָתִי וזמן וכ׳ guard me, and meet &c. [Ed. Bxt. a. oth. only טרוק.]

טרוקנין, Ber. 37ᵇ, v. טְרִיקְטָא.

טְרוֹכְסִימוֹן, טְרוֹקְסִימוֹן, טְרוֹקְסִימָא (טרק׳, טרכ׳) m. (τρώξιμον, τὰ τρώξιμα) 1) *whatever can be eaten raw,* applied to *kitchen vegetables,* esp. *endive* &c. Lev. R. s. 3 אגודה אחת של טרוקסימא (some ed. מון . . .) a bunch of vegetables. Y. Pes. IV, 31ᵇ, sq. Y. Sabb. VII, 10ª טריקס׳ ed. Krot. (corr. acc.).—Y. Pes. II, 29ᶜ top (expl. עולשין); Y. Kil. I, 27ª top (some ed. מין . . ., pl.)—Tosef. Ter. IV, 5 טרקסמן ed. Zuck. (Var. טְרָכְסְמִין, pl.) Tosef. Makhsh. III, 10 טרכ׳, contrad. to יֶרֶק.—2) (sub. κῆπος) *kitchen-garden.* Ber. 35ᵇ דרך ט׳ וכ׳ חיו . . . . (Ms. M. טרסק׳; Ms. F. טריבסמון, corr. acc.) used to bring their fruits home (from the field to the barn) by the way of the kitchen-garden (in sight of the house) in order to make them subject to tithes; Gitt. 81ª; Yalk. Deut. 938.

טָרַז, v. טָרִיז.

טַרְזְנָא, טַרְזָנָא, v. טוּרְזָנָא.

טָרַח (b. h.; cmp. טָרַד) *to run about, be busy, to take pains, prepare.* Ab. Zar. 3ª מי שט׳ וכ׳ he who has made preparations on Friday has food for the Sabbath (he who does good in this world can expect reward in the hereafter). Keth. 10ª; Kidd. 45ᵇ חזקה אין . . טוֹרְחַ וכ׳ the presumption is that one will not go to the trouble of preparing a (wedding) feast and let it go to ruin, i. e. one must have weighty reasons for a divorce immediately after marriage; Yeb. 107ª. Ber. 58ª, v. טוֹרַח; a. fr.—[Y. M. Kat. I, 80ª bot. דבר שאינו ט׳, v. טָרִיחַ.]

Hif. הִטְרִיחַ 1) *to put to trouble, put a task on.* Taan. 24ª אתה חִטַּרְתָּ וכ׳ thou hast put thy Creator to the trouble of &c. Snh. 8ª מַטְרִיחִין אותי they (the wicked) put me to &c. Lev. R. s. 27 לא הִטְרַחְתִּי עליכם I did not tax you too heavily; a. fr.—2) *to weary.* Snh. 22ᵇ; Erub. 64ᵇ, a. e., v. טָרַד.—3) *to trouble, beg persistently.* Yalk. Ex. 244 ה׳ עליו he begged him instantly.

טָרַח I ch. same. Targ. Koh. II, 11. Ib. IX, 9; a. fr. —B. Kam. 11ª בדנפשיה ט׳ he takes pains with what belongs to himself (for his own benefit). Ḥull. 83ª דאורח ארעא למִטְרַח וכ׳ in the bridegroom's family they generally take more trouble in preparing the wedding feast &c.; a. fr. [Sot. 7ᵇ ומטרח, v. טָרַד.]—*Part. pass.* טָרִיחַ, f. טְרִיחְתָּא *giving trouble, troublesome.* Ned. 25ª מילתא דלא ט׳ an easily intelligible expression. Ḥull. 51ª, a next w.—B. Mets. 112ᵇ מילתא ט׳ לחו (Ms. M. לית) it is too troublesome for them (for him); a. e.—[Sabb. 82ª, v. טָחַר.]—B. Kam. 80ᵇ Ar., v. תָּרַח.

Af. אַטְרַח 1) *to make ready for moving, to load* (cmp. טָעַן II) Targ. Job XXXVII, 11 (h. text יטבירו).—2) *to trouble.* Meg. 22ᵇ לא מַטְרַח צבורא Ms. M. (ed. לא בעי למיטְרַח, read לְמַטְרַח, v. Rashi, a. Rabb. D. S. a. l. note) he would not trouble the congregation (to rise before him); Yalk. Lev. 669; a. fr.—3) *to beg persistently.* Lev. R. s. 16 א׳ עליה he insisted upon his telling him.—Y. Peah I, 16ᵇ bot. אין מַטְרְחַת עלוי if you strain the chord too much.

Ithpe. אִיטְּרַח 1) *to be wearied.* Targ. Y. Num. XIX, 2 אִיטְּרָחָא (not אַט׳).—2) *to be troublesome, difficult.* Taan. 24ᵇ מי אִיכָּא דמִיטְּרַח וכ׳ is it so hard a labor to the Lord?

טַרַח, v. טוֹרַח.

טָרַח II m. = טוּרְחָא, *painstaking, trouble.* Ḥull. 51ª ט׳ טָרְחֵיהּ לההוא גברא what trouble has been taken by that man (myself)!—[Oth. version: ט׳ טָרְדֵיהּ וכ׳ weariness (of travel) made me shaky.]

טָרְחָא, v. טוּרְחָא.

טַרְטִין* (denom. of טִרְטִינִי) *to balance*, i. e. *to ride with one foot on each side of the animal*. Nidd. 14ª דְּמִטַּרְטֵין when he rides like a man on horseback, דלא מטרטין when he rides like a woman.

טַרְטִין, Sifré Num. 86 לשאר חט׳, read הֲדִירוֹטִין, v. Yalk. Num. 732, end.

טָרְטִין m. pl. (=טורטורין, cmp. Arab. *ṭarṭur* in Dozy Dict. des noms des vêtem., p. 262 sq., Lat. *turritum* capitis ornamentum &c.) *t'ratin, a head cover*. Kel. XXIX, 1; Tosef. ib. B. Bath. VII, 5 טְרָטוֹן ed. Zuck. (Var. טרסי).

טַרְטִיס*, Koh. R. to VII, 11 ואתי מן ט׳ ואמר ליה טליא (emended in later eds. טרסיס) a corrupt passage to be restored by collation with Y. Ber. III, 6ᶜ bot.; perhaps: ואתי חד טליא ואמר ליה.

טַרְטַסָאוֹת, טַרְטִירָאוֹת, טַרְטִיסָאוֹת, v. טַרְטָרָאוֹת.

טָרְטֵף* (reduplic. of טרף) *to cut out edges, to pink, scallop* (a leather garment). Tosef. Kel. B. Mets. VI, 1 משִׁרְטָרְטֵף ed. Vien. (ed. Zuck. a. oth. משישטרטף, ed. Zolk. משישוטף) (cmp. Kel. XVI, 4 משיחסום וכ׳ &c.).

טַרְטָקֵל m. (transpos. of craticulum, v. P. Sm. 1516) [*net-work*, esp.] *a small gridiron*. Targ. Prov. XXVI, 21 (h. text פחם).

טַרְטַר, Midr. Till. to Ps. XCIII, 3 חיה מטרטר, v. מְרָטְטוֹר.

טָרָא, טָרִי [*to set in motion*,] 1) *to shake*. Ḥull. 45ᵇ טָרְדָה לְרֵישׁהּ shook his head constantly; [Ar.: he *bumped* his head, *shocked* his brain]. Ib. 51ª, v. טָרַח II.—2) *to throw, cast; to squirt, drip*. Tam. 32ᵇ ט׳ באפיה sprinkled his face (with that water). Sabb. 108ᵇ מהו למטָרָא וכ׳ Ar. (ed. למימשי, Ms. O. למישרא, v. Rabb. D. S. a. l. note 8) is it permitted to drop some of this water into the eye?—Lev. R. s. 25 יהב טָרֵי וכ׳ (not טרו) shall cast one fig in his face; Koh. R. to II, 20 יהא טריה (read: יהא טרי חד). Taan. 24ª bot. טָרְיוּהוּ מן גודא וכ׳ Ms. M. 2 (ed. חבוטו) throw him down from the elevation; a. fr.—3) Trnsf. שקיל וטרי [*to take up and throw back* a ball &c.,] *to hear and reply, to argue; to negotiate* (corresp. to h. נשא ונתן). Targ. Ruth IV, 7. Targ. Cant. III, 8 וטַרְיָן (not וטירין; ed. Lag. וטָאנָן).—B. Mets. 64ª דלא ש׳ וט׳ בהדיה with whom he was not accustomed to deal. Sot. 7ᵇ למישקל ולמיטָרָא וכ׳ Ar. (ed. ומטרה, corr. acc.) to argue with &c.; a. fr.—V. טָרוֹן.

טָרֵי f., v. טָרְיָא.

טְרִי, pr. n., v. טָדִי.

טְרָיָא, or **טַרְ׳** m. *shaking*, v. טִרְיָא.—[In later literature שקלא וטַרְיָא *argument*, v. טָרִי.]

טַרְיָא* m. (טָרִי) *dripping;* מי ט׳ a sort of *ink*, prob. from wine-lees (v. Löw Graph. Requisiten, p. 158, p. 161). Gitt. 19ª; Sabb. 104ᵇ (early eds. מיטריא in one w.; Rashi: 'juice of a certain fruit', oth. opin. 'rain water').

טִרְחָא, טִרְ׳ f. (preced. wds.) *trouble, labor, discomfort*. Tem. 24ª דקא טרח טר׳ וכ׳ because he would undertake a labor unfit for him (on the Holy Day). B. Mets. 93ᵇ לט׳ יתירתא with reference to special painstaking. Shebu. 45ª bot. מועד משום ט׳ ולא I. M. Kat. 13ª טְרַח, v. טִר׳ לירה מלתא Ms. M. (ed. only משום ט׳) in the festive week it is forbidden only for being a labor to some extent; a. fr.

טִרְחוּת, טַרְחוּת f. 1) same. Y. Ber. II, 5ª bot. טַרְחוּתָם מרובה the trouble of climbing them down is very great. Pesik. Bayom, p. 193ª ט׳ הדרכים the trouble of travelling. Cant. R. to VIII, 6 סימן טיר׳ שהגשמים . . for there are those rains which betoken trouble &c.—Pesik. Shek. p. 20ᵇ; Pesik. R. s. 16 end; Ex. R. s. 34 אין הק״בה בא בט׳ וכ׳ the Lord comes not with burdensome laws to be imposed upon &c.—2) *necessaries of life, living*. Lev. R. s. 1 משה עסוק בט׳ וכ׳ Moses occupied himself with arranging the living of Israel (ordaining dietary laws). Gen. R. s. 94 ט׳ נפש אחת provision for one soul. Pesik. R. s. 3 (ref. to מתה עלי, Gen. XLVIII, 7) עלי הירתה טַרְחוּתָהּ mine was the care for her.

טִרְחוּתָא, טוֹרְחוּ, טַרְחוּתָא ch. same. Targ. Koh. II, 10; a. e.—Sabb. 10ª טרידו׳ למיסר וכ׳ (Ar. קְרִיחוּתָא) is it such a trouble to tie on a belt?—Pesik. Haḥod. p. 50ª, a. e. עיקר ט׳ מטרא the real discomfort of the winter season is the rain; a. e.

טַרְטָא, טַרְמַס, Lev. R. s. 7 ר׳ יוסי בן ט׳, read, as Yalk. Ps. 766: פִּרְטָרָס.

טַרְטוֹן, v. טִרְטַרְשׁוֹן, a. טָרָטִין.

טָרְטֵט (טרט=רטרט, cmp. גְּעַגֵּעַ; v. טָרוּט 2) *to plait straps, to strap*. Tosef. Kel. B. Mets. VI, 1 משִׁרְטָרְטֵט ed. Zuck. (Var. משִׁירְטֵט) until the leather for the strap-mattress is plaited; (cmp. Kel. XVI, 4).

טַרְטָרָאוֹת, טַרְטִירָאוֹת f. pl. (cacophem. perversions of תִּיאַטְרָאוֹת; cmp. meanings of טרט in טָרוּט, טְרָטֵט, a. of טרי, a. similar perversions in אִצְטַדְיָא &c.) *theatres, shows*. Lam. R. to III, 5 ומכניסין את הגמל לבתי ט׳ they bring a camel on their stage (ib. also תְּרַטְרָאוֹת a. תִּירַטְרוֹן). Yalk. II Sam. 158; Midr. Till. to Ps. XVIII טַרְטִירָאוֹת (ed. Bub. טרטיא). Keth. 5ª; Sabb. 150ª (Ms. O. טַרְטַסְדֵי, early eds. טַרְטָרָאוֹת); a. e. [Various forms in eds. a. Mss.: טַרְטִיסָאוֹת, טַרְטִיטָאוֹת, טַרְטִיוֹת &c.]—[Ab. Zar. 42ª דרכים וט׳ ed., Ms. M. סרטיאות, v. אִסְטַדְיָא a. סְטַדְיָא.]

טַרְטְיוֹטִין, Ex. R. s. 36, read: סְטַרְטְיוֹטִין or סְטַרְטְיוֹטִין.

טַרְטִימַר (תַּרְטֵי, טַרְתֵּי) m. (τριτημόριον, S.) *triens, one third of an as*, a *coin* and a *weight* (about three ounces). Snh. VIII, 2 ט׳ בשר (Bab. ed. 70ª ת׳; Ms. F. ט׳, in Gemarah טרדימר; Y. Mish. טרת׳, Gemarah 26ª טרט׳) a triens (worth?) of meat. Ib. 70ª ט׳ זה וכ׳ (ת׳) I do not know what this *ṭarṭemar* means, but judging from R. José doubling the standard for wine, it may be inferred that *ṭ.* is half a Manah; Y. l. c. ט׳ חצי ליטרא *ṭ.* is half a Litra. (V. Zuckerm. Talm. Münzen p. 8).

טריא, Ber. 56[a] Ms. M., v. טוּרְזָנָא; [cmp., however, טַרְרָיָתָא.]

טָרְיָא pr. n. pl., v. טַרְדָיָא.

***טְרִיבָא** m. (טרב, cmp. צרב) *an eruption, inflammation.* Targ. Y. Ex. II, 5, constr. טְרִיב בשרא.

טְרִיגוֹן m. 1) (τρίγωνος) *triangular.* Neg. XII, 1; Naz. 8[b]; B. Bath. 164[b] ט׳ (בית) a triangularly built house; Tosef. Neg. VI, 3 טרינגן ed. Zuck. (Var. טרגדה, corr. acc.); —2) (τρίγονος) *for the third time.* Naz. l. c.; Y. ib. I, 51[b] top; Tosef. ib. I, 2 דרגון ed. Zuck. (Var. דיגון, corr. acc.); v. דִּיגוֹן.

טריגון, Treat. Tsitsith, ed. Kirchh. p. 22, v. טוֹגָא.— Ib. p. 23 מכסה כמין ט׳ טְרִיבוֹן (τρίβων) *coarse cloak.*

טריגין, v. טְרִיגוֹן.

טָרִיד, v. טָרַד, a. טְרוּדָא.

***טריין**, Gen. R. s. 79; Yalk. Gen. 133 טטרו, read טֶרָטִין; emend the entire passage as follows: קו״ק ק׳ מיליא סמ״ך ס״ס ט״ית טרטין the *Kuf* (of קשיטה, Gen. XXXIV, 19) means one hundred millia, the *Sammekh—ses,* the *Teth—tertin,* i. e. *one hundred millia Sestertium* (v. Sm. Ant. s. v. Sestertius), v. דְּנָקִינְתִין.

טרין, Y. Taan. II, 66[a] top, v. טְרָדִינוֹס.

טריונין, Tosef. Ab. Zar. II, 7 Var., v. אִצְטָרִין.

***טָרִיז** m. (supposed to be a Persian word, expl. by R. Ḥănanel by Arabic *banîke*) *gusset, gore.* Sabb. 98[b] שפי . . עד דט׳ Ar. (read כי ט׳, v. Koh. Ar. Compl. s. v., ed. כי טורין) they planed the boards (so as to be gradually decreasing in thickness) like a gusset; Yalk. Ex. 370 כי טורין.

טָרִיזָא, v. טְרוּזָא.

טָרִיחַ, טָרֵחַ m. (טָרַח) *troublesome, laborious.* Y. M. Kat. I, beg., 80[a] דבר שאינו ט׳ (Y. Shebi. II, end, 34[b] טורח).

טְרִיחָא, טְרִיחַ, v. טָרַח.

טְרִיחוּתָא, v. טַרְחוּתָא.

טְרִיטָא, Bets. 29[a] top Ar., v. תִּרְטָא.

טְרִיטָנִי, v. טוּרְטָנִי.

טַרְיִי pr. n. m. *Taryi.* Cant. R. to IV, 1; I, 15 (Gen. R. s. 33 ביבי; Lev. R. s. 31 ברכיה, Yalk. Gen. 59 ביבי).

טוּרְ׳, טָרְיָא, טָרְיָת, טָרְיָה pr. n. pl. (?) *Traya, Turya;* אִישׁ ט׳ surname of Abba Hoshaya. Y. B. Kam. X, end, 7[c]. Gen. R. s. 58, beg.; a. fr. (V. Neub. Géogr. p. 267).

ט׳ קוֹנְטָא, טָרְיָא read:

טְרְיָאקוֹנְטָא (τριάκοντα) *thirty.* Y. B. Bath. X, 17[c], v. אוֹגְדוֹרִיקוֹנְטָא.

טְרָיוָנָא m. (v. next w.) *Trajanic.* Ab. Zar. 52[b] דינרא ט׳ Ms. M. (ed. הדרייאנא טוריינא) והדריינא שיפא the Trajanic and Hadrianic denars which were rubbed off; Bekh. 50[a] bot. הדריינא טריאנא שייאפא; ib. top ה׳ טרינא שויפא (Tosaf. טריינא).

טוּרְ׳, טְרָיוִינוֹס (variously corrupted, the *j* sound being rendered by ג or כ) pr. n. m. *Trajanus,* the Roman emperor. Taan. 18[b] (טר׳ a. ׳טור); Treat. S'maḥoth ch. VIII טרגיא׳; Sifra Emor Par. 8, ch. IX מריינוס (corr. acc.); Y. Taan. II, 66[a] top טריין. Y. Succ. V, 55[b] top טרוגרינוס; Lam. R. to I, 16; ib. to IV, 19, a. e. טרכינוס. Ib. to III, 2; 4; a. e. (v. Joel, Blicke in die Religionsgesch. I, p. 17, sq.).—טְרָיְינִי (genitive of Trajanus) *Trajan's (followers).* Ib. to I, 17 טרכיני, v. אִסְפַּסְיָנִי.

***טְרָיוּתָא** f. pl. (נ־טר) *guarded things, property.* Targ. Y. Deut. XI, 6 (h. text יקום).

טָרֵיךְ m. (טרך, cmp. טרח a. טָרַךְ I) *troublesome, provoking.* Targ. Prov. XIX, 7 (ed. Wil. טָרֵךְ; ed. Lag. טַרְכָן). V. טַרְכָנוּתָא.

טריכונוס, Esth. R. to III, 1, read: טְרִיבוּנוֹס, v. ארטיגוס.

טריכסון, v. טְרַכְסִין.

***טרים**, Y. Sabb. III, 6[a], מיסחי . . . בטריים בר יטסם ed., Ar. ed. Koh. בטרים, oth. ed. בט׳ טירים read: במי טבריא ביו״ט bathing . . . in the waters of Tiberias on a Holy Day.

טְרִימָא m. (τρῖμμα) *a drink* or *brew prepared of pounded groats and spices, a spiced drink.* Ber. 38[a] תמרי ט׳ מיהן . . . you are permitted to make *trimma* of dates &c., v. חֲשִׁילְתָּא; Tosef. Maas. Sh. II, 2 ed. Zuck. (some ed. תרומה, corr. acc.).

***טרימומה**, read: טְרִימִיטְרָא.

טרימוסיאה, Gen. R. s. 88, v. טִירוֹנְיָא.

טְרִימִיטְרָא m. (τρίμετρος) *trimeter, a verse* (or *tune*) *of three iambic meters.* Y. R. Hash. IV, 59[c] bot. (defining הֲרָעָה) [read:] כאהן ט׳ like the trimeter (short-long, short-long &c.), contrad. to תלת דקיקן three small (short) notes.

טְרִימִיסָא m. (tremis) *Tremis,* a Roman coin, one third of an Aureus. Lam. R. to I, 1 רבתי (חד מאת׳ 8). Y. Gitt. III, 47[b] סרימיסין (read: טְרִימִיסִין tremissis), v. גּוֹרְדִּינִי.

טְרִינָא, v. טְרָדוּ׳.

טריסים, v. טריסיס.

טריסין, Tosef. Erub XI (VIII), 17 Var., v. סְרִיג.

טְרִיסִיס, טְרִיסִין (incorrect טריסית) m. *tressis,* a coin worth *three ases.* Shebu. VI, 3 טריסית (Y. ed.

קטריסי׳, a corrupt. of quadrussis, *four ases*). Ib. 40ª top. B. Mets. 46ª ין . . . , a. יח . . . Tosef. Maas. Sh. IV, 2; 13; a. e.

מְרִיסִים, מְרִיסִיס, Pesik. R. s. 15 בט׳, a gloss to בר סימאי, corrupted from בש״ר סימ׳; v. Pesik. Haḥod., p. 55ᵇ. [Neub. Géogr., citing fr. Ms. Bodl. בְּטַרְסוֹס, refers to *Tarsus*.]

מָרִיסִית, v. טְרִיסִין.

מָרִיפָא, v. טְרִיפָתָא.—[B. Kam. 16ᵇ, v. next w.]

מְרִיפָה f. (טָרַף) 1) *tearing* (by beasts of prey). B. Kam. 16ᵇ למימרא דט׳ לאו וכ׳ (some ed. דטרריפא, Ms. M. דְּטָרַף, ref. to the preceding טרף ואכל) does that mean to say that tearing is not his (the lion's) habit?—2) *being carried away by waves, being cast ashore*. Y. Yeb. XVI, 15ᵈ top נותנין . . . כדי ט׳ the court allows a reasonable time sufficient for the discovery of an eventual escape of the husband by being cast ashore.—3) (denom. of טָרָף) *covering with leaves, night cover in open air*. Yalk. Gen. 119, v. רְטִיבָה.

טְרֵפָה, טְרֵיפָה f. (b. h.; טָרַף) 1) *an animal torn by a beast of prey*. Midr. Till. to Ps. VII, v. טֶרֶף.—2) (ritual law) *an animal afflicted with a (fatal) organic disease*, the discovery of which, after slaughtering, makes it forbidden, *t'refah*, (of persons, m.) *one having a fatal organic disease* (the killing of whom would not be considered murder before the law). Ḥull. 42ª ט׳ אינה חיה a *t'refa* animal cannot survive (a year); a. fr.—Snh. 78ª החורג את חט׳ if one kills a person afflicted with a fatal organic disease; וט׳ שהרג and if such a person committed a murder. Ib. עידי ט׳ witnesses afflicted &c.; a. fr.—3) *organic disease*. Lev. R. s. 13 (ref. to החזיר, Lev. XI, 2) החזיר מִטְרֵיפָתָהּ וכ׳ that which can recover from its disease, you may eat.—*Pl.* טְרֵפוֹת, טְרֵיפוֹת. Ḥull. III, 1; a. fr.—Esp. *cases of t'refah, ritual law concerning t'refah*. Ib. 48ᵇ; a. fr.

טְרִיפוֹלָאֵי m. pl. (denom. of Tripolis) *Tripolitans, residents of Tripolis* on the Phoenician coast. Targ. Y. II Gen. X, 17 (h. text חוי).

טְרִיפוֹן pr. n. m. *T'rifon*. Y. Bicc. II, beg. 64ᶜ.

***טְרִיפָתָא** f. (טָרַף) *vagrancy, irregular life*. Pesik. B'shall., p. 93ª כל הדא ט׳ לחן לך whither will all this irregular life lead thee?

טְרִיפָא, טְרֵיפָתָא f. ch. = h. טְרֵפָה. Ḥull. 94ᵇ.—*Pl.* טְרֵיפָן, טְרֵיפָתָא. Targ. Y. Lev. XI, 1; Targ. Y. Num. XIX, 3 (some ed. טְרִיפָן, v. Ḥull. 42ª ר״ח טרפות).

טְרִיקָא m. (טָרַק II) *enclosure, prison*. Targ. Lam. III, 7.

טְרַקְטָה, טְרִיקְטָא f. (tracta) *a long piece of dough pulled out in making pastry* (*tracta* or *tractum*). Y. Ḥall. I, 57ᵈ ר׳ יוחנן אמר טריק׳ חייבת וכ׳ R. J. says, *tracta* is subject to *Ḥallah*; Ber. 37ᵇ כי אתא . . . אמר ר׳ יוחנן טרקנין חייבת וכ׳ Ms. M. (corr. acc.; v. Rabb. D. S. a. l. note 6; ed. טרוקנין פטורין) when R . . . . came to Babylonia from Palestine, he related in behalf of R. J. &c. Y. Pes. III, 30ª טרקטה חורי וכ׳ as to *tracta* (on Passover) R. . . . permitted to make only one at a time, but two &c.

טְרִיקְטִי, v. טְרוֹקְטִי.

טְרִיקְנְיָא m. pl. (טָרַק I *to sting*) a sort of *wasps*. Targ. Y. Deut. VII, 20 (a gloss to אורעייתא, h. text צרעה).

טְרִיקְלוֹנָא, v. טְרִיקְלִינָא.

טְרִיקְלִילִין, v. טְרַקְלִילָא.

טְרַקְלִין, טְרִיקְלִין m. (τρικλίνιον, triclinium) 1) *dining couch*. Y. Ḥag. II, 77ª bot. חט׳ מוצע לכם the banqueting couch is spread for you (your reward in the hereafter is prepared).—2) *dining room, reception room*. Y. R. Hash. IV, 59ᵇ bot. אפי׳ מט׳ לקיטון even if they adjourned from the tricl. to the sleeping room. Y. Keth. IV, 28ᵈ; Y. Snh. XI, end, 30ᶜ [read:] בעיא הדא אומנתא ט׳ וקיטון חופה וקיטון וכ׳ the following construction is required (in order to make the reception of the bride in the triclinium a legal consummation of marriage) a tricl. and a marriage chamber, and that chamber communicating with the tricl.—Ab. IV, 16, v. פְּרוֹזְדוֹר.—Tosef. Sabb. XVI (XVII), 18 בה . . . . ט׳ שחסיקה in a banqueting room (triclinium hibernum) which has been heated a day before..., you may entertain company on the Sabbath. Tosef. Bets. II, 10 ט׳ שחסיקוהו וכ׳; a. e.—3) (τρίκλινος = ὅρριον, S.) *granary*. Y. Sot. V, 20ᵇ bot. אישלם עלוי חד ט׳ וכ׳ he was fined to fill a granary of forty by forty &c.

טְרַק׳, טְרִיקְלִינָא ch. same. Targ. II Esth. VII, 8 טרקלי׳ (corr. acc.)—Lev. R. s. 16 בְּטְרִיקְלִינֵיהּ (some ed. בתורק׳, corr. acc.) in his reception room.—*Pl.* טְרִיקְלִינִין, טְרַקִּין. Targ. Y. I Num. XXXI, 50.

טְרִיקְסִימוֹן, v. טְרוֹקְסִין.

טְרִיקְסִין, v. טַרְקְסִין.

טָרִית f. (נטר, cmp. אִטְּרִי) *preserve, pickle*, esp. *salted* or *pickled fish*. Meg. 6ª טמוני זו ט׳ 'stored things' (Deut. XXXIII, 19) refers to *tarith* (as a valuable article of commerce); Sifré Deut. 354; Num. R. s. 13.—Ab. Zar. II, 6 ט׳ טרופה brine containing hashed *tarith* (when you cannot recognize the clean and unclean fish). Ib. ט׳ שאינה טרופה in which the fish can be recognized. Ned. VI, 4 מותר בט׳ he who vows abstinence from 'fish' is permitted to partake of hashed *t*. Ber. 44ª.

טָרִי, טָרִיתָא ch. 1) same. Y. Ned. VI, 39ᵈ top זבון לוי טרי וכ׳ (not ליטרי) sell me *tari*, and he sells him *tsaḥăna* (v. צַחֲנָא). Ib. תמן . . . לט׳ וכ׳ (not ליט׳) there they call *taritha tsaḥăna*.—2) (cmp. אִטְּרִי) *a sort of pastry, fritters* &c. Ber. 37ᵇ, v. חִנְהֲקָא a. גְּבִיל.

טָרָךְ m. (טרך, cmp. טָרַק II), pl. טָרָכִים, constr. טַרְכֵי *binders, preservers* (cmp. Syr. טרך a. derivatives P. Sm. 1528). Tosef. Sot. XV, 9, v. טָרַכְסִיד.

טָרֵךְ, v. טָרַךְ.

טָרְכוֹנָא pr. n. *Trachona, Trachonitis,* town and district east of the Jordan. Targ. O. Deut. III, 4; 13; 14 (Y. טַרְגּוֹנָא; h. text ארגב). Targ. Y. II Num. XXXIV, 15 טַרְכוֹן זמרא; Sifré Deut. 51 טרכונא דנימרא; Yalk. ib. 874 ט׳ דזימר (not טרינא); Tosef. Shebi. IV, 11 ט׳ דבחחום בצרה ed. Zuck. (Var. טרכתא, incorr.); Y. Shebi. VI, 36c ט׳ דמחחם לבוצרה (v. Hildesh. Beitr. p. 55, sq.).

טַרְכוּנְתָּא, v. טַרְכְּנוּתָא.

טרכוס, v. טַרְבֵּשׁ.

טרכיני, טרכינוס, v. טְרָרִינוֹס.

טַרְכָּן, v. טָרַךְ.

טַרְכְּנוּתָא f. (v. preced.) *trouble, anger.* Targ. Prov. XXVI,28 Ar. a. Lev. (Var. טַרְכּוּנְתָא; ed. תַּרְכּוּנְתָא; Ms. סרכונא).

טַרְכְּסִיד m. (a comp. of טָרַךְ a. סִיד) *binding cement.* Tosef. Sot. XV, 9 if one put sand in the lime, הרי זה ט׳ ואסור ed. (ed. Zuck. טרכיו סיד הוא, Var. טַרְכֵי סִיד) it is cement and therefore forbidden; B. Bath. 60b הרי זה ט׳ (Ms. O. טַרְכָּסָאוֹ the binding of it (the lime), cmp. טָרַכְסִין); Sabb. 80b (Ms. M. תר׳). [Treat. S'mah. VIII טרכסי׳, in a corrupt passage, prob. to be read: כרכים.]

טַרְכְּסִימוֹן, v. טְרוֹקְסִימוֹן.

טַרְכֵּשׁ, מַרְקוֹשׁ m. (enlargement of טרך or טרק, v. טָרֵךְ, a. טָרַק I) [*a wine-stirrer,*] *a board on which drinks for the table are mixed, side-board* (abacus, mensa delphica), *a plain board attached to the wall with hinges, to be put up and down* (cmp. הִלְפְּקֵי, Kel. XXV, 1). Tosef. Kel. B. Bath. III, 3 ט׳ חלק (R. S. to Kel. XXV, 1 טרכוס וחלק) a plain tray (without rims). Ib. I, 12 ט׳ שעשה וכ׳ a side-board under which they placed a piece of wood, formed like a spear (as an improvised support) for eating at it. Tosef. Sabb. XIV (XV), 2 תרקוש ed. Zuck. (Var. ט׳, by cler. error מרקוש).

טַרְלוֹסָה pr. n. pl. *Tarlosa, Talluza,* near Samaria. Y. Taan. IV, 68d top מעברתא דט׳ the ford of T.

טרמוסיא, Midr. Till. to Ps. XIII, 5 באיזה ט׳ וכ׳; ed. Bub. תלמוסא, Ms. Vien. טל׳; Yalk. Ps. 660 תלמידא, prob. to be read: באיזו טוֹלְמִירָא וכ׳ (τολῆρία) with what *hardihood* do you speak such words (of bad omen)?

טרמיות, v. טוּרְמִי.

טַרְמִיטָא, טַרְמִיטָן, v. טְרוֹמִיטָא.

טרמנסנת, טרמנטן, v. טוּרְמִנְטִין.

טרמסין, Snh. 14a Ms. M., v. טוּרְמִיסִין.

*טָרַס *to search.* Lev. R. s. 37 טַרְסִין וכ׳ Ar. (Var. a. ed. פשפשין) they searched every ship &c.—[B. Kam. 98a, v. טָרַשׁ I.]

טָרָס m., pl. טָרָסִין, v. טָרֵשׁ.

טַרְסָאָה m. nom. gent. *of Tarsus.—Pl.* טַרְסָאֵי. Targ. Esth. II, 21 (ed. Lag. טִירָ׳), v. טַרְסִי II.

טַרְסוֹס pr. n. pl., v. טַרְסִיס.

טַרְסִי I m. (v. next w.) [*a Tarsian,*] 1) *weaver of metallic thread, artistic weaver,* differ. fr. גַּרְדִּי. — *Pl.* טַרְסִיִּים. Ab. Zar. 17b Ar. a. Ms. Pes. (ed. תרס, v. Rabb. D. S. a. l. note 40). Succ. 51b וט׳ בפ״ע וכ׳ (v. Rabb. D. S. a. l. note 400) artistic weavers apart and common weavers apart; Tosef. ib. IV, 6.—Sabb. 47a מטה של ט׳ the weavers' horizontal loom or frame for embroidery (differ. in Rashi). —2) *worker in copper, bronze* &c. Ḥull. 57b מטלית של ט׳ the bronzers' apron.

טַרְסִי II, טוּרְסִי m. nom. gent. of *Tarsus, Tarsian.* —*Pl.* טוּרְסִיִּים, טַרְסִיִּים. Meg. 7a בגתן . . שני ט׳ היו ודיבו מספרים בלשון טרסי Ms. M. (only שני טרשיים היו בגתן . .) Bigthan and Teresh were two Tarsians and conversed in the Tarsian language; ib. 13b שני ט׳ . . . טורסי (Ms. M. . . . תרסיים). Ib. 26a בה״כ של ט׳ Ms. M. (ed. טור׳; Tosef. ib. III (II), 6 אלכסנדרים) the synagogue of the Tarsians in Jerusalem (Rashi: of the bronze-workers, v. preced.). Y. Shek. II, 47a בה״כ של ט׳ (Yeb. 96b טבריא).

טרסיאות, read: סַרְטָאוֹת.

טַרְסִיי ch. = h. טַרְסִי I. Y. Gitt. VII, beg. 48c; Y. Ter. I, 40b (perh. proper noun). —*Pl.* טַרְסָיֵא, טַרְסָיְרָה. Y. Kil. IX, end, 32d.—Lev. R. s. 35, end כנישתא דט׳ וכ׳ the synagogue of the weavers in Lydda (or bronze-workers, or Tarsians), v. טַרְסִי II.

טַרְסִיס pr. n. pl. = h. תַּרְשִׁישׁ *Tarsis* (*Tarentum*). Targ. Y. I Gen. X, 4 טַרְסַס ed. Amst. (oth. eds. טרסיס, v. אַסַּס); Targ. I Chr. I, 7 טרסוס ed. Lag. —2) (prob.) *Tartessus, in Spain.* Targ. Ps. XLVIII, 8. Ib. LXXII, 10. [V. טרריסיס.]

טַרְסֶקֶל m. (τρισκελής, τρισκέλλων, sub. כסא) *a chair on three legs,* esp. *a camp-chair.* Num. R. s. 12; Tanḥ. Naso 19; (Tanḥ. T'rumah 9; Gen. R. s. 68 תְּרוֹנוֹס). Sabb. 138a כסא ט׳ (Ms. O. כסא וט׳).

טַרְסְקַל m. (a corrupt. of κάρταλλος, v. קרסטל) *basket.* Lev. R. s. 19; (Midr. Sam. ch. V קרסטל). Sabb. 5a. Ib. 53a תולין ט׳ לבהמה you may hang a basket with fodder around the neck of an animal.—V. next w.

טַרְסְקְלִין m. (κάρταλον, v. preced.) *a basket* (fiscellus) containing fodder, used *for muzzling.* Sabb. 53a bot.; (Tosef. ib. IV (V) 5 קרסטלין, Var. קרטלין). B. Mets. 90a (Ms. M. קרסטרלין, oth. Mss. קרסטלין, קסרטל, v. Rabb. D. S. a. l. note).

טרסקמון, v. טְרוֹקְסִימוֹן.

טַרְעֵפִּיקָא, v. טַרְפֵּיקָא.

טָרַף (b. h.; cmp. טָרַד) [*to move with vehemence,*] 1) *to tear, prey.* Lev. R. s. 26 טורף ואוכל tears in order to

satisfy his appetite. Koh. R. to X, 11 תארי ט' the lion goes out for prey. Sot. 47b טוֹרְפֵי טָרְחָהּ those robbing (the poor). Zeb. 53b חלקו של טורחה the territory of the tearer (wolf=Benjamin, Gen. XLIX, 27). B. Kam. 116b לטוֹרְפָהּ to plunder it; a. fr.—2) *to cast with force, knock, strike against; to throw away, reject, eject.* Ḥull. III, 3 טָרְפָהּ בכותל he cast or knocked the bird against the wall. Pesik. R. s. 11; Num. R. s. 2 מגרשה אני טוֹרְפָהּ אני I will divorce her, I will cast her out (cmp. טָרַד).—Ber. 5b טוֹרְפִין לו וכ' his prayer is thrown in his face (refused). Y. Yeb. XVI, 15d top טָרְפָנִי, v. טָרַד.—3) *to seize forcibly.* Yoma IV, 1 בקלפי ט' he took the ballot out with haste.—Esp. *to seize for a debt.* B. Mets. 15a ובא ב"ח וטָרְפָהּ and a creditor of the previous owner came and seized it, v. טִירְפָּא.—4) *to chop, hash, to beat, mix.* Sabb. XIX, 2 יין ושמן ט' beat wine and oil; a. e.—Part. pass. טָרוּפָה, f. טְרוּפָּה. Ib. 38a בשר ט' chopped meat. Ab. Zar. II, 6, v. טְרִירִית. Y. Nidd. IV, 51a (of a foetus). Sabb. VIII, 5 (80b) ביצה ט' an egg beaten and mixed with oil; a. fr. V. טָרוּחַ.—5) *to hackle, comb* (flax or wool). Kil. IX, 1. Y. Orl. III, 63a; Y. Keth. VI, end, 31a צמר בכור שטָרָפוֹ wool of a first-born that has been hackled (and mixed up with other wool).—6) *to scrape, scour, to plane.* Makhsh. II, 4 חטוֹרֵחַ את גגו (Var. חמטחר) if one scrubs his roof; Tosef. ib. I, 8.—7) *to make* טְרֵפָה, *to inflict an organic defect.* Ḥull. 85b, sq. צא טְרוֹחַ go and maim the animal (before slaughtering it).

Nif. נִטְרַח 1) *to become t'refah.* Ib. 9a, a. e. במה נִטְרְפָה from what cause it became *t'refah.*—2) *to be in disorder,* a) (with דעה, or לב) *to be confused, bewildered, not fully conscious.* Y. Sabb. II, 5b bot. נִטְרְפָה דעתו של אבא my father's mind is unclear; Snh. 68a. Ib. 43a כדי שתִּטָּרַח דעתו (not שתטרוח) that his (the culprit's) consciousness may be benumbed; Num. R. s. 10.—Ib. נ' לבו his mind becomes confused (from drinking); a. fr.—b) (with שעה, of political disturbances) *to be troubled.* Snh. 11a; Sot. 48b; Tosef. ib. XIII, 5 נטרפה (ה)שעה the political condition was too much troubled (persecutions prevailing). Y. Dem. V, 24d bot.; a. e.

Pi. טִרַּח 1) *to shake vehemently, constantly.* Succ. III, 9 כל העם מְטָרְפִין בלולביהן ed. Y. (Mish. ed. Pes. מט'את לו'; ed. מנענין) all the people shook their branches constantly (during the recitation at Hallel, contrad. to נענע). —2) *to unbalance* (the mind, cmp. טִלְטֵל).—Part. pass. מְטוֹרָח. Num. R. s. 10 לבו מ' וכ' his mind is disturbed and he talks improper things, v. supra. —3) *to reject one's petition, to refuse.* Part. pass. מְטוֹרָח. Ber. V, 5 שהוא מ' that he (the patient for whom prayer is said) is rejected (bound to die), opp. מקובל accepted.—4) *to disfigure, to make ungainly* by spots, incisions &c., v. טָרוּחַ). Part. pass. as ab. Koh. R. to X, 11 the serpent is asked מפני מה גופך מט' why has thy body been disfigured (v. Gen. III, 14)?—5) *to cast about* (a ship on high sea), v. Hithpa.—Part. pass. as ab.; *pl.* מְטוֹרָפִים, מְטוֹרָפִין. Yeb. 47a, v. סָחַח.

Hif. הִטְרִיחַ 1) *to become t'refah, to be afflicted with a fatal organic disease.* Num. R. s. 12, end; Cant. R. to VI, 4; Pesik. Vayhi p. 10a, a. e. לא הִטְרִיפוּ the animals were found to be free from an organic disease.—[2) (in later liter.) *to declare t'refah.*]—3) (denom. of טֶרֶף) a) *to cover with foliage.* Yalk. Gen. 119, v. רָטַב.—b) *to sprout with moisture, be sappy.* Gen. R. s. 69 ה' מצות וכ' (Yalk. Jud. 38 הפריח) sprouted with good deeds &c., v. רָטַב.—[4) *to distribute food,* v. טָרָף.]

Hithpa. הִתְטָרֵחַ, *Nithpa.* נִיטָּרֵחַ *to be tossed about, to be in a storm* near the shore. Taan. III, 7 (19a) על הספינה המִתְטָרֶפֶת וכ' for a ship which is seen from the coast to be tossed about; ib. 14a המטוֹרֶפֶת (v. supra; Ar. ed. Koh. נִיטָּרֶפֶת *Nif.*). Tosef. Sabb. XIII (XIV), 11 ניטָּרְפָה ספינה וכ' the ship has been thrown back several times (was prevented from landing by the breakers).

טָרַף I, טָרַח ch. same, 1) *to take by force, seize.* B. Mets. 14a אתי . . . וטָרְפָהּ מיניה (not וטרפא) the creditor came and took it from him (by legal seizure); ib. יקא ט' לקוחות טָרְחָהּ לידה מיניה (Ms. H. וטָרְפָהּ מיניה).—לְקוּחוֹת to seize property sold by the debtor, v. Ib. 19a; a. fr.—2) *to throw, strike, knock down.* Y. Snh. X, 29a וטָרְחָהּ לון לארעא and let them fall down. Lam. R. to I, 5 וירְטְרוֹחַ גרמיה and let him throw himself down. Ib. to IV, 2 טָרוֹחַ קולתיך וכ' cast down thy pitcher before me; a. fr.—3) *to knock at, shake, rap.* Ber. 28a אבבא ט' knocked at the door. Snh. 97a.—Ib. 67b לידה בטבלא ט' he struck the *tabla* before him; a. v. fr.—Trnsf. *to carp at, to contest the validity of a decision.* Y. Snh. I, beg. 18a בעי מִיטְרוֹחַ wanted to protest (against R. Isaac's decision because he acted as a single judge).—5) *to declare t'refah.* Ḥull. 10b. Ib. 48b סבר . . . למִיטְרְפָהּ Mar. . . . wanted to declare it *t'refah;* a. fr.—*Part. pass.* טָרִיחַ a) *struck down* (in the agony of death). Targ. Jud. III, 25; IV, 22 (h. text נוֹפֵל). Lam. R. to IV, 5 טְרִיפִין בקיקלא (not טריפון) lying on dunghills.—b) *thrown away.* Y. Snh. X, 29a top הא טריפין לך they are thrown down before thee (cmp. טָרוּחַ).—c) (denom. of טרפא, v. טָרוּחַ) *spotted, full of incisions; planed.* Ned. 25a; Shebu. 29b, v. טָרוּחַ.—[Y. Shebi. I, end, 33c א"ר יודן כד טריפן לעוביה, read with R. S. to Shebi. I, 8: א"ר יודן בר טרפון, טריפון or לעוביה being a corrupt tautography of ב"ר לעזר בן יעקב=ליעזר' בן יעקב.]

Pa. טָרַח 1) *to knock, strike, dash.* Targ. II Kings VIII, 12 (h. text רטש). Targ. Nah. II, 8 (h. text תפף).—2) *to prey, wait for prey.* Targ. Prov. XXIII, 28 מְטָרְחָה.—3) *to drive about.* Part. pass. מְטַרַח. Targ. Y. I Ex. XIV, 3 (ed. Amst. מְטַשׁ *Ithpa.*). Targ. Y. II Num. XII, 12 מְטָרְפָא.—Trnsf. *to agitate, trouble,* v. infra.

Ithpa. אִיטְּרִיחַ, *Ithpe.* אִיטְּרִיךְ 1) *to be knocked about, dashed; to be tossed about; to be in spasms.* Targ. Is. XIII, 16. Ib. LI, 20; a. e.—Lev. R. s. 12 beg. כהד' אילפא דמִיטַּרְפָא וכ' like the ship that is tossed about in the breakers &c. Snh. 95a אתו רונה אי' קמיה a dove came down and rolled before him in spasms.—Trnsf. *to be agitated, troubled.* Targ. Gen. XLI, 8 (some ed. מְטַר' Part. pass. *Pa.*, v. supra). Targ. Ps. LXXVII, 5; a. fr.—Y. Taan. I, 64b bot. למה אִיטַּרְפִּין . . להכא why did the rabbis (you) take the trouble of coming hither.—2) *to be spotted, full, of incisions* &c., v. supra a. טָרוּחַ.—3) *to become,* or *be t'refah.* Ḥull. 57b במידי דמִיטַּרְפָּה בה in the same limb through the mutilation of which the animal became *t'refah.* Ib. 48a דלאו מיניה מִיטַּרְפָּא where the

cause of its being *t'refah* lies not in the mutilated limb itself.

טָרַח II m., v. טַרְפָּא.

טֶרַף m. (b. h.; preced.) 1) *prey.* Sot. 47[b], v. טָרַח.—Gen. R. s. 99 (ref. to מִטֶּרֶף, Gen. XLIX, 9) מִטַּרְפּוֹ שֶׁל יוֹסֵף from making Joseph a prey, i. e. saving Joseph; מִטַּרְפָּהּ שֶׁל תָּמָר saving Tamar. Yalk. Ps. 637; Midr. Till. to Ps. VII, ed. Bub. יוֹשֵׁב עַל טַרְפּוֹ (oth. ed. טַרְפָּתוֹ) sits over his prey.—2) *food.* Snh. 108[b], v. next w.—3) (v. next w.) *foliage, green.* Sifra Metsora, beg. וּבְרֹאשָׁהּ ט' with green foliage on its top, v. next w.; Y. Sot. II, 18[a] top וּרְאשָׁהּ ט' (corr. acc., or read as Tosef. Neg. VIII, 2 מְרוּם).

טָרָף m. (b. h., preced.) *plucked, fresh*; (homilet., v. preced.) *nourishment.* Snh. 108[b] (ref. to Gen. VIII, 11) מֵאי מַשְׁמַע דְּהַאי ט' לִישָׁנָא דְּמִזוֹנֵי הוּא what evidence is there that *taraf* has the meaning of food? Answ. ref. to הַטְרִיפֵנִי (Prov. XXX, 8); Erub. 18[b] (v. Rabb. D. S. a. l. note).

טָרָא I, טְרַח ch. same, 1) *leaf.* Targ. Gen. VIII, 11. Targ. Is. XXXIV, 4; a. fr.—Ḥull. 47[b] דְּאַסְנָא ט' leaf of a myrtle; a. fr.—Nidd. 20[a] מְצִירְתָּא ט' fem. (Rashi: מְצִירָא), v. infra.—Trnsf. דְּנַחִירֵי ט' *wing of the nose.* Ber. 55[b].—*Pl.* טָרְפֵי, טַרְפֵי. Targ. Gen. III, 7; a. fr.—Succ. 37[b] חַמְרָא בַּר תִּלְתָּא ט' נַתְרֵי ט' leaves may fall off. Sabb. 129[a] Rashi (ed. בת) wine of a vine that has changed foliage three times, i. e. wine in its third year. Nidd. l. c. טַרְפָּן fem., v. דָּרָא I.—2) *a piece torn off, fragment.* Ber. 59[a] top, and it looks כְּמִי דְּטָרִיף ט' like an irregular piece that has been torn off (from the star); Rashi: like a battered piece that has been mended by hammering; (Ms. F. וּמִתְחַזֵי דְּמִיטְרְפָא מִיטְרַף you can see that it has been torn off, Vers. in Rashi: כִּדְטָרְפָא מִטְרַף, prob. to be read כִּטְרִיפָא דְּמָטַרַף).

טַרְפָּא II f., constr. טַרְפַּת (טָרַף) *rapping.* Targ. Jud. V, 11 (in a passage missing in ed. Lag.).

טִרְפָּא, Gen. R. s. 10 בְּקֵשֶׁת בְּרִי ט', v. נְטוֹפָא.

טְרָפָא, v. טִירְ'.

טִרְפָּא, טְרֵפָה, v. טְרִיפָ'.

טַרְפוֹן pr. n. m. *Tarfon,* a Tannai (v. Fr. Darkhé Mish., p. 101 sq.). Pes. X, 6; a. v. fr.—V. טְרִיפוֹן.

טִרְפוֹנִימוֹס, v. טְרַפְּזִיטֵס.

טִרְפּוֹזִין, read: טְרַפְּזִין.

טַרְפַּחַת f. (טפח, with ר inserted; cmp. טְפִירָה I) [*pitcher,* cmp. אַבּוּז,] *mouth of the womb.* Ḥull. 55[b] = אֵם = שַׁלְפּוּחִית. Ib. 56[b].

טִרְפִּירָא (טִרְפִּידָא), Targ. Y. Lev. XI, 19, v. צִרְפָּדָא.

טְרַפְּזָא m. (τράπεζα) *table, counter.*—*Pl.* טְרַפְּזִין. Gen. R. s. 64, end ('Rashi': טְרַפְּזוֹת).—V. טָרַפְּזִין.

טְרַפְּזִיטֵס m. (τραπεζίτης) *money-changer, banker.* Y. B. Mets. IV, beg. 9[c] טִרְפּוֹנִיטֵס (corr. acc.). Num. R. s. 4 טְרַפְּסִיטֵס (cmp. τράπεσα for τράπεζα, S.).

טְרַפְּזִין m. (τραπέζιον) *table, trencher.* Gen. R. s. 11 Ar., v. הִירְסְקוֹס I.

טִרְפִּירָא, v. טִרְפִּידָא.

טַרְפִּישָׁא, v. טַרְפָּשָׁא.

טָרְפִּיתָא, f. (טָרַף) *hawk.* Targ. O. Lev. XI, 14; Deut. XIV, 13 (h. text אַיָּה).

טַרְפִּיתָא f. adj. (preced.) *tearing.* Targ. Y. Lev. XI, 14 דַּיְיתָא ט' (not דְּחִיא); cmp. דַּיָּה.

טִרְפֵּס, *Hithpa.* הִשְׁתַּרְפֵּס *to climb,* v. טְפַס.

טַרְפֵּס, *Ithpa.* אִשְׁתַּרְפֵּס (v. preced., cmp. טְפַז) *to leap, take exercise.* Y. Kidd. II, 62[c] bot. בְּעִידָּא הוּרְמִנָא מִשְׁתַּרְפְּסָא אוֹזְלָה מִכָּאן וְכָאן I expected to have exercise in going to and coming from the bath.

טִרְפְּסִיטֵס, v. טְרַפְּזִיטֵס.

טַרְפְּעִיק, טַרְפְּעִיקָא (טרעפ') m. (corresp. to τροπαϊκός = Victoriatus) *Victoriatus* = Quinarius, half a denar (v. Zuck. Talm. Münz. p. 30). Yoma 35[b]. Gitt. 45[b]; Keth. 64[a] מֵאִי ט' (not טַרְפְּעִיקִין) how much is a *T.*? Sifré Deut. 294; Yalk. ib. 938.—*Pl.* טַרְפְּעִיקִין. Keth. V, 7; Tosef. ib. V, 7 (missing in ed. Zuck., Var. טרפקעי; oth. ed. טַרְפְּעִיקִים).

טרפקעי, v. preced.

טַרְפָּשָׁא m. (טרף, with formative שׁ, as in טַרְבֵּשׁ; v. P. Sm. 1527 s. v. טרפשתא) *a rag-like, irregularly shaped organ, membrane* &c. Ḥull. 49[b] דְּלִיבָּא ט' pericardium with the fat attached to it.—*Pl.* טַרְפָּשִׁין *shreds.* Ib. 46[a] (in Hebr. dict.) נִדְלְדְלָה כְּבֵד וּמְעוּרָה בְּט' if the liver is detached and disarranged in shreds.

טָרַק (cmp. טרד, טרח) *to shake, stir.* B. Kam. 115[b] לָא טָרְקוֹ nobody stirred, or mixed it.

טָרַק I ch. same, 1) *to stir, mix.* Sabb. 110[a] וּלְטָרוֹקֵינְהוּ בְּהֲדֵי הֲדָדֵי let him mix them together.—2) *to stir up.* Taan. 25[a], v. אִסְקוּטָלָא I.—3) (prob. only in) *Pa.* טָרֵק *to sting, bite.* Sabb. 109[b] דְּטָרְקֵיהּ תִּינְיָא whom a serpent has stung. Ib. 110[a], v. חִינְיָא; a. fr.—[Yoma 77[a], v. מַטְרָקָא.]

טָרַק II (cmp. טָרַד II) *to bolt, tie, gird*; *to guard.* Targ. Ps. XXXV, 3, v. טְרוֹקִיתְקָא.—Ber. 28[a] טָרְקוּ גְּלֵי; Snh. 113[a] דְּטָרְקֵיהּ, v. גְּלָא. B. Mets. 86[a] וְכ' וְטָרְקֵיהּ לְבָבָא and bolted the door before him. Erub. 102[a] דִּין לָא נְטָרוֹק this must not bolt, i. e. with this bolt as it is you dare not bolt or unbolt. *Part. pass.* טָרִיק *locked up.* Targ. Job XXVI, 13 (h. text בָּרְחַ).

טַרְקָא m. (preced.; cmp. Syr. טרק, P. Sm. 1528) *a castle, palace.* Targ. Prov. XXV, 24 וּבֵיתָא ט' though the house be a palace (h. text וּבֵית חֶבֶר).

טָרָקָא m. (טָרַק I) *stirring up, disturbance.* Targ. Koh. X, 11 לְט' וּלְנוּקְבָא (ed. Amst. a. oth. לְטַרָאקָא) for disturbance and injury.

טרקארין, v. טָרְקְלִין.

טרקווינוס, Esth. R. beg. בימי ט׳, read: בימי הינוּנים.

טַרְקוּשׁ, v. טַרְכֵּשׁ.

טַרַקְטָה, טְרַקְטָא, v. טְרִיקְטָא.

טרקי, Yoma 10ª Ar., v. תרוייקי.

טַרְקִין, טַרְקָנָא m. (Ar. s. v. בלס: תַּרְקָנָא; cmp. *anthracias*, ἀνθράκιον) name of a *gem*. Targ. O. Ex. XXVIII, 19 (Y. ערקין, corr. acc.); ib. XXXIX, 12. Targ. Y. Num. II, 18.

טרקילין, read: טְרִיקְלִין.

אִסְטַרְקְלִילָא, טַרַקְלִילָא m. (comp. of טָרַק II a. קלילא) *the runner's strapping, leggin, greave*. Targ. Esth. V, 9 אִסְטַרְקְלִילַיהּ his leggin.—*Pl.* טַרַקְלִילִין. Targ. I Sam. XVII, 6 (ed. Lag. טְרִיקְלִ׳; Kimḥi Vers. טרקלין). [טרקלילין, Tosef. Sabb. XVI (XVII), 18; Tosef. Bets. II, 10 Ar., v. טְרִיקְלִין.]

טַרְקְלִינָא, טַרַקְלִין, v. טְרִיקְלִ׳. [V. preced. w.]

טַרְקְלִין m. (torcularium) *store-room for oil and wine*. Y'lamd. to Num. XX, 8 (quot. in Ar.) ט׳ אם יהיה ביד אדם if a man possesses a torcularium; Yalk. ib. 763 (our w. omitted); Ex. R. s. 25, beg. טרקארין, טרקארין (read: טַרְקְלָארִין).

טרקנין, v. טְרִיקְטָא.

טַרְקְסָאוֹת f. pl. (enlargement of טַרְכָּסִיד II, cmp. טְרַכְסִיד) *lath- and plaster-wall, partition in the interior of houses*. Tosef. Ohol. V, 5 כלים שבט׳ R. S. to Ohol. IV, 1 (ed. רסטקאות, Var. רטסק׳) vessels lying in niches or closets of partition walls.

טַרְקִיק׳, טַרַקְסִין m. pl. same, esp. אַמָּה ט׳ *the two cedar-covered partitions*, with a vacant space between, which separated the Holy of Holies from the Holy and occupied the space of *one cubit*, the text (I Kings VI, 16) leaving it undecided from which of the two sacred areas that cubit's space was deducted. In the second Temple that partition was replaced by two curtains with a space between. Midd. IV, 7 אמה ט׳ one cubit for the partition. Yoma 51ᵇ אבל . . . אמה ט׳ וכ׳ but in the second Temple, where there was no partition wall, ... they made two curtains. B. Bath. 3ª; a. fr.—Y. Kil. VIII, 31ᶜ bot. (among doubtful things) ואמה ט׳ (add to the above six things) the *ammah traksĭn*. ט׳ מיהו ואמה why is it called *a. tr.?* (Answ., taking our w. for τάραξιν, acc. of τάραξις, confusion) טריכסון מיהו מבפנים מבחוץ (ἐτάραξεν, cmp. בריכסון) it created confusion: what is it? inside? outside?; Y. Yoma V, 42ᵇ bot. טירקסון.

טרקסמון, v. טְרוֹקְסִימוֹן.

טָרַשׁ I (cmp. טרק) *to batter*. B. Kam. 98ª מחדיה וטַרְשַׁיהּ . . (Var. טרסיה, v. Rabb. D. S. a. l. note 300) he struck upon the coin with the hammer and battered it (so that the stamp was effaced).

Pa. טָרֵישׁ (denom. of טֶרֶשׁ) *to harden, make brittle*. Ḥull. 46ᵇ בקרירי לא תמטרשי you must not put the lungs in cold water, because it makes the coat of the lungs brittle (so as to crack when you blow them up; [Ar. ed. Koh. בחמימי לא דמט׳ not in hot water because 'it makes strong']; v. פָּרַן.

טָרַשׁ II (cmp. טָרַק II) *to lock up, obstruct;* (neut. v.) *to be stopped up*, (trnsf.) *to be deaf, silent*. Tanḥ. Vayishl. 8 מהולתך טַרָשָׁא וכ׳, v. חֲרַשׁ; Y'lamd. to Lev. XXVII, end and to Num. XXI, 1 (quot. in Ar.).—Lam. R. to I, 17 [read:] ט׳ סלקית וט׳ נחתית (not טמשא) silent do I go up (to Jerusalem) and silent do I go down.

טֶרֶשׁ m., pl. טְרָשִׁים, טְרָשִׁין (טרש I) *rugged, stony ground; crags, clefts; quarry*. B. Bath. 103ª ט׳ שאמרו the crags of which they speak (נקעים a. סלעים ib. Mish. VII, 1). Y. Kil. I, 27ᵇ bot. Arakh. 14ᵇ; Yalk. Lev. 677 טָרָסִין. Gen. R. s. 23 נעשו ט׳ became craggy (unarable). Lev. R. s. 36 ט׳ גדולים large stony clods, v. בָּלַשׁ. Sot. 34ᵇ. Y. B. Bath. IV, 14ᶜ bot. ט׳ המוקצין וכ׳ the rocks which are cut from it (the quarry).

טַרָשָׁא m. (טָרַשׁ II) [*deafness,*] (sub. רִבִּית) *deaf or silent usury, tarsha, a sale on time at a price higher than the seller would take if he sold for cash*, e. g. one sells beer in Tishri (when it is cheap), to be paid for in Nisan (when beer is higher) at the Nisan price. B. Mets. 65ª ט׳ שרי *tarsha* is permitted (is no usury). Ib. ט׳ דידי my (R. Papa's) *tarsha* (sale of date beer on time &c., v. supra). Ib. ט׳ דידי ודאי וכ׳ my (R. Ḥama's) *tarsha* (selling goods to be carried at his risk to the dearer market, the money to be paid on returning) &c. Y. ib. V, 10ᶜ bot. אין זו רבירתא אלא ט׳ (not חטרשא) this is not direct usury, but it is *tarsha*.—*Pl.* טַרָשֵׁי. Bab. ib. 68ª ט׳ פפונאי, expl. כט׳ דרב פפא like the sales of R. Papa, v. supra.

טַרְשִׁי, v. טַרְסִי.

טַשׁ, טָשׁ, v. טוּשׁ.

טְשָׁטוּשָׁא, v. טְשִׁישׁ׳.

טַשְׁטָקִי* m. pl. [or טַשְׁטְקִי f. sing.] (= חַשְׁתִּ׳, שקי; cmp. טַצְדְּקָא) *troughs*, or *bucket arrangement* for pumping water for the boiler. Nidd. 68ª אטו . . . ט׳ חסרת וכ׳ Ar. (ed. omit אטו) doest thou want boilers? dost thou want buckets? dost thou want slaves? [Rashi: *bathing chairs;* Tosaf. to Nidd. 66ᵇ, a. v. אם, identifies our w. with טכטבא; Saadia: *combs*.]

טַשְׁטֵשׁ, טְשָׁטֵשׁ, v. טוּשׁ I.

טָשָׁא, טַשֵּׁי (v. טוּשׁ II) 1) *to hide, protect; to reserve*. Targ. Ps. XXVII, 5. Targ. Prov. II, 1; a. e.—2) *to be hidden, lie in wait*. Targ. Ps. LVI, 7 יְטַשְּׁנוּן בכמנא (ed. Lag. ר׳ כמנא; h. text וצפינו, K'ri וצפונו). Targ. Prov. I, 11; a. e.—Taan. 24ª טָשׁוּ מינהּ (הוו) they hid themselves before him. Ib. 29ª טשא מינירהו hid himself before the Romans. Ab. Zar. 70ª כי חיכי דטַשֵּׁינָא אנא אישתי וכ׳ as well as I hide myself here, an Israelite may have hidden himself &c.; a. e.

Ithpe. אִתְמְשַׁשׁ, אִיתְמְשַׁשׁ *to hide one's self, to be hidden.* Targ. Prov. XXVIII, 28. Ib. XXVII, 5 מְמַשְׁשָׁא hidden. Targ. Ps. LXXXIII, 4 מִתְמַשְׁשִׁין (some ed. מְמַשְׁשִׁין).—Ab. Zar. 70ª, v. supra.

Af. אַמְשֵׁשׁ *to hide.* Targ. Prov. XXV, 2. Ib. XXVI, 15.

מַשְׁשִׁיוּתָא f. (preced.) *that which is reserved, future compensation.* Targ. Ps. XVII, 14. Targ. Job. XX, 26.

י

י *Yod*, the tenth letter of the Alphabet. It interchanges with ו, e. g. יָדַע a. וַדַּאי; with א as יבד a. אבד; with ת, v. letter ת.—י is frequently a *mater lectionis* for ē, ĕ, and ī, ĭ, e. g. לִילֵךְ, לִישַׁב (for b. h. לָלֶכֶת, לָשָׁבַת); הֵיסְרִיב=הֵיסְרִיבּוּר, הֵירְבִּיב=הֵירְבִּיבּוּר.—יי is frequently used to indicate the consonantal value of י, as הִתְיַרְיָא=הִתְיָרֵא.

י' as a numeral, *ten*, v. א'.

יְא, יֵיא I=h. אַיֵּה. *where?*—לְיֵא, לְיֵיא *whither?* Ber. 58ª, v. בָּאגָּא. [V. לָיְיא.]

יְא, יֵיא II=יָהָא, v. הֲוֵי.

יְאָה, יָאֵה, v. יָאֵי.

יְאִי, יָאֵי, יָאוֹ, יְר' pr. n. pl. *Yau, Yai.* Ḥull. 6ª פונדקא דיריאו Ar. (ed. דיראי, prob. to be read: דיראי) the inn of Yau (*I*, v. אִירְהִי II).

יְאָן, יַאֲנָן, v. יָאֵי.

יְאוֹר m. (b. h.; v. אֲרִיתָא) *channel, river*, esp. *the Nile.* Cant. R. to III, 4 (ref. to מיער with suspended ע, Ps. LXXX, 14) אם זכיתם מן חי' . . . . מן היער if you will do good, the enemy attacking you will be (powerless like an animal) coming from the river, if not, he will be like a beast of the forest; Midr. Till. to Ps. l. c.; Yalk. Ps. 830; Ab. d'R. N. ch. XXXIV כחזיר של י' like a water swine (pork-fish, silurus). Ex. R. s. 1. Ib. s. 9 המים ששמרוך...לי' וכ' the waters which saved thee (Moses) when thou wast thrown into the Nile, must not be smitten through thee; a. fr.

יְאוֹרָא ch. same, *channel, dyke.*—*Pl.* יְאוֹרֵי. B. Mets. 103ᵇ אריסא בר י' (Ar. בירה), v. אַוּרָא.

יְאוּשׁ, יֵיאוּשׁ m. (יָאַשׁ) *despairing of recovering a lost object, resignation.* B. Kam. 66ª אירו קונה י' the owner's resignation gives the robber no right of possession (and he must restore the object itself, not its equivalent). Ib.ᵇ ואי ס"ד י' קנה וכ' and if we should assume that resignation gives a right of possession, how could the robber say, Here is thy property before thee (since in the meantime it has become valueless)?—B. Mets. 21ᵇ top י' שלא מדעת unconscious resignation, i. e. a thing which, if missed, is usually given up, but which has as yet not been missed. Ib. חזר י' is considered as given up. Y. B. Kam. IV, end, 4ᶜ י' טעות a resignation under a false presumption; a. fr.

יְאוּשָׁא ch. same, *despair.* Targ. Job VI, 26.

יְאוּת f. h. a. ch. (יאר) *propriety;* adv., (cmp. טְבָאוּת) *right; properly; it is right.* Targ. Ps. CXXVII, 2 על י' in propriety (honestly). Targ. Y. Gen. XXII, 10 כפוס . . י' tie me well. Targ. O. Deut. XIII, 15 (Y. טבאות, h. text הרטב); a. fr.—Y. Ḥag. I, 76ᵈ top חזר וכ' וי' and it is right so; for there is the case &c.; Y. Peah II, 17ª הוא וי' (corr. acc.). Y. Dem. I, 21ᶜ bot. הוא מקשי י' he asks a proper question; a. fr.

יְאוּתָא, v. יָאֵי.

יָאֵי, יָאֵה m. (h. יָאֶה; v. אָוָה I, אוּת) *fitting, right, nice.* Targ. I Chr. XI, 11; Targ. II Sam. XXIII, 8; a. fr.—Men. 53ª; Yalk. Ex. 166 י' וי' it is good; י' וי' (v. Rabb. D. S. to Men. l. c. note 40) so much the better. Tam. 32ª בימא י' למירר וכ' is it better to dwell on the water or on land?—Ib. לא י' למלכא כזב falsehood would not become a king. B. Bath. 111ª הוא י' וגולתיה יָאָה Ar. (ed. וג' יאי) he looks nobly and so does his cloak; a. e.—*Pl.* יָאִין, יָאֲנֵי, יָאוֹן, יָאֲנוֹן, יָאָן. Targ. Cant. III, 7. Ib. IV, 1 sq. Targ. II Sam. XV, 3; a. fr.—*Fem.* יָאָא, יָאְיָא, יָאָה, יָאֲתָא. Targ. Y. II Num. XII, 1. Targ. Gen. XXIX, 17 (ed. Berl. יָאָה; Y. II יָיְא). Targ. Jer. VI, 2 יאתא (ed. Lag. יָאְיָתָא; h. text נוה). Targ. Prov. XIII, 19 (h. text נחירה); a. fr.—B. Bath. 111ª, v. supra.—*Pl.* יָאָתָא, יָאָיִן, יָאָנֵי. Targ. O. Gen. XXIX,17 (ed. Berl. יָאָנֵי). Targ. Y. Num. XXXI, 50; a. e.—

יָאֵיתָא, יָאוּתָא f. (preced.) *beauty, grace.* Targ. Prov. I, 9 ed. Lag. (oth. ed. יָאוּתָא). Ib. IV, 9. Targ. Job VIII, 6 יָאֵיתָהּ constr. ed. Lag. (oth. ed. יָאָרַיְתָהּ; h. text נָוְתָהּ).—Pesik. Baḥod. p. 109ª (ref. to אֲנֹכִי, Ex. XX, 2) אנא נהורך כְּלִילָךְ יָאוּתָךְ I am thy light, thy crown, thy grace; Pesik. R. s. 21 רונתי (corr. acc.)

יָאוּתָא, יָאְיָא, v. יָאֵי.

יָאִיר (b. h.) pr. n. m. *Jair*, 1) son of Manasseh. B. Bath. 121ᵇ. Num. R. s. 14; a. e.—2) J. the Gileadite. B. Bath. 113ª.—Denom. יָאִירָאָה, ch. יָאִירָאָה m. *Jairite.* Targ. II Sam. XX, 26 (missing in ed. Lag.).—Cant. R. to I, 2ᵇ; Erub. 63ª; a. e.

יָאֲתָא, v. יָאֵיתָא.—יָאֲתָא, v. יָאֵי.

יַעַל = יָאַל, v. הוֹאִיל.

יְאַנָּא, Y. Kidd. IV, 66ᵇ top את חמי מפייס י', read: אתחמר מפייסי ואנא וכ' act as if you did appease me, and I will allow him to get up.—Y. Kil. III, beg. 28ᶜ וי', read: כל הן דאנא משכח לה וי"ו אנא וכ' wherever I shall find it (*zeruëha*) with a *Vav*, I shall erase it; Y. Sabb. IX, 12ª top (corr. acc.), v. זְרוּעַ.

יָאנְבָא, v. יַנְבָּא.

יָאסִיָּן, יַסְיָאן, יָאסָן pr. n. m. *Yasyan.* Koh. R. to VII, 11 R. José b. Y.; Ab. Zar. 42ª; Bets. 8ᵇ יאסיין Ms. M. (ed. יאסינא v. Rabb. D. S. a. l. note); Men. 6ᵇ (Ms. K.

a. R. 2 אסיון); Tosef. ib. I, 15; (Y. Succ. IV, 54c bot. יוסי בר אשיאן).

יָאַרוֹד, v. יָרוֹד.

יָאַשׁ (b. h.; cmp. אִישׁ a. יֵשׁ) [*to exist, be strong.*]

Pi. יַאֵשׁ (privat., cmp. דִּשֵּׁן) *to consider undone, to give up;* v. יַאוּשׁ.

Hithpa. תִּתְיָאֵשׁ, תִּתְיַיד׳; *Nithpa.* נִתְיָאֵשׁ, נִתְיַיד׳ 1) *to lose energy, relax.* Y. Ber. IX, end, 14d שנִתְיָאֲשׁוּ יודיהם וכ׳ whose hands have grown lax concerning the Law (who do not care to uphold the Law; Midr. Till. to Ps. CXIX,126 רפו ידיהם).—2) (with מן) *to give up hope, to discard from the mind.* Ab. I, 7 אל תִּתְיָאֵשׁ וכ׳ do not give up the idea of divine retribution (when you see sinners prosper).—Esp. (of lost things) *to despair of recovery, to resign possession* (by which the finder acquires the right of keeping what he has found, and the robber obtains possession of the stolen object and must make restoration in value). B. Kam. 68b, a. e. גזל ולא נִתְיָיאֲשׁוּ הבעלים if one has robbed, and the owner has not yet given the hope of recovery. B. Mets. 21b מפני שהבעלים מִתְיָאֲשִׁין מהן because the owners (who dropped the coins) have given them up; a. v. fr.

יַאֵשׁ, *Pa.* יָאֵשׁ ch. same, *to relax.* Targ. Koh. II, 20 לְיַאֲשָׁא ית לִבִּי על וכ׳ to relax my mind concerning (to give up thinking of) the trouble &c.

Ithpa. אִתְיָאַשׁ 1) *to become careless.* Targ. Y. Deut. XXIX, 18.—2) contr. אִתְיָאַשׁ, *Ithpe.* אִיתְאַשׁ (אִיאוּשׁ) *to resign possession, give up.* B. Kam. 68b ודילמא לא אִיתְיַיאִישׁ but may it not be that he has not resigned? Ib. שמעינהו דאיאוש they heard him say that he gave it up; B. Mets. 21b דמִיתְיַיאֲשׁ (Ms. F. דאיאש). Ib. מִיתְיַיאֲשִׁי (Ms. F. a. R. מִיתְיַיד׳) they give it up. Ib. אִיאוּשֵׁי מִיתְיַיאֲשִׁי (better: יָאוּשֵׁי מִיתְיַיאֲשִׁי, v. Rabb. D. S. a. l. note 8). Ib. 22a; a. fr.

יֹאשִׁיָּה, יֹאשִׁיָּהוּ pr. n. m. (b. h.) *Josiah,* 1) King of Judah. M. Kat. 25b (ref. to Am. VIII, 9) זה יומו של י׳ that is the day when J. was killed. Ib. 28b כמספד דו׳ וכ׳ like the lamentation over J. &c.; Meg. 3a; a. fr.—2) R. J. a Tannai. Men. 57b. Snh. 66a (v. Fr. Darkhé, p. 146, sq.).—3) R. J. name of two Amoraim (v. Fr. M'bo, p. 90b sq.). Y. Shebi. IX, 39a top. Y. Snh. III, 21d; a. fr.—Kidd. 36b, v. יְדָא I.

יָאתָא, v. יָתָא.

יַב, v. יְהַב.

יְבָא, יִבָּא (=ch. כְּ־ יְהָא בָּא) ר׳ כ־ (=ch. אתיא כְּ־, v. אֲתָא) *it agrees with, corresponds to.* Y. Sabb. III, 6b top ר׳ כיר׳ דמר ר׳ וכ׳ it agrees with what R. Z. said. Ib. XVI, 15c bot. ר׳ וכ׳. Y. Erub. VI, 23c top ר׳ כי וכ׳ (read כיר׳). Y. Pes. I, 27b top [read:] ר׳ כהדא דתני כ׳ זכריה; a. fr.—Y. Ber. I, 3a top יְהָא בָּא כיר׳ דר׳ זעירא ed. Lehm. (oth. ed. יְהָא בָּא כיר׳ דמר וכ׳, ed. Krot. יהא בה).—Y. B. Kam. II, end, 3a ר׳ בתפלוגתה וכ׳ it enters into (depends upon) the difference of opinions between &c.; ib. IV, 4b top ר׳ כפלוגתא (read: בפ׳).

יָבַב (b. h.) [*to break forth,* cmp. רעע.]

Pi. יִבֵּב *to speak in a trembling voice, to lament.* Y. Yeb. XVI, 15d מְיַבְּבָתוֹ בין המתים calling his name, in lamentation, among those of deceased persons; (Tosef. ib. XIV, 7 מַזְכִּירָתוֹ).

יְבַב ch. same; *Pa.* יַבֵּב 1) (=h. רוּעַ) *to sound an alarm.* Targ. Num. X, 7; 9; a. fr.—*2) (=h. רעע) *to dash* waves against one another. Targ. Job XXXIV, 24 מְיַבֵּב Ms. Var. (ed. ירחבר; h. text יָרֹעַ).

Ithpa. אִתְיַבַּב (=h. התרועע) *to shout.* Targ. Ps. LXV, 14. Ib. CVIII, 10.

יִבָּא, Targ. Y. Lev. XV, 19 some ed., read: יִתְבָּא, v. יְתַב.

יַבְבְתָּא, יְבָבוּתָא, יְבָבָא f. (preced. art.) *sounding an alarm, alarm.* Targ. Num. XXIX, 1, quoted R. Hash. 33b. Targ. O. Num. X, 5 sq. יַבְבְתָּא ed. Berl. (oth. ed. יִבָּבָא, Y. ed. יְבֶבְתָּא). Y. ib. 10 יְבָבוּ׳; a. fr.

יְבָבָה f. h. same, esp. *trembling, disconnected note* (*staccato*).—*Pl.* יְבָבוֹת. R. Hash. IV, 9 the value of a *T'ruah* (תרועה) כשלש י׳ is equal to three disconnected short notes. Pirké d'R. El. ch. XXXII; Yalk. Gen. 102.

יְבָבוּתָא, v. יַבָּא.

יִבְבִי, Targ. Y. Lev. XI, 20 דְּיִבְבֵי, read: דְּיִבְבֵי, v. דְּיָבָא.

יְבֶבְתָּא, יַבְבְתָּא, v. יַבָּא.

יְבַד=אֲבַד. Y. Shebi. IX, 38d אפי׳ צפור . . . לא יְבָדָא even a bird perishes not without the will of God; [Gen. R. s. 79, a. e. מתצדא, מצדיא, v. צדי; Midr. Till. to Ps. XVII אתרא (ed. Bub. אתאר); read: אתציד;] Esth. R. to I, 9; Koh. R. to X, 8 יברח (corr. יָבְדָה).

Pa. יַבֵּד *to ruin.* Targ. Prov. XII, 4 מְיַבְּדָא (ed. Wil. מְיַבְּדָא).

Af. יוֹבֵד, v. אֲבַד.

יְבוּל m. (b. h.; יָבַל) *growth, produce.* Ex. R. s. 12 י׳ הארץ the produce of the ground; a. e.

יְבוּם, v. יִיבּוּם.

יְבוּלְתָּא, v. יַבָּלְתָּא.

יַבְחוּשׁ m. (v. יָבַחַשׁ) a sort of *gnat, a (red) insect* found in liquids. Tosef. Yad. (T'bul Yom) II, 3 י׳ שבריתו וכ׳ a *yabḥush* which originates in the water.—*Pl.* יַבְחוּשִׁים, יַבְחוּשִׁין. Tosef. Ter. VII, 11; Ḥull. 67a. Nidd. III, 2 כמין י׳ אדומים looking like a mass of red insects; Tosef. ib. IV, 2. Zeb. 22a.

יְבִימָה, יְבִימָא, v. יָבַם ch.

יְבִימְתָּא, v. יְבִמְתָּא.

יְבִישׁ, v. יָבֵשׁ.

יַבִּישׁ, v. יָבֵשׁ ch.

יְבִישָׁה, v. יָבֵשׁ I.

יְבִישְׁתָּא, יַבִּישְׁתָּא, v. יָבֵשׁ, a. יָבֵשׁ ch.

יָבַל I (b. h.) [*to break through, come forth, run, flow.*—V. יְבוּל, יְבֻלָא &c.]

Hif. הוֹבִיל *to lead; to carry, bring.* Sifré Deut. 43 (ref. to יבולה, Deut. XI, 17) אם לא מיד שאתה מוֹבִיל לה not even as much as thou carriest to it (as seed); Yalk. ib. 869. R. Hash. 9b, v. הוּר ch.—*Part. pass.* מוּבָל *one carried, unable to move, feetless* &c. Toh. VII, 5 אפי' מ' אפי' כפות even if he is unable to move, even if he is tied; Tosef. ib. VIII, 7 וחלה מוּבָל או כפות ed. Zuck. (ed. ממלאו, read: מיוּבל או); Y. Hag. II, end, 78c אפי' מאכל ואפי' כסות (corr. acc.). [For הוֹבִיל *to study*, v. בִּיל h.]

יְבַל, Af. אוֹבִיל, (הֵיבֵל) אֵיבִיל אַיְבֵל ch. same. Targ. Ps. LXVI, 6. Targ. Is. X, 32 (v. infra); a. fr.—Erub. 27b, a. e. מוֹבִילְנָא מאנוהי וכ' I will carry his clothes after him to the bath-house. Snh. 95a (ref. to ינפק, Is. l. c.) מוֹבִיל מולַיך moving his hand to and back (= h. ומייתי וכ' ומביא, v. בּוֹא); a. fr.—[Ezra V, 14; VI, 5.]—Y. Meg. IV, 75b bot. כד דאינן תרתייהי מֵיבֵל וכ' when two scrolls are used, he carries one away and brings another in; Y. Sot. VII, end, 22a תרתיי תו מַיְיבֵל (corr. acc.); Y. Yoma VII, 44b top מיבכל (corr. acc.). Y. Sot. l. c. מַיְיבְלִין, v. אוֹרְיָא. Y. Taan. III, 66d bot. חוה מַיְיבְלָה וכ' (not מייבללה) brought it thither.—[Y. Ab. Zar. III, 43a נייבל, v. בִּיל ch.

Ithpe. אִיתּוֹבִיל *to be carried.* Targ. Is. XXXIX, 6.

יָבַל II, *Pi.* יִיבֵּל (denom. of יַבֶּלֶת) *to cut off dry twigs, warts* &c., *to trim.* Shebi. II, 2 מְיַבְּלִין מפרקין (Ms. M. a.Y. ed. מְיַבְּלִין, incorr.); expl. Y. ib. 33d top, v. יַבֶּלֶת.

יְבָלָא I m. (יבל I) = h. יֶבֶל, *cut, brook.*—*Pl.* יְבָלִין. Targ. Lam. III, 48 (Levita sing.)

יְבָלָא* II m. (נבל) *withered piece.*—*Pl.* constr. יְבָלֵי. Targ. Is. XLIV, 19, v. בְּלֵי II.

יַבְלָא m. (v. preced., a. יַבֶּלֶת) *a species of grass, Cynodon* (*Agrostis*, v. Sm. Ant. s.v., a. Löw Pfl. p. 183). Gitt. 68b bot. Ab. Zar. 28a bot., v. גִּירְדָא I.—*Pl.* יַבְלֵי. Sot. 10a (quot. Rashi to Ab. Zar. l. c., ed. דובלא, read: דְּבֵי); Num. R. s. 9 (sing.), v. גִּירְדָא I. Ḥull. 105b כרך ריפתא אַבֵּי (not לירפתא) ate his meal so that the crumbs fell among the *yablê*. Ib. עקרינהו לְבֵי וכ' he tore the plants out and cast them &c.—Yoma 78a בְּדֵי in shoes made of *yablê* [Ar. בדיקולי, v. הֵיקוֹלָא].

יבלונת, Y. Shebi. VI, 36d top, read: גּוּבְלָנָא.

יַבְלִית f. (v. יַבְלָא) *a pulp made of Cynodon leaves* and used for lining large water vessels. Kel. III, 6 (ed. Dehr. יְבָלִית); Tosef. ib. B. Kam. III, 2 יַבְלוּת (v. Löw Pfl. p. 186).

יַבְלָן m. (v. next w.) *one afflicted with warts.* Targ. O. Lev. XXII, 22 (ed. Berl. יַבְלָן).

יַבֶּלֶת f. (b. h.; נָבַל) *withered excrescence;* 1) *wart* on the skin. Erub. X, 13 (103a) חותכין ר' וכ' (Rashi in ed. Sonc. רַבּוֹלֶת, v. Rabb. D. S. a. l. note) you may cut off (on the Sabbath) a wart of an animal in the Temple. Ib.; Pes. VI, 1 תחיכת יַבַּלְתּוֹ the cutting of its (the sacrifice's) warts; ib. 68b לחה (ר') a moist wart, יבשה whose neck is dried up; a. e.—*Pl.* יַבָּלוֹת. Neg. VI, 7; Tosef. ib. II, 12 יובלת (corr. acc.); Sifra Thazr., Neg., Par. 1, ch. II יַבּוֹלוֹת, distinguished fr. דלדולים or תלחלים, v. הֶלְהוּל.—2) *parasitic excrescences on trees,* or *withered twigs.* Y. Shebi. II, 33d top (expl. מיבלין, not מזבלין, Mish.) מעבירין את היַבּוֹלֶת to remove excrescences; v. יָבַל II.

יָבָם m. (b. h.) *husband's brother, brother-in-law* who in the case of his brother dying without issue enters his estate and marries his wife (Deut. XXV, 5, sq.). Lev. R. s. 20; Zeb. 102a יְבָמָהּ מלך her brother-in-law (Moses) was a ruler.—Yeb. IV, 3, a. fr. שומרת י' a widow waiting for the *yabam* to marry or reject her. Ib. III, 9 שעליה זיקת י' אחד who is tied to one *yabam*, v. זָקַק; a. fr.—*Pl.* יְבָמִין. Ib. שעליה זיקת שני י' who is tied to two *yabamim* (one *yabam* having died after having engaged to marry her, the surviving brother combines in his person the original duty of the *yabam* to his first deceased brother, and the subsequent duty falling upon him on his second brother's death). Ib. IX, 1 אסורות ליבָמֵיהֶן are forbidden in marriage to their brothers-in-law. Ib. 52a שטר כתובת י' the deed of marriage for *yabamim*. Ib.b התקדשי לו במאמר י' be betrothed unto me by dint of the promise arranged for *yabamin*; v. מַאֲמָר. B. Bath. 119b פרשת י' the chapter relating to the duties of *the yabam* and *y'bamah*; a. fr.—Denom.

יִיבֵּם, יְבֵּם (b. h.) *to marry the wife of a brother who died without issue.* Yeb. II, 1 ואח"כ י' וכ' and afterwards the second brother married &c. Ib. 6 ואחד מְיַבֵּם and one of the brothers may marry her. Ib. IV, 5 או חלוץ או מְיַבֵּם either discharge (v. חָלַץ) or marry (her). Ib. מצוה בגדול לְיַבֵּם on the eldest brother the duty devolves (in the first order) to marry the deceased's widow. Ib. II, 7 לא יְיַבְּמוּ וכ' the other brothers must not both marry, but one discharges one, and the other &c.; a. fr.

Hithpa. חִתְיַבֵּם, *Nithpa.* נִתְיַבֵּם *to be married by the yabam.* Ib. I, 2 חולצת ולא מִתְיַבֶּמֶת she must take off the *yabam's* shoe, but cannot be married to him. Ib. 4 נִתְיַבְּמוּ if they have been married &c. Ib. 20b לא תִתְיַבְּמֵנָה ought not to be &c. Num. R. s. 21 ואם לאו תִּתְיַבֵּם אמנו and if daughters are not considered as legal heirs, let our mother be taken in marriage by the *yabam;* a. fr.

יִבֵּם, יַבֵּם ch. same. Targ. Gen. XXXVIII, 8. Targ. Deut. XXV, 7; a. e.—Yeb. 39b אי בעית יַיבֵּם if thou so desirest, marry her. Ib. אי צבית לְיַבֵּם if thou consentest to marry, marry. Ib. 40a יְבוּמֵי מְיַבְּמֵי they must marry &c.—Ib. 31b ונְיַבֵּם לחדא וכ' let him marry one and &c.; a. e.

Ithpa. אִתְיַבֵּם, contr. אִיתַּיבֵּם as preced. *Hithpa.* Ib. 30b לְהִיתְיַבּוּמֵי (=לְאִיתְיַבּוּמֵי) to be taken in marriage by the *yabam*. Ib. 32a תִּתְיַבֵּם יְבוּמֵי let her be taken &c.; a. e.

יְבִימָא, יְבָמָא, יְבָם, יְבַם ch. = h. יָבָם. Targ. Y. Num. XXVII, 4 נטרא י' (=h. שומרת יבם), v. יָבַם h.—Targ. Deut. XXV, 5. Y. ib. 9 יְבִימָא (יְבִימָה); a. e.

יְבָמָה f. (b. h.; v. יָבָם) *sister-in-law,* esp. *y'bamah,*

the widow of a brother who died without issue. Yeb. IV, 10 הו׳ לא וכ׳ a widow must be neither discharged nor married before three months after her husband's death. Ib. 1 החולץ ליבמתו he who discharges his sister-in-law. Ib. 2 הכונס את יבמתו he who marries &c.; a. fr.—*Pl.* יְבָמוֹת. Ib. V, 3; 5; a. fr.— *Y'bamoth* (the legal relations between Yabam and Y'bamah), name of a treatise of Mishnah, Tosefta, Talmud Babli and Y'rushalmi, of the Order of Nashim.

יַבָּמוּת f. (preced. wds.) *the marriage of the yabam.* Yeb. 52[b] קידשה לשום י׳ if he betrothed her with the intention of complying with the law concerning the *yabam*, v. אֵרוּשׂוּת.

יְבִימִי, יְבִמִי, יְבִימְתָּא ch.=h. יְבָמָה. Targ. Ruth I, 15.—Targ. Deut. XXV, 7; a. e.

יַבְנֶה (b. h.) pr. n. pl. *Jabneh, Jamnia*, north of west of Jerusalem, seat of the Sanhedrin after the destruction of Jerusalem. R. Hash. 31[a], sq. Gitt. 56[b] תן לי י׳ וכ׳ give me (promise to spare) J. and her scholars; Ab. d'R. N. ch. IV.—Keth. IV, 6, a. fr. בכרם ביי׳ in the college of R. Johanan b. Zackai in J., v. כֶּרֶם. Y. Sot. VII, end, 22[a].—Tosef. Dem. I, 13 אוצר י׳ וכ׳ the store of provision in J., inside of the fortification. Ib. 14; Tosef. Makhsh. III, 15; Y. Dem. III, 23[c] bot.; v. נָזָה.

יַבְקָא, v. יוּבְקָא.

יַבְרוּחַ m. *mandragora, mandrake* (v. Löw Pfl., p. 188). —*Pl.* יַבְרוּחִין. Gen. R. s. 72 (expl. דודאים, Gen. XXX, 14).

יַבְרוּחָה, יִבְרוּחָא ch. same. Y. Sabb. VI, 8[b] top; Y. Erub X, 26[c] וההן דקרא על י׳ וכ׳ to read a Bible verse over mandrake is forbidden (as a superstitious practice).—*Pl.* יַבְרוּחֵי, יַבְרוּחִין. Targ. Gen. XXX, 14, sq.—Snh. 99[b].

יָבֵשׁ I m. (b. h.; cmp. אַבְשׁוּנָא, אוּבְשִׁין, בָּאֵשׁ, בְּאוּשָׁה) *parched, dry, withered*, opp. לח moist, green. Dem. II, 3 לח ויי׳ fresh or dried fruits. Ib. 5 בי׳ שלשת קבין wholesale dealing in dried fruits means three Kab. Y. ib. II, end, 23[a] נתנו שיעור לי׳ for dried fruit they make quantity the standard; a. fr.—*Pl.* יְבֵשִׁים, יְבֵשִׁין; יְבֵי׳. Sabb. IV, 1. Pes. II, 6; a. fr.—*Fem.* יְבֵשָׁה, יְבֵי׳. Ukts. I, 2; a. fr.—Tosef. Ter. VII, 16 נעשרת י׳ the date became dry (so as to be called יְבִישָׁה).—*Pl.* יְבֵשׁוֹת, יְבֵי׳. T'bul Yom III, 6 תמרים י׳, opp. רטובות; a. fr.

יַבֵּשׁ, יָבֵשׁ ch. same. Targ. Josh. IX, 5; 12. Targ. Job. XIII, 25 (ed. Wil. יְבֵשׁ); a. e.—*Pl.* יְבֵשִׁין, יְבֵשַׁיָּא, יְבֵי׳. Targ. Ez. XXXVII, 2; 4.—*Fem.* יְבֵישָׁה, יְבִישׁ׳. Gitt. 69[b]. Bets. 33[a]; a. e.—[V. יַבֵּשְׁתָּא.]

יָבֵשׁ II (b. h.; preced.) *to be dry, to wither.* Bets. 26[b] מוקצה שי׳ stored fruits (v. מוּקְצֶה) which were dry (on Friday), though the owner did not find it out until the Sabbath day; Y. ib. I, beg. 60[a].

Pi. יִבֵּשׁ *to dry up.* Gen. R. s. 33 . . . ולייבש וכ׳ עתיד in the future a righteous man (Elijah) will come and lay the world dry (through want of rain).

יִבֵּישׁ, יְבֵשׁ ch. same. Targ. O. Gen. VIII, 14 יְבֵשַׁת ed. Berl. (oth. ed. יַבֵּשַׁת).—Y. Taan. III, 66[d] יָבֵשַׁת ידיה his hand withered. Gitt. 69[b] כי היכי דיביש הדא ידא וכ׳ (read דִּיבְיֵשַׁת) as this hand (of the dead man) is withered, so may the milt of . . . . . dry (shrink to its normal size); a. e.

Pa. יְבֵשׁ, יי׳ *to dry.* Targ. Josh. II, 10.—Targ. Prov. XVII, 22; a. e.—Gitt. l. c. וניבשינהו בטולא and let him dry them (the leeches) in the shade; a. e.

Ithpa. אִיתְיַבֵּשׁ, אִיתְבַּשׁ *to be dried up, withered.* Targ. Ps. CII, 5 Ms. (missing in ed.). Targ. Y. Gen. VIII, 14; a. e.—Targ. Job XXXVIII, 11 Ms. (ed. תשור).—Gitt. l. c. ניתיבש התיא טוחלא, v. supra.

יַבָּשָׁה f. (b. h.; preced. wds.) *dry land, shore.* Gitt. 56[b] עלה לַי׳ he went ashore. Yeb. 121[a] וכשעליתי בי׳ and when I landed. Ber. 61[b]; a. fr.

יְבֵשָׁה f. (preced.) *dry fruits, dried vegetables.* Tosef. Shebi. IV, 16, contrad. to כַּבֵּשָׁה.

יַבְשָׁא, יַבִּישׁ׳, יַבֵּשׁ׳, יַבְשְׁתָּא f. ch.=h. יַבָּשָׁה. Targ. Gen. I, 9 (some ed. יַבֵּשׁ׳).—Targ. Ps. XCV, 5; a. e.—Tam. 32[a], v. יָאֵי.

יגא, Sifré Deut. 233, v. טוֹגֵא.

יַגְדִי, v. יַגְרִי.

יָגָה, v. חָגָה.

יגוד, v. יְגַר.

יְגוּדְיָא pr. n. pl. *Y'gudya*, near Ascalon. Tosef. Ohol. XVIII, 15 ed. Zuck. (R. S. to Ohol. XVIII, 9 יְגוֹר).

יָגוֹן m. (b. h.; יָגָה) *pain, grief.* Midr. Till. to Ps. CXLVII, end.—Tanh. Sh'mini 11 כי היין . . . ויהי׳ בא בלבו for when the wine leaves his body, grief enters his (the drunkard's) heart; a. fr.

יְגוֹר, v. יְגַר, a. יְגוּדְיָא.

יגי״ל, v. יג״ל.

יָגַע v. יָגֵעַ.

יְגִיעַ m. (b. h.; יָגֵעַ) *painstaking, labor.* Ber. 8[a] חנחנה מיגיעו he who enjoys the fruits of his own labor. Koh. R. to I, 3 כמה צער וכמה י׳ וכ׳ how much trouble and how much weariness does he experience. Midr. Till. to Ps. II וכל יְגִיעָן וכ׳ and all their toil is in vain; a. fr.

יְגִיעָה f. (b. h.) same. Gen. R. s. 10, end; ib. s. 3, a. e. לא בעמל ולא בי׳ וכ׳ (some ed. בִּיגָע) not with trouble and wearisome labor did the Lord create &c.—Y. Snh. X, 28[a] top לי׳; Koh. R. to XII, 12 ליגיעת בשר for painful study, v. הֲגָיוֹן. Taan. 16[a] ויש לו י׳ בשדה has his labor invested in the field.—Lev. R. s. 19; Midr. Sam. ch. V לא שכר י׳ וכ׳ does not the Lord reward the work of studying?; a. fr.—*Pl.* יְגִיעוֹת. Ber. 58[a]; Y. ib. IX, 13[c] top כמה י׳ יגע וכ׳ how

many labors did Adam have to go through &c.; (Tosef. ib. VII (VI), 2 כמה יגע כמה ר' חוא יגע); Lev. R. s. 28, beg. כמה ר' חוא יגע; a. fr.

יג"ל, *Yagel*, a mnemotechnical acrostic, for יחיד offering of an *individual*, בגלל עצמה, being offered *by itself* (not as an attachment), לבונה requiring frankincense. Men. 51ª Ms. K. (v. Rabb. D. S. a. l. note; ed. יגי"ל, the second י meaning יין requiring libation of *wine*, incorrect).

יָגַע (b.h.; cmp. יָגָה) [*to feel pain,*] *to take pains, to labor; to be tired.* Ber. 58ª, v. יְגִיעָה. Y. ib. V, 5ᶜ וכ' אנו יָגַעְנוּ we have been busy at work for an entire day. Ib. זה ר' לשתי וכ' this one has worked (accomplished) more in two hours &c.; Ib. כך ר' .. בתורה וכ' so has R. Bun accomplished in studies in the twenty eight years (of his life) &c.; Cant. R. to VI, 2; Koh. R. to V, 11. Meg. 6ᵇ אם יאמר .. יָגַעְתִּי וכ' if one tells thee, 'I have toiled (studied) and achieved nothing', do not believe; 'I have not toiled and have achieved', do not believe &c.—Y. Ber. IX, end, 14ᵈ צריך לִיגַּע בתורה must study the Law. Midr. Till. to Ps. XII, beg. חדלו מליגע בתורה they ceased from studying the Law; a. fr.

Pi. יִיגַּע, רִגַּע *to put to trouble, to weary.* Sot. II, 1 (14ª) כדי לְרַגְּעָהּ (Rashi: לְרַיֵּר) in order to wear her out (so that she may be induced to confess). Sifra Vayikra, Ḥobah, Par. 5, ch. VII אבל אם הירה מְרַגְּעָן וכ' but if after having troubled them (the judges) an entire day, he says finally &c.; Yalk. Lev. 469 הירה מונע (corr. acc.); Tosef. Toh. VI, 14 ומשחגיע (read ומשחְגִירָן *Hif.*). Y. Bets. II, 61ᶜ bot. מחוך שאתה מְיַיגְּעוֹ וכ' because you put him to special trouble (by ordering a special form of cakes) &c.—Ex. R. s. 41 התלמיד . . . יְגַעְתִּיךְ the pupil says to the teacher, I have wearied thee; Yalk. Sam. 161; a. fr.—Part. pass. מְיוּגָּע, pl. מְיוּגָּעִים. Keth. 8ᵇ ואתם אחינו המ' המדוכאין וכ' and you, our brethren, who are worn out and crushed by this bereavement.

Hif. הוֹגִיעַ (חִגִּיעַ) same. Tosef. Toh. VI, 14, v. supra. Midr. Till. to Ps. XXXIX, beg. (ref. to Mal. II, 17) הוֹגַעְתֶּם לי במעשיכם וכ' (ed. Bub., differ.) it does not say, you wore me out with your doings, but with your words. Ib. to Ps. XVIII, 36 ורב לך כי הוֹגַעְתָּךְ . . . . and the teacher will say to the pupil, thou hast enough now, for I have wearied thee?; a. e.

Hithpa. הִתְיַיגַּע, *Nithpa.* נִתְיַיגַּע *to be tired, to take pains.* Gitt. 70ª הבא בדרך וכ' who has been travelling and is tired. Pesik. Shub., p. 164ª שלא תִּתְיַיגַּע בחזירה that you may not get tired on your way back. Pesik. R. s. 14 אני נִתְיַיגַּעְתִּי בה וכ' I took pains with her and smote her &c.; a. fr.

יָגֵיעַ, יָגֵעַ, יָגֵר m. (b. h.; preced.) *wearied, painstaking.* Ex. R. s. 13, beg. במה אני ר' of whom am I wearied?—Y. Ḥag. II, 77ᵇ bot. וכ' זה הוא הלשון שהיה ר' is this the tongue which was wearing itself out with teaching the Law?; a. fr.—*Pl.* יְגֵעִין, יְגֵעִים, יְגֵי'. Midr. Till. to Ps. XII, beg. ר' בתורה studying the Law. Y. Peah I, 15ᵇ bot. ref. to Deut. XXXII, 47) ואם רק הוא מכם למה שאין אתם ר' בו and if it (the word of the Law) seems to you empty, it is your fault, ... because you do not study it carefully; אירמתי בשעה שאתם ר' בו when (is it your life)? When you are busy studying it; Y. Succ. IV, beg. 54ᵇ; a. fr.

יְגֵעָה m. (b. h.)=יְגִיעָה. Gen. R. s. 10, end, v. יְגִיעָה.

יְגָר m., constr. יְגַר ch.=h. אֲגוֹר, *hill, heap of stones.* Targ. O. Gen. XXXI, 47 (Y. אוּגַר). — *Pl.* יְגָרִין. Targ. Jer. IX, 10. Ib. XXVI, 18 (ed. Wil. יַגְרִין); a. fr.—Targ. Job XV, 28 יִגּוֹרִין.—יְגַר שָׂהֲדוּתָא pr. n. pl. (bibl.) *Y'gar Sahădutha* (Hill of Testimony). Tosef. Shebi. IV, 11 Var. (ed. Zuck. יגוד סיכותא, read יְגוֹר סָכוּתָא v. Hildesh. Beitr. p. 57, sq.).

יַגְרִי pr. n. pl. *Yagri,* in the district of Nivay (v. נִוַאי). Tosef. Shebi. IV, 8; Y. Dem. II, 22ᵈ top יגדי.

יָד f. (rarely m.) (b. h.; יָדָה) 1) *hand; forefoot; handle.* Ex. R. s. 42, end מיד ליד from hand to hand, directly, opp. ע"י שלוחו through his messenger.—ר' רחבה a wide hand, *liberality.* Y. Ḥag. I, 76ᶜ top עני ויָדוֹ ר' a poor man who is liberal, opp. ר' מצוטה stingy.—Ḥull. 58ᵇ, a. fr. בְּיָד on the forefoot (of a quadruped).—Ukts. I, 1 כל שחוא יד ולא שומר whatever part of a fruit serves as a handle (as the stem) and not as a protector (as the shell of a nut &c.). Kel. XXIX, 4 יַד הקורדום the handle of an ax; a. v. fr.—Cant. R. to I, 4 לא חלתה יד ליד hand does not fit hand, i. e. the two cases are incongruous.—Trnsf. *an intimation, an incomplete statement intelligible from context, surroundings* &c. Y. Ned. I, 36ᵈ top תופסין אותו משם יד לקרבן we make him responsible because what he said is suggestive of the word *korban* (as a vow); a. fr.—*Du.* יָדַיִם; *pl.* יָדוֹת. Yad. I, 1 נותנין לו' is required for pouring on the hands. Ib. II, 3 ח' מטמאות וכ' hands (when being washed) become unclean or clean up to the wrist; a. v. fr.—ר' יפות, v. יָפָה.—Ned. 2ᵇ ידות נדרים (or ידות) suggestions of vows, contrad. to כינויים, v. כִּינּוּי. Ib. 5ᵇ, a. fr. ר' שאין מוכיחות לא חיזין suggestions which are not beyond doubt, are no (binding) suggestions; a. fr.—2) *power, authority, possession, share.* B. Mets. 70ᵇ, v. אֶמְצַע. Kidd. 3ᵇ קטנה דליח לח יד וכ' a minor who cannot accept a betrothal for herself. Ned. 88ᵇ יד אשה כיד בעלה the wife's possession is her husband's possession. Kidd. 23ª גיטו וידו באים כאחד his letter of manumission and his right of self-disposal come simultaneously. Yeb. 39ª; Keth. 83ª ידו כְּיָדָהּ the husband's right of disposal is as great as the wife's (concerning what belongs to her); ידו צדיפא מידה his rights are stronger than hers. B. Mets. VI, 2 יָדָן על התחתונה their rights are the lowest, i. e. they are responsible for losses but can derive no benefits from favorable chances; ib. כל חמשנה ידו על התחתונה וכ' whichever side changes the agreement is at a disadvantage, and whichever side breaks the agreement &c.; a. v. fr.—*Du.* יָדַיִם, constr. יְדֵי. Ab. Zar. 41ᵇ, a. e. מִידֵי ודאי, v. וַדַּאי.—יְדֵי חובתו, v. יָצָא.—3) *portion, part.*—*Pl.* יָדוֹת. Tosef. Men. IX, 10 שתי ר' two thirds; a. fr.—מִיַּד (=מיד ליד) *at once, directly, immediately.* Tosef. Dem. VIII, 7, v. חָלַל *Hif.*—Y. Pes. VI, 33ª מיד כל מי וכ' presently, every one whose Passover offering was a lamb &c.; a. v. fr.—

scapegoat). Y. ib. VIII, end, 45c אע״פ שנ׳ בערבית צריך להתודות וכ׳ although he has made confession in the evening prayer, he must again confess &c.; a. fr.—V. וִידוּי.

יְדֵי, *Pa.* וַדֵּי, *Ithpa.* אִתְוַדֵּי ch. same, *to confess.* Targ. O. Lev. V, 5 (Y. יוֹדֵי *Af.*). Targ. Y. II Deut. III, 29 מְתְוַדַּיִן; a. e.

Af. אוֹדֵי, הוֹדֵי as preced. *Hif.* Targ. Prov. XXVIII, 13.—Targ. Gen. XLIX, 8; a. fr.—Yoma 7a מוֹדֵינָא I admit (agree). Keth. 85a ומוֹדָיָא and she may admit her debt.—Ber. 54b צריך לאודויי וכ׳ he must offer thanks in the presence of &c.—Shebu. 39b כפר במקצת וא׳ במקצת if he denies part and admits part of the claim; a. fr.

יְדִיד m. (b. h.; redupl. of ידד; cmp. הוֹד) [*pointed out,*] *chosen, beloved; chosen spot.* Men. 53a ר׳ בן ר׳ ויבנה ר׳ יבא . . . ויתכפרו בו ידידים the beloved (Solomon), son of the beloved (Abraham), shall rise and build a chosen structure (Temple) to the beloved (the Lord) in the lot of the beloved (Benjamin), that in it the chosen ones (Israel) be atoned for. Y. Ber. IX, 14a bot.; Sabb. 137b (benediction on circumcision) ר׳ מבטן אשר קודש who sanctified the chosen one (Abraham, Is. XLI, 8; others: Isaac, with ref. to Gen. XXII, 2) from the womb.—*Pl.* יְדִידִים, v. supra.

יְדִידוּת f. (b. h.; preced.) *choice; the chosen people.* Y. Ber. IX, 14a bot.; Sabb. 137b ר׳ (זרע קודש) שארנו the chosen (of the holy seed) of our blood (race).

יְדִיעָה f. (יָדַע) *knowledge,* esp. (Lev. IV, 14; 23; 28) *finding out, discovery, consciousness.* Shebu. 5a, a. e. יְדִיעָה בית רבו שמה ר׳ the knowledge acquired in the teacher's house (a theoretical knowledge that one who touches an unclean thing becomes unclean &c.) is also called a knowledge (as regards the applicability of the verb נעלם). Ker. IV, 2 אם היתה ר׳ בנתיים if there was consciousness between the two acts (if he found out his first transgression before committing the second). Shebu. I, 2 ר׳ בתחלה וי׳ בסוף והעלם בנתיים original consciousness (knowing that he became unclean) and final consciousness (finding out that he had eaten sacred things in uncleanness) but forgetfulness between. Hor. 2a, a. fr. חשב מִידִיעָתוֹ he who regrets when he finds out his transgression; a. fr. —*Pl.* יְדִיעוֹת. Sheb. I, 1 ר׳ הטומאה the laws concerning the discovery of having sinned through uncleanness; ib. II, 1; a. fr.

יְדִיעְתָא ch. same, *knowledge.* Targ. Prov. I, 4. Ib. XXII, 17; a. fr.

יָדַע (b. h.; cmp. יָדָה) [*to point out, select, love,*] 1) *to recognize, know; to find out.* Pes. 87b כיון שר׳ שחטא when he was convinced that he had done wrong. Ib. ואין אתה יודע and thou knowest not whether &c. Ib. יודע הקב״ה את ישראל וכ׳ the Lord knows that Israel cannot endure the cruel persecutions of Rome (v. Rabb. D. S. a. l. note); Yalk. Hos. 529. Shebu. 4b; ib. 5a ונעלם מכלל שר׳ it says, 'and it escaped his memory' (Lev. V, 3)—this proves that there was a time when he knew (the nature of his act, v. יְדִיעָה). Zeb. 115b . . . ולא יָדְעוּ וכ׳ דבר זה this word (Ex. XXIX, 43) the Lord had said to Moses, but he did not understand it, until the sons of Aaron

(abbr. ע״י) על יְדֵי, עַל יַד *through, by means of.* Gitt. 40b שמא זיכה לו ע״י אחר he may have benefitted him (given him his liberty) through the agency of another person (without the slave's knowledge). Nidd. I, 1 מעת לעת ממעטת ע״י וכ׳ the period of twenty four hours is modified by the interval between one examination and the other (if that interval is less than twenty four hours); a. v. fr.—על ידי ש- *because.* Lev. R. s. 32 ע״י שגדרו וכ׳ because the Israelites guarded themselves against unchastity, they were redeemed; a. v. fr.—עַל יָד עַל יָד *gradually, little by little.* B. Kam. 80a (opp. מיד); Tosef. ib. VIII, 15. Par. VIII, 7 Hai G. (ed. only once ע״י).—כלאחר יד, v. אַחַר.—יָדַיִם *Yadayim,* name of a treatise of the Mishnah and Tosefta, of the Order of Tohăroth, containing the laws of levitical cleanness or uncleanness of the hands.

יְדָא, יָד ch. same. Targ. Num. XXXV, 17; a. fr.—V. אִידָּא.—Kidd. 30a top אַהֵידָךְ על וכ׳ while thy hand yet rests on thy son's neck (as long as you have control over him). Ab. Zar. 15a אִידָּא דספסירא (=h. על ידי) through an agent; a. fr.—*Pl.* יָדִין, יָדָוָא. Targ. Ez. XXI, 12 (ed. Wil. יְדַיִן). Targ. Is. XIII, 7; a. fr.—עַל יְדֵי, עַל יַד, v. preced. Targ. Ps. LXXXIX, 20. Targ. Y. Num. XXXIII, 1; a. fr.—על ידי ד- ע״י ש- =h. Targ. Y. II Gen. XLIV, 18.—מִן יַד, מִיַּד, v. preced. Targ. Y. Gen. I, 3. Targ. Ps. LIX, 12; a. e.

יְדַד* pr. n. pl. *Y'dad,* Y. M. Kat. III, 82a.

יְדָה, v. ידי.

יְדוּעַ, (b. h.) pr. n. m. *Jaddua.* B. Mets. VII, 9 J. the Babylonian.

יְדוּעַ m. name of *a bird* (Maim.) or *a beast* (Rashi), a bone of which is used for witchcraft. Targ. Y. Lev. XIX, 31 (ed. Amst. יָדוּעַ); a. e.—Snh. 65b; (Tosef. ib. X, 6 ירדעוני).

יָדוּעַ, v. יָדַע.

יָדָה, ידי (b. h.) *to point, move* (cmp. b. h. חָדָה).—Denom. יָד.

Hif. הוֹדָה [*to raise hands,*] 1) *to thank, acknowledge; to give praise.* Taan. 6b לך . . . מודים we offer thanks unto thee. Ber. V, 3 he who says in public prayer מודים אותו . . . מודים 'we thank, we thank' (as if pointing in different directions and acknowledging two divinities) must be silenced. Ib. IX, 5 (play on מִדָּה, Deut. VI, 5) בכל מידה ומדה . . . חוי מודה לו for whatever measure He metes out to thee, give thanks to Him. Ib. 54b ארבעה צריכין להודות four persons are bound to offer public thanks; a. v. fr.—2) *to admit, consent, to confess.* Pes. IV, 9 (56a); Ber. 10a על ג׳ הודו לו concerning three of his acts they agreed with him. B. Mets. 3a, a. fr. מודה במקצת הטענה he who admits part of his opponent's claim. Shebu. VI, 3; Keth. 108b, a. e. טענו . . . וה׳ לו בשעורים, v. טָעַן I. B. Mets. 12b בשחייב מודה when the debtor admits his indebtedness; a. v. fr. [Tosef. Par. IX (VIII), 6 שהן מודין, v. מוֹרֶה.]

Hithpa. הִתְוַדָּה, *Nithpa.* נִתְוַדָּה, (denom. of הוֹדָה, cmp. Josh. VII, 19) *to confess* one's sins before God. Yoma III, 8 ומִתְוַדֶּה and confesses in public. Ib. 40a ולהתוַדּוֹת ולהתוַדּוֹת to cast lots and to make confession (on the head of the

died. Ib. יְדוּעֵי מקום הן . . . כיון שי׳ when Aaron learned that his sons were the chosen of the Lord (Lev. X, 3); a. v. fr.—*Part. pass.* יָדוּעַ a) *chosen. Pl.* יְדוּעִים, constr. יְדוּעֵי, v. supra.—b) *known, special, certain.* Sifra Vayikra, Ḥobah, Par. 6, ch. VIII חטא ד׳ a known (discovered) sin, v. יְדִיעָה. Y. Sot. I, 16c טומאה ידועה (not ידוע) an ascertained levitical uncleanness, opp. ספק; a. fr.—בָּרוּר *it is sure.* R. Hash. 20b בר׳ שנראה וכ׳ the moon must have been visible &c. Succ. 49b בר׳ שהוא וכ׳ . . . כל אדם a popular man (v. חֵן) is, you may be sure, a God-fearing man; a. fr.—2) (euphem.) *to have sexual intercourse with.* Yeb. 57a בלא יְדָעָהּ when he never had connection with her. Esth. R. to III, 7 שלא יְדָעָהּ איש וכ׳ whom no man except her husband touched; a. e.

Hif. הוֹדִיעַ *to make known, inform.* Gen. R. s. 22, beg. (ref. to Gen. IV, 1, reading יְדַע for homiletical purposes) ה׳ דרך ארץ לכל he showed to all the way of the land (propagation, v. דֶּרֶךְ). Ḥull. V, 3 צריך להודיע must inform (the purchaser). Ab. IV, 22 לְיַדַּע להודיע ולהוָּודַע to learn, to proclaim and to be made to feel (be thoroughly convinced). Sabb. 10b צריך להודיעו must inform him. Ib. לך והודיעם go and tell them. Ib. צריך לה׳ לאמו . . . הנותן he who gives bread to a child must inform his mother; a. fr.

Hof. הוֹדַע *to be informed, become conscious; to be made known.* Shebu. I, 6 ה׳ ולא ה׳ whether he became conscious (of his transgression) or not. Sifra Vayikra, Ḥobah, ch. XX, Par. 12 (ref. to Lev. IV, 23; 28) את ה׳ שלהם when they become known; a. fr.—B. Bath. 113b הוֹדָעָה Ms. M. (v. אָרַע II).

Nif. נוֹדַע same. Hor. III, 3. Ab. IV, 22, v. supra. Shebu. 9b שסופו לִיוָּדַע of which he is likely to be informed. Ḥull. 9a עד שיִוָּדַע לך, v. חֲזָקָה. Nidd. IX, 5, v. infra; a. fr.

Hithpa. הִתְוַדַּע, *Nithpa.* נִתְוַדַּע 1) same. Bekh. 25b עד שיִתְוַדַּע לך וכ׳ (צר שיודע) until he ascertains the exact place of uncleanness; Pes. 10a עד שתִּתְוַדַּע לך Ms. M. (v. Rabb. D. S. a. l.). Y. Sabb. III, 6b נתודע לו וכ׳ he found it out after sunset; a. fr.—2) (v. מוֹדַע) *to force one's self upon the notice of, to pretend friendship for.* Ab. I, 10 אל תִּתְוַדַּע לרשות do not make thyself a partisan of the (foreign) government.

יְדַע ch. same. Targ. Gen. IV, 1; a. fr.—Ib. XXX, 26; a. fr.—Fut. יִדַּע, יְנַדַּע (fr. נדע). Targ. Ps. XXXIX, 5 אִידַּע Ms. (ed. אִירַע). Targ. Ex. VIII, 6; a. fr.—Ber. 33b אנא לא ידענא I learned nothing either about this &c. Snh. 103a (prov.—of one who derives no lesson from adversity or success) בכרי לית למר ולא י׳ וכ׳ Ms. M. (ed. דלא, v. Rabb. D. S. a. l.) they lament to you and you understand it not, they laugh to you and you understand it not; וי ליה למאן דלא י׳ וכ׳ (not למר) woe to him who knows not the difference between good and evil; a. fr.

Af. אוֹדַע, הוֹדַע as preced. *Hif.* Targ. Ex. XXXIII, 13. Targ. Ps. CVI, 8 לאודעה (Ms. לאנדי, v. supra); a. fr.—Snh. 11b מהודעין אנחנא וכ׳ we (the Sanhedrin) notify you &c.; Y. ib. I, 18d top מודענא; Tosef. ib. II, 6 מהודענא (Var. מהודעי אנחנא). Sabb. 33b מאן לודעיה לבר וכ׳ (Ms. M. מודעיה) Oh, that some one would inform the son of Yoḥai &c. Ned. 62a לאודועי נפשיה to make one's self known (as a scholar). Gen. R. s. 11 מנאן את מודע לי (some ed. מְיַדַּע) how will you prove it to me?; a. fr.

Pa. יַדַּע same. Cant. R. to III, 6 לינא מְיַדַּע לדין וכ׳ shall I not let him know with whom he is dealing?. Gen. R. s. 11, v. supra.—*Part. pass.* מְיֻדָּע *friend.* Targ. Ps. LXXXVIII, 9 מְיֻדָּעַי Ms. (ed. מיודעי, hebraism).

Ithpe. אִתְיְדַע, *Ithpa.* אִתְיַדַּע *to be made known, to make one's self known.* Targ. O. Gen. XLV, 1. Ib. XLI, 21; a. fr.—[Targ. Y. Deut. XXI, 11 תתידעון, read: תתירעון, as in v. 14.]—Hor. 2a כי מְתְיַדַּע להו לבר דינא if the court were made aware of it. Sabb. 71b א׳ ליה קודם וכ׳ he became aware of it before setting the sacrifice aside; a. e.

יִדְעוֹנִי m. (b. h.; יָדַע) *sooth-sayer, charmer.* Snh. 65b; Tosef. ib. X, 6, v. יִדְּעוֹנִי; a. e.

יְדַעְיָה (b. h.) pr. n. m. *Jedaiah,* 1) a priestly division, named after its head. Taan. 27a, sq.; Arakh. 12b. Y. Taan. IV, 68d.—2) poetic name of *Sepphoris* in Galilee whither the division of J. was exiled (v. Y. l. c.). Koh. R. to VII, 11; IX, 10 בני י׳ sons of J. (inhabitants of Sepph.).

יְדָפָת, v. יוֹדֶפֶת.

יְדָקֶרֶת, v. יוֹדֶקֶרֶת.

יָהּ (b. h.) *Yah,* abbreviation of the Tetragrammaton. Succ. IV, 5 (45a, missing in Ms. M., v. marginal note to ed.); Tosef. ib. III, 1 לָהּ ולך מזבח unto Yah and unto thee, O altar (do we give praise); Succ. 45b לי״ה אנחנו מודים ולך וכ׳ to Yah we offer thanks and thee (altar) we praise. Ib. V, 4 (51b) אנו לי״ה ולי״ה עינינו we are Yah's and to Y. we lift up your eyes. Gen. R. s. 79, end, v. דְּרָקִינְתִּרִין; a. e.

יָהּ II (interj.) *Oh!* exclamation of distress. Gen. R. s. 92 (play on יה, Ps. XCIV, 12).

יְהַב (h. יָהַב) *to give.* Targ. Gen. III, 12. Targ. Job III, 19 יְהַב Ms. (ed. יָהִיב, ed. Wil. יְהִיב); a. fr.—Part. pass. יְהִיב. Targ. Num. III, 9; a. fr.—Imperative הַב. Targ. Gen. XXX, 26; a. fr.—Y. Ber. VIII, 11b bot., a. fr. יהב לי״ה מילא gave him assurance of safety. Ib. יהב את פלגא (read as:) Y. Naz. V, end, 54b הב וכ׳ give thou half of it. Ib. [read:] אמר דיהבין ליה יַהֲבוּ ליה ואכל he ordered that they give him (to eat); they gave him, and he ate. Kidd. 9a אי יהבינא לך וכ׳ (read: יַהֲבִינָהּ) if I give it to thee, wilt thou be betrothed unto me? Said she הָבָה מִיהָבָה give it; כל הבה מיהבה וכ׳ all such phrases as 'give it', mean nothing (do not mean assent to the proposal); a. v. fr.—נסב וי׳ (h.=נשא ונתן) *to deal.* Cant. R. to III, 6. Y. Shebi. VII, 37c top; a. e.—Lev. R. s. 19, v. infra.—2) *to put, place.* Targ. Ex. XVI, 33; a. fr.—Y. Keth. XII, 35a bot. אין אנן יַהֲבִין ליה נַיְהַבִיה וכ׳ if we put him (his coffin) anywhere, we must put him with R. &c.; a. fr.

Ithpa. אִתְיְהַב, *Ithpe.* אִתְיַהֲבִ *to be given.* Targ. Is. IX, 5. Targ. Ex. V, 16; a. fr.—Kidd. 7a משום דא׳ למהילה because it (money or money's worth) may be given away without consideration; v. נָתַן.—[Lev. R. s. 19 . . . תתיהב דיהבת וכ׳, read: דִּיתְתַּהַב . . תִּתְיַהַב, v. יִתֵּב I.]

יְהָבָא m. (=b. h. יְהָב; preced.) [*that which is put on,*] *bundle, load* on the back. R. Hash. 26b; Meg. 18a (as an analogy to יהב, Ps. LV, 23) the Arab said, שקול יְהָבִיךְ

as Y'hudi? Because he disowned idolatry; for whosoever disowns idolatry, is called a Jew (ref. to Dan. III, 12); Esth. R. to II, 5 לפי שיחד . . . נקרא ר' לומר ר' יחידי because he professed the unity of God, he was called Y'hudi, meaning to say, a Y'hudi, a believer in One God. Ex. R. s. 42 אתה סבור . . . או ר' או צלוב thou thinkest that calling Israel 'persistent' is meant for blame; it is meant for their praise, either a Jew or hanged. Meg. l. c. מאכל ר' Jewish food (in accordance with the Jewish dietary laws); a. e.—[Pes. 113b ר', read with Mss. a. early ed. מר; Yeb. 63a כל ר', read אדם.]—*Pl.* יְהוּדִים. Esth. R. to III, 9. Ib. to VIII, 8 שונאי חר' the enemies of the Jews. Ib. 15 . . . מלך על חר' Mardecai was made king of the Jews; a. fr.—*Fem.* יְהוּדִית, יְהוּדָה. Meg. l. c. (v. Rabb. D. S. a. l. note 7); Yalk. Esth. 1052 (ref. to I Chr. IV, 18) אמאי קרי לה ר' why is she (Bithya, the daughter of Pharaoh) called Y'hudiyah (a Jewess)?—Esth. R. to III, I אם אסתר ר' הרא וכ' if Esther is a Jewess &c., opp. גוירה.—Keth. VII, 6 (72a, sq.) דת ר', v. דַּת.

יְהוּדִית, v. preced.

***יְהוּדִיתָנִית**, pr. n. f. *Y'hudinyi*, sister of R. Judah han-Nasi. Y. Naz. VII, 56a top; (Y. Ber. III, 6a bot. נהוראי).

יְהוּדִית, v. יְהוּדִי.

יְהוּדִת, v. יַהֲדוּת.

יְהוֹיָדָע (b. h.) pr. n. m. *Jehoiada*, the high-priest. Num. R. s. 23; a. e.

יְהוֹיָקִים (b. h.) pr. n. m. *Jehoiakim*, king of Judah. M. Kat. 26a. Snh. 103a, sq. Lev. R. s. 19; a. fr.

יְהוֹיָרִיב (b. h.) pr. n. m. *Joiarib*, head of a priestly division named after him; (*fem.*) *the division J.* Y. Taan. IV, 68d.

יְהוֹנָתָן, v. יוֹנָתָן.

יְהוֹרָם, יְהוֹרָם (b. h.) pr. n. m. *Jehoram, Joram*, 1) son of Ahab, king of Israel. Ber. 10a. Ex. R. s. 31; a. e.—2) son of Joshafat, king of Judah. Hor. 11b, v. יֵהוּא.

יְהוֹשֻׁעַ, יְהוֹשׁוּעַ (b. h.) pr. n. m. *Joshua*, 1) *J. bin Nun*, the successor of Moses. Ab. I, 1. Ber. 4a bot. B. Kam. 80b, sq. התנה ר' וכ' עשרה . . J., on conquering the promised land, laid down ten conditions (regulations) &c.; Erub. 17a; a. v. fr.—Meg. I, 1, a. fr. מימות ר' בן נון *dating from the days of the conquest or before.*—2) the high-priest of the returning Babylonian exiles. Snh. 93a; a. e.—3) name of several Tannaim; a) J. b. Prahya. Ab. I, 6; a. fr.—b) R. J. b. Ḥănania, mostly quoted as R. J. only. Maas. Sh. V, 9. Erub. IV, 1; 2. Ḥag. 5b; a. v. fr.; and others (v. Fr. Darkhé pp. 97; 134; 178; 189).—4) name of several Amoraim, esp. R. J. b. Levi. Ber. 3b; a. v. fr.—R. J. of Sikhnin. Y. ib. IV, 7b bot.; a. fr.; and others (v. Fr. M'bo p. 91a, sq.).—ר' (ספר) *the Book of Joshua.* B. Bath. 14b; a. e.

יְהוֹשַׁעְיָא, v. הוֹשַׁעְיָא.

take off thy bundle and put it on my camel; Gen. R. s. 79, end תלי הדרן ר' עלי help me to put my load on; שמעון מינידה ר' משוי from this they learned that *y'haba* means *load.*

יְהַבַת, יְהָבִית f. constr. (preced. wds.) *giving; share, dispensation.* Targ. Koh. V, 10 יהבית אגרהא=h. מַתָּן שָׂכָר. Targ. Ps. XI, 6 (h. text מנת).

יַהֲדוּת f. (v. יְהוּדִי) *Jewish religion, monotheism.* Esth. R. to III, 7 וחזרקו ברהדותן (not ברהודתן) and clung to their creed.

יֵהוּא (b. h.) pr. n. m. *Jehu*, King of Israel. Meg. 14a. Hor. 11b אם ר' . . לא נמשח וכ' Jehu, too, would not have been anointed, but for the opposition to Joram; a. e.

יְהוּד pr. n. *Judaea.* Dan. II, 25; a. e.—Lam. R. to I, 2 מדינתא ר' the province of J.

יְהוּדָא=יְהוּדָה.

יְהוּדַי, יְהוּדַאי, יְהוּדָאָה m. ch.=h. יְהוּדִי. Targ. Esth. V, 13; a. e.—Y. Shebi. IV, 35b top, v. אַרְמַאי.—*Pl.* יְהוּדָיֵי, יְהוּדָאֵי, יְהוּדָאִין. Targ. Esth. IV, 16; a. e.—Gen. R. s. 63 רבריבני דיר' the leaders of the Jews (of Tiberias); a. fr.—*Fem.* יְהוּדָאִיתָא. Targ. II Esth. IV, 1.—Lam. R. to I, 11 חזיין אפיך כיר' (not כיהודיאתא) thou lookest like a Jewess.—V. יְוָנַאי.

***יְהוּדָאִיקִי** f. (Ἰουδαική, sub. συναγωγή or ἀγορά) *Jewish court-house.* Y. Gitt. I, 43b top במקום ר' in the Jewish meeting place (where Jews have their own jurisdiction); אם אין שם ר' וכ' if there is no Jewish court-house there, it must be done in the synagogue.

יְהוּדָאִית, v. יְהוּדָאָה.

יְהוּדָה (b. h.) pr. n. *Judah*, 1) son of Jacob; *tribe of Judah.* Pes. 50a. Yoma 12a, a. e. מחלקו של ר' from the area of Judah.—Gen. R. s. 85; a. v. fr.—2) name of several Tannaim; a) R. J. b. B'thera in Babylonia Ber. 22a; a. fr.—b) J. b. Tabbai, chief of the Sanhedrin in the days of queen Salome. Ab. I, 8. Ḥag. II, 2; a. fr.—c) R. J. the priest. Eduy. VIII, 3.—d) R. J. b. Baba. Ib. 2. Sabb. 62b; a. fr.—e) R. J. b. Ilai, usu. mentioned in the Mishnah as R. J. only. Ber. 63b; Sabb. 33b. Men. 103b; a. v. fr.—f) R. J. b. Tema. Ab. V, 20. Erub. 17a; Tosef. ib. III (II), 6 (ed. Zuck. בתירה). Tosef. Gitt. VII (V), 8; a. fr.; a. others (v. Fr. Darkhé, p. 42; p. 137).—Esp. R. J. han-Nasi I a. II, surnamed Rabbi, v. רַבִּי.—3) name of several Amoraim, the most renowned of whom is R. J. (b. Ezekiel), a Babylonian. Keth. 110b bot.—Y. Taan. I, 64b top; a. fr.—V. Fr. M'bo p. 91a.—4) *Judaea*, the southern province of Palestine. Keth. I, 5 (12a); Tosef. ib. I, 4. Kidd. 6a; a. v. fr.

יְהוּדִי m. (b. h.) *Judaean, Jew* (mostly in a religious sense), *worshipper of one God.* Meg. 12b אלמא קרי ליה ר' מיהודה וכ' he is called Y'hudi (Esth. II, 5), which would indicate that he belongs to the tribe of Judah, and yet he is called *ish y'mini* &c.?, v. יְמִינִי. Ib. 13a . . . ואמאי שכל הכופר בע"ז נקרא ר' . . . but why is he designated

יְהוֹשָׁפָט (b. h.) pr. n. m. *Joshafat*, king of Judah. Sabb. 56b. Gen. R. s. 33; a. fr.

יְהַט, v. יָהַט.

יְהָי, v. יָהִי.

יְהִיר m. (b. h.; יָהַר) [*glittering,*] *showy, proud, aristocratic.*—*Pl.* יְהִירִים. Sot. 47b, v. מָשָׁךְ; Tosef. ib. XIV, 8 (ed. Zuck. יְרֵחִים).

יְהִיר ch. same. Targ. Hab. II, 5 ר׳ ברשע boastful of his wickedness.—Hull. 111b top כמה ר׳ וכ׳ how assuming is this scholar!; cmp. יוֹהָרָא.—[Meg. 29a דאי מאן דר׳ וכ׳ he who is proud, has a certain blemish (missing in Mss., v. Rabb. D. S. a. l. note).]—B. Bath. 98a, v. יְהַר.—*Pl.* יְהִירֵי. Snh. 98a, v. אַמְגּוּשָׁא.—*Fem. pl.* יְהִירָן. Meg. 14b תרתי נשי ר׳ וכ׳ there were two proud women (Deborah and Huldah), and their names are invidious.

יְהִירוּתָא f. (preced.) *haughtiness.* Meg. 14b לא יאה ר׳ pride is unbecoming to women.—V. יוֹהֲרָא.

יְהַר, v. יְהִיר.

יְהַר (cmp. נהר, אור) *to be shining, showy, proud,* v. יְהִיר. *Hithpa.* הִתְיַהַר (denom. of יְהִיר) *to assume airs, to be boastful.* Pes. 66b כל המתיהר וכ׳ whoever is boastful, if he is wise, his wisdom will desert him &c. B. Bath. 10b שאין עושין אלא להתיהר בו they do good only to boast themselves thereof; וכל המתיהר וכ׳ and whoever boasts, falls a prey to Gehenna.

יְהַר ch., *Ithpa.* אִיתְהַר, *Ithpe.* אִיהַר same. Sot. 47b תאי מאן דמיהר וכ׳ an overbearing man is unpopular even with his own household; B. Bath. 98a; Yalk. Hab. 562 דְּיָהִיר.

יוֹאָב (b. h.) pr. n. m. *Joab*, general of king David. B. Bath. 116a. Snh. 48b; a. fr.

יוֹאֵל (b. h.) pr. n. m. *Joel*, the prophet. Taan. 5a. Succ. 52a; a. e.

יואני, v. יָאנִי.

יוֹאָשׁ (b. h.) pr. n. m. *Joash*, king of Judah. Tosef., Snh. IV, 11; Y. Hor. III, 47c bot.; Bab. ib. 11b ואת ר׳ מפני עתלי and they anointed J. on account of his opposition to Athalia; cmp. יְהוֹא. Snh. 95b; a. e.

יוֹבְדָנָא m. (יבר) *perdition.* Targ. Prov. XI, 10 (Ms. מוֹבְדָנָא).

יוֹבֵילָא, v. יוּבְלָא.

יוֹבֵל m. (b. h.; יָבַל) 1) (cmp. בַּרְתָּא, נָגוֹדָא) *leader, bellwether, ram.* Y. Ber. IX, 13c top (ref. to קרן יובל, Josh. VI, 5) יובלא . . בערביא in Arabia they call a ram *yubla;* R. Hash. 26a.—2) (ellipt. for קֶרֶן הַיּ׳) *ram's horn.* Mekh. Yithro, Bahod., s. 3 (ref. to Ex. XIX, 14) בשרמשוך הי׳ את קולו when the horn prolongs its sound; Yalk. Ex. 281.—3) c. (ellipt. for שְׁנַת הַיּ׳) *Jubilee, Yobel-year, the fiftieth year, the year following the succession of seven Sabbatical years* (Lev. XXV, 8—16; 23—24). R. Hash. III, 5 שוה הי׳ לר״ה the proclamation of the Jubilee resembles that of the New Year as to blowing &c.—Arakh. 12b בתחלת הי׳ at the beginning of the Jubilee cycle; a. fr.—*Pl.* יוֹבְלוֹת. R. Hash. l. c. Arakh. l. c. מנו וכ׳ ר״ז ר׳ the Israelites counted seventeen jubilee cycles from their entrance into the Holy Land to their leaving it.

יוּבְלָא ch. same, 1) *ram.* Y. Ber. IX, 13c top; R. Hash. 26a, v. preced. (cmp. Targ. Josh. VI, 4, sq.).—2) *Jubilee.* Targ. O. Lev. XXV, 10 יוֹבֵילָא (ed. Berl. יוֹבִילָא, ed. Amst. יוֹבָלָא; Y. יוּבָלָא); a. fr.—*Pl.* יוּבְלֵי. Arakh. 12b תמניא ר׳ eight jubilee cycles; a. e.

יוֹבֶלֶת, v. יַבֶּלֶת.

יוּבְקָא pr. n. (h. יַבֹּק) *Yubka*, name of a brook, a valley and a border place. Targ. O. Gen. XXXII, 23 ed. Berl. (oth. ed. a. Y. יוּבָ׳). Targ. O. Deut. III, 16 יוּבָ׳ נחלא ed. Berl. (oth. ed. a. Y. יוּבָ׳ דנ׳); a. e.—Y. Shebi. VI, 36c חשבון ויבקא; Sifré Deut. 51 משקא וחשבון; Yalk. ib. 874 יוסקא וח׳ (corr. acc.); Tosef. Shebi. IV, 11 יוקפא ed. Zuck. (Var. יבקא).

יוּבְשָׁא, יוֹבֵשׁ m. (יָבֵשׁ) *dry matter, dry condition.* Targ. II Chr. IV, 5 בי׳ in dry measure. Targ. Jud. VI, 37, 39, sq.

יוֹבְשָׁנִי m. (v. preced.) *rainless land.* Taan. 10a, v. טוֹבְעָנִי I.

יו״ד *Yod*, the tenth letter of the Alphabet. Y. Shebi. I, 33b bot.; Sabb. 103b; Taan. 2b הרי מ״ם הרי יו״ד מ״ם הרי מים the Mem of ונסכיהם (Num. XXIX, 19), the Yod of ונסכיה (ib. 31), and the Mem of כמשפטם (ib. 33) intimate *water* as libation. Gen. R. s. 47, beg.; Num. R. s. 18. Y. Snh. II, 20c bot., a. e. יו״ד שבירבה וכ׳ the Yod in *yarbeh* (Deut. XVII, 16, sq.) denounced him (Solomon); a. e.—*Pl.* יוּדִים, יוּדִין. Sifré Deut. 36 לווים ר׳ ולי׳ וכ׳ if he made the Vav like Yod or vice versa; Sabb. l. c.

יוּד pr. n. m. *Yud.* Taan. 22b רמי בר רב ר׳ ed. (Ms. M. רב יהודה אמר רב; v. Rabb. D. S. a. l. notes 1, 2). Ib. 9a רמי בר רב ר׳ Ms. M. 2 (v. Rabb. D. S. a. l. note 60); Sabb. 32b Ms. M.; (Macc. 23b רמי בר רב only); Zeb. 55b Ms. M. (ed. יודא).

יוּדָא pr. n. m. *Yuda*, an Amora. Y. Ned. VII, beg. 40b. Zeb. 55b, v. preced.

יוּדַאי* m.=יְהוּדָאָה. Y. Ab. Zar. II, 41a top והוה ר׳ אזיל וכ׳ and when a Jew came to have his hair cut &c.

יודאפא, read: יוּרְפָאָה.

יְהוּדָה=יוּדָה. Y. Ber. III, 6a bot.; a. fr.—V. Frank. M'bo, p. 92a, sq. V. יוּדָן.

יודירת, Y. Succ. IV, 54c top, read: וַיְהָרֵיהּ, v. וַהַאי.

יודיקי, v. יורקי.

יְהוּדָה=יוּדָן q. v. Y. Ber. III, 6a bot., a. fr. ר׳ נשיאה R. J. (II), the Nasi; (V. Fr. M'bo p. 92a, sq.).—Pesik. R.

(two Egyptian sorcerers); v. יַנֵּיס.—Esth. R. to I, 4 בר ר׳ (some ed. ר׳ יוחני) Bar-Y.—2) pr. n. f.—Zeb. 62b (a fictitious name).—Sot. 22a בת ר׳ טיבי (a hypocritical sorceress, v. Rashi a. l.).

יוֹחָנָן (b. h.) pr. n. m. *Johanan, John;* 1) J. ben Kareah, a follower of the Babylonian governor of Judaea (Jer. XL, 8 sq.). Esth. R. introd., beg.; Y. Succ. V, 55b top; Mekh. B'shall., Vayhi, s. 2.—2) John Hyrcan, the Asmonean highpriest and king (ר׳ כהן גדול). Maash. Sh. V, 15; Sot. IX, 10; a. fr.—3) name of several Tannaim, esp. a) Rabban J. b. Zaccai. Ab. II, 8. R. Hash. IV, 3. Mekh. Yithro, Baḥod., s. 11. Sot. IX, 9; 15. Gitt. 56a, sq.; a. v. fr.—b) R. J. b. Bag-Bag (usu. only Ben-Bag-Bag). Y. Keth. V, 29d bot. B. Kam. 27b; a. fr.—c) R. J. b. B'roka. B. Kam. X, 2; a. fr.—d) R. J. b. Godgada. Eduy. VII, 9; a. e.—e) R. J. has-Sandlar. Ab. IV, 11; a. fr.—f) R. J. b. Nuri. Erub. IV, 5; Gitt. 67a; a. fr.; 4) name of several Amoraim, esp. R. J. han-Nappaḥ or Bar Nafḥa (the Smith). Y. R. Hash. II, 58b top. Ḥull. 137b; a. v. fr. (as R. J. only); v. Fr. M'bo p. 95b, sq.—V. חִיקוֹק.

יוֹחָס m., pl. יוֹחָסִין, יוֹחָסִים (יָחַס) *genealogical records, traced genealogy.* Kidd. IV, 1 עשרה ר׳ עלו וכ׳ ten classes of Jews of traced genealogy went up from Babylonian captivity. Y. Taan. IV, 68a bot.; Gen. R. s. 98 מגילת ר׳ מצאו וכ׳ a roll containing genealogical records was found &c. Yeb. IV, 13; ib. 49b.—Y. Succ. V, end, 55d; Cant. R. to V, 5 שלשלת (ה)ר׳ the genealogical chain; Gen. R. s. 82. Ib. בכורת ר׳ the genealogical privileges of the first-born, opp. to בכורת ממון the material privileges (double-share). Ruth R., end מה אתם יש לכם ר׳ what records have you to show?—Pes. 62b מיום שנגנז ספר ר׳ since the Book of Genealogy (a commentary to Chronicles) was suppressed (or disappeared, in the Roman days). Ib. ניתני לי מר ספר ר׳ teach me the book of records (Chronicles); a. e.—V. יַחוּס.

יוֹכֶבֶד (b. h.) pr. n. f. *Jochebed*, the mother of Moses and Aaron. Sot. 12a; B. Bath. 120a; Ex. R. s. 1; Gen. R. s. 94; a. fr.

יוּכְלָא f. ch.=h. יְכוֹלֶת, *power, ability.* Targ. Y. Gen. IV, 13. Targ. Num. XIV, 16; a. e.; v. יְכוֹלְתָּא.

בַּר יוֹכָנִי ר׳ m. *Bar-Yokhani*, name of a fabulous bird. Bekh. 57b. Yoma 80a (Ms. M. 2 בריכני, v. Rabb. D. S. a. l. note 9); Succ. 5b top.—[Koh. Ar. Compl. s. v. בר (vol. II, p. 176) refers to *Varaghna* (Bactrian) *ostrich.*]

יָוַל, v. יָבַל Hif.

יוֹלֵד, v. יָלַד.

יוֹלֶדֶת m. pl. יוֹלְדִים (b. h.; יָלַד) *parents.* Keth. VII, 6 חמקללת יולדיו בפניו she who curses his (her husband's) parents in his presence; quot. ib. 72b יוֹלִידָיו (an emphatic form), and interpreted במקללת יולדיו בפני מוליד (v. מוֹלֵד) also when she curses his parents before any one of his begotten; Y. ib. VII, 31b bot. וולדיו בפני יולדיו, v. יָלַד.

s. 14 ר׳ ר׳.—Gen. R. s. 10 אבא ר׳ (abbr. אַבְּדָן q. v.).—Y. Ber. II, 5a top. Ib. IX, 14a top; a. v. fr.

יוּדֵן (=הוּ דֵן) *is this.* Targ. II Esth. VII, 5 (h. text הוא זה, זה הוא).

יְהוּדָנִי, יְהוּדָנָה pr. n. f. (v. יְהוּדָן) *Yudanah, Yudani.* Y. Ab. Zar. II, 41a בר יודנה; Y. Ter. VIII, 45c bot. בר...ר׳ Bar. Y.; cmp. יְהוּדִינָרִי.

יוֹדְפָאת, v. next w.

יָטְבַת, יָדְפַת, יוֹדְפַת pr. n. pl. *Yodfath, Yotapata,* a fortress in Galilee (v. Jos. B. J. III, 7, 6, sq.; cmp. יָטְבָה II Kings XXI, 19). Arakh. IX, 6 תרשנה ר׳ the old fort of J.—Tosef. Nidd. III, 11 בקעת יטבת the valley of J.; Nidd. 20a יודפ׳.—Denom. יוֹדְפָאָה m. *of J.* Zeb. 110b; Meil. 13b יודאפה (corr. acc.); Y. Succ. IV, 54c bot. יוֹטְפָרִית.

אַרְכֵי ר׳, יודיקי, וודקי, וודקן, read: יוּדִיקִין m. pl. (judices) *judges;* א׳ ר׳ *chief justice,* v. אַרְכֵי III. Gen. R. s. 50, beg. Ar.—[Mus. in Ar. ed. Koh. s. v. ארכדיקי, Var. אַרְכִיקְרִישִׁיס (ἀρχικρίτης); ed. א׳ הדיינים.]

יְדִ׳, יוֹדְקָרִת pr. n. pl. *Yodkereth* (a disguised translation of *Diospolis=Lydda*). Taan. 23b, sq. ר׳ יוסי דמן יודק׳ Ar. (ed. יוֹקְרָה, Ms. M. יוקדת, Ms. M. 2 ידקרת) R. J. of Yodkereth (cmp. ר׳ יוסי דרומיא, Fr. M'bo, p. 5b, sq.).—*Kidd. 16b קא חזינא הכא ר׳ Ar. (ר״ד קרת) I see here the influence of the Yodk. school; (for other explan., v. Rashi a. l., a. Koh. Ar. Compl. s. v. ידקרת).

יוֹחֲרָא m. (יַחַר) 1) *a sparkling gem.* Targ. Y. Gen. VI, 16.—*Pl.* יוֹחֲרִין. Targ. Esth. I, 4; Targ. Lam. IV, 7 (Var. זְהוֹרִין); Targ. Cant. VII, 2 (ed. Lag. גּוּהֲרִין.).—2) (=יְהִירוּתָא) *haughtiness, assumption.* Ber. 17b מוחזי כי׳ it looks like an assumption (to appear more observant than others). Ib. חייש לי׳ cares for the appearance of assumption (and therefore forbids); Pes. 55a. Succ. 26b ליח ביה משום ר׳ there is no appearance of presumption to be apprehended in doing so.

יָוָן, יָוָנִי, יְוָנָאָה, יָוָן, v. יְוָנִי, יָוָן.

יוֹזִיף m. (יָזַם) *debtor.* Targ. Prov. XXII, 7; v. יַזָּפָא.

יוֹחַי, יוֹחַאי pr. n. m. *Yoḥai,* esp. known Y. the father of R. Simeon. Sabb. 33b; a. v. fr.

יוֹחָנָא I, יוֹחָנָה *Yoḥana.* 1) pr. n. m. Ḥull. 133a מר ר׳; Ab. Zar. 16b מר יוֹחָנִי.—2) pr. n. pl. Gen. R. s. 40, beg.; ib. s. 25, end; ib. s. 64, beg.; Midr. Sam. ch. XXVIII, a. e. (prov.) שילה חטירא וי׳ משתלמא (not חטא) Shilo sinned a. Y. is punished (i. e. the later generation pays for the sins of ancestors).—V. יוֹחָנִי.

יוֹחָנָא II f. *Yoḥana,* name of a species of *locusts.* Sifra Sh'mini, Par. 3, ch. V; Ḥull. 65a ירושלמית ר׳ the Jerusalem Y.

יוֹחָנִי pr. n. *Yoḥani;* 1) pr. n. m. Ab. Zar. 16b, v. יוֹחָנָא I.—Men. 85a ומשמיה ר׳ (some ed. יוחנא) Y. and Mamre

יוֹלֶדֶת, יוֹלָדָת f. (b. h.; preced.) *a woman in confinement; a mother.* Ab. II, 8 אשרי יולדתו blessed is his mother.—*Pl.* יוֹלְדוֹת. Sabb. 32ᵃ נשים מתות ר׳ women die in confinement (v. יַלְדָּה); Y. ib. II, 5ᵇ top; v. יַלְדָּה.—Sot. I, 5 את הר׳ (not יולדת) the women appearing in the Temple after confinement.

יוֹלַדְתָּא, *midwife,* v. יַלְדָּתָא.

יוֹלֵיד, v. יוֹלֵד.

יוֹלִימְנָא* pr. n. m. *Yolimna,* an Amora. Pesik. R. s. 7, beg.

יולין, Pes. 39ᵃ, חזרת ר׳, v. חַזּוּרוּלִין.

יוֹלְפָנָא m. (יַלֵּף)=אוּלְפָנָא, *instruction.* Targ. Prov. IV, 2.

יוֹם (b. h.) *light, day* (opp. night); (*astronomical*) *day*; trnsf. *day of life; time.* Gen. R. s. 6 הר׳ והגשמים וכ׳ the noise of the moving light (Yoma 20ᵇ קול גלגל חמה) and the rains &c.; Midr. Sam. ch. IX. Gen. R. l. c. (ref. to Mal. III, 19) ר׳ שהוא מלהט וכ׳ it is the day light which will glow the wicked (cmp. נִרְתֶּק). M. Kat. 25ᵇ (ref. to Am. VIII, 9) זה יומו של וכ׳ that means the day of life of Josiah (who was slain in the bloom of manhood). Gen. R. s. 3 (ref. to ib. I, 5) ר׳ אחד . . . ואיזה זה יוה״כ 'one (distinguished) day' . . . that is the Day of Atonement. Ḥull. V, 5 (83ᵃ) הר׳ הולך וכ׳ the day follows the night, i. e. the beginning of the night is the beginning of the new day. Taan. 29ᵃ, v. זַכַּאי; a. v. fr.—ר׳ טוב (abbr. יו״ט) *Holy Day; festival.* R. Hash. IV, 1; a. fr.—Yoma VII, 4 היה וכ׳ ויו״ט and the Highpriest gave a festival to his friends; a. fr.—*Yom Tob,* name of a treatise of the Tosefta (v. בְּרִיצָה).—ר׳ הכפורים (abbr. יוה״כ, יו״כ) Day of Atonement. Yoma I, 1; a. v. fr.—בֶּן יומו *of the same day, not quite one day old, used on the same day.* Sabb. 151ᵇ. B. Kam. 65ᵇ; a. fr.—Tanḥ. Kor. 3; ed. Bub. 6; Num. R. s. 18 תינוקות בְּנֵי יוֹמָן (not בן) children just born; a. fr.—*Du.* יוֹמַיִם. Mekh. Mishp., N'zikin, s. 7; B. Kam. 90ᵃ רשני ברין יום או ר׳ comes under the law of 'one or two days' (Ex. XXI, 21); B. Bath. 50ᵃ.—Mekh. l. c. ר׳ יום שהוא כר׳ וו׳ שהוא כיום a time which counts like two days, and two days which count like a day, which is twenty four hours (from the time of the accident, including part of this and part of the next day).—Snh. 65ᵇ מה יום מיומים (Ms. M. a. Rashi מה היום וכ׳) what difference is there between to-day (Sabbath) and the next day?; Gen. R. s. 11; Yalk. Deut. 918; Yalk. Lev. 617.—*Pl.* יָמִים; constr. יְמֵי, יְמוֹת. Erub. III, 6 ר׳ לשני for both days. Zeb. V, 7 ר׳ לשני during two days and one night. Pes. 52ᵃ, a. fr. ר׳ שני טובים של גלוית, v. גָּלוּת. Taan. IV, 8 ר׳ ט׳ וכ׳ לא היו Israel had no days as merry as &c.; a. fr.—Ab. I, 17, a. fr. כל יְמֵי all my lifetime.—Esp. ר׳ חגשמים יְמוֹת *season, period of.* v. גֶּשֶׁם I.—ר׳ החמה a) *summer season.* Toh. VI, 7; a. fr.—ר׳ חלבנה b) *the solar year.* Gen. R. s. 33, end; a. fr.—ר׳ בגרות, ר׳ נערות, v. בַּגְרוּת &c.

יוֹמָא, יוֹם ch. same. Targ. Gen. I, 5. Ib. XXXIX, 11; a. fr.—Targ. Prov. XII, 16 בר יוֹמֵיהּ (ed. Wil. incorr. כד) on the same day, *at once.*—Kidd. 39ᵇ דעבדין ליה ר׳ טב וי׳ ביש they prepare for him (the righteous man) a good day, and (for the bad man) a bad day (v. Rashi a. Tosaf. a. l.).—Sabb. 134ᵃ; Ḥull. 60ᵃ top ר׳ להדי towards the sunlight. Ib. ר׳ דחד וכ׳ the sun which is only one of the ministering powers &c. Keth. 106ᵃ ר׳ וכסי ליה לי׳ and obscured the sun.—Yeb. 72ᵃ ר׳ דעיבא a cloudy day; ר׳ דשותא a day when a southern wind blows. Erub. 40ᵇ ר׳ במעלי דרוש וכ׳ on the eve of the New Year's day.—R. Hash. 21ᵃ ר׳ רבה the Great Day, Day of Atonement (also only יומא, v. infra); a. v. fr.—ר׳ בַּר ר׳, בַּת ר׳ *of the same day, one day old, used the same day.* Bets. 4ᵇ, v. בֵּיצָא. Ḥull. 58ᵇ, v. בַּקָּא.—Sabb. 134ᵃ גבינה בת ר׳ fresh-made cheese. Ab. Zar. 67ᵇ, a. fr. קדירה בת ר׳ a pot used the same day.—Sabb. 49ᵇ bot. ההוא מרבנן בר יוֹמֵיהּ (omitted in Ms. M.) a student that had just come to college; [oth. opin.: allusion to R. Idi, dubbed ר׳ בר בי רב דחד the one day's student of the college, Ḥag. 5ᵇ].—ר׳ תרא, ר׳ יום מתרא, v. next w.—*Pl.* יוֹמֵי, יוֹמַיָּא, יוֹמִין. Targ. Gen. VIII, 10. Targ. Esth. I, 2; a. v. fr.—Bets. 4ᵇ עבדינן תרי ר׳ we observe two days (as Holy Days). Erub. 65ᵃ דאתיכי ר׳ חשתא . . . soon will come the days which are long (of duration) and short (of action), when we shall sleep much; a. v. fr.—יוֹמָא (sub רבה, v. supra) *Yoma,* name of a treatise of the Mishnah, Tosefta (where it is named יום כִּפּוּרִים), Talmud Babli a. Y'rushalmi. Yoma 14ᵇ סדר ר׳ the treatise on the order of exercises of the Day of Atonement.—V. יַמָּא, יוֹמָנָא.

יוֹמָחָר, יוֹמָחְרָא m. (=ר׳ אוחרן, יומא אוחרא) *tomorrow, next day.* Targ. Y. Ex. XIX, 10 (ed. Amst. יום מחרא). Targ. Esth. III, 4 ed. Lag. (ed. Amst. יומא). Targ. Y. Lev. VII, 16 (ed. Amst. יום מחרן); a. e. [Targ. II Chr. XX, 16 יומא תרא, ed. Lag. יומא אחרא.]—V. חָרָא.

יוֹמָנָא (contr. of יוֹמָא דְנָא) *this day, this life.* Targ. Y. Deut. XXVII, 1.—Targ. Y. I Deut. XXVI, 17 (Y. II יומא דין); ib. 18. Targ. Prov. VII, 14. [Ib. v. 20 ולירחא ולירומנא Ms., ed. ועירא דעירא.] Targ. Ps. XXIII, 6 נגדא דר׳ (h. text ארך ימים).

יָוֵן m. (b. h.; יון *to be thick, dark,* cmp. יֵרֵק) *thickness,* טיט הר׳ *thick, heavy clay,* opp. to טיט טופח (v. טָפַח II). Mikv. IX, 2. Tosef. ib. VI (VII), 12; 13 אם היה טיט (ה)ר׳ וחיברו if it was a thick massive clay and he attached it.—Denom. יְוֵנִי m. *muddy, thick.* Mikv. l. c., v. גֵּץ 2.

יָוָן, יְוָן (b. h.) 1) pr. n. m. *Javan,* son of Japheth, progenitor of the Grecian tribes, in gen. *Greek, Greece;*—2) fem. (sub. מלכות) *Greek (Syrian) Government.* Targ. Gen. X, 2; a. e.—Targ. Y. Gen. XV, 12.—Gen. R. s. 44 (ref. to איל משלש, Gen. XV, 9) זו ר׳ this alludes to the Greek government (founded by Alexander the Great). Ib. כל רוחות כבשו בני ר׳ וכ׳ in all directions did the Greeks conquer, except in the East. Esth. R. introd. בבקרה של ר׳ when Greece (Syria) is in the ascendancy, v. בֹּקֶר; a. fr.—Denom. יְוָנִי, יְוָנָאָה.

יוֹנָא, יוֹן, v. יוֹנָתָא.

יְוָנָאָה, יְוָנָאִי, יְוָנִי m. ch.=h. יְוָנִי.—*Pl.* יְוָנָאֵי. Targ. I Sam. II, 4 (ed. Lag. יְוָנֵי, ed. Wil. מְקַדּוּנָאֵי). Targ. Y. I Deut. XXXII, 24 (ed. Amst. יוֹנָ׳, ed. Vien. יוֹנִ׳; corr. acc.).

יוֹנָה I (b. h.) pr. n. m. *Jonah*, 1) the prophet. Y. Erub. X, beg. 26ᵃ; Bab. ib. 96ᵃ. Snh. 89ᵃ, sq Gen. R. s. 21; a. fr. —2) name of several Amoraim. a) R. J. father of R. Mana. Taan. 23ᵇ. Y. Shebi IV, 35ᵃ bot.; a. v. fr.—b) R. J. of Bozra. Y. Kil. IX, beg. 31ᵈ; a. fr.—[Ḥull. 43ᵇ אמר ר׳ זירא ר׳ Jonah said in behalf of R. Z.; oth. opin.: as to the gullet of a *dove*, &c., v. next w.]

יוֹנָה II f. (b. h.) *dove*. Ḥull. 6ᵃ דמות ר׳ וכ׳ the effigy of a dove was found on Mount Gerizim which they (the Samaritans) worshipped. Gen. R. s. 39 רר׳ חזו בשעה שהיא פורחת וכ׳ the dove when flying and tired, flaps one wing and flies with the other. Ib. s. 44 (expl. גוזל, Gen. XV, 9) בר ר׳ a young dove, (v. infra, a. Targ. Gen. l. c.).—בֶּן ר׳, pl. בְּנֵי ר׳ *pigeons*. Ḥull. I, 5 כשר בתורין פסול בבני ר׳ what is fit for offering in doves (large size), is a defect in pigeons; a. fr.—[Sabb. 129ᵃ פתורא דיונה, v. יוֹנָס.]—*Pl.* יוֹנִים, יוֹנִין. Snh. III, 3 מפרידחי ר׳ those who let doves fly (betting on them), v. יוֹנָתָא. B. Bath. V, 3, v. שׁוֹבָךְ. Ib. 79ᵃ; a. e.

יונוס, v. יַנּוּס.

יְוָנִי, v. יָוָן.

יָוָן, יְוָנִי m., יְוָנִית, יְוָנִי, יְוָנִי f. (יָוָן) *Grecian, Greek*. B. Kam. 82ᵇ חָכְמַת ר׳ the principle of Greek culture (philosophy, ethics, religion &c.). Ib. 83ᵃ לשון ר׳ Greek language, distinguished fr. חכמת ר׳. Meg. 9ᵃ התירו יונית permitted the use of a Greek translation. Y. ib. I, 71ᶜ top, v. בָּדָא; a. fr.—V. לָשׁוֹן.—*Pl.* יְוָנִים, יְוָנִי *Greeks* (mostly of the Syrian government). Meg. 11ᵃ בימי ר׳ in the days of the Greeks (of Antiochus Epiphanes and successors); Esth. R., beg. טרקווירנוס (corr. acc.).

יוֹנֶס* m. (prob. a corrupt. of juniperus) *Juniper-tree* (v. Sm. Ant. s. v. Cedrus). Sabb. 129ᵃ פתורא דרי old ed. (later ed. דיונה, Ms. M. דיינס, v. Rabb. D. S. a. l. note; Ar. יינוס, expl.: *cypress*) a table made of &c.

יוֹנָק m. (b. h.; יָנַק) *child*.—*Pl.* יוֹנְקִים. Cant. R. to I, 4 רר׳ the school children. V. יָנוּקָא.

יוֹנָקָא, v. יַנּוּקָא.

יוֹנֶקֶת f. (b. h.; יָנַק) *sucker, sprout* (of hyssop).—*Pl.* יוֹנְקוֹת. Par. XI, 7, v. גֶּפֶל; Tosef. ib. XI (X), 7 (one opin.) שלא תנצו וכ׳ ר׳ *yon'koth* are such as have not yet begun to blossom.

יוֹנָה, יוֹנָא, יוֹנָתָא f. (יוֹן c.) ch.=h. יוֹנָה II. Targ. Gen. VIII, 8, sq. Targ. Ps. LVI, 1; a. e.—Snh. 25ᵃ (expl. מפרידחי יונים, v. יוֹנָה II) אי תקדמיה יונך ליון if thy dove shall overtake the cock-pigeon (thou shalt win &c.). Ib. כמין יון וכ׳ תולה בדעת יונו v. דַּעַת. Y. Ab. Zar. V, 44ᵈ bot. they (the Samaritans) have an image resembling a cock-pigeon to which they offer libations (cmp. יוֹנָה II). Snh. 95ᵃ אתא יונה וכ׳ (masc.) a dove came down &c., v. טָרַח I.—*Pl.* יוֹנַיִן, יוֹנַיָּא, יוֹנֵי, יוֹנָן, יוֹנָתָא, יוֹנָתָן. Targ. Is. LIX, 11. Targ. Y. Lev. V, 7; 11 בני יוניא (O. בני יונה, v. יוֹנָה II). Ib. XII, 6 בר יונן (O. יונה). Targ. Cant. I, 15.—Ber. 56ᵃ חזאי תרתי יוני דפרחן I saw (in my dream) two doves fly off. Ib.ᵇ תרי יוני.

יְהוֹנָתָן, יוֹנָתָן (b. h.) pr. n. m. *Jonathan*, 1) J. b. Gershom (Jud. XVIII, 30), a priest of idolatry, supposed to be a descendant of Moses. B. Bath. 109ᵇ יר׳ Ms. M. (ed. יהו׳). Cant. R. to II, 5; Ab. d'R. N. ch. XXXIV; Y. Ber. IX, 13ᵈ top; a. e.—2) J. son of Saul. Ab. V, 16 אהבת דוד ור׳ the friendship between David and J. Ḥull. 95ᵇ כר׳ בן וכ׳ like the omen of J. &c. (I Sam. XIV, 8 sq.). Cant. R. to VIII, 6; a. e.—3) J. b. Uziel, author of the Chaldaic version of the Prophets (v. Zunz, Gottesd. Vortr, p. 66, sq.). Succ. 28ᵃ; B. Bath. 134ᵃ. Meg. 3ᵃ תרגום של נביאים ר׳ וכ׳ the version of the Prophets has been composed by J. b. U. at the dictation of Haggai &c. Y. Ned. V, end, 39ᵇ גדול שבחן ר׳ ב׳ ע׳ the greatest among the disciples of R. Joh. b. Zaccai, was J. &c.—4) R. J., a Tannai. Sot. 24ᵃ. Pes. 24ᵃ. Ḥull. 70ᵇ; a. v. fr.—[Erub. 96ᵃ הקרטוני ר׳.]—[Ab. IV, 9, v. Frank. Darkhé, p. 147, note.]—5) name of several Amoraim (v. Fr. M'bo, p. 99ᵃ, sq.). Gitt. 78ᵇ. Y. Maas. Sh. III, 54ᵇ top. Ber. 18ᵃ; Y. ib. II, 4ᶜ bot.; a. fr.—Y. Yoma VII, 44ᵇ bot. R. J. of Beth Gubrin.—Y. Peah V, beg. 18ᵈ (R. S. to Peah V, 1 quotes R. Johanan); Y. Shek. I, 46ᵃ bot. R. J. son of R. Isaac bar Aha.—Y. Ter. XI, end, 48ᵇ J. b. ʿAkhmai; a. e.

יוֹסָה, יוֹסָא, abbrev. of יוֹסֵף, v. יוֹסֵי.

יוֹסְטָא, יוּסְטָא pr. n. m. (abbrev. of Justus or Justinus) *Yusta, Yusti*. 1) Cant. R. to VI, 12 חוריטא ר׳ Yusta, the tailor.—2) name of several Amoraim. Y. Erub. VI, 23ᶜ bot. יוסטי ר׳; Y. Shek. II, beg. 46ᶜ יוסטא ר׳.—Y. Ter. XI, 48ᵃ; Y. Maas. Sh. V, 55ᵈ bot. יוסטי בר שונם; Y. Shebi. VI, 36ᵈ יוסטא בר ש׳.

יוֹסְטִינִי, יוּסְטִינָה pr. n. m. (cmp. preced.; abbrev. of Justinus or Justinianus) *Yustinah, Yustini*, an Amora. Y. Keth. IX, 32ᵈ bot. (not יוסטתה); Y. B. Bath. VIII, 16ᵇ יוסטיני.

יוֹסְטָתָה, v. preced.

יוֹסֵי pr. n. m. (abbrev. of Joseph, interch. with יוֹסֵף, אוֹסֵי, אֹסִי, יָסָא, יוֹסָה, יוֹסָא) *José* 1) name of several Tannaim, esp. J. b. Joezer, and J. b. Johanan. Ab. I, 4, sq. Eduy. VIII, 4; a. fr.—B. Bath. 133ᵇ יוסף (Ms. H. a. R. יוסי).—R. J. hak-Kohen, or only R. J. Ab. II, 8; 12. Ḥag. 14ᵇ; Y. ib. II, 77ᵃ bot. יוסף; a. v. fr.—R. J. b. Ḥalafta, or only R. J. B. Kam. 70ᵃ; Tosef. B. Bath. II, 10 (v. Fr. Darkhé, p. 132). Erub. 46ᵇ. Maas. Sh. IV, 7; a. v. fr. (v. Fr. ib. p. 164, sq.).—R. J., the Galilean. Zeb. 57ᵃ. Ab. Zar. III, 5. Tosef. Mikv. VII (VIII), 11; a. fr. (v. Fr. ib., p. 125).—2) name of several Amoraim, esp. R. J. (in Babli אֹסִי, in Y. also יָסָא, יוֹסָה). Y. Ber. II, 5ᶜ bot. Y. Kil. IX, 29ᵇ bot.; Y. Erub. I, 19ᶜ; a. v. fr.—R. J. bar Zabda, mate of R. Jonah. Y. Shek. VII, 50ᶜ bot. Men. 70ᵇ; a. v. fr.—3) יוסי or יוסה a disguise of one of the Divine Names. Snh. VII, 5 (56ᵃ) בכל יום . . . יכה ר׳ את ר׳ during the proceedings against the blasphemer the witnesses are requested to make their statements in disguise (v. כִּינּוּי), e. g.: "the defendant said, 'May J. strike J.'" (meaning, I curse Jehovah Elohim, J. Zebaoth &c.; cmp. ib. עד שיברך שם בשם).—4) one *J. M'shitha*, a repentant Hellenist. Gen. R. s. 65 (some ed. יוסף); Yalk. ib. 115.

יוֹסִינָא, יוֹסִינָה pr. n. m. *Josina.* Y. Meg. IV, 75[b] bot.; Y. Yeb. XIII, 13[c] top; ib. X, 10[d] top. Cant. R. to V, 1 יוֹסָנָה; Pesik. R. s. 5 יוֹסָנִי; Num. R. s. 13 יוֹסַנְיָה.

יוֹסֵף (b. h.) pr. n. m. *Joseph,* 1) son of Jacob. B. Bath. 123[a], v. בְּכוֹרָה. Sot. I, 9. Gen. R. s. 30; a. v. fr.—2) name of several Tannaim and Amoraim, v. יוֹסֵי.—3) Sabb. 119[a] ר׳ מוקיר שבי Joseph, the honorer of the Sabbaths.—Ib. 130[a] J. Rishba (the fowler).—Gen. R. s. 65, v. יוֹסֵי.

יוסתניא, יוסתיניא, v. וַוסְתַּנְיָא.

יוֹעֵזֶר (b. h.) 1) pr. n. m. *Joezer.* Orlah II, 12 a disciple of Shammai's school.—Ab. I, 4; a. fr., v. יוֹסֵי.—2) name of *a plant.* Sabb. XIV, 3, expl. Y. ib. 14[c] פולימדריכין *polytrichon, Maiden-hair*; Bab. ib. 109[b] פוחנק.

יוֹפִי m. (b. h.; יְפִי; v. יָפֶה) *fine build, beauty; propriety.* Taan. 31[a] (the fair maiden said) חנו עיניכם לי׳ ed. (Ms. M. בי׳) put your eyes on (give your choice to) beauty. Succ. 45[b] Ms. M. (ed. in Mish. 45[a], v. Rabb. D. S. a. l.) לך ר׳ מזבח thine, altar, is the beauty (of forgiveness). Ex. R. s. 25 אני מראה לך ר׳ פנים אל פנים I shall let thee see the beauty of a revelation of face to face (as granted to Moses). Yoma 54[b] יופיו של וכו׳ (יָפְיוֹ) מוכלל the perfection of the beauty (harmony) of the universe. Kidd. 49[b] עשרה קבים ר׳ וכו׳ ten measures of beauty have come down to the world, nine of which Jerusalem has taken; Esth. R. to I, 3. B. Mets. 87[a] וחזר ר׳ למקומו and (her) beauty came back again; a. fr.—Peah VI, 6 כת ר׳, v. יָפֶה.

יוֹפִיאֵל pr. n. (preced.) *Yofiël,* name of an angel. Targ. Y. I Deut. XXXIV, 6.

יוֹפְיוּת, v. יְפִיוּת.

יוֹצְאָנִית f. (יָצָא) *loving to go out, restless.* Tanḥ. Vayishl. 7.—*Pl.* יוֹצְאָנִיּוֹת. Gen. R. s. 45.

יוֹצֵאת f. constr., ר׳ הזרע (preced.) *running about, prostitute.* Kel. XXVIII, 9; Tosef. ib. B. Bath. V, 14, v. חוץ II.—*Pl.* יוֹצְאוֹת. Ib. some ed.

יוֹצְפָא, v. יְצַף.

יוֹצֵר m. (b. h.; יָצַר) 1) *Creator.* Lev. R. s. 23, end (ref. to Deut. XXXII, 18) ר׳ רפו ידיו של the Creator's hands become lax (undecided). [Ib. ר׳ תשו ידיו של, read: צַיָּיר.]—Mekh. Bo. s. 13; Tanḥ. Bo. 7 (ref. to Ex. XII, 29) יוצרו חלקו He who created it (the night) divided it (exactly into two halves); Gen. R. s. 43. Ber. 61[a] (play on ויצר, Gen. II, 7, v. יְצִירָה) אוי לי מיוצרי אוי לי מיצרי woe is to me from (my responsibility to) my Creator, woe to me from (my struggle with) my inclination; a. fr.—2) [*turner,*] *potter.* Gen. R. s. 55 (ref. to Ps. XI, 5) חי׳ הזה וכו׳ the potter when examining his batch, will not try the defective vessels &c. Lev. R. l. c. ר׳ תלמידו של a potter's apprentice; a. fr.; —*Pl.* יוֹצְרִים. Maasr. III, 7; Succ. 8[b], a. fr., v. סוּפָּה.—Par. V, 6, v. בֵּיצָה.—Lev. R. l. c. ר׳ שגנב ביצת who stole a lump of potters' clay; Pesik. R. s. 24 שגנב יצרים (corr. acc.).

יוצרת, Y. B. Mets. VIII, end, 11[d], v. יְצִירָה 2.

יוקידתא, v. יְקַדָּא.

יוקינוס דיו׳, יוקנוס=אוקירינוס(?). Targ. Y. II. Num. XXXIV, 15; [the entire verse is corrupt].

יוקפא, v. יוּבְקָא.

יוֹקֶר m. (יָקַר) [*weight, importance,*] 1) *high price* (opp. זול); *dearth, scarcity.* Maas. Sh. IV, 1 מקום ר׳ where fruits are dear; B. Mets. 73[a]. Sabb. 32[b] והר׳ חומה and scarcity is permanent. Y. Hor. III, 48[c] top יין בר׳ wine is dear; a. fr.—2) *nobility, aristocracy.* Sot. IX, 15, a. e.; v. אָמַר II.

יוֹקְרָא ch. same, 1) *high price.* Targ. Job XXVIII, 17.—2) *weight.* Men. 94[b] אגב ר׳ דלחם on account of the heavy pressure of the bread.—3) *feeling of heaviness;* ר׳ דְּלָבָא *asthma.* Sabb. 140[a].

יוֹקֶרֶת, v. יוֹקֶר.

יורדא, Targ. Ez. XXVII, 24 דיו׳ ed. Lag., read: דִּי וַרְדָא v. וַרְדָא. [Targ. Y. Gen. VI, 16 ed. pr., read: יוֹהֲרָא.]

יוֹרְדָנָא, v. יַרְדֵּנָא.

יוֹרְדָת f. (יָרַד) *rivulet* (cmp. מוֹרָד). Tosef. Par. IX (VIII), 2 ר׳ חצלמון the rivulet coming down from Mount Zalmon.

יוֹרֶה I m. (b. h.; יָרָה) *a soaking rain, early rain.* Sifré Deut. 42 (ref. to Deut. XI, 14) ר׳ במרחשון וכו׳ *yoreh* (early rain) is the rain of Marḥeshvan, the late rain (*malkosh*) in Nisan; Taan. 5[a]. Ib. (ref. to Mish. I, 2) ר׳ בניסן וכו׳ is the *yoreh* in Nisan? is it not in Marḥeshvan? Ib. 6[a]; a. e. —Trnsf. *early season, spring.* Tanḥ. Ḥayé 6 (ref. to Koh. XI, 6) אם זרעת בר׳ וכו׳ if thou hast sown in the spring &c.; cmp. בְּכִיר.—

יוֹרֶה II m., יוֹרָה f. (denom. of אור, cmp. Syr. אירא P. Sm. 167) *boiler, kettle.* Ḥull. 108[a] ר׳ של חלב a kettle of milk. Ib.[b] ר׳ רותחת a boiling kettle. Ab. Zar. 76[a] ר׳ קטנה בתוך ר׳ גדולה put a small boiler into a large one filled with water, v. נָעַל; a. fr.—Esp. *the dyer's kettle, dye.* B. Kam. 99[a] top הקדיחו ר׳ (Ms. H. הקדירתו) the dye burnt it (the wool); ib. IX, 4 (100[b]) הקדירתו ר׳ (v. Rabb. D. S. a. l. note 30); Y. ib. IX, 6[d] bot. הקדירתה ר׳.—Ḥag. 15[b] (in Chald. dict.) כל עמר דנחית לר׳ סליק does the wool that goes into the kettle always come out sound?, i. e. does every student of mystic philosophy escape death or scepticism?—Sabb. I, 6; a. e.—*Pl.* יוֹרוֹת; ר׳ הערביים *improvised fire places of the Arabs, a cavity in the ground laid out with clay.* Kel. V, 10 (ed. Dehr. יוֹרַת). Men. V, 9 (63[a]).

יוריה, Yalk. Gen. 133 Koh. Ar. Compl., v. יְרִידָה.

יורכין, Targ. Y. Deut. XXXIV, 6, read: יוֹחֲרִין (cmp. Targ. Esth. I, 4); v. יוֹחֲרָא.

יוֹרָם v. יְהוֹרָם.

יורם, Targ. Prov. XVIII, 11 some ed., read ירום, v. רוּם. —Ib. XXIII, 29 יורם קנצן עינוי ed. Lag., Ms. Var. יודמקנצן, יודענען, a corrupt. of סומקנות עיינין, v. סוּמְקָנוּתָא.

יוּרְקָא, v. יַרְקָא a. יַרְקָא.

יוּרְקָמִי* (ירוקמי, Ar. ירוקמו) pr. n. *Yurkami*, name of an angel. Pes. 118ᵃ שר הברד ר׳ Y. the chief of the hail storms; Yalk. Ps. 873; Midr. Till. to Ps. CXVII.

יוּרְקָנָא, v. יַרְקוֹנָא.

יוֹרֵשׁ m. (b. h.; יָרַשׁ) *heir, successor, heir-at-law.* B. Bath. IX, 2 אם אין שם ר׳ וכ׳ if there is no other heir besides. Ib. 139ᵃ שויוה רבנן כר׳... כלוקח the Rabbis gave him the privileges of an heir (to his wife's property) and those of a purchaser; a. v. fr.—*Pl.* יוֹרְשִׁין, יוֹרְשִׁים. Ib. 140ᵃ. Ib. IX, 9 יורשי האשה וכ׳ the wife's heirs-at-law claim that the husband died first; a. v. fr.—*Fem.* יוֹרֶשֶׁת, *pl.* יוֹרְשׁוֹת. Ib. 119ᵃ ר׳ חן . . . יודע Moses knew that the daughters of Z. were legal heirs.

יוֹשֶׁן m. (יָשָׁן) *former condition, original usage* (cmp. אֵירָתָן). Snh. 19ᵃ הדבר ליושנו... החזיר restored the usage to its original state; Y. ib. II, 20ᵃ bot.; Y. Ber. III, 6ᵇ חזרו הדברים ליושנן; Keth. 8ᵇ החזירו הדבר ליושנו (not לירושה). Kidd. 66ᵃ עד שבא . . . והחזיר את התורה ליושנה until Simon b. Sh. came and restored the Law to its former authority. Yoma 69ᵇ, v. עֲטָרָה; Y. Ber. VII, 11ᶜ; a. e.

יוֹשֶׁר m. (b. h. יֹשֶׁר; יָשַׁר) *straightness, equity.* Ruth R. introd. במדת ר׳ in equity, v. יַשְׁרוּת.

יוֹתָא, v. אָתָא III.

יוֹתָם (b. h.) pr. n. m. *Jotham*, king of Judah. Succ. 45ᵇ.

יוֹתָן, יוֹתָן ר׳, v. יָתַן.

יוֹתַפָּאת, v. יוֹדְפַת.

יוֹתֵר m. (b. h.; יָתַר) *much;* (followed by מ־, or מ־ implied) *more.* Y. Ber. IV, 7ᵈ top בן תורה ר׳ ממני a greater scholar than I am. Keth. 86ᵃ, a. e. ר׳ ממה שהאיש וכ׳ more than man desires to marry, does woman desire to be married. Pes. 112ᵃ ר׳ ממה שהעגל וכ׳ more auxious than the calf is to suck, is the cow to nurse, i. e. the teacher is more anxious to teach than the pupil to learn. M. Kat. 27ᵇ ר׳ מדאי more than enough, ר׳ מכשיעור more than the proper measure, *too much;* a. v. fr.—בר׳ a) *in a higher degree, especially.* Sifré Deut. 31 עלינו הוחל שמו בר׳ upon us especially has His name been made to rest. Lev. R. s. 14 ובר׳ אם הרה זכר and especially so when it is a male; a. e.—b) *for a higher price, above market value.* Ned. III, 11; a. e.—V. יֶתֶר.

יוֹתַר ch. same. Targ. Ruth I, 13. Ib. III, 12 (ed. Lag. יָתֵר).

יוֹתָרָא, יוֹתָרָן m.=h. יִתְרוֹן, *advantage, profit.* Targ. Prov. XXVIII, 3 (ed. Wil. יִתְרָן). Ib. XIV, 23. Ib. XXI, 5.

יוֹתֶרֶת f. (b. h. יִתְרָה; יָתַר) 1) *the large lobe of the liver.* Sifra Vayikra, N'dabah, ch. XVII, Par. 14; Yalk. Lev. 462; a. e.—2) *an additional limb* or *lobe*, v. יִתְרָה.

יָזָף, יָזוּפְתָּא f. (יָזַם) *a loan.* M. Kat. 28ᵇ (Ms. M. יָזֵף, v. Rabb. D. S. a. l. note); v. אַוְזָרָא.

יָזִיף, v. יָזַם.

יָזַן, *Pi.* יִזֵּן (denom. of זַן) *to supply with all kinds and assort.*—Part. pass. f. מְיוּזָּנֶת *well supplied and assorted.* Gitt. 67ᵃ, v. חָנוּת.

יָזַע, *Hif.* הִזִּיעַ *to sweat*, v. זוּעַ.

יָזַק* (v. זוּק) [*to join*; cmp. לָוָה,] *to borrow.*

Hif. הוֹזִיק *to lend.* Sot. 48ᵇ המוזיק Ar. (not found in ed.), v. מוּזְקָא I.

יָזַק, יָזִיק, (זוּק) ch. same 1) *to borrow.* Targ. O. Deut. XV, 6; ib. XXVIII, 12 תְּיזִיק (some ed. תָּזוּק); Y. ib. לְמֵיזוֹק. —Part. יָזֵיק. Targ. II Kings IV, 1 (ed. Lag. מוֹזִיק *Af.*).—B. Mets. 64ᵃ כי יזיק וכ׳ if this man shall borrow money of thee. Kidd. 20ᵃ ולא ניזיק וכ׳ (some ed. נוזיק, v. infra) rather than borrow on interest. Erub. 65ᵃ הוה ר׳ופרע Ms. M. (v. Rabb. D. S. a. l.) borrowed and paid off (made up by night for neglect of study by day). Taan. 12ᵇ לֵיזוֹק מר וכ׳ Ms. M. (ed. לוֹזִיק) borrow and pay back (postpone your fast for another day); a. fr.—2) *to lend.* Targ. Y. Deut. XV, 2 הֵיזוֹק בר׳.—Sabb. 119ᵃ מאן דיזוק שבתא וכ׳ (Ms. M. לשב׳, Buxt. דיוֹזִיק) him who lends to the Sabbath (incurring an additional expense in honoring the Sabbath), the Sabbath will repay; Yalk. Gen. 16; Yalk. Is. 356.

Af. אוֹזִיק 1) *to borrow.* Targ. Ps. XXXVII, 21.—B. Bath. 32ᵇ חדרת אוֹזַפְתִּינְחוּ מינאי (Rashb. חדר יזפתינחו, Ms. M. שקלתינחו) thou hast borrowed it again of me. B. Mets. 63ᵇ האי מאן דאו׳וכ׳ (Ms. H. דיזיק) if one borrowed &c. Kidd. 20ᵃ; Taan. 12ᵇ, v. supra.—Lam. R. to I, 2 אוֹזְפִיתוּן, v. הוֹבָא. —Lev. R. s. 3 beg. דיוֹזִיק וכ׳ some ed. he who borrows on interests.—2) *to lend.* Targ. O. Deut. XV, 6. Ib. 8 אוֹזָפָא הוֹזְפִינָךְ (Y. מוֹזָפָא תוֹזִי׳). Ib. XXVIII, 12; a. e.—Targ. Prov. XIX, 17 יָזִיקָךְ Ms. (ed. נָזִיקָךְ). —Bekh. 8ᵇ גברא דאו׳ וטרח דהדר מוֹזִיק... he who once lent money and had to resort to seizing (v. טָרַח I), why does he lend again?; a. e.

יָזָפָא m. (preced.) *debtor.* Targ. Is. XXIV, 2.—V יוֹזִיק.

יָזֵק pr. n. 1) *Yazek*, name of a Babylonian river or channel. Y. Kidd. IV, 65ᵈ top; Bab. ib. 71ᵇ עָזֵק; Y. Yeb. I, 3ᵇ top זרוק.—2) בירת ר׳, v. יַעֲזֵק.

יָחָא, v. יְחִי.

יָחַד, *Pi.* יִחֵד, וְיִחֵד (b. h.; v. אֶחָד) 1) *to unite, concentrate.* Y. Ber. IV, 7ᵈ bot. ותְיַחֵד לְבבינו וכ׳ and concentrate our hearts (inclinations) to fear thy Name.—2) (with על) *to confer a distinction, name* &c. Gen. R. s. 68 אברהם ר׳ . . שמו עליו on Abraham did the Lord confer His Name (Gen. XXVI, 24, a. e.). Ib. ידע שהקב״ה מְיַחֵד שמו עליו he inferred that the Lord would confer His Name upon him (to be called 'the God of Jacob'). Mekh. Mishp. s. 20 על ישראל ר׳ שמו ביותר (although the Lord of the universe) He conferred His Name particularly on Israel (v. יוֹתֵר); a. fr.—3) *to declare the unity of God, to recite*

Sh'ma (Deut. VI, 4). Gen. R. s. 20 אנו .. וּמְיַחֲדִים שמו וכ׳ we trust in Him and profess His unity &c. Cant. R. to II, 16 ואני מְיַחֶדֶת שמו וכ׳ and I (Israel) profess the unity of His name twice every day, (saying) Hear, O Israel &c.; a. fr.—4) *to single out, select, designate.* Snh. 57a שיר׳ שפחה לעבדו who designated a handmaid (as a wife) for his slave. Lev. R. s. 12 ויר׳ אליו הדבור וכ׳ addressed the command to him exclusively (Lev. X, 8); a. e.—Yoma 11b (ref. to Lev. XIV, 35) מי שמְיַחֵד ביתו לו וכ׳ he who devotes his household exclusively to himself, and is unwilling to lend his vessels &c.; Arakh. 16a שמיוחד (v. infra); Yalk. Lev. 564.—5) *to leave persons alone in a special room, to arrange a private meeting for.* Keth. 12a; Tosef. ib. I, 4; Y. ib. I, 25a bot. היו מְיַחֲדין וכ׳ they used to leave bride and groom in a private room alone for a while.—*Part. pass.* מְיוּחָד, f. מְיוּחֶדֶת; pl. מְיוּחָדִים, מְיוּחָדִין, מְיוּחָדוֹת a) *especial, particular, designated; chosen, distinguished* (v. יָחִיד). Snh. 60a, a. e. שם המ׳ the proper Name of the Lord (Jehovah).—Yoma 11a ביתך ביתך המ׳ לך *thy* house' (Deut. VI, 9; XI, 20), thy house which is designated for thy personal use. Ib.b מת בית מ׳ לדירה *bayith* means a room designated for a dwelling, יצאו אלו שאינן מ׳ לדירה to the exclusion of those rooms (gate lodge &c.) which are not designated for dwellings. Arakh. l. c. מ׳ לו devoted to his own exclusive use, v. supra; a. fr.—Gen. R. s. 99, end (ref. to כאחד, Gen. XLIX, 16) כמ׳ שבשבטים like the most distinguished among the tribes. Yeb. 62a אני שמ׳ לדבור בכל וכ׳ I (Moses) who am singled out (must be prepared) for divine communication every hour; Ab. d'R. N., II Vers., ch. II (ed. Schechter, p. 10) שאני כלי מ׳ who am a special vessel (of revelation). Meil. 15a קדשים המ׳ לה׳ sanctified things which are exclusively dedicated to the Lord; Sifra Vayikra, Ḥobah, Par. 11, ch. XX.—Ib. Sh'mini, ch. II, Par. 2 כבשים ועזים המ׳ lambs and goats which are specified (Deut. XIV, 4); a. fr.—b) *locked up with.* Num. R. s. 9 בזמן שהאשה מ׳ עם וכ׳ when a wife is locked up with her husband.

Hithpa. הִתְיַיחֵד, *Nithpa.* נִתְיַיחֵד 1) *to be conferred* (with על); *to be especially addressed* (with אל). Ex. R. s. 7 לְהִתְיַיחֵד עליו וכ׳ ... היה ראוי the divine communication was to bear his name alone. Lev. R. s. 12 נתי׳ אליו הדבור the divine communication was addressed to him especially; a. e.—2) *to be alone with, to be closeted with.* Kidd. IV, 12 לא יִתְיַיחֵד אדם וכ׳ a man must not be alone (even) with two women, but one woman מִתְיַיחֶדֶת וכ׳ may be alone with two men. Ab. Zar. II, 1. Tosef. Gitt. VII (V), 4; a. fr.—V. יְחוּד.

יְחַד, *Pa.* יַחֵד ch. same, 1) *to concentrate.* Targ. Ps. LXXXVI, 11.—*Part. pass.* מְיֻחָד *united, harmonious.* Targ. Y. Ex. XIX, 2 (cmp. חוֹמוֹנְיָא).—2) *to specify, single out, designate.* Macc. 18a לַיחוּדֵי לאוי וכ׳ Ms. M. (ed. לי׳ לחו׳) to forbid each of these acts singly (as if each were prohibited by a special prohibitory law, v. לָאו).—*Part. pass.* מְיוּחָד=h. מְיוּחָד (v. preced.). Targ. O. Gen. XXVI, 10 דמְיָ׳ בעמא ed. Berl. (oth. ed. מְיֻחָד; Y. (מלכא דמְיַיחַד) a distinguished person of the people. Targ. Y. Lev. XV, 20; 22 מְיַיחַד designated; a. e.

Ithpa. אִתְיַיחַד, contr. אִיתְיַיחַד *to be joined; to be locked up.* Targ. Y. I Gen. XLIX, 6. Targ. Job. III, 6.—Targ. Y. II Num. XXXI, 50.—Snh. 37a שרי לְיַיחוּדֵי וכ׳ is permitted to be closeted up with her husband.

יִיחוּד, יִחוּד m. (preced. wds.) 1) *private meeting,* esp. *privacy between man and woman.* Y. Keth. XI, beg. 34a דברים של יח׳ private attendance, e. g. assistance at washing and ointing. Y. Sot. I, 16c top אין זה יח׳ this is no ascertained private meeting (with her former husband, on account of which a second letter of divorce would be required). Snh. 21a, sq. גזרו על יח׳ ועל וכ׳ they forbade privacy (with a married woman) and with a single woman. Ib. יח׳ דאוריירתא הוא is not privacy with a married woman biblically interdicted?—Kidd. 81a משום מלכות על יח׳.. we punish private meetings between a man and a woman, but we do not prohibit the wife to her husband on account of her private meeting with a man. Ib. בעלה בעיר אין חוששין משום יח׳ if her husband is in town, we do not consider her private meeting with a man a suspicious act; a. fr.—בְּיִ׳ a) *privately.* Bets. 22b; Pes. 37a שאילית את רבי בי׳ I asked my teacher privately.—b) *particularly, exactly; by a special sign.* Shek. VI, 2; Yoma 54a.—2) (later Hebr.) השם יח׳ *declaration of the unity of God.* Pesik. Zutr., Nitsabim, end.—[Gen. R. s. 99, end כיחודו של עולם, read: כיחודו, v. יָחִיד.]

יִחוּדָא, יִחוּד יח׳ ch. same, esp. *profession of the unity of God, Jewish religion.* Targ. Lam. III, 28. Targ. Cant. VIII, 9 למקני יח׳ וכ׳ to buy the permission to profess the Jewish religion.

יִחוּל, יִחוּל יח׳ m. (יָחַל) *hope.* Ber. 16b; Y. ib. IV, 7d bot. ונמצא לבביני יח׳ that we may obtain what our heart longs for.

יִחוּס, יִחוּס יח׳ m. (יָחַס) *genealogy, pedigree* (v. יוּחָס). Num. R. s. 13 לכן הוא מונה שם יְחוּסָם therefore the Scripture records there (Ex. VI, 14 sq.) their genealogy; a. e.—[Y. Gitt. VIII, 49c bot. יח׳ כהונה, v. זִירְחוּם.—Y. Yeb. II, 4a top, v. יַחַס.]—*Pl.* יְחוּסִין, יִחוּסִים, יח׳. Num. R. l. c. שמרו יְחוּסֵיהֶם they preserved their genealogical records; Cant. R. to IV, 7. Gen. R. s. 37 יְחוּסֵיהֶם ... חראשונים as regards former generations whose genealogies were known, their names were published in connection with historical events; אנו יְחוּסֵינוּ וכ׳ ... but with us who do not know our records, our names are defined by those of our fathers; (Yalk. Gen. 62 יְחוּסָנוּ, יְחוּסֵנוּ sing.); Yalk. Chr. 1074.

יִחוּסָא, יְחוּסָא יח׳ ch. same; also *family* (*gens*). Targ. Y. Gen. V, 1. Ib. XXIV, 38; 40, sq. Ib. XLIII, 7; a. e.—Kidd. 71b שתיקותיה דבבל הוינו יח׳ (v. marginal vers.) silence of a Babylonian (in case of an offered insult) is a sign of good descent; v. יַחֲסָנְתָּא.—*Pl.* יְחוּסִין, יַחוּסַיָּא, יְחוּסַיָּא, יח׳. Targ. Y. Gen. VI, 9. Targ. Y. Ex. VI, 14. Targ. Job. XXXI, 34 Ms. Var. (ed. גְּנִיסָתָא).

יְחוּסָא m. (preced.) *noble.*—*Pl.* constr. יְחוּסֵי. Targ. Ps. XCVI, 7 (some ed. יַחוּ׳, v. preced.)

יְחוּף, יְחוּף יח׳ m. (יָחֵף) *bare-footedness, homelessness.* Yoma 77a (ref. to Jer. II, 25) מנעי ..... לידי יח׳ keep off from sin, in order that thy foot may not be reduced to bareness (exile); Yalk. Jer. 266 לידי יַחַף.

יָחוֹפָה m. (preced.) *bare-footed, homeless.* Lam. R.

one must not say, I am only a student, I am not fit to lead the life of a *yaḥid* (it would be an assumption, v. יוֹהֲרָא); Tosef. ib. I, 7 (v. Var. in ed. Zuck. a. Rabb. D. S. to Taan. l. c.); Y. Ber. II, end, 5[d] כל דבר של צער ... ר' עושה in all matters of self-abnegation, whoever desires to make himself a *yaḥid*, may do so.—*Pl.* as ab. Taan. I, 4; a. fr. V. יְחִידַי.

יְחִידָא, יְחִידָה, יְחִידְתָּא ר', ch. same. Targ. Gen. XXII, 2. Targ. Prov. IV, 3; a. e.—*Fem.* יְחִידָתָא. Targ. Jud. XI, 34 (ed. Lag. יְחִידָא, some ed. יְחִידָה).—Ned. 51[a] ר' תספרתא a particular kind of hair-dressing.

יְחִידָאָה f., v. preced.—ר' m., v. יְחִידַי ch.

יְחִידַי m. (v. preced. wds.) 1) *singular, single, lonely.* Macc. 23[b] ר' בלשון in the singular number, opp. ל' רבים.—Kidd. 20[a] (expl. בגפו, Ex. XXI, 3) ר' נכנס וכ' single (unmarried) he entered &c. Ab. III, 4 המהלך בדרך ר' who travels alone. Ib. IV, 8 אל תהי דן ר' וכ' do not hold court as a single judge, for there is only One who judges singly; a. fr.—*Fem.* יְחִידַית. Y. Kil. II, 28[a] bot. ר' גפן a single (isolated) vine tree. Y. Ab. Zar. IV, 44[a] top ר' מצבה כל שהיא it is called *matsebah* when consisting of one piece (v. בְּרִימוֹס); a. e.—*Pl.* יְחִידַיּוֹת. Y. Kil. V, beg. 29[d] ר' בי in the case of isolated vine trees. Y. Sot. IX, 23[c] top ר' isolated tombstones.—2) *believer in One God.* Esth. R. to II, 5, v. יְהוּדִי.

יְחִידְיָא, יְחִידְאָי, יְחִידְאָה, (יְחִידַי....) ch. same, 1) *lonely; only one.* Targ. Ps. XXV, 16 (ed. Lag. יְחִידְאָי).—Targ. Y. Deut. XXXII, 50 (ed. Amst. דְּאֵי ... incorr.). Targ. Job XIV, 4 Ms. (ed. חד).—2) *single authority, opinion of one.* Pes. 103[b] לא יחידאה אנא (v. Rabb. D. S. a. l.) I do not report the opinion of one man. Y. Ter. VI, beg. 44[a] אתיא דר' דהכא כסתמא דחמן וכ' the opinion of the single authority here agrees with the anonymous (editorially adopted) one there &c.; Y. Ned. VII, beg. 40[b]. Y. Sabb. III, 6[a] bot. ליח' לר' ... אנן we need not consider the opinion of a single authority; a. fr.—*Pl.* יְחִידְאִין, יְחִידָאֵי, יְחִידָיִין. Targ. Y. Gen. XXII, 10 (v. יָחִיד 2).—B. Kam. 81[b] bot. בר' לא אמרינן we do not speak of single authorities. Y. Ḥag. II, 77[b] top ר' single-handed, each for himself, v. עָנַן II.

יְחִידָתָא, v. יָחִיד ch.

יְחִיף, יְחִיפ', v. יָחַף, יָחֵם.

יְחִיפָה m. ch., v. יְחוֹפָה.

***יַחְפִּים**=חַפִּים. Targ. I Chr. IV, 9 ed. Beck, Var. ed. Rahmer וירח' (ed. וח').

יָחַל (b. h.; v. חוּל) *to hover around, rest on.*

Pi. יִחֵל, יְחִי' 1) (with עַל) *to cause to rest upon.* Pesik. R. s. 47 מְיַחֵל אני ... כשם שיְיַחַלְתִּי וכ' I shall cause my Name to rest upon him (Job) as I did upon &c.—2) (b. h.; with אֶל) *to wait for the turn, to wait, trust; to inspire trust*; v. יְחוּל.

Hof. הוּחַל *to be made to rest.* Sifré Deut. 31, v. יוּחַד.

***יָחַם** (b. h.; v. חוּם) *to be warm, hot*; *Pi.* יִחֵם *to heat.*

to I, 7 כד ר' ברא וכ' (some ed. יְחֻרְפָּה) when the son is homeless (foot-sore), he remembers the comforts of his paternal home.

יִחוּר, יְחוּר (יחר, cmp. אחר, a. יַחְלִיפִין) *a young shoot*, esp. of a fig-tree. Kil. I, 8. Ukts. III, 8; Ḥull. 128[b]. Y. Maasr. II, 49[d] top כיר' שהוא נוטה וכ' like a shoot (of a fig-tree) hanging over into a court (ref. to Mish. ib. III, 10); a. e.—*Pl.* יְחוּרִים, יְרֵי'. Gen. R. s. 31, end ... הכניס עמו ר' לתאנים he (Noah) took with him ..... shoots for the preservation of fig-trees; ib. s. 36 ר' של תאנה. Y. B. Kam. VI, 5[b] bot. יִרְחוּרֵי תאנים; Bab. ib. 59[a] יח'.

יְחֶזְקֵאל (b. h.) pr. n. m. *Ezekiel*, 1) the prophet. Snh. 39[a], v. יָסַר. Ḥag. 13[b] למה ר' דומה לבן וכ' to whom is Ez. to be compared? To a villager that saw the king; a. fr.—ספר ר' the Book of Ezekiel. Ib.[a]; Sabb. 13[b], v. גָּנַז; Men. 45[a]; a. e.—2) Ez., the father of R. Judah, v. יְהוּדָה. Kidd. 70[a].

יָחַם (cmp. חטא); *Hif.* הוֹחִיט *to fail, miscarry.* Y'lamd. to B'resh., (quot. in Ar. s. v. מחט) ... מוֹחֶטֶת לא היתה none of them miscarried.

יְחַם m. (preced.) *abortion.* Targ. Is. XIV, 19 כיחט ed. Lag. (oth. ed. כי חט, corr. acc.; Var. כיחט).—*Pl.* יַחֲטָרָה. Y. Nidd. III, 51[a] אילין להטשירה וכ' (corr. acc.) the abortions come out first.

יְחַמָּא or **יַחֲמָא** m. (preced. wds.) *searcher of sin, accuser.* Targ. Zech. III, 1; ib. 2 (ed. Lag. חטא, v. ib. p. XLII[3]), v. חַטָּאָה.

יְחַר (cmp. חיר), *Af.* אוֹחִי *to hurry, press on.* Targ. Ex. X, 16. Targ. Esth. VI, 10. Targ. O. Gen. XVIII, 6 אוֹחֲאִי ed. Berl. (ed. אוֹחִי, Y. אוֹחָא). Targ. Ex. XII, 33. לְאוֹחֲאָה; a. fr.—Part. מַוְחֵי, מוֹחֵי; f. מוֹחֲיָא. Targ. Prov. XXII, 29 (ed. Wil. מַוְחֵי). Targ. Zeph. III, 1; a. fr.

יְחִיד m. (b. h.; יָחַד) 1) *only, single, individual.* Gen. R. s. 99, end (ref. to באחד, Gen. XLIX, 16) כְּיִחִידוֹ של וכ' (not כיחודו) like the Only One of the world, as He needs no help &c.; ib. s. 21 (ref. to באחד, ib. III, 22). Ib. s. 55 זה ר' לאמו וכ' this one (Ishmael) is the only son of his mother, and the other (Isaac) is &c.—Taan. 9[a] בשביל ר' ורבים for an individual's sake, opp. רבים. Ber. 9[a], a. fr. ר' חלכה וכ' where a single opinion is opposed to the opinion of more than one, the law follows the latter. Bets. V, 5 ר' בור של a well belonging to an individual. Erub. 46[a] ר' במקום ר' an individual opinion opposed to an individual opinion; a. v. fr.—Y. Keth. VII, 31[b] bot. בְּיָ' (=בִּיחוּד) *privately.*—*Pl.* יְחִידִין, יְחִידִים. R. Hash. 17[b] כר' דמר are to be considered as individuals (in prayer); a. fr.—*Fem.* יְחִידָה. Num. R. s. 12 בת ר' an only daughter; a. fr.—Deut. R. s. 2, end מה הקב"ה ... כך הנפש ר' בגוף as the Lord is matchless in his world, so is the soul in the body; Midr. Till. to Ps. CIII; Gen. R. s. 14, end ... שכל האברים וחיא ר' בגוף all limbs are paired, but she (the soul) is unmatched in the body.—As a noun (b. h.) יְחִידָה *soul.* Ib. Deut. R. l. c.; a. e.—2) *select*, esp. *one devoted to a particularly scrupulous life.* Taan. 10[b] איזהו ר' who is called a *yaḥid*? Ans. ר' כל שראוי וכ' whoever is worthy to be appointed manager of a community. Ib. אל יאמר

Tosef. Sabb. III (IV), 7 מְיַחֲמִין, v. חָמַם. — Pesik. Zutr. (ed. Bub.), Vayetsé 39 לְיַחֲמָתָהּ to heat it (the flock). Ib. 41 לְיַחֵם.

יְחַם ch. same. Targ. O. Gen. XVIII, 1; Targ. II Sam. IV, 5 מְיַחֲמִין (perh. fr. חָמַם).

Pa. יַחֵם *to heat.* Targ. O. Gen. XXX, 41 לְיָחֲמוּתְהֵין ed. Berl. (ed. לְיַחֲמוּתְהֵן; Y. לְיַחֲמוּתֵי).

Ithpa. אִתְיַחֵם *to be heated, to conceive.* Ib. 38, sq.

יַחְמָא* m. (preced.) *heating, exciting ingredient of drinks.* Targ. Hab. II, 15 (ed. Lag. חמא; h. text חמתך).

יַחְמוּר m. (b. h.; v. Ges. H. Dict. s. v.) *yaḥmur*, a species of *deer*, prob. *fallow-deer*. Pesik. Eth Korb., p. 57[a] (ref. to Deut. XIV, 4, sq.) וי׳ . . . וז׳ אינן ברשותך and seven are not in thy possession (must be hunted) as the hart, the roebuck, the fallow-deer &c.; Lev. R. s. 27; a. e.

יַחְמוּרָא ch. same. Targ. O. Deut. XIV, 5.—*Pl.* יַחְמוּרִין. Targ. Y. l. c.—Targ. I Kings V, 3.—*Fem.* יַחְמוּרְתָּא. Bekh. 7[b], v. חַפָּא.

יַחַן, v. חָנָה.

יַחְנִינָה, יַחְנוּנָה, יַחְנוּן, v. חָנַן II.

יַחַס (b. h. יָחַשׂ; v. חוּס 2) *to connect, be connected.*—Denom. יִחֵס.

Pi. יִחֵס, יִי׳ (denom. of יַחַס) 1) *to trace the connection (יַחַס) of events or descent.* Meg. 17[a] כדי לְיַחֵס בהן שנותיו וכ׳ (Rashi: לְהִתְיַחֵס) in order to trace through them the years of Jacob (in which the principal events of his life occurred); Yeb. 64[a]; Yalk. Gen. 110. Ib.; Gen. R. s. 62 (ref. to Gen. XXV, 12 sq.) מה ראה הכתוב ליחס תולדותיו וכ׳ what reason was there for the Bible to insert here the genealogy of that &c.?—Snh. 82[b] בא הכתוב ויְיַחֵס the Scripture comes and records his genealogy (Num. XXV, 11). Sabb. 55[b] ויכתוב מְיַחֵס . . . . אפשר is it possible that he was a sinner and the Scripture would state his genealogy?; a. fr.—2) *to nobilize, distinguish, invest with prerogatives.* Num. R. s. 13 וְיְיַחֵס הכתוב על שם שבטו the Scripture distinguished him (giving him the privilege of the first offering) for the sake of his tribe (Num. VII, 12). Gen. R. s. 82 אין מְיַחְסִין ליוסף וכ׳ not Joseph is ranked in the records as the first-born; a. e.—*Part. pass.* מְיוּחָס, f. מְיוּחֶסֶת. pl. מְיוּחָסִין, מְיוּחָסִין; מְיוּחָסוֹת *of traceable genealogy, of legitimate descent; of distinguished birth, well-connected.* Hor. 13[a] שזה מי׳ וזה אינו מי׳ for this one (the Israelite) is of legitimate birth, and the other (the bastard) is not. Kidd. 70[b] משפחות מי׳ וכ׳ families in Israel of traceable descent. Ib. 71[b] האי מי׳ טפי this one (who first ceased quarreling) is of nobler birth; a. fr.

Hithpa. הִתְיַחֵס, *Nithpa.* נִתְיַחֵס 1) *to claim a pedigree.* Tosef. Peah IV, 11 היתה מִתְיַיחֶסֶת עם וכ׳ ed. Zuck. (Var. על) claimed to be connected with Arnon, the Jebusite; Y. ib. VIII, 21[a] bot. היתה מתי׳ של וכ׳ boasted to be descendants of &c.—2) *to be enrolled in genealogical lists, be recorded.* Num. R. l. c. זכו לְהִתְיַחֵס וכ׳ they were privileged to have their genealogy recorded by the side of Moses. Cant. R. to I, 1 נ׳ ראש לשלשלת יוחסין (not לשלשה) he was recorded as the starter of a chain of genealogy (I Kings XIV, 21). Gen. R. l. c. (expl. I Chr. V, 1) לא לראובן להתייחס not to Ruben was genealogical priority to be given; a. fr.

יָחַס, *Pa.* חֵס same, 1) *to nobilize, distinguish.* Targ. Y. Num. XXV, 13.—2) *to trace, to record.* Meg. 12[b] [read:] אי לְיַחוֹסֵי קאתי לְיַחֲסֵיה ולידוֹיל וכ׳ (v. Rabb. D. S. a. l. note) if the text (Esth. II, 5) were intended to give Mordecai's genealogy, it ought to trace him back to Benjamin. Yeb. 62[a] יַחְסִינְהוּ בשמייהו וכ׳ he recorded them by their names and those of their fathers &c.

Ithpa. אִתְיַחֵס *to be enrolled, recorded.* Targ. Num. I, 18 (h. text ויתילדו). Targ. Y. Gen. XXI, 12. Targ. I Chr. V, 1; a. e.

יַחַס m. (b. h. יַחַשׂ; יָחַס) *connection, family relation*, v. יַחֲרִיס I. B. Kam. 15[a] משום דאין לו ר׳ (Ms. M. חיריס) because the slave has no legal relationship. Y. Yeb. II, 4[a] top ועבדים יש להם יִיחוּס (read יַיחַס) have slaves legal pedigrees?—*Pl.* יְחָסִין, יִחְסִין. Ib. Y. Kidd. II, 62[c] bot. אם הטעה לשבח ר׳ if he deceived her inasmuch as he proved of higher birth than he had presented to her.

יַחְסוּתָא f. (preced. wds.) *tracing the pedigree, searches.* Kidd. 71[b] בי׳ by searching &c.; v. יְחוּסָא.

יָחֵף I m. (b. h.; v. חָפַף II) *rubbed off, bare*, esp. *bare-footed, foot-sore.* Y. Snh. X, 28[b] bot (expl. אט I Kings XXI, 27) היה מהלך ר׳ he walked bare-footed (in penance); Cant. R. to I, 5.—Yoma 77[a] (ref. to II Sam. XV, 30) ר׳ ממאי וכ׳ 'bare' of what?—Does it not mean bare of sandals?; v. מְסַרְקָא.—Sabb. 114[a] (ref. to Is. XX, 3) ר׳ במנעלים וכ׳ 'bare' means in patched shoes; a. fr.—*Pl.* יָחֲפִין, יְחָפִים, יְחָפִין. Num. R. s. 5; a. fr.—Fem. יְחָפָה, יְחָפֵי׳. Ruth. R. to I, 19; a. e.—*Pl.* יְחָפִיפוֹת. Yalk. Ruth 601 (Ruth R. to I, 7 בריחם); a. e.

יְחֵיף, יָחֵף ch. same. Targ. II Sam. XV, 30. Targ. Is. XX, 2, sq.—*Pl.* יְחֵיפִין. Ib. 4.

יָחֵף II (preced. wds.) *to be bare.*—*Hithpa.* הִתְיַחֵף, *Nithpa.* נִתְיַי׳ *to be exposed, to take cold.* Lam. R. introd. (R. Joh. 2) כדי שלא יִתְיַחֲפוּ רגליהם that their feet might not be exposed (that they might not take cold); אע״פ כן נִתְיַחֲפוּ וכ׳ and yet they did take cold. Ib. to I, 16.

יְחֵיף, יְחֵף ch. same, *to be rubbed, sore, worn out.* Targ. O. Deut. VIII, 4.

Pa. יַחֵף, part. pass. מְיַחַף *sore.* Targ. Y. ib.

יַחַף, יִי׳ m. (preced. wds.) 1) *barefootedness.* Ruth R. to I, 7, v. יָחֵף I. Yalk. Jer. 266, v. יְחוּף.—2) *footsoreness.* Makhsh. III, 8 בשעת חי׳ והדיש in the season of footsores (of animals) or of threshing (when moistening the animal's foot is welcome to the owner); Var. lect. האף, v. אַף II.

יָטָא, v. יְטִי.

יְסַב (v. next w.), *part. Hof.* מוּסָב, q. v.

יְסַב ch. (cmp. טוֹב) *to be good, well.* Impf. יֵיסַב. Targ. O. Gen. XII, 13 ed. Berl. (ed. יוֹטַיב, Y. יֵיטַיב). Targ. O. Deut. IV, 40 (Y. יוֹטַיב); a. fr.

Af. אוֹסִיב אֵיסִיב 1) same, v. supra.—2) *to do good, be kind.* Targ. Gen. XXXII, 10; a. fr.—3) *to do a thing well.* Targ. I Sam. XVI, 17 מוֹסִיב לְנַגְנָא who plays well. Targ. Gen. IV, 7; a. e.

יְסָבַת, v. יוֹדְפָת.

יְסוֹר* I pr. n. (b. h.) *Ituraea*, a district along the base of Mount Hermon. Y. Ber. III, 6ª bot. אפי׳ לְר׳ יוצא וכ׳ even to Ituraea he must go and reclaim Jewish property.

יְסוֹר II, יְסוֹרָא m. (v. טוּר II; cmp. יְקוּם) *rising pillar* (of smoke). Targ. Jud. XX, 38; 40 (ed. Lag. יירטור). Targ. Ez. VIII, 11.—*Pl.* יְסוֹרִין. Targ. Joel III, 3.

יְסָא, יְסִי (cmp. מְסָא, נְסָא, v. P. Sm. 1591), *to incline, turn.*

**Pa.* יַסֵּי *to adduce, prefer.* Y. Ber. II, 4ᵇ top לית אפשר דלא י׳ מילה it was impossible that he should not have brought on (in his lecture) a word (alluding to the exodus from Egypt); cmp. Bab. ib. 13ᵇ מהדרי רבי אשמעתא וכ׳. [Vers. in Fr. Ahăb. Zion: יָסְרָה; ed. Lehm. יָיתִי, v. אֲתָא.]

Af. אַיְסִי *to hand, reach over.* Gen R. s. 38 א׳ לי כולבא Ar. s. v. כלב (ed. קולב׳ . . אייתי; Yalk. Gen. 62 (אמטי) hand me a pair of tongs (an axe). Gen. R. s. 15, end דאַיְסִיאַת וכ׳ Ar. s. v. ברת (ed. אמטירית), v. אַיְתָא. Koh. R. to III, 9 כל . . . יֵיסֵי ליה מד וכ׳ every one shall bring for himself something whereon to recline.

יְסַסְּם, Y. Sabb. III, 6ª, v. טרים.

יס״ת *yetath*, substitute for מנא (Dan. V, 25), by permutation of letters called אתב״ש. Snh. 22ª; Cant. R. to III, 4; v. אד״ך.

יְ m. (abbrev. of the Tetragrammaton) *Adonai, the Lord.* Targ. Ps. I, 2 (ed. Lag. יהוה); a. fr.—Y. Snh. X, 28ª top; a. fr. (interch. in eds. with ה׳).

יְ (interj.) O!, oh!, *woe!* Targ. Prov. XXXI, 2 ed. Lag. (oth. eds. וַי). Ib. IV, 4 יֵ some eds. (ed. Lag. יהוה, corr. acc.). Targ. Ps. XLIX, 7 יֵ לחוביא Ms. (ed. Lag. וַוי, ed. Wil. omitted).

יְ—, יִ—, פְּחַדְיֵי=פַּחְדֵי; לְוַדְיֵי=לַוְדֵי; v. בַּדְיֵי, לַדְיֵי.

יְא (v. יֵ) *woe!* Targ. Y. I, Num. XXI, 29.

יֵא, v. יָא.

יֵא, v. יְאֵי.

יֵא, v. יְבָא.

יֵאבֵן=יְהֵא בָךְ. Y. B. Kam. VIII, beg. 6ᵇ.

יֵידָא—, v. הַיְדָא a. לַיְדָא.

יְחַד, v. יְחֵי.

יְחוֹר, v. יְטוֹר.

יֵכָא, B. Bath. 146ª Ar., v. בֵּירְכָא.

יְאָלָא, יְלָא, יָלָא m. *hedge-hog*, believed to suck and injure the udders of cattle. Targ. O. Lev. XI, 30 יַלָּא ed. Berl. (Var. אַלָּא, יַלָּא; Y. מינקת חויא; h. text אנקה).—*Pl.* יָלֵי &c. Sabb. 54ᵇ לימצוה יר׳ . . כי Ar. (ed. יָאלֵי) to prevent hedge-hogs from sucking them. B. Bath. 4ª top Herod put around Baba's head כלילא דיר׳ (Ms. M. דיא׳, v. Rabb. S. a. l. note) a garland made of skins of hedge-hogs which pricked his eyes out.

יֵלְעִי, Y. Kil. IX, 32ᵇ bot. כמו יבא עלי יילעו עלי, read: כמו יבא עלי (v. עוּל) יֵיעוֹל עלי being a gloss to יר׳ עלי.

יֵמָם, יֵמִים, v. sub יְמִי.

יֵמַר pr. n. m. *Yemar*, an Amora. Ḥull. 56ª bot.; a. fr.

יַיִן m. (b. h.; יון; cmp. יָנָן) [*thick, fermenting,*] *wine.* Snh. 70ª חי׳, v. חַי. Sifré Num. 23 (ref. to Num. VI, 3) יי׳ זה מזוג וכ׳ *yayin* means mixed wine, *shekhar* unmixed. Ab. Zar. V, 1, a. fr. יַיִן נסך, v. נֶסֶךְ.—Ḥull. 4ᵇ, a. e. סתם יינן, v. סְתָם. Ib. יינן של נכרים wine prepared or handled by gentiles; a. v. fr.—*Pl.* יֵינוֹת. Tosef. Ab. Zar. IV (V), 1 sq. Keth. 65ª, v. פָּסַק; a. e.

יָנוּבָרִיס pr. n. m. *Januarius*, name of a legendary Roman general who sacrificed his life to save his country. Y. Ab. Zar. I, 39ᶜ חוה תמן . . . . . שמיה י׳ וכ׳ there was there (in Rome) an old man whose name was J., and who had twelve sons. Ib. בגין כן . . . . קלנדס י׳ therefore they name it (that day) calendae Januariae. Cmp. יַנְבָּרִיס.

יִינוֹמְלִין, יִינוֹמְלִים, v. אִינוֹמִידִלִין.

יִינוּן, יִינִין=יְנוּן, יְנִין. Y. Peah VII, 20ᵇ. Ib. VIII, 21ª top היידן וינן (corr. acc.) what are those?—Y. Ber. I, 3ᵈ bot. וְאִינוּן=וְיִנוּן. V. אִידְהוּ a. הִינוּן.

יִינַס, v. נַיְנָס.

יִיס, v. זִיז. Y. Ber. VI, 10ᵈ top (ed. Lehm. יישו).

יִיסוֹרָא, יִיסוּרָא, v. יִסּוּרִין.

יִיסַ*, Y. Kil. VIII, 31ᶜ bot. י׳ ערקו, read: י׳ יוסי אומר (v. R. S. to Kil. VIII, 5).

יְעָא, v. יְהָא.

יִיעוּד, v. יְעוּד.

יִיצָפָא, v. רְצָפָא.

יְקִינְמִין, v. דְּקִינְתִּין.

יִירִינוּן, Y. Dem. I, 22ᵇ top שמן וורד וירי׳; Tosef. ib. I, 27 שמן וורד (ed. Zuck. only שמן וורד), read: ש׳ וו׳ ורוֹדִינוֹן rose-oil and (ῥόδινον, sub. μύρον) *rose-unguent.*

יְרַךְ, v. יְרֵךְ.

יִרְעָנִין, יִרְעִין, v. יַרְעָנָה.

יִרְשׁוּב, v. יְשׁוּב.

יִרְשׁוּעַ, v. יְשׁוּעַ.

יִרְשַׁר, v. יָשַׁר.

יִרְתּוּר, v. יְתוּר.

יִרְתַּי, v. אֲתָא.

יִרְתַּךְ, v. יַתִּיר.

יִרְתַּם, v. יְתַם.

יָכַל, יָכוֹל (b. h.; יכל, cmp. כּוּל, כָּלַל, כְּלַכֵּל) 1) (adj.) m., יְכוֹלָה f. *capable, able to sustain, enduring;* 2) (verb), impf. יוּכַל, *to be capable, able; one can, may; it is possible.* Cant. R. to III, 6 לארי יָכֵלְתִּי . . אינו י׳ I overpowered the lion, and I should not overpower the dog? Ib. שר שלכם לא י׳ . . . . ואתם יְכוֹלִים לתם your guardian angel could not stand against their father (Jacob), and (you think) you could master them?—אנו י׳ = יְכוֹלְנִי I can. Ḥag. 15ᵃ top Ms. M. (ed. יכול אני); Nidd. 64ᵇ.—Keth. 95ᵃ מפני שר׳ לומר וכ׳ because he may plead &c. Ib. יְכוֹלָה הוא שתאמר ר׳ חרב לומר וכ׳ she may plead. Ib. 43ᵃ, a. e. the master may (has a right to) say to his slave &c. Ber. 6ᵃ אין כל ברית י׳ לעמוד וכ׳ no creature could stand up (exist) before the demons. Taan. 30ᵇ בְּיָכוֹל of an able-bodied person.—Yalk. Esth. 1048 שמא תוּכַל להשיאה וכ׳ canst thou give her in marriage to both of them?—Midr. Till. to Ps. XLV לא יָכְלוּ להתודות וכ׳ they could not confess their sins with their mouth; a. v. fr.—Esp. יָכוֹל (=יכול אני לומר or י׳ אתה לומר) *I (you) might think, argue, conclude.* Sabb. 64ᵃ י׳ שאני מרבה וכ׳ from the Bible text (Lev. XI, 32) I might infer that ropes and cords are included; Sifra Sh'mini Par. 6, ch. VIII; a. v. fr.—כְּבָיכוֹל *as though it were possible, as it were* (ref. to an allegorical or anthropomorphous expression with reference to the Lord). Mekh. Bo, Pisḥa, s. 14 כל זמן . . . כ׳ שכינה עמהם whenever Israel is enslaved, the Divine Majesty, as it were, is with them in slavery. Ib. כ׳ אמרו ישראל וכ׳ the Israelites said, thou, as it were, hast redeemed thyself. Ib. B'shall., Shirah, s. 6 כ׳ כלפי מעלה as if referring to the Lord's eye. B. Kam. 79ᵇ, v. מָטָה; a. fr.—Ch. יְכִיל.

יְכוֹלְנִי, v. preced.

יכולני, Esth. R. to I, 3, v. בַּרְקוֹרָאנִי.

יְכֹלֶת, יְכוֹלֶת f. (b. h.; infin. of יָכוֹל) *power, ability.* Num. R. s. 16 מפני שלא חיית לו י׳ להספיק וכ׳ (not להוסיף) because he had no power to sustain him, אין לשון י׳ אלא מזונות the word י׳ refers to sustenance (ref. to מִכְלַת, I Kings V, 25, cmp. כַּלְכֵּל).

יְכוֹלְתָּא ch. same. Targ. II Chr. XX, 6, v. יְכֹלָא.

יָכַח (b. h.; v. יָכַן) *to be firm, stand, be right.*—Denom. נוֹכַח.

Hif. הוֹכִיחַ [*to place opposite,*] 1) *to admonish, reprove.* Ber. 31ᵃ sq. (ref. to I Sam. I, 14) מכאן . . . שצריך להוֹכִיחוֹ from here we learn that he who sees in his neighbor something unbecoming, is bound to admonish him; Arakh. 16ᵇ. Ib. הוֹכִיחָנוּ . . . . ויוֹכִיחָנוּ if he did admonish him and he did not heed it, he must do it again. Ib. . . . תמיהני שיודע להוכיח I wonder whether there is in this generation one who knows how to admonish; a. fr.—2) *to prove, to serve as an analogy.* B. Kam. 6ᵃ אש תּוֹכִיחַ let the law concerning incendiary (Ex. XXII, 5) be taken as a standard (it being the result of human action); בור תוכיח let the law about a pit (ib. XXI, 33) decide (it being stationary). Kidd. 7ᵃ; a. v. fr.—3) *to be evidence, to show.* M. Kat. 4ᵇ זיבלו מוֹכִיחַ עליו his dung shows what he is about doing; a. fr.

Hithpa. הִתְוַכֵּחַ, *Nithpa.* נִתְוַכֵּחַ *to argue, be justified.* Lev. R. s. 27 בא ה׳ לה׳ וכ׳ the Lord came to argue with Israel; ib. כלום אינון יכולין לה׳ עם בוראן can they argue (successfully) with their Creator?; Num. R. s. 10, beg.; a. fr.

Nif. נוֹכַח same. Cant. R. to V, 16 מי יוכל לִיוָּכַח וכ׳ (not לוו׳) who dares to argue with &c.

יָכִיל, יָכִל ch.=h. יָכוֹל. Targ. Gen. XLV, 1. Targ. O. Ex. II, 3. Targ. O. Gen. XXXII, 26.—Targ. O. Ex. XXXIII, 20 תִּיכּוֹל ed. Berl. (ed. Amst. תּוּכַל). Targ. Job IV, 2 יְכוֹל Ms. (ed. יִיכוֹל, יְכוּל).—Ib. XXXIII, 5 תִּיכּוֹל Ms. (ed. תּוּכָל); a. fr.

יְכֹלֶת, יְכוֹלֶת, v. יָכוֹל.

יכרותה, Y. Sabb. XIV, 14ᵈ bot., v. זַכְרוּתָא.

יָלָא, יְלָא, v. יְלָא.

יָלַד (b. h.; v. בָּלַט) *to bear, bring forth; to beget,* v. יוֹלֵד. Yeb. VII, 5 יָלְדָה הימנו בן she had a son from him. Ib. י׳ תאכל וכ׳ after she has given birth, she may eat (T'rumah). Snh. 52ᵃ ארור שזו י׳ cursed he who begot this woman. Yalk. Sam. 146 וילדה מהם and she was with child from them (the male demons); ויולדות ממנו and they (the female demons) were with child from him (Adam); Gen. R. s. 20 מולידות (corr. acc., or מוֹלָדוֹת *Hof.*). Sot. 11ᵇ בשעה שכורעת לִילֵד when she kneels down to give birth; a. v. fr.—*Part. pass.* יָלוּד *born;* יָלוּד אשה born of woman, *human being.* Sabb. 88ᵇ; a. fr.—V. יוֹלֵד, יוֹלֶדֶת, יוֹלְדָה.

Nif. נוֹלַד *to be born, to originate.* Bets. I, 1 ביצה שנולדה an egg which was laid on a Holy Day. Bekh. II, 3 נ׳ להם מום וכ׳ a permanent blemish appeared on them. Ib. V, 3 כשיִוָּלֵד לו וכ׳ when another blemish shall have appeared. Tosef. Keth. VII, 10 [read:] שדרכן לִיוָּלֵד which ordinarily appear; Y. ib. VII, end, 31ᵈ לְהִיוָּלֵד. Sabb. 137ᵃ יום הִוָּלְדוֹ his day of birth; a. v. fr.—Pesik. R. s. 15 כל חדש שלא נ׳, v. מוֹלָד.—*Part.* נוֹלָד *forthcoming, future event, result.* Ab. II, 9 הרואה את הנ׳ he who considers what may result (from his actions); Tam. 32ᵃ. Ned. III, 9 הנודר מן הַיְּלוּדִים מותר בנוֹלָדִים if one foreswears enjoyment of the *yillodim* (those born), he is permitted to derive benefits from those born after his vow (v. Gem. ib. 30ᵇ).—Esp. a) (in festive ritual) *nolad, an object which became available for use on a Holy Day.* Bets. 2ᵃ איתי ליה נ׳ holds to the opinion that *nolad* is forbidden to be used on the Holy Day,

also mean 'those to be born'? ואלא מאי דְּיִילִידוּ משמע (=הְאִיתְיַלִּידוּ *Ithpe.* contr.) but what else? Does it (always) mean 'those that have been born'?—2) *to multiply, grow populous.* Targ. O. Ex. I, 7 אִתְרַבָּדוּ ed. Berl. (Y. אִתְיַלִּי). Targ. Gen. VIII, 17. Ib. IX, 7; a. e.

יֶלֶד m. (b. h.; preced.) *child, young man.* Nidd. 60[b] ר׳ יוֹסֵי וכ׳ a young man and an old man travelling. Ex. R. s. 1; Sot. 12[b] הוּא ר׳ וקולו כנער he (Moses) was an infant, but his voice was that of a lad.—Y. Meg. III, 74[a] bot., v. אֶבְהוֹקוֹס; a. fr.—*Pl.* יְלָדִים. Ex. R. l. c. קיימו את הי׳ (החרו) they spared the lives of the new-born. Kidd. 76[b], a. e. ד׳ מאות ר׳ וכ׳ David had four hundred young men in his suite; a. fr.—*Fem.* יַלְדָּה *girl, young woman.* B. Kam. 60[b] אחת ר׳ ואחת זקינה one wife was young, the other old. Yeb. 101[b]; a. fr.—*Pl.* יְלָדוֹת. Sabb. 32[a] ר״א מיתות ר׳... R. El. reports, 'for three sins women die young' (in place of יוֹלְדוֹת, v. יוֹלֶדֶת); Y. ib. II, 5[b] top.—Trnsf. יַלְדָּה *a young plant.* Men. 69[b]; Sot. 43[b], a. e. שסבכה ר׳ יַלְדָּה בזקנה a young shoot (subject to the law of *Orlah*, v. עָרְלָה) which was grafted on an old tree. Ib. בי ר׳ ר׳ a young shoot grafted on a young tree.

יַלְדוּת f. (b. h.; preced. wds.) *childhood, youth; waywardness.* Ḥull. 24[b] בְּיַלְדוּתִי in my childhood. Ab. Zar. 52[b] שנית לנו בְּיַלְדוּתְךָ וכ׳ in thy earlier days thou didst teach us &c.; B. Mets. 44[a] (not בילדותיך). Succ. 53[a], v. בּוּשׁ.—B. Bath. 131[a] ר׳ הרתה בי וכ׳ I was wayward and set my face against &c.; a. e.

יַלְדוּתָא ch. 1) same. B. Mets. 44[a] בְּיַלְדוּתֵיהּ מאי וכ׳ what was his view in his early years? (Ab. Zar. 52[b] בילדותו, v. preced.).—2) v. next w.

יַלְדוּתָא f. (preced. wds.) =h. מוֹלֶדֶת *birth, birthplace, family.* Targ. O. Gen. XI, 28 ed. Berl. (Y. יַלְדוּתָא). Ib. XII, 1; a. fr.

יוֹלַדְתָּא, יַלַּדְתָּא f. (preced. wds.) *midwife.*—*Pl.* יוֹלְדָתָא, יַלְדָתָא. Targ. Y. II Ex. I, 15 [read:] עִבְרִיָּתָא ר׳. Ib. 19 יַלְדָתַי (corr. acc.).

יַלְדָתָא, v. יָלִידְתָּא.

יָלוּד, constr. יְלוּד, v. יָלַד.

יְלוּד ch., constr. יְלוּד same. Targ. Job XV, 14 אתתא ר׳ (Ms. יְלִיד) born of woman.

יְלוּד m. (b. h.; preced. wds.) *born, existing.*—*Pl.* יְלוּדִים. Ned. III, 9; ib. 30[b], v. יָלַד *Nif.*—Ab. IV, 22 חי׳ למות the living are destined to die.

יַלּוֹלָא m. (יָלַל) *howler, monster.*—*Pl.* יַלּוֹלִין. Targ. Job XXX, 29 Ms. Var. (ed. יְרוּדִין, ed. Lag. יְרוּרִין; h. text תנים).

יְלִיד, יָלִיד, v. יָלַד.

יָלִיד m. (b. h.; יָלַד) *born*; יְלִיד בַּיִת *a slave born in the owner's house; child of a slave*, contrad. to מִקְנַת כֶּסֶף an acquired slave. Sabb. 135[b].

יָלִיד, יְלִיד, יֶלֶד ch. same, *to bear; to beget.* Targ. Gen. IV, 1. Ib. 2 לְמֵילַד. Targ. Jer. XXXI, 7 יָלְדָן women giving birth (h. text יֹלֶדֶת). Targ. Prov. XXIII, 22 יַלְדָךְ who begot thee. Targ. Gen. XVII, 19 תֵּילִיד; usu. תֵּילַד, תֵּלַד. Targ. Ps. XXII, 32 לְמֵילַד to create; a. v. fr.—B. Bath. 91[a] (prov.) בחייך דיַלְדַת שיתין למה לך דיַלְדַת Ms. M. (v. Rabb. D. S. a. l. note) by thy life, the sixty (weaklings) thou begottest, what didst thou beget them for? אירכפיל ואוליד וכ׳ (v. infra) marry again and beget one as strong as sixty; Yalk. Jud. 66. Macc. 17[b] הֵילִידָא אימיה כר״ש תֵּילוֹד whose mother soever is with child may she bear a son like R. S.; Yalk. Deut. כל דיַלְדָה אימה כר״ש תֵּילִיד; a. v. fr.

Af. אוֹלִיד 1) *to beget, produce.* Targ. Gen. IV, 18; a. fr. —Yeb. 76[a] בר אולודי capable of begetting; ib. בני אולודי. Erub. 104[a] is it not because דקמוֹלִיד קלא וכל אולודי וכ׳ he produces a sound, and every production of sound is forbidden (on the Sabbath)?; a. fr.—2) as preced. *Pi.* Targ. Ex. I, 16.—Sot. 11[b] לאולודָהּ to deliver her.

Pa. יַלֵּד 1) *to act as midwife.* Y. Keth. V, 30[a] bot. [read:] דְּמַיַּלְּדָא, v. חֲכַם.—2) *to give birth.* Targ. Ps. CXLIV, 13.

Ithpa. אִתְיַלַּד, *Ithpe.* אִתְיְלִיד 1) *to be born, to grow, to come forth.* Targ. Ps. LXXVIII, 6. Targ. Gen. IV, 26; a. fr.—Sabb. 136[a] א׳ ליה וכ׳ a child was born to him. Bets. 2[b] (דמתיילדא) כל ביצה דמתיילדא האידנא וכ׳ (some ed. האידנא) an egg laid to-day was fully developed yesterday. Ib. הנך דמתילדן וכ׳ those laid on the same day. Ḥull. 9[a] אִתְּוִילִידָא בה ריעותא (not אתילד) an accident occurred to it which made the case suspicious. Ned. 30[b] (ref. to נולדים, Mish. ib. III, 9, v. preced.) דמתיילדן משמע... למימרא does this mean to say that *noladim* means 'things which will be forthcoming'?; ד״ג דמתיילדין הוא... אלא מעתה (v. marginal note) if this be so, does *hannoladim* in Gen. XLVIII, 5 v. מוּקְצֶה. Sabb. 29[a] מעיקרא כלי... והוה ליה נ׳ ואסור before it was broken, it was a vessel (and not designated for fuel), and now it is a broken vessel and, therefore, is a *nolad* and must not be used as fuel. Erub. 46[a] top כ״ש דהוו להו נ׳ וכ׳ so much the more they must be considered as *nolad* &c.; a. fr.—b) (in votive law) *nolad, a novel incident* which changes the aspects of a vow and eventually nullifies it. Ned. IX, 2 פותחין בנ׳ the court in trying to absolve him may open the questions by pointing out a circumstance since occurred. Ib. 3 יש..שהן כנ׳ ואינן כנ׳ there are incidents which are and yet are not like *nolad*, i. e. incidents which may have been anticipated by the vowing person; a. fr.

Hif. הוֹלִיד 1) *to beget.* Tosef. Yeb. X, 4 מפני שמוֹלִיד because he is capable of begetting children. Cant. R. beg. את מוצא צדיק מוליד וכ׳ you will find cases of a righteous man having a righteous son &c. Ex. R. s. 1 ולריק ישראל מוֹלִידִים shall Israelites beget in vain?; a. v. fr.—[Gen. R. s. 20 מולידות, v. supra. Keth. 72[b] מולידו, v. יוֹלֵד.]—2) *to bear living brood*, opp. to laying eggs. Bekh. 7[b], v. בֵּיצָה.

Pi. יִילֵּד, יְלֵּד 1) *to assist in birth, to deliver.* Sabb. XVIII, 3 מְיַלְּדִין את האשה וכ׳ you may deliver a woman on the Sabbath; ib. 129[b] מְיַלְּדִים את התינוק Ms. M. (ed. מוֹצִיא את הוולד you may take the child). Ab. Zar. II, 1 (26[a]) לא תְיַלֵּד וכ׳ must not deliver a gentile woman; a. fr.—2) *to rear.* Ib. מפני שמְיַלֶּדֶת וכ׳ because she rears a child for idolatry; a. e.

יְלִיד ch. same. Targ. O. Gen. XVII, 12, sq.—Targ. Job XV, 14, v. יָלוּד ch.—*Fem.* יְלִידְתָּא. Targ. O. Lev. XVIII, 9.

יְלִיד, יְלִידְתָּא f. ch.=h. יוֹלֶדֶת. Targ. Lev. XII, 7 (O. ed. Amst. יַלְדָּ). Targ. Is. XXI, 3; a. fr.—Lam. R. to I, 1 ירחי ביטנתא די׳ (6 חד מאת׳) רבתי (not דילדיתא), v. בִּיטְנָתָא.—*Pl.* יְלִידָ, יְלִידָתָא. Targ. Is. XIII, 8 כִּילֵי (ed. Wil. כְּלֵי; h. text sing.)

יַלֵּיל, *Pa.* of יְלַל.

יְלֵיל (dial. for אֲלֵיל, v. אלל) *to espy.* Targ. Y. II Deut. I, 24. *Pa.* יַלֵּיל same. Y. Taan. IV, 68ᵈ top חוון מְיַלְּלִין וכ׳ they went through the town espying and left again.—V. יָלַל I.

יְלִילָא m. (preced.) *spy.*—*Pl.* יְלִילַיָּא. Targ. Y. II Num. XXI, 1.

יְלִילָא, v. יְלָלָא.

יְלִין=אִילֵּין. Y. B. Bath. VIII, 16ᵇ bot. וִילֵּין=וְאִילֵּין.—Y. Ber. II, 5ᵇ אי ילין ed. Lehm. (oth. ed. אֵילֵּין).

יְלִיף, יְלֵיף (v. אֶלַּף) *to get accustomed, to learn.* Targ. Prov. XXX, 3. Targ. Jer. XII, 16 מֵילַּפוּ יְלַפּוּן. Targ. Prov. XI, 25; a. fr.—Ab. I, 13 ודלא יָלֵיף he who does not study (the Law). Yeb. 57ᵃ, a. fr. יַלְפִינָן we derive; a. v. fr.—Part. pass. יְלִיף, f. יְלִיפָא *accustomed, used to.* Y. Sot. I, 16ᵈ bot. חוה ר׳ דריש וכ׳ וחוה used to preach &c. Ib. . . . יְלִיפָה שמעה קלירה and there was a certain woman who made it a habit to listen to him; (Lev. R. s. 9 ריצרבא, corr. acc.); a. fr.—[B. Mets. 100ᵇ, בדיולפי, v. לוּף.]

Pa. יַלֵּיף *to teach.* Targ. Job XV, 3; a. e.—Y. Hag. II, 78ᵃ top מֵילֵיף וּמְיַלְּפָה to learn (from you) and to teach (you).

Af. אוֹלֵיף same, v. אֶלַּף.—Y. Shebi. V, end, 36ᵃ ולא כן אוֹלְפָן רבי did you not teach us thus?; Y. Dem. I, 22ᵃ top אילפן (corr. acc.).

יָלַךְ, Hif. הוֹלִיךְ, v. הָלַךְ.

יָלַל I, *Pi.* יְלֵּל (=אִילֵּל, אֲלַל) *to espy.* Yalk. Prov. 955 אחר ד״ת יְלַּלְתָּ, v. אֲלַל.—Cant. R. to I, 10 (play on תורים, ib., v. תּוּר, תְּיַירִי) בשעה שמְיַלְּלִין ההלכה וכ׳ when they go out together (like spies) to espy the true decision.—Ch. v. יְלֵיל.

יָלַל II (b. h.), *Pi.* יְלֵּל *to howl, hollow.* Gen. R. s. 19; 20 התחילה מְיַלֶּלֶת (מְיַלֶּלֶת) וכ׳ she began to cry after him with her full voice. Pirké d'R. El. ch. XXXII; a. e.

יְלֵל ch. same. Targ. Jer. XLVII, 2.

Af. אֵילֵיל, אַיְלֵיל same. Targ. Ez. XXVII, 32. Targ. Is. XXIII, 1; a. e.

Pa. יַלֵּיל same. Ib. XV, 4; a. e.—Lam. R. to I, 1 שרירת מְיַלֶּלָא (חדא אתתא) רבתי she began to lament. R. Hash. 33ᵇ, sq. יַלּוּלֵי יַלֵּיל, v. גְּנַח I.

יְלָלָא f. ch.=next w. Targ. Zeph. I, 10. Targ. Jer. XXV, 36 יְלַלַּת constr.—Targ. Y. II Deut. XXXII, 10 דְּיַלֵּיל=דְּיִלֵּיל.

יְלָלָה f. (b. h.; preced. wds.) *lamentation, howling.* Yoma 76ᵇ יין . . . ר׳ לעולם wine is called *yayin* (cmp. וַי), because it brings lamentation into the world (cmp. אֲלַלַי a. וַוַיְנָא); Snh. 70ᵇ top.—*Pl.* יְלָלוֹת. Pirké d'R. El. ch. XXXII; Yalk. Gen. 102.

יַלַּלְתָּא, constr. יְלַלַּת, v. יְלָלָא.

יִלע*, Y. Kil. IX, 32ᵇ bot., v. וילעו.

יְלַף, v. יְלִיף.

יִלְפָא=אִילְפָא, *ship.* Targ. Prov. XXIII, 34 בְּרִילְפָא Ms. (ed. Lag. a. oth. בְּאִילְ׳, some ed. כולפא, corr. acc.).—*Pl.* יִלְפֵי. Ib. XXXI, 14 (ed. Lag. אלפירה; ed. Wil. אילפת, some ed. זילפירה, corr. acc.)

יַלֶּפֶת f. (b. h.; ילק, cmp. לפפ) *lichen*, a cutaneous disease. Bekh. 41ᵃ ר׳ זו חזזית וכ׳ *yallefeth* is the Egyptian lichen, v. חֲזָזִית.

יֶלֶק m. (b. h.; cmp. לָקַק) *yelek*, a species of locusts (LXX: βροῦχος). Pesik. Zakh., p. 26ᵇ (play on עִמְלֵק) עִם ילק פרח כהדרון זחלא Ar. (ed. לק) a people of locusts, quick as the *zaḥal* (v. זַחֲלָא); Yalk. Deut. 938; Tanḥ. Ki Tsetsé 9; ed. Bub. 12 לק (v. לָק).

ילקן, Y. Maas. Sh. IV, beg. 54ᵈ, v. לקן.

יַלְתָּא pr. n. f. (=אַיְלְתָא) *Yalta*, wife of R. Naḥman, daughter of a Resh G'lutha. Gitt. 67ᵇ. Ber. 51ᵇ. Sabb. 54ᵇ עשיתה ר׳ thou treatest that animal as if she were Yalta.

יַם m. (b. h.) *sea, lake, reservoir.* Ber. 54ᵇ יורדי הים seafarers (on landing). B. Bath. 74ᵇ יַמָּה של טבריא the Lake of Tiberias; ים הגדול the Mediterranean Ocean. Gitt. 8ᵃ ים אוקיינוס; (Tosef. Ter. II, 14; a. e. only אוק׳).—Bekh. 13ᵇ, a. fr. ים המלח the Dead Sea; a. fr.—*Pl.* יַמִּים, B. Bath. l. c.; a. fr.—Esp. a) *the cosmetic paint bottle.* Cant. R. to I, 3, v. זָכְרוּת.—b) יַם נפה *the receiver of flour* at sifting or in the mill. Kel. XV, 3; (Tosef. ib. B. Mets. V, 5 only נפה). Zab. IV, 2 (only הים).—c) *the receptacle in the wine* or *oil press, tank.* B. Bath. IV, 5.—d) *the water reservoir in the Solomonic Temple.* Zeb. 62ᵇ; Yoma 58ᵇ; a. e.—Fem. form: יַמָּה. Y. Shek. V, 48ᵈ לְיַמָּתִי (I offer a sacrifice) for my *yammah*, סבירין מימר שופעת כים they thought she meant that she had a hemorrhage (flowing like a sea), אמר לון בימה סכנת said he to us, she was in danger on sea; Men. 64ᵇ, v. זִיבָה).

יַמָּא ch. same. Targ. Gen. IX, 2.—Targ. I Kings VII, 23; a. v. fr.—Tam. 32ᵃ, a. fr. יורדי הים=נחותי ר׳, v. preced.; a. fr.—*Pl.* יַמְמַיָּא, יַמְמֵי, יַמַּיָּא, יַמֵּי. Targ. Gen. I, 10. Targ. Ps. XXIV, 2 ed. Lag. (ed. ימיא); a. e.—Gitt. 57ᵃ ומבדרי אשב ר׳ (not ומבדרו) and they scatter (his ashes) over seven seas; a. fr.—Erub. 12ᵃ; R. Hash. 35ᵃ מימי . . . כי סליק when R. . . . came up from 'the waters' (prob. channels of the Euphrates; Ar.: יַמֵּי pr. n. pl. *Yammê*).

יַמְבְּרִיס (יַמְבְּרֵס) pr. n. (corrupt. of Januarius; cmp. יָנוּבְּרִיס) *Yambris*, legendary name of an Egyptian sor-

cerer, always in connection with יַנִּיס. Targ. Y. Ex. I, 15; VII, 11; Num. XXII, 22 (יְמָרִיס).—Tanh. Ki Thissa 19 ירונ״ס ויומברו״ס.—V. יוֹתָנִי.

יְמָה, v. יָם.

יְמוֹת, v. יוֹם.

יַמֵּי, v. יָמָא.

יְמָא, יְמֵי 1) *to speak*; impf. יֵימֵי, יֵימֵא, v. אֲמָא.—2) (cmp. אֲמַר I, 2, a. Ps. CXXXIX, 20 with Targ. a. l.) *to swear*. Targ. O. Ex. XX, 7 (h. text נשא). Targ. Jer. V, 2 יֵימָן ed. Lag. (oth. ed. יְמוּן, יָמָן, h. text אמר); a. fr.—Pes. 113b וכי יַמֵּיתָן וכ׳ מים Ar. s. v. (Ms. M. 2 a. Ar. Ms. Koh. מַיְימָן וכ׳; Ms. M. 1 ומוֹמֵי קרו להון; ed. ומומתיידהו חכי, v. Rabb. D. S. a. l. note) and when they swear, they swear, 'by the life &c.'

Af. אוֹמֵי, אַיְימֵי 1) same. Targ. Jud. XVII, 2 (ed. Lag. יַיְמַת); a. fr.—Gen. R. s. 26 מוֹמֵי, v. אֱלָהּ.—Pes. l. c., v. supra; a. fr.—2) *to cause to swear*. Targ. I Kings VIII, 31. Targ. O. Ex. XIII, 19 אוֹמָאָה אוֹמֵי; a. fr.—V. אוֹמָתָא, מוֹמֵי, מוֹמָתָא.

יָמִים, v. יוֹם.

***יְמִים** יר׳ m. pl. (b. h.; חמה) *mules* (v. Targ. Y. to Gen. XXXVI, 24). Y. Ber. VIII, 12b; Gen. R. s. 82, end, v. הֲמִיוֹנָס. Ḥull. 7b (v. Pes. 54a).

יָמִין (sub. יַד) f. (b. h.; v. אָמַן) [*firm,*] *right hand*. Men. 37a מה כתיבה בי׳ as the writing is done with the right hand, so is the binding to be done with the right hand (on the left). Ib. בִּימִינוֹ וכ׳ . . . אשר a left-handed man ties the T'fillin on his right hand, because this is his left (weak) hand. Lam. R. to II, 3 (ref. to קֶשֶׁת חימרן, Dan. XII, 13) קין נתתי לִימִינִי וכ׳ I have fixed a term to (the servitude of) my right hand (power); when I redeem my children, I vindicate my right hand. Zeb. 62b, a. fr. דרך י׳ towards the right; a. fr.—Denom. יְמָנִי, f. יְמָנִית.

יְמִינָא, יַמִּינָא ch. same. Targ. Gen. XLVIII, 18; a. fr.—[ימינא, Pesik. R. s. 1, אבא בן י׳, read: זְמִינָא II.]

יְמִינִי m. (b. h.) *Benjamite*. Meg. 12b (ref. to Esth. II, 5) וקרי ליה י׳ וכ׳ and the text calls him (Mardechai) a Y'mini which means that he is a descendant of Benjamin. Ib., sq. ומה שילם לי י׳ and how the Benjamite (Saul) repaid me.

יְמָם, יְמָמָם ch. = h. יוֹמָם, *day-time;* (adv.) *by day*. Targ. Is. XXXIV, 10; a. e. Targ. Job V, 14 בִּימָם (Ms. בְּיַימָם). Targ. Ps. XLII, 9; a. e.

יְמָמָא m. (preced.) *day-time, day-light*. Targ. Ex. XIII, 21, sq.; a. fr.—Ber. 3a הוא י׳ there is the day-light (to indicate the end of the night-watch); a. fr.—*Pl.* יְמָמֵי, יְמָמִין. Targ. Gen. VII, 4; a. e.—Hor. 4a בִּימָמֵי in day-time.

יְמַמְיָא, יַמְמֵי, v. יַמָּא.

יממיא, a word in a charm formula. Tosef. Sabb. VII (VIII), 1 י׳ ובוציא ed. Zuck. (Var. ימיא ומצירא, י׳ ובוצציא).

יְמַן, *Pi.* יִמֵּן (denom. of יְמִין; cmp. אַמֵּן) *to endow with skill, strength, distinction*. Part. pass. מְיוּמָּן, f. מְיוּמָּנְתָּא. Ḥull. 91a חירך חמ׳ שבירך it says *'the* hip' (Gen. XXXII, 33) that means the strongest of the hips (the right); ib. 134b חכא נמי הזרוע חמ׳ וכ׳ here, too, we read *'the* arm' (Deut. XVIII, 3), that means the right arm; Hor. 12a ה״נ חמשיח חמ׳וכ׳ here, too, we read *'the* anointed' (Lev. IV, 3), the distinguished among the anointed (the Highpriest). Sifra Vayikra, Ḥoba, ch. III, Par. 3 מה . . . חימנית חמ׳ שבימין וכ׳ as the finger mentioned there (Lev. XIV, 16) is *'the* right' which means the most skilled (the index) finger of the right hand &c.; [Zeb. 40a sq. לא נצרכא אלא להכשיר אָמוּן Ms. M. (ed. אמין, omitting אלא; v. Rabb. D. S. a. l. note) the את (Lev. IV, 6 (את אצבעו would not have been required, were it not to indicate, as the fittest for the ceremony, the most skilled of the fingers. —Rashi: אמין *blister*.]

Hif. [*to go to the right,* b. h.;] *to do the right thing,* opp. השמאיל. Sabb. 63a (ref. to Prov. III, 16) לַמַּיְימִינִין בה וכ׳ to those who make the right use of it &c.; Yalk. Prov. 934.—Cant. R. to I, 9 אלו מֵימִינִים וכ׳ the ones stand on the right side (pleading in favor of the accused) &c. —Sabb. 88b, v. next w.

יָמַן ch., *Af.* אַיְימִין same. Sabb. 88b דאַיְימִין ליה Ms. M. (ed. מיימינים) he who uses it in the right way (v. preced.); Yoma 72b דאוֹמַן לה (Ms. M. דאַימִין).

יְמָנִי m., **יְמָנִית** f. (denom. of יְמִין) *right*. Neg. II, 4 יד ה׳ the right hand. Sifra Vayikra, Ḥoba, ch. III, Par. 3, v. יָמַן; a. e.

יְמַס (= מְסִי, מְסַס) *to melt, waste*.

Ithpa. אִתְיַמַּס same. Targ. Is. XXXIV, 3 (ed. Lag. יתמסון). Targ. Y. I Gen. XLIX, 10. Targ. Y. Lev. XXVI, 39 (O. יתמסון).

יָמַר, v. מוּר.

יַמְרִיס, v. יַמְבְּרִיס.

יְנָא, v. יְנִי.

יַנַּאי, יַנַּי pr. n. m. (abbrev. of יוֹחָנָן) *Yannai* (*Jannaeus*), 1) King of Judaea. Kidd. 66a המלך י׳ (for *John Hyrcan*). Ber. 29a הוא י׳ הוא יוחנן Y. a. Johanan are the same; (another opin.) י׳ לחוד וכ׳ Y. a. Joḥ. are different persons.—Snh. 19a מלכא י׳, המלך י׳ (ref. to Hyrcan II).—Ber. 44a. Ib. 48a; Lev. R. s. 9 (Alexander Jannaeus). Sot. 22b (Alex. J.); a. e.—2) name of several Amoraim. Meg. 32a.—Y. Ber. III. 6a.—Lev. R. s. 16; a. fr.

יְנָח, v. ינִי.

יָנוּבְרִיס, v. יָנִי.

יְנוּן, v. יִינוּן.

יִנּוֹן pr. n. m. *Yinnon*, symbolical name of the Messiah (with ref. to שמו י׳ Ps. LXXII, 17). Snh. 98b. Midr. Till. to Ps. XCIII; Pirké d'R. El. ch. XXXII, v. יָנַן.

יָנוּקָא I m. (יָנַק) *suckling, infant; child; school-boy.* Targ. Y. Gen. XLVIII, 20.—Gitt. 57ᵃ . . . כי חזת מתילדי ר׳ ינוקתא וכ׳ whenever a male child was born, they used to plant a cedar, when a female, they planted &c. Sabb. 134ᵃ דאי ר׳ דלית לידה וכ׳ an infant (to be circumcised on the Sabbath) for which no bandage has been prepared, v. חָלוּק I.—Succ. 56ᵇ (prov.) שותא דר׳ וכ׳ the child's talk in the street is either the father's or the mother's (talk at home). Snh. 110ᵇ (ref. to פתאים, Ps. CXVI, 6) . . . שכן קורין לר׳ פתיא for in the sea towns they call a child *pathia.* B. Bath. 21ᵃ כד מחית לר׳ וכ׳ when thou (as teacher) strikest a child, strike it only with a shoe-strap. Ib. לא ממדינן ר׳ וכ׳ we must not let a child go to school from one place to another (but must provide a school for each place).—Gen. R. s. 36, a. e. יְנִיקָא; a. fr.—*Pl.* יָנוּקֵי. B. Bath. l. c. מקרי ר׳ primary school teacher, v. הַדְרָקָא; a. fr.—*Fem.* יָנוּקְתָא. Gitt. l. c., v. supra.—B. Bath. 3ᵇ דאי ר׳ that maiden (of Hasmonean descent, Mariamne).

יָנוּקָא II, רַ׳ pr. n. m. *Mar Yanuka,* son of R. Hisda. B. Bath. 7ᵇ top.

יַנּוֹקָא m., pl. יַנּוּקָא (יָנַק) *breasts.* Tanḥ. Ki Thissa 27 [read:] טובוי לר׳ דהדין ינקין happy the breast that nursed such a child.

יָנוּקְתָא, v. יָנוּקָא I.

יָנַח, יָנֵחַ, v. נוּחַ.

יָנָה, יָנַהּ, *Hif.* הוֹנָה (b. h.; v. אָנָה) *to oppress, treat overbearingly, vex, taunt.* Gen. R. s. 88, beg. שלא יהו מוֹנִים את וכ׳ that they might not taunt Israel saying &c. Cant. R. to I, 6. Tanḥ. Vayera 14 כל מי שהוֹנָה לחבירו whoever aggrieves his neighbor. Ib. הוֹנֵת את עצמה humbled herself; a. fr.—V. אוֹנָאָה, הוֹנָאָה.

יְנָי I ch., *Af.* אוֹנִי same. Targ. Ez. XVIII, 12. Targ. O. Ex. XXII, 20. Targ. Y. Lev. XXV, 14 לאוֹנָיָא (not לְנָיָא . . .); a. fr.—Gen. R. s. 53 דלא יהו מוֹנִין לה וכ׳ that they might not taunt her, calling her a barren woman.

יְנִי II (cmp. b. h. נוּא, a. נוּצ) *to be undecided, waver.* *Af.* אוֹנִי *to cause to waver, discourage.* Targ. O. Num. XXXII, 7; 9.

יְאַנִיבָא, יְנִיבָא m. (cmp. אֲנֵבָא II) name of *an insect in flax.* Ḥull. 85ᵇ נפל לידה ר׳ בכיתנירה Ar. (ed. יאנ׳) the *yaniba* came into his flax crop. Ib. 28ᵃ לר׳ . . . בעי Ar. (ed. ינרכא, corr. acc.) he needs its blood for killing the flax worm.

יְנִיכָא, v. preced.

יַנַּיס pr. n. m. *Yannis* (Janus), v. יַמְבְּרִיס; cmp. יוֹחָנִי.

יָנָקָא, יָנִיק, יַנִּיק m. (v. יָנוֹקָא) 1) *suckling, child; young.* Targ. I Sam. XV, 3. Targ. Jud. VIII, 20 (h. text נער). Targ. Is. LXV, 20 ר׳ ימין (h. text עול ימים); a. fr.—Kidd. 32ᵇ ר׳ וחכים young but wise; a. fr.—*Pl.* יַנִּיקָוָא. Lev. R. s. 5, beg. (translating עוילדהם, Job XXI, 11) יַנִּיקֵיהוֹן their young ones (v. Gen. R. s. 36; Yalk. Job. 908).—2) (v. יוֹנֶקֶת) *branch, twig.*—*Pl.* as ab. Targ. Ps. LXXX, 12 יַנִּיקָתָא (Ms. ינקידא; h. text יוֹנְקוֹתֶיהָ).

יָנַן* (b. h.; cmp. נעע a. יָנִי II) 1) (neut. verb) *to move quickly; to glisten, be bright.*—2) (act. verb), v. infra.

Pi. יִנֵּן (=נענע) *to shake, awaken, stir up.* Pirké d'R. El. ch. XXXII the Messiah is named *Yinnon* (v. ינון) שחוא עתיד ליַנֵּן ישני עפר (Mus. quotes לִינוֹן *Kal,* cmp. לִישׁוֹן fr. ישן, Koh. V, 11) for he will awaken those sleeping in the dust; Midr. Till. to Ps. XCIII לִינוֹן (missing in ed. Bub.); Yalk. Kings 200 עתיד ליינן רשעי ארץ he will stir up the wicked of the earth; Yalk. Gen. 45 לַיאנֵן לעכו״ם.

יָנַץ, v. נִיץ.

יָנַק (b. h.; cmp. אנק) [*to press,*] (cmp. מָצַץ) *to suck.* Sot. 12ᵇ ולא ר׳ and he (Moses) would not suck; פה . . יִנַּק דבר טמא shall the mouth destined to speak with Divinity suck in an unclean substance?—Ber. 10ᵃ; a. fr.—Trnsf. *to draw sap, absorb.* B. Bath. 71ᵇ יוֹנְקִין משדה וכ׳ they (the plants) are nurtured from the consecrated field. Y. Erub. III, 21ᵇ איברים יונקין זה מזה the limbs of an animal draw nourishment from one another, i. e. in either portion of a slaughtered animal to be divided between two partners there are substances absorbed from the other; a. fr.

Hif. הֵינִיק, הֵנִיק *to give suck, feed.* Pes. 112ᵃ . . . יותר לְהֵנִיק . . . לְיַנָּק more than the calf desires to suck, does the cow desire to give suck, i. e. the teacher is more anxious to teach than the pupil to learn. Bekh. 7ᵇ כל חמוליד מֵנִיק every viviparous animal is a mammal. Keth. V, 5 ומֵנִיקָה את בנה וכ׳ (Y. ed. ומֵינִיקָה) and she is bound to nurse her child herself. Nidd. I, 4 נתנה בנה למֵנִיקָה (Y. למינ׳) if she gave her child out to a wet-nurse. Ib. 5 ומניקה and while she nurses a child. Tosef. ib. II, 2; Keth. 60ᵃ מֵנִיקָה שמת וכ׳ a woman whose husband died during her nursing period. Ib. 65ᵇ סתם מֵנִיקוֹת וכ׳ as a rule nursing women are of delicate health. Taan. 27ᵇ מניקות שֶׁמֵּנִיקוֹ וכ׳ in behalf of the nursing women (they prayed) that they might be able to nurse &c.; a. fr.

יֵנֵק ch. same. Targ. Job III, 11 אֵינִיק (Ms. אינֵק; ed. Lag. אוֹנִיק); a. fr.—Y. Ned. I, 37ᵃ; Gen. R. s. 56 אימר דלא ר׳ וכ׳ the lamb that never sucked (the ram offered in Isaac's place). Ber. 40ᵇ [read:] מִינֵק לא יָנְקִי וכ׳ מירבא . . . they grow out of the ground, but draw no nurture from it. B. Bath. 71ᵇ מדנפשיה קא ינקי they draw from the ground which belongs to himself. Bets. 37ᵇ ר׳ תחומין מהדדי the parts of an animal whose partners are bound by opposite Sabbath limits draw substances one from the other (v. Y. Erub. III, 21ᵃ quoted in preced.); a. fr.

Af. אוֹנִיק, אֵינִיק as preced. *Hif.*—Targ. Ex. II, 9. Targ. Y. Deut. XXXII, 13; a. fr.—Gen. R. s. 98, end דחכן אוֹנִיקוּ which nursed such a child; Y. Kil. I, 27ᵇ top אֵינִיק; Gen. R. s. 5 end מניק (corr. acc.), v. בְּרִיָּא III; a. fr.—מֵינִיקְתָא *nurse.* Targ. Ex. II, 7; a. e.—*Pl.* מֵינִיקָתָא, v. infra.

Pa. יַנֵּק same. Targ. Y. II Ex. XV, 2 (Y. I מוֹנִיק). Targ. I Sam. VI, 7; 10 (ed. Lag. מֵנִיקָן); Targ. Ps. LXXVIII, 71 מֵינָקָן (Targ. Is. XL, 11 מֵינִיקָתָא) animals giving suck (h. text עלות).—Tanḥ. Ki Thissa 27 נְיַנְּקִין, v. יַנּוֹקָא.

יַנְקָא I, יוֹנְקָא m. (preced.) *suckling, child.* Targ. Cant. VIII, 1; a. fr.—Num. R. s. 4, end (ref. to Ps. CXXXI,

D. S. a. l. note 200) the southern side &c.; a. fr.—*Pl.* יְסוֹדוֹת. Cant. R. to I, 1 אביו בנה את הר׳ Solomon's father laid the foundations of the Temple; a. e.

יְסוֹדָא ch. 1) same. Targ. Ex. XXIX, 12; a. fr.—*Pl.* לְסוֹדַיָּא, constr. יְסוֹדֵי. Targ. O. Num. V, 17 (ed. Berl. אַיסוֹדֵי; h. text קרקע).—Y. B. Mets. X, beg. 12c תרוייהו אילין ר׳ both (the upper and the lower portions) are foundations (v. יָסַד).—2) *pl. rest, head-rest* (cmp. אִיסָּדָא). Targ. Y. II Gen. XXVIII, 10 תחות ר׳ רישיה in place of his head-rest.

יְסוֹף*, Targ. Y. II Deut. XXVIII, 65, read: וסיוף עיינין.

יְסוּר, יִסּוּר m. (יָסַר) *correction by example, warning example.* Snh. 45a (ref. to Ez. XXIII, 48) אין לך יר׳ גדול מזה there is no severer warning than this (capital punishment, and therefore disgrace by exposure would be an unnecessary hardship).—2) *Pl.* יִסּוּרִין, יִסּוּרִים, יְר׳ *corrections by suffering, suffering, trials, visitation.* Sifré Deut. 32 חביבים ר׳ לפני . . . . . על מי שיר׳ באים עליו trials are precious in the sight of the Lord, for the glory of the Lord rests upon him who is visited with trials (ref. to Deut. VIII, 5). Ib. הר׳ מרצים וכ׳ sufferings atone more than sacrifices. Ber. 5a ר׳ של אהבה visitations of (divine) love (ref. to Prov. III, 12). Ib.b חביבין עליך ר׳ are the sufferings welcome to thee (as trials)?—Cant. R. to II, 16 מה קשין הן הר׳ how hard to bear are sufferings!; a. v. fr.

יִסּוּף, יְסוּרָא ch. 1) (v. אִיסּוּרָא) *chain; prison.* Targ. II Esth. I, 2 end לבושי יְסוּרֵיהּ his prison clothes; (Targ. Jer. LII, 33 אסוריה).—*Pl.* יְסוּרִין, יְסוּרֵי, יְסֵי, יְסוּ, יִסּוּרֵי. Targ. Lam. III, 6.—Targ. Is. XXVIII, 22 (ed. Wil. יְסוּ).—2) *chastisement, suffering.* Targ. Jer. XXX, 14.—*Pl.* as ab. Ib. 11 (v. אִיסּוּרָא II). Targ. Y. Lev. XX, 5; a. fr.—Ber. 60a ר׳ בעי וכ׳ Ms. M. (ed. יסורים h. form) that man desires to bring suffering upon himself. B. Mets. 84b ר׳ קביל עליה he submitted patiently to sufferings. Ib. 85a; a. fr. Lam. R. introd. end למימר ליה יְסוּרָיָא חשיבין וכ׳ as if saying, sufferings count to me for nothing.

יְסַט, יָסַט, v. סוּט.

יִסְמוֹכֵס, יִסְמִיבַס, v. סְמִיבָּס.

יַסִּי* יַסִּי חֳלִי m. [*healer of sickness,*] *yassé ḥŏli,* name of a bitter herb. Y. Kil. II, 27a top (not יסית לי, expl. חזרת גלים); Y. Pes. II, 29c (expl. חרחבינה).

יְסִית, יִסִּית, v. preced.

יִסְכָּה f. (b. h.) pr. n. f. *Jiscah.* Snh. 69b; Yalk. Gen. 62 (identified with Sarah). Gen. R. s. 38, end.

יָסַם (v. סָמָא, סָמָם, סוּמָא) *to close* or *to be closed.*

Nithpa. נִתְיַסֵּם (with בעיניו) *to become blind.* Tanḥ. Tol'doth 7.

יַסְמִין m. pl. (?) (cmp. ἰάσμη) *Jasmine flowers.* Sabb. 50b, v. בּוּסְתָּא.

יַנְקָא 582 **יַסְמִין**

2) כְּתָן ר׳ וכ׳ like the infant leaving the mother's womb &c.; Y. Snh. II, 20b bot.—*Pl.* יַנְקֵי, יַנְקַיָּא. Targ. Ps. VIII, 3 יַנְ׳ Ms. (ed. יוֹנְ׳); a. e.—Targ. Is. III, 4 (some ed. יַנְקַנְיָא) childish men.

יַנְקָא II f. (preced.) = h. אֲנָקָה, נְאָקָה, *young camel.* Targ. Jer. II, 23 (h. text בכרה).

יַנְקוּתָא f. (preced. wds.) *childhood, youth.* Targ. Jer. XIII, 27; a. e.—Sabb. 152a, v. וְרַד. Taan. 20b בְּיַנְקוּתֵיהּ לא דכירנא of his earlier days I remember nothing. Sabb. 21b, v. גִּירְסָא I; a. e.

יַנְקָנָא m., pl. יַנְקָנַיָּא, v. יַנְקָא I.

יָסָא, v. יוֹסֵי.

יְסַד (b. h.; v. סַד) [*to join, fasten*; denom. יְסוֹד, whence יִסַּד] *to found, establish.* Tanh. B'resh. 1 וברא . . . וי׳ ארץ and with it (the Torah) he stretched the heavens and established the earth. Meg. 3a; Sabb. 104a; Succ. 44a וחזרו ויסדום and they reintroduced them. Ib. 20a, v. עֲזָרָא; a. fr.

Pi. יִסֵּד, יְסַד 1) *to establish; to join in between.* Y. Erub. V, 22c שער היסוד ששם היו מְיַסְּדִין וכ׳ the Eastern Gate was named the Foundation Gate, because there they (in their meetings) established the decisions of the Law; a. e.—Part. pass. מְיוּסָּד. Ib. שער התווך שהוא מי׳ בין וכ׳ it was named the Middle Gate because it was fastened in between two gates; a. e.—2) *to rebuild* (a ruin). Tosef. B. Mets. XI, 4 לא יאמר לו הריני מיסד עמך מכנגד וכ׳ (not עמו) he has no right to say, I will help thee rebuild the party wall from where my (higher situated) ground commences and upward, אלא מיסד עמו וכ׳ but he must help him build from the bottom (of the neighbor's ground) &c.; Y. ib. X, beg. 12c; (B. Bath. 6b מסייע מלמטה). [Cant. R. to I, 2 שהרי חבירו בא לְיַסֵּד עליו כן the next following sentence comes to found upon it a base (thus proving that the reading is דּוֹדֵיךְ and not דּוֹדֶיךָ). Some eds. read לימד; Ab. Zar. II, 5 חבירו מלמד; Yalk. Cant. 981 מוכיח.]

Nithpa. נִתְיַסֵּד *to be established.* Ta'an. l. c. העולם לא נ׳ וכ׳ the world has been founded on nothing but the Law.

יְסַד, ch. same. Targ. Ps. LXXVIII, 69; a. e.

Pa. יַסֵּד same. Ib. CIV, 5.

Ithpa. אִתְיַסַּד, *Ittof.* אִתּוֹסַד *to be fastened, supported, founded.* Targ. Job. XLI, 15, sq.—Targ. Ps. LXXXVII, 1.—Targ. II Chr. XXXI, 7 לְאִתְיַסָּדָא (ed. Lag. לְאִתּוֹסָדָא).

יָסָה, v. יוֹסֵי.

יְסוֹד m. (יָסַד) *institution, confirmation; reestablishment.* Men. 99a sq., v. בְּרִישׁוּל. Succ. 44a ערבה ר׳ נביאים the use of the willow-branch (on Hoshanah Rabbah) is an institution of the prophets, opp. מנהג נביאים a custom arisen in the days of the prophets; Y. Shebi. I, 33b bot. מי׳ נביאים וכ׳ belong to the institutions of the early prophets; Y. Succ. IV, beg. 54b.

יְסוֹד m. (b. h.; v. יָסַד) *foundation.* Y. Erub. V, 22c שער הי׳, v. יָסַד.—Esp. (sub. המזבח) *the base of the altar, y'sod.* Midd. III, 1. Zeb. V, 1, a. fr. מערבי ר׳ the western side of the *y'sod.* Ib. 3 (53a) דרומית ר׳ (read דרומי, v. Rabb.

יָסַף (b. h.; cmp. אָסַף), *Hif.* הוֹסִיף *to heap up, to add* (with עַל). Snh. XI, 3 להוסיף על דברי וכ׳ thus adding to the words of the Scribes (against Deut. IV, 2). Ib. 88[b] ויש בו להו׳ when there is a possibility to add. Ib. ואם ה׳ גורע and if he did add, he diminishes (violates the law). Ib. 29[a] המוסיף, v. גָּרַע I. Tosef. Sabb. VI (VII), 17 והאומר הוסיפו על השולחן (not ואומר) and who (from superstition) says, Add (put one more) to the table; a. fr.—Yalk. Lev. 559 מוסַפְנִי על וכ׳ (Sifra Metsora beg. מוסיף אני) I will add to what thou saidst.

Nithpa. נִיתּוֹסַף, נִיתּ׳, *Hithpa.* הִתּוֹסַף *to be added; to be added to, increase, wax.* Mekh. Bo. s. 16; Yalk. Ex. 217 והשני נ׳ לו and the second name was added to the first (without abrogating the first). Ex.R. s.7, beg. נ׳ לו עוד וכ׳ two additional years (of imprisonment) were given him. Sabb. 152[a] חכמתן מִתּוֹסֶפֶת עליהן . . . ת״ח Ms. M. (ed. חכמה נִיתּוֹסֶפֶת בהן) when scholars grow old, their wisdom grows with their age; ib. שפשוהן מתוספת וכ׳, v. פְּשָׁשׁוּת.

יְסַף ch., *Af.* אוֹסִיף, אוֹסַף same, *to add, increase; to do again.* Targ. Deut. I, 11.—Targ. Gen. VIII, 10; a. fr.—Sabb. 116[b] אנא . . . אלא לאוֹסָפֵי וכ׳ Ms. M. (v. Rabb. D. S. a. l. note) I have not come to diminish from but to add to the law of Moses. Y. Ber. IV, 7[c] אוֹסִיפוּן עליה add thereto. —Part. pass. מוֹסָף, f. מוֹסָפָא. Kidd. 20[a] והא מ׳ ואזלא but this (the debt on interest) is continually growing; a. fr.

Ittaf. אִתּוֹסַף *to be added.* Targ. Gen. XLIX, 26; a. fr.—Ber. 28[a] אִתּוֹסְפוּ כמה ספסלי many forms had to be added (to accommodate the hearers). Ib. א׳ ד׳ מאתוב׳ four hundred forms were added; a. e.

יָסַר (b. h.; cmp. אָסַר) [*to tie up*; cmp. חוּב.]

Pi. יִסֵּר, יִסֵּר *to chastise, chasten, try.* Snh. 39[a] . . . מְיַסֵּר בישורין he (the king) punishes the prominent among them (the rebellious citizens); כך הקב״ה מי׳ וכ׳ so did the Lord visit Ezekiel in order to wash away the sins of Israel. Ab. Zar. 4[a] אֲיַסְּרֵם בישורין וכ׳ I would visit them with afflictions in this world, in order that their arms be strengthened &c. Ex.R. s. 3, end חמטה שתְּיַסְּרֵנּוּ בו the staff wherewith to strike him (Pharaoh); a. fr.

Hithpa. הִתְיַסֵּר, *Nithpa.* נִיתְיַסֵּר *to be chastened, tried.* Gen. R. s. 62 הוו מִתְיַיסְּרִין בחולי וכ׳ used to be visited with bowel diseases for ten days &c. (prior to their death), to indicate that the disease purifies (from sin); Treat. S'mah. ch. III. Y. Snh. X, 27[d] נתיי׳ בבנו הבכור he was punished with the death of his first-born son. Tanh. Noah 14 נתי׳ בבנו he was visited with trials through his son (being asked to sacrifice him). Ib. Vayigg. 6 נתי׳ בבנו was tried by his son (Joseph being sold); a. e.

יְסַר ch. same, 1) *to tie, put on.* Targ. Is. XV, 3 יְיסְרוּן ed. Lag. (ed. יְסָרוּן; h. text חגרו); a. e.—2) *to bind one's self, to vow.* Targ. Num. XXX, 3, sq.—Y. Taan. II, 66[a] top (quot. fr. Meg. Taan. ch. XII) יְיסַר בצלו׳ (Meg. Taan. l. c. יאסר) may vow (a fast) in his prayer; Bab. ib. 12[a] (v. corr. vers. Ms. M. in Rabb. D. S. a. l. notes); v. אָסַר.

Ithpa. אִתְיַסַּר *to be tried.* Cant. R. to II, 16 ר׳ י׳ א׳ ועבד וכ׳ R. J. was tried and suffered with fever &c.

יָסַת* (cmp. אָסִי a. עָשָׂה) *to do habitually.*—Denom. הֻסַּת, וֶסֶת.

Hif. הִסִּית [b. h., by way of syncope, forms resembling Kal of סית, as וַיַּסֵּת=וַיְסִיתֵהוּ, וַיְסִי=וַיְסִיתֵהוּ &c.] *to cause to do, stir up, instigate.* Sot. 35[a] (expl. אל . . ויחס, Num. XIII, 30) הִסִּיתָן בדבריהם (he quieted them, because) he (apparently) instigated them (against Moses). Hag. 5[a] עבד שמַסִּיתִין עליו רבו וניסת וכ׳ Ms. M. (ed. שרבו מסיתין לו) a slave against whom they incite his master and he (the master) is influenced by the instigation (ed.: a slave whose master, when they incite him, yields &c.), what help is there for him?—B. Bath. 16[a] (ref. to Job II, 3) כביכול כאדם שמסיתין וכ׳ (v. Rabb. D. S. a. l.) like a human being, as it were, that is influenced by instigation. Ib. יורד ומַסִּית Ms. R. (ed. ומיתעה) Satan comes down and incites (to sin). Y. Snh. VII, 25[d] top יַסִּית עצמו וכ׳ he will stir himself up (become bold) and incite others; a. fr.—Esp. מַסִּית or מֵסִית (with ref. to Deut. XIII, 7, sq.) *he who stirs people up to worship idols.* Snh. VII, 10. Y. ib. l. c. מ׳ . . . בלשון גבוה וכ׳ the *massith* speaks in a loud voice, the *maddiah* (v. נָדַח) in a low voice; a. fr.—*Pl.* מַסִּיתִין, מֵסִיתִין. Ab. d'R. N. ch. XVI, end המינין . . . האפיקורסין והמ׳ ומדיחין (ed. Schechter . . . המשומדים . . . המסורות).

Nif. נִיסַּת, נִיסֵּת *to be stirred up, give way to instigation; to be impassioned.* Hag. 5[a], v. supra. B. Bath. 16[a], v. supra. Sifré Deut. 89 מצוה ביד הנ׳ וכ׳ he who was to be incited to idolatry must first lay his hand on &c.—Y. Snh. l. c.; Y. Yeb. XVI, 15[d] bot. מכיון שהוא ניסית וכ׳ since he is prevailed upon (to worship idols), he is no longer a wise man. Yalk. Gen. 127 (play on נִפְתֵּיתִי) [read:] נִיסַּיתִנִי פּוֹתֶיתְנִי תְּלִיתִי וכ׳ I was prevailed upon, I was persuaded, I gave my sister the preference over myself; Gen. R. s. 71 (corr. acc.). [For נִיסֵּית *she was married*, v. נָשָׂא.]

יָעָא, יְעָא *to burst forth, bloom.* Targ. O. Num. XVII, 23 ed. Berl. (ed. נָעָא; Y. I יָרְעָא; h. text פרח). Ib. 20 יִנְעֵי ed. Berl. (ed. יֵ׳, יִנְעֵי). Targ. Ps. CIII, 15 ינעי Regia (ed. a. Ms. יְנִיץ).

Af. אַיְעֵי *to let burst forth, to utter.* Targ. Prov. X, 31 מַיְעֵי ed. Lag. (oth. ed. מבעי; h. text ינוב). Targ. Ps. XIX, 3 מוּעֵי Ar. a. Ms. (ed. מבעי a. מַבְּיעַ). [Cmp. בוּעַ, בְּעֵר a. גבע.]

יְעָא m., pl. יְעֵי (=h. יְעִים; cmp יְעָה Is. XXVIII, 17) *scraper, sweeper.* Targ. Y. II Ex. XXVII, 3 (usu. מגרופירתא).

יַעְבֵּץ (b. h.) pr. n. m. *Jabez*, 1) Tem. 16[a], homiletically identified with Othniel.—2) R. J., an Amora. Y. Hag. II, beg. 77[a].

יָעַד, יְעַד (b. h.; v. עוד) *to appoint;* denom. מוֹעֵד.

Pi. 1) יִיעֵד, יִיעֵד׳ *to designate,* esp. *to designate a Hebrew handmaid to be a freeman's wife* (Ex. XXI, 8, sq.). Kidd. 19[a] צריך ליַעֲדָהּ he must express to her her designation, i. e. בקדושי יעוד by betrothal through designation, v. יְעוּד. Ib. מהו שמְיַיעֵד אדם וכ׳ may a man designate (a handmaid) for his minor son? Ib.[b] אם רצה ליעד מיעד if he chooses to betroth her, he may do so. Mekh. Mishp. s. 3 לבנו יְיַעֵד וכ׳ he may give her to his son, but not to his brother. Ib. יַעֲד לך או לבנך וכ׳ betroth her to thy-

self or to thy son or redeem her; a. fr.— *Part. pass. f.* מְיוּעֶדֶת *designated, betrothed.* Y. Kidd. I, 59[b] bot. he tells her in the presence of witnesses הרי את מי' לי thou art designated for me (as my wife). Bab. ib. 6[a] מי' לי מדהו if one says to a free woman, Thou art &c. (using מיועדת for מקודשת), is it a valid betrothal?

Pi. 2) וִיעֵד *to make an appointment, to meet.* Lam. R. to II, 13, a. e., v. וִיעוּד.

Hif. הוֹעִיד *to appoint*; part. pass. מוּעָד *designated, invited.* Ex. R. s. 19 מ' לדיבור appointed to receive the revelation; ib. מועדין לדבור (Yeb. 62[a] מיוחד, v. יָחַד; Ab. d'R. N. ch. II מזומן).—[V. מוּעָד *forewarned.*]

Hithpa. הִתְוַעֵד, *Nithpa.* הִתְוָעֵד *to be appointed, engaged; to meet.* Num. R. s. 14, end שלא נִתְוַעֲדוּ בדבור עם משה who were not invited with Moses for the reception of the revealed word. Ib. עתיד אני להִתְוַוָּעֵד להם I shall meet them (appear to them); Sifra Vayikra Par. I, ch. II להתוות ועד (corr. acc.); Yalk. Lev. 430 להתוו' בהם (corr. acc.).

יְעַד ch., *Pa.* יַעֵד 1) as preced. *Pi., to designate.* Kidd. 18[b] הא יַעֲדֵהּ מַיַּעַד לַהּ but betroth her he may?—2) (v. מוּעָד, עוּד) *to forewarn* the owner of a noxious beast. B. Kam. 84[b] וְיַעֲדוּהָ and declared the beast noxious. Ib. 24[a] לְיַעֲדֵי תורא וכ' שלשה ... the three days mentioned —are they required for declaring the ox noxious (making the owner responsible, if the ox gored three days in succession) or for warning the owner (i. e. that the owner must have three notices in three consecutive days)?; ib. 41[a]; a. e.

Ithpa. אִתְיְעֵד *to be forewarned, to be declared noxious* (מוּעָד). Ib. 84[b] דא' התם וכ' he was declared noxious there (in Palestine) and was brought to Babylonia. Ib. 24[a] מְיִתְיְעֵד he stands forewarned. Ib. 37[b] לשוורים הוא דא' he stands forewarned with reference to damage done to oxen only; א' ליה לכולהו מינו he stands forewarned with reference to all kinds (oxen, asses and camels); a. e.

יְעָדָה, v. יְעִידָה.

יַעֲדוּם (?) pr. n. pl. *Yaădut.* Y. Dem. II, 22[d] top עיון וי'; Tosef. Shebi. IV, 10 ערן יערים ed. Zuck. (ed. ערן יערים).

יִעוּד, יְעוּד m. (יָעַד) *designation,* esp. *betrothal of a Hebrew handmaid* to the owner or his son. Kidd. 18[b] י' נישואין וכ' does *yiud* have the effect of marriage or of betrothal? Ib. קידושי י', v. יָעַד. Ib. 19[a] אין י' אלא בגדול *yiud* is legal only when he for whom the handmaid is designated is of age. Ib. אין י' אלא מדעת *yiud* is legal only when consented to (by the son), מדעת דידה by her; a. fr.—*Pl.* יְעוּדִין, יְעוּדִים. Y. ib. I, 59[b] bot. בסוף נותן לה כסף י' towards the end of her term of servitude he gives her an object of value as a consideration for her betrothal; י' ... משעה ראשונה from the first hour (at the time of the purchase the money turns out to have been given (to her father) for the purpose of betrothal; a. e.

בֵּית יַעְזֵק pr. n. *Beth-Yazek,* name of a court in Jerusalem where the witnesses for ascertaining the New Moon were heard. R. Hash. II, 5. Ib. 23[b] question as to יעזק (as a denom. of עזק) or יָזֵק (as a denom. of זקק).

יָעַט, יְעַט (=יָצַץ) *to counsel.* Targ. Y. Gen. XLII, 24. *Ithpa.* אִתְיָעַט *to take counsel, to deliberate, plan.* Dan. VI, 8.—Targ. I Chr. XIII, 1. Targ. Y. Gen. XXVII, 42; a. e.

יְעִידָה, יְעָדָה f. (יָעַד 1) =יְעוּד. Arakh. 25[b] the son stands in the place of his father לי' ולעבד וכ' (Rashi: לְיַעֲדָהּ) with reference to acquiring his father's handmaid as his wife and taking possession of the Hebrew slave for the ensuing term; Kidd. 17[b] ליעי' Ar. (ed. לְיַעֲדָהּ); B. Bath. 108[b] ליעי' Ms. M. (ed. לְיַעֲדָהּ); Sifra B'ḥuck. Par. 4, ch. X; Yalk. Lev. 677 לְיַעֲדָהּ.—2) (ref. to Ex. XXIX, 42 אֲוָעֵד) *appointment, divine call.* Num. R. s. 14, end; Sifra Vayikra Par. I, ch. II.—3) (=הוֹדָאָה) *statement of facts, testimony.* Ib. ch. II, Par. 2 יְעִידַת עד אחד the statement of one witness (opinion of one expert; v. Tem. 28[a]); י' שני עדים the statement of two witnesses.

יַעֲלָא, v. יַעֲלָא.

***יָעַל** (b. h.; cmp. עָלָה) *to go up.*

Hif. הוֹעִיל *to bring up, effect; to profit, accomplish.* Y. Sot. VIII, 21[c] ולא הוֹעַלְתֶּם לעצמרכם כלום and you have profited nothing for yourselves; (Snh. 90[b] העליתם בידכם); v. זוּז I. Erub. 24[b] לחי מוֹעִיל וכ' a post helps (has the effect of making the moving about on the Sabbath permitted) for all vineyard paths. Ib. 25[a] ח' it does good (it serves its purpose). Yoma 47[a] ולא הוֹעִילוּ and did not succeed (in obtaining distinction). Meg. 6[a] אינו מועיל וכ' will not succeed in business. Keth. 10[a] מה הועילו חכמים וכ' what have the scholars accomplished with their measure?; Gitt. 17[b], sq. Ib. 32[b] (if one said) גט זה לא יועיל this letter of divorce *shall* have no effect, contrad. to אינו מועיל *has* no effect. Ib. 57[b] תפלה שמוֹעֶלֶת a prayer which was efficacious. Ib. 65[b] (if he said, Write ye a letter of divorce and) הוֹעִילוּ make it of avail to her. B. Bath. 100[a] אין הילוך מועיל אין הילוך מוֹעִיל walking through the field (as a symbol of possession) has no legal effect. Ḥull. 70[b]; a. fr.

יָעֵל I (b. h.; v. next w.) pr. n. f. *Jael,* the wife of Heber the Kenite. Meg. 15[a], v. זָנָה. Lev. R. s. 23; a. e.

יָעֵל II (b. h.; v. יָעַל, cmp. אַיָּל) *mountain-goat, wild goat.* R. Hash. III, 3.—*Pl.* יְעֵלִים. Ib. 5 (26[b]). Kil. I, 6. Gen. R. s. 12.—V. יְעֵלָה.

יְעִילָא, יְעָלָא ch. same. Targ. O. Deut. XIV, 5 (ed. Berl. יָעֲלָא, read: יָעֵי'; h. text אקו).—Y. Ned. III, 37[d] bot. ארכובת די' the leg of the wild goat; (Y. Shebu. III, 34[d] bot.; Y. Maasr. V, end, 52[a] דפילא, v. אַרְכּוּבְתָּא).—*Pl.* יְעֵלִין, יְעֵילַיָּא. Targ. Y. Deut. l. c. Targ. Ps. CIV, 18 Ms. (ed. יַעֲלֵי). Targ. Ez. XXVII, 15 (ed. Wil. יְעֵלִין).

יַעֲלָה (or יַעֵלָה) f. (b. h.; v. יָעֵל II) *gazelle.* Gen. R. s. 12; Yalk. Ps. 862 (ref. to Ps. CIV, 18) [read:] ... חי' חזו הרא והיא מתיראה וכ' the gazelle is of tender build and she is afraid of the wild beasts &c.; (Midr. Sam. ch. IX אַיֶּלֶת).—יַעֲלַת חן 'graceful gazelle', an expression used in praise of a bride and also of a scholar on his ordination (v., however, עֲלָה). Keth. 17[a]; Snh. 14[a].

יַעַן m. (b. h.; v. עָנָה) *corresponding*; (conj.) *because.*

Sifra B'ḥuck. Par. 2, ch. VIII (ref. to וינן ובזיון, Lev. XXVI, 43) וכי ראש בראש וכ׳ have I indeed paid them item for item (for all their sins)?—Ruth R. to II, 19; Lev. R. s. 34 ר׳ ובר׳ הוא יען הוא ענו 'because and because' (Lev. l. c.) *ya'an* and *'ani* have the same letters (intimating, 'because they have rejected my statutes concerning the poor').

יַעֲנָה f. (b. h.; cmp. עָנָה) *ostrich*; also בַּת הַיַּ׳ (v. Ges. H. Dict.[10] s. v.). Ḥull. 64[b] (argument about the meaning of בת היו concluded) כתיב ר׳ וכתיב בת ר׳ the Bible uses *y.* a. *bath y.* indiscriminately. Y. Sabb. I, 3[d], v. נֶעֱמִית.

יָעַף* (b. h.; cmp. עוּף) *to be bent, to be tired.*

Pi. יִיעֵף *to tire, annoy.* Tanḥ. Vayera 22 . . . אל תשגיח לְיַעֲפָם do not mind him (Satan), for he came only to annoy us; v., however, רָצַף.

יָעַץ (b. h.; v. עוּץ, cmp. אוץ) [*to press,*] *to encourage, plan; to advise.* Ber. 61[a] כליות יועצות the kidneys are the seat of deliberation. Ib. אחת יועצתו לטובה וכ׳ one (kidney) urges him to do good etc.—Snh. 76[b] תיועצך וכ׳, v. זָהִיר. Ber. 8[b] וכשיועצים אין יועצים וכ׳ and when they (the Medians) hold council, they meet in open air. Snh. 87[a] ממך זה יועץ 'hidden from thee' (Deut. XVII, 8) that means (the need of) a counselor (Sifré Deut. 152 זו עצה). Ḥull. 11[a] (expl. לעמת יֶעָצֶה, Lev. III, 9) ממקום שהכליות יועצות from where the deliberating kidneys are seated, v. supra.—Tem. 16[a] (play on יִיעַבֵּץ, I Chr. IV, 9) שיעץ וירבץ וכ׳ he advised and advanced the study of the Law &c. Snh. 106[a], a. e. בלעם שיר׳ Balaam who gave his advice (encouraging the oppression of the Israelites); a. fr. — [Ber. 3[b]; Snh. 16[a], v. infra.]

Hithpa. הִתְיָעֵץ, *Nithpa.* נִתְיָעֵץ *to ask advice; to consult with* (with ב). Yalk. Ps. 776 מִתְיָעֲצִים באחיתופל (Ber. 3[b]; Snh. 16[a] יועצין, read: נוֹעָצִין, *Nif.*) they deliberated with Ah.—Erub. 53[b] (in enigmatic speech) נתי׳ במכתיר took counsel of the Nasi (v. כָּתַר). Sifré Num. 157 שהיו מתייעצים על וכ׳ they were planning against Israel; Yalk. Num. 785 מִיָּעֲצִים.

יְעַץ ch. same. Targ. Prov. XII, 20.

Pa. יִיעֵץ same. Meg. 15[b] מְיַעֲצֵי עילויה וכ׳ עצה קא מייעצי Ms. M. (ed. שקלי) they plan against this man (me).

Ithpa. אִתְיַעֵץ *to take counsel.* Targ. Jud. XIX, 30.—V. עוּץ.

יָעַק* (v. עוּק ch.) *to press.*

Ithpa. אִתְיַעֵק *to be narrowed in, to be troubled.* Targ. Y. Ex. I, 12 (O. עקחל׳; h. text ויקצו). Targ. Y. Num. XXII, 3. Targ. Job XVIII, 7 Ms. (ed. ויתעיקון).

יַעֲקֹב (b. h.) pr. n. m. *Jacob,* 1) J. the patriarch. Ber. 13[a] לא שיעקר ר׳ וכ׳ not that the name Jacob should be entirely abandoned, but &c., v. שָׁפֵל. Gen. R. s. 1; a. v. fr.—2) R. J., name of a Tannai (or of several Tannaim, v. Fr. Darkhe Mish. p. 202). Ab. IV, 16. Pes. 84[a]; Snh. 63[b], a. e., v. שֵׁם. Ḥull. 45[b].—Hor. 13[b] ר׳ ר׳ בן קרשי; Y. Pes. X, beg. 37[b] ר׳ ר׳ בן קורשיר.—3) R. J., name of many Amoraim, esp. a) R. J. of K'far Nibburaya. Y. Bicc. III, 65[d] top, a. fr., v. נִבּוּרַיָּא.—b) R. J. b. Idi. Y. Ber. II, 4[b]; Y. Shek. II, 47[a] top; Y. M. Kat. III, 83[c] bot.; Midr. Sam. ch. XIX; Yeb. 96[b]; a. fr.—V. Fr. M'bo p. 104[a], sq.—4) J. the bathing master (?). Y. Ber. II, 4[c] top עד ר׳ תרמוסרא הית לובשן until he came to the station of J. &c. he kept the T'fillin on; Pesik. R. s. 22 עד יעקר תורמוסא.—5) J. of K'far Sikhnaya, a disciple of Jesus of Nazareth. Ab. Zar. 17[a]; a. e.; v. סַכְנָיָא.

יַעַר m. (b. h.) *forest.* B. Kam. 32[b] (ref. to Deut. XIX, 5) ומה ר׳ וכ׳ when in the case of unintentional homicide in the forest where each entered of his own accord &c.; Sifré Deut. 182 מה ר׳ רשות וכ׳ as in the case .... in the forest, both had a right to enter. Cant. R. to III, 4, v. יְאוֹר; a. fr.—[יער, אור, צור=יאר, *to break forth,* applied to vegetation, water-course and light (cmp. נָהָר a. נְהוֹרָא); cmp. יְאוֹר a. Sam. יאר Gen. I, 11 for h. דשא.]

יַעְרָא I ch. same, *forest, thicket* (of reeds). Targ. O. Ex. II, 3; 5 (h. text סוף). Targ. II Chr. IX, 16 ed. Beck ר׳ דכרמלא (eth. Lag. a. oth. מקרת מלכיא as I Kings X, 17). —*Pl.* יַעְרֵי. Targ. Prov. XXIV, 31 (h. text קמשונים).

יַעְרָא II or יַעְרְתָא f., constr. יַעֲרַת (b. h. constr. יַעֲרַת, v. יַעַר) *flow* of honey. Targ. Cant. IV, 11.

יָפֶה m., יָפָה f.; pl. יָפִין, יָפוֹת (b. h.; יפי *to join,* cmp. אוֹם I, a. יפע) [*well-joined,* cmp. כָּשֵׁר, נָאֶה a. Arab. *wafa,*] 1) *appropriate; strong, healthy; handsome, beautiful, fine* (of build); *auspicious*; (adv.) *well, right.* Ned. 66[b] (an ambiguous expression, v. מוּם) עד שתראי מום ר׳ שבירך וכ׳ until thou showest to R. . . . 'an appropriate blemish' (or 'something handsome') in thee; ר׳ קורין וכ׳ it was nice (appropriate) that they named her *lakhlukhith* (aversion). Ber. 4[a] ר׳ דנתי have I well argued (was I right)?; ר׳ חיירבתי was I right in convicting?—Ib. 34[a], a. e. רובן קשה ומיעוטן ר׳ a large dose of them is injurious, a small one wholesome (or becoming). Ib. 39[a] ר׳ ללב וטוב וכ׳ wholesome for the heart, and good &c. Ib. 56[b] ר׳ לו or ר׳ is an auspicious dream; a. v. fr.—יָדַיִם יָפוֹת–דעת יָפָה, v. יָדַע. *skilled hands* for grabbing. Pes. 89[b] שהיו ידיו של אחד מהן ר׳ one of whom is extremely quick (in taking and eating); Tosef. ib. VII, 10 רפות ed. Zuck. (corr. acc.). Sifra K'dosh. Par. 1, ch. III אפי׳ ברא אפי׳ ידיו ר׳ even if (among the poor coming for their share in the harvest) he (who insists on grabbing instead of distributing) is very strong, very skillful.—כֹּחַ יָפֶה *a strong legal right, privilege, prerogative.* Kidd. 21[a] כחו ליגאל לעולם ר׳ the privilege of its redemption remains unimpaired forever (up to the jubilee year); ר׳ . . . בשנה שנייה the privilege of redemption in the second year is unimpaired; opp. חורע כחו. Shebu. 48[a] כח הבן וכ׳ ר׳ the son's prerogative is stronger (more extended) than that of his deceased father was; Ḥull. 49[b]; a. fr.—Ohol. XVIII, 6; Zab. III, 1, v. כֹּחַ.—יְפַת הֹאַר *handsome woman,* esp. (ref. to Deut. XXI, 10 sq.) *a gentile captive* with whom the captor has had intercourse before deciding on converting and making her his legitimate wife. Kidd. 21[b] כהן מהו בי׳ ת׳ is a priest permitted to marry a gentile captive?—Snh. 21[a]. Ib. 107[a] כל הנושא י׳ ת׳ וכ׳ he who marries a gentile captive will have a rebellious son (ref. to Deut. l. c. a. ib. 18 sq.);

יְפַיְפָה (b. h.; Pealal of יפה) *to be beautiful, distinguished.* Y. Meg. I, 71c top יָפְיְפִיתָ מִבְּנֵי אָדָם (Ps. XLV, 3, applied to Aquila, the translator of the Bible into Greek; cmp. preced.) thou art distinguished among the sons of man.

יְפַיְפִיּוּת f. (v. preced.) *beauty, distinction.* Cant. R. to IV, 4 (play on תִּלְפִּיּוֹת, ib.) אני הוא ששירתיו תל . . . ר׳ וכ׳ I made it (the Temple) a ruin in this world, and I shall make it a beauty in the future (some ed. יָפְיְפִית).

יְפֵה m., יְפֵיפִיָּה f. (b. h. יְפֵה־פִיָּה; preced. wds.) *very fine, choice.* Pes. 6b גְּלוּסְקָא ר׳ Ms. M. a. Ar. (ed. יפה), v. גְּלוּסְקָא.

יְפִיפְיָה pr. n. (v. preced.) *Yefifyah, (Divine Beauty),* name of an angel. Targ. Y. Deut. XXXIV, 6 (cmp. יוֹפִיאֵל).

יָפֵךְ, v. אָפֵךְ.

יָפַע (b. h.; cmp. יָפָה), *Hif.* הוֹפִיעַ 1) *to join, arrive* (cmp. אָתָא), *to come forth, appear.* Gen. R. s. 12 כל א׳ וא׳ ה׳ בזמנו each (part of creation) came forth in its due time (though all were created at once).—2) *to bring, transfer.* B. Kam. 38a (ref. to Deut. XXXIII, 2) מפארן ה׳ ממונם וכ׳ from (what occurred at) Paran (the gentiles refusing to receive the Law) he (the Lord) transferred their wealth to Israel.—3) *to bring about, bring to light, reveal.* Gen. R. s. 90; Yalk. ib. 148 (play on צְפוּנוֹת תּוֹפִיעַ (צְפוּנַיִךְ פְּעֻנָּה) ונלחות וכ׳ he reveals secrets, and it is easy to him to tell them; צְפוּנוֹת תּוֹפִיעַ בְּדַעַת מוֹרֶה וכ׳ he brings secret things to light through his intelligence; with them he sets mankind at ease. Macc. 23b; Gen. R. s. 85 בג׳ מקומות ה׳ רוה״ק on three occasions did the holy spirit reveal (the true state of affairs); (oth. opin. v. פּוּעַ). Koh. R. to VII, 1 (play on פּוֹעָה, Ex. I, 15) שהוֹפִיעָה את מעשה אחיה she (Miriam) brought about what happened to her brother (she was the cause of Moses' peculiar career).—4) *to lift up, raise.* Ex. R. s. 1 (play on פּוֹעָה, v. supra) שהופיעה את ישראל לפני ה׳ she (Miriam) lifted Israel up to God.—פנים כנגד וכ׳ *to lift one's face up against, to have the courage to rebuke.* Ib. שהופיעה פ׳ . . וזקפה וכ׳ she lifted her face up against Pharaoh and turned her nose up against him (in angry rebuke). Ib. שה׳ פ׳ כנגד אביה she dared to reprove her father. Y. B. Kam. IV, 4b top.

יְפַע ch. same, *to appear, rise.* Targ. Job III, 4 תִּפַּע (תִּיפַּע; h. text תּוֹפַע).

Af. אוֹפַע 1) same. Ib. X, 3 אוֹפַעְתָּ thou appearest (approving, h. text הוֹפַעְתָּ). Targ. Ps. LXXX, 2. Ib. XCIV, 1.—2) *to send forth.* Targ. Job XXXVII, 15.

יֶפֶת (b. h.) pr. n. m. *Japheth,* one of the sons of Noah, progenitor of the Aryan races (Greeks, Persians &c.). Gen. R. s. 36 (ref. to Gen. IX, 27) זה כורש that is Cyrus (the Persians). Ib. ר׳ יהיו . . . בלשונו של the words of the Law shall be recited in the language of J. (Greek). Pesik. R. s. 35 כורש . . . שהוא מזרעו של ר׳ Cyrus . . . who is a descendant of J. Meg. 9b, v. יָפְיוּתָ; a. fr.

a. fr.—2) (cmp. טוֹב) *worth, valued.* Keth. VIII, 3 (79b) שמין אותה כמה היא יָפָה וכ׳ (Mish. הֵן יָפִין . . . אותן) we assess the land how much it is worth with the fruits and how much without. Ib. III, 7; a. fr.—Denom.

יִפָּה, יְפָה 1) *to beautify; to make pleasant, popular.* Gen. R. s. 39, beg. (ref. to Ps. XLV, 12) לְיַפּוֹתְךָ בעולם to make thee popular in the world. Ned. IX, 10 יִפּוּהָ they improved her appearance. Ber. 43b (ref. to Koh. III, 11) שר׳ חקב״ה אומנתו בפני כל וא׳ א׳ Ms. M. (differ. in ed.), v. אוּמָנוּת.—*Part. pass.* מְיוּפֶּה *adorned, elaborate.* Cant. R. to I, 1 נמצא מר׳ ומרובה וכ׳ was Solomon's palace more elaborate and extensive than the Temple?—2) *to improve* (land). Y. Sabb. VII, 10a top קצר לְיַפּוֹת וכ׳ he cut the grass for the sake of improving the land. Ib. חייב משום מְיַפֶּה וכ׳ he is guilty of the offence of improving the land on the Sabbath. Pesik. S'liḥoth, p. 166a יַפֵּה כחך improve thy strength (by practicing).—3) (with כח) *to strengthen one's rights, to confer prerogatives.* B. Bath. VII, 2 לְיַפּוֹת כחו של מוכר to give the seller the prerogative. Y. ib. VIII, 16a top יְיַפִּיתָהּ כחה בנכסי האם thou hast (the Law has) given her a prerogative with reference to her mother's property; a. fr.

**Pu.* יוּפָּה, with כח, *to be made stronger.* Peah VI, 6 [read:] יופה כחו של וכ׳ (Ms. M. ייפרה, ed. יופי) the prerogative of the owner has been made firmer, opp. חוּרַע.—*Part.* מְיוּפֶּה (v. supra). Y. Gitt. II, beg. 44a כחו . . חתימה מר׳ by two persons testifying to the signature her case is improved.

Hithpa. הִתְיַפֶּה, *Nithpa.* נִתְיַפֶּה 1) *to become handsome.* Taan. 23b הִתְיַפְּתִי חנה Hannah, grow handsome, ונתייפתה Ms. M. (ed. פָּת . . .) and she did &c.—2) *to be praised.* Gen. R. s. 59 נִתְיַפִּיתָ וכ׳ thou (Abraham) hast been praised among the angels &c.

יָפוֹ (b. h.) pr. n. pl. *Japho* (*Joppa*), the harbor of Jerusalem. Pirké d'R. El. ch. X. Yalk. Is. 334 עד שירדה דר׳ to the excavations of the harbor of J.; Cant. R. to VII, 5 ריפע (corr. acc.); v. יָקַב. Ex. R. s. 43 ר׳ חייא . . . דר׳ (some ed. דְּיָפוֹא) R. Ḥ. . . of J.

יוֹפִי, יְפִי m. (יָפֶה) *excellence, distinction.* Tanḥ. Ḥayé 1 (ref. to יפיפית, Ps. XLV, 3) אי זה חי׳ שלי where is my prerogative (of age)?

יַפַּח* m. (נפח) *blowing up* (of cheeks). Snh. 18b (as a rule for appointing the Spring month, v. אָבִיב) אם קידום . . ר׳ בלועך נפיק לקיבליה וכ׳ (Ms. M. רפח מלועך, corr. acc.; oth. Var. v. Rabb. D. S. a. l. note) when the East wind is ever so strong, and a blow out of thy cheek goes out to meet it (i. e. if a person feels the warmth of thy breath blown against the East wind),—such is Adar (and no Adar Sheni is to be intercalated); Y. ib. I, 18c bot. פה בלועה יפיק וכ׳ (read: פח בלועך); Y. R. Hash. I, 58b top פוח לוחך ופוק וכ׳ blow up thy cheek &c.

יְפִיוּת f. (יָפֶה) *beauty, excellence.* Meg. 9b (ref. to Gen. IX, 27) יְפִיוּתוֹ של יפת תהא וכ׳ (not יהא, v. Rabb. D. S. a. l. note) the beauty of Japheth (Greek language) shall reside in the tents of Shem (ref. to the Greek Bible translation); Yalk. Gen. 61 רוֹפְיוּתוֹ.

יִפְתָּח (b. h.) pr. n. m. *Jephthah*, the Judge. R. Hash. 25b ר׳ בדורו בשמואל וכ׳ the authority of a J. in his days must be respected as that of a Samuel in his; Tosef. ib. II (I), 3 בית דינו של ר׳. Gen. R. s. 60; a. fr.

יָצָא (b. h.) 1) *to go forth; to rise* (of the sun); *to go out.* Gen. R. s. 39 אֵצֵא ויהרו וכ׳ I shall leave (my father's house), and they may desecrate &c. Ib. לי מונרטון ר׳ a medal was issued in his memory, v. מוֹנַרְטוֹן. Ib. s. 6 בשעה שהוא יוצא when he (the sun) rises; בשעה שהיא יוֹצֵאת when she (the moon) rises. Snh. 52a ארור שֶׁיָּצְאוּ זו מחלציו (v. Rabb. D. S. a. l. note) cursed is he from whose loins this woman went forth.—Sabb. V, 1 יוֹצְאָה . . . במה what is an animal permitted to wear on going out (on the Sabbath)? Ib. VI, 1 לא תֵצֵא וכ׳ a woman must not wear on going out &c.; a. v. fr.—2) *to end; to go to the end of, to live through.* Y. Ber. VIII, 12b bot. כיון שיָּצְתָה שבת when the Sabbath ended. Y. Shebi. VI, 36c top אינו יוצא שבתו ולא ר׳ וכ׳ he shall not live to the end of this week, and he did not arrive at the end of the week before he was dead; (Erub. 63a הוציא שנתו, v. infra); a. e.—3) *to be expended.* Num. R. s. 14, end, v. חוֹצָאָה.—4) *to be excluded; exempt*; (rarely) *to exclude, deduct.* Y. Ned. II, beg. 37b ר׳ דבר של איסור this is to exclude a vow concerning a forbidden act; Bab. ib. 17a ר׳ נשבע לבטל וכ׳ this excludes the case of one who makes oath that he will disregard a law. Y. Yeb. I, 2c top אשר תלד יָצָתָה זו וכ׳ 'whom she may bear' (Deut. XXV, 6), herewith is excluded she (the אֲיִילוֹנִית) who &c.; a. v. fr.—Y. Ḥag. I, 76c top צא מהם שני ימים deduct from them two days; ib. צא שבת מהם deduct the Sabbath day.—Esp. idiomatic uses: a) ר׳, ר׳ לחירות, ר׳ בן חורין, or only ר׳ *to be freed.* Peah III, 8; Gitt. 42a. Kidd. 24a יוצא בשן וכ׳ he is freed, when his master caused his loss of a tooth or an eye; a. v. fr.—b) (of a wife) *to be sent away, to be divorced.* Keth. VII, 6 ואלו יוֹצְאוֹת שלא בכתובה the following wives have to leave without receiving their K'thubah. Ib. 7 תֵּצֵא she must leave. Ib. X, 5; a. v. fr.—c) ר׳ ידי (or מִידֵי) *to go out of the power of; to be released; to do justice to, be justified before.* Shek. III, 2 . . . לפי שאדם צריך לָצֵאת ידי הבריות because man must appear justified before men as well as before God; Ex. R. s. 51; a. fr.—ר׳ ידי חובתו, or ר׳ *to comply with the requirements of the law.* Ber. 8b. Ib. II, 1 אם כיון לבו ר׳ if he read with attention, he has done his duty (which requires the reading of the Sh'ma). Y. Shek. III, 47b bot. מהו לצאת וכ׳ is the law complied with when one uses wine &c.?—Mekh. Bo, Pisḥa, s. 6; a. v. fr.—Gen. R. s. 39 לא יָצָאתָה ידי השבועה thou hast not redeemed thy oath; ib. s. 49; Lev. R. s. 10, beg.—Makhsh. VI, 5; Tosef. Toh. X, 3 ר׳, v. מידי שמן.—d) ר׳ or ר׳ מן הכלל *to be taken out of the general rule, to be specified* (although being implied in the general rule). Sifra, introd. כל דבר שהיה בכלל וי׳ . . . לא ללמד על עצמו ר׳ וכ׳ whatever would have been implied in the general law and yet is specified again (in the Biblical text) in order to teach (something not mentioned before), has been specified not only to teach something new concerning the specific case, but to teach it concerning the whole class. Ib. ר׳ למעוטי, v. מַעֵט. I. Tem. I, 6 ר׳ ולמה and for what purpose are tithes especially mentioned (Lev. XXVII, 30, sq.)?; a. fr.—e) כַּיּוֹצֵא בו *like that which passes with it* (in the same class), *similar; in a similar way.* Pes. III, 2 אם יש כו׳ בו שהחמיץ if there is a similar dough (started simultaneously with the one in question) which has begun to ferment. Ber. 59b, sq. ואין לו כו׳ בו when he has no house like it; כו׳ בהם garments like them. Zeb. V, 6 חמורם מהם כו׳ בהם what is taken of them for the priest, is like them (subject to the same laws). M. Kat. 16b כו׳ בדבר אחת אומר וכ׳ in a similar way (as something coming under the same category) you read &c. Sifré Num. 32; a. v. fr.—f) ר׳ שכרו בהפסדו its benefit *is lost* in its disadvantage; i. e. benefit and disadvantage are counterbalanced. Ab. V, 11, sq.—g) (euphem.) *to retire for human needs* (v. Toh. X, 2). Ber. 62a השכם ויצא וכ׳ go out early in the morning &c. Ex. R. s. 9 ואינו יוצא לא חרס יוצא אלא וכ׳ לנקביו and has no human needs. Ib. he used to go out only to the water (to make believe he was a superhuman being); a. fr.—h) *to be proved, identified.* Keth. II, 3 חרס כתב ידם יוצא ממקום אחר if their signature can be identified otherwise (than by their own declaration); a. e.

Hif. הוֹצִיא 1) *to take out, to lead forth, bring forth; to release, discharge, send off.* Ber. VI, 1 before eating bread one says, המוֹצִיא לחם וכ׳ (blessed be thou, O Lord) who hast brought forth bread out of the earth (v. ib. 38a as to מוציא or חמוציא); ib. 37b; a. fr.—Ab. Zar. 41b, a. fr. אין ספק מוציא, v. סָפֵק. B. Mets. 37b לא זו הדרך מוֹצִיאָתוֹ מידי עברה עד וכ׳ this is not the way that relieves him from sin (this is no full atonement), (he is not relieved) until he pays &c.; Yeb. XV, 7. Ib. 6, sq. אין זו דרך מוֹצִיאָתָהּ she is not relieved from the possibility of sin, unless she is not permitted to marry again and forbidden to partake of T'rumah.—Ib. 36b בגט (יוֹצִיאָהּ) יוֹצִיא he dismisses her with a letter of divorce. Ib. ואם נשא יוציא and if he married her (against the law), he must dismiss her (divorce her); a. fr.—Ab. II, 11, a. fr. מוֹצִיאִין את האדם מן העולם take a man out of the world, i. e. cause him to lose the true enjoyment of life.—2) *to exclude.* Y. Yeb. I, 2c top איילונית מטעם אחר הוֹצִיאָתָהּ the *aylonith* thou dost (the law does) exclude for another reason (v. supra). Num. R. s. 14, end אוֹצִיא את ישראל let me exclude the Israelites, א׳ את הזקנים the elders; a. fr.—לְהוֹצִיא (=ch. לאפוקי, v. אַפֵּק, or למעוטי, v. מעט) *to the exclusion of.* Succ. 28a; Kidd. 34a האוזרת לה׳ את הנשים 'the native' (Lev. XXIII, 42) intimates the exemption of women (from the duty of dwelling in booths); a. v. fr.—3) *to lead to the end, to live through.* Erub. 63a, v. supra.—4) *to produce, present.* Keth. XIII, 8 המוציא שטר חוב . . . וחלה ר׳ וכ׳ if one produces a note of indebtedness against his neighbor, and the latter produces evidence that the claimant sold him a field (and paid him, which he would not have done, if he had a claim). Ib. 9. Ib. IX, 9 הוֹצִיאָה גט if she produces a letter of divorce; a. v. fr.—5) *to spend, lay out.* Ib. VIII, 5, v. הוֹצָאָה; a. fr.—Esp. idiomatic uses: a) ר׳ ידי חובו or ר׳ (v. supra) *to be the instrument of a person's complying with the law,* e. g. to read a prayer and thus cause the listener to perform his duty as though he read it himself; *to act in another's behalf effectively.* R. Hash. III, 5 אין מוֹצִיאִין את הרבים ידי חובתן they cannot act (blow the Shofar) in behalf of the

assembled congregation. Ib. 29[a] אע״פ שיצא מוציא although he has done his duty (has read the prayer for himself), he may act in behalf of others. Ib. ולעצמו מוציא and can he (the half-slave and half-freedman) act in his own behalf?; a. fr.—b) *to collect, to claim.* Keth. VIII, 1 הבעל מוציא מיד הלקוחות the husband can reclaim the property from those who bought it. B. Kam. III, 11 חמוציא מחבירו עליו הראייה the claimant must produce evidence; a. v. fr. —c) *to utter.* Arakh. 5[a], a. fr. אין אדם מוציא דבריו לבטלה no man utters his words for no purpose (he must have meant something). — ח׳ לעז *to slander, discredit.* Sabb. 97[a], a. fr., v. לַעַז.—d) *to carry an object* (on the Sabbath) *out of a private to a public place,* or *from one private place to another,* v. רְשׁוּת. Sabb. VII, 2, sq.; a. fr.—e) *to secrete.* Sifré Num. 88 יש לך . . . שאין מוציא וכ׳ is there a woman-born being that does not discharge the food he eats?; a. e.—f) ח׳ שבת *to dismiss the Sabbath with prayer,* opp. הכניס. Sabb. 118[b] מוֹצִיאֵי שבת וכ׳ those who dismiss the Sabbath at Sepphoris.

יְצָא ch. *to end,* only in *Shaf.* שֵׁיצֵא q. v.

יְצֵאדָה, B. Kam. 100[b] Mish.; ib. 102[a] הוי׳ read: הִיצָּאָה or הַהוֹצָאָה. Gen. R. s. 98 דבית ר׳, v. יָצַק.

יָצַב (b.h.) *to stand, be erect.*—Denom. הִיצִיבָה.—V. נָצַב. *Hithpa.* הִתְיַצֵּב *to place one's self; to be firm.* Cant. R. to I, 1 (ref. to Prov. XXII, 29) מִתְיַצְּבִים בתורה they are firm in the Law. Pesik. R. s. 6 (ref. to Prov. l. c.) בל יִתְיַצֵּב לפני פרעה וכ׳ he will not place himself (praying) before Pharaoh, the benighted (v. חָשׁוּךְ); Cant. R. l. c. לפני מלכי תורה יתיצב he will be placed before (ranked as the foremost of) the kings of the Law; Koh. R. to I, 1 לפני מלאכים יתי׳ he will be ranked before angels; a. e.

יְצַב ch. same; Pa. יַצֵּב *to establish.* [Dan. VII, 19 *to ascertain.*] Targ. I Chr. IV, 23.—V. נְצַב.

יִצְהָר I m. (b. h.; צהר) *oil.* Sifré Deut. 42. Snh. 24[a] (ref. to Zech. IV, 14) ר׳ אלו ת״ח שמשמינים וכ׳ Ms. M. (ed. שנוחים) כשמן . ׳. ‘sons of oil’, those are the Palestinean scholars who oil (smoothe) one another in their discussions; Yalk. Zech. 579.

יִצְהָר II (b.h.) pr. n. m. *Izhar,* father of Korah. Snh. 109[b] כצהרים . . . בן ר׳ שהרתיח ‘the son of I.’, for he made the world as hot to himself as noon-heat.

יְצוֹל* m. (ריצל; cmp. אֵצֶל; v. Wetzst. in Levy Talm. Dict. s. v. כורך) *the cross-piece* or *handle* of a plough. Kel. XXI, 2.

יָצוּעַ m. (b. h.; יָצַע) *spreading, bed-mattress, couch.* Gen. R. s. 98 (play on פֻּרְחָז, Gen. XLIX, 4) פרקת עול חלצת יְצוּעַי ועכ׳ thou hast thrown off the yoke (restraint), thou hast desecrated my couch, thy passion within thee was agitated. Sabb. 55[b] (ref. to Gen. l. c.) א״ת יְצוּעַי אלא יְצוּעֶיהָ (missing in Ms. M., v. Rabb. D. S. a. l. note) read not ‘my couch’ but ‘my couches’.—*Pl.* יְצוּעִים, יְצוּעִין. Gen. R. l. c. קלקל את חי׳ he disgraced his father's couches. Tosef. B. Bath. III, 1 הִיצָּעִין ed. Zuck. (Var. הִיצָּעִים); Y. ib. IV, 14[c] bot. יְצוּעַי the mattresses in the press (for the laborers or watchmen). Tosef. ib. IV, 1 יְצָעַי; Y. ib. V, beg. 15[c] יְצוּעַי the mattresses on board of ships.

יָצוּק, v. יָצַק.

יָצוּר, v. יָצַר.

יִצְחָק (b. h.) pr. n. m. *Isaac,* 1) son of Abraham. Ber. 26[b]; Num. R. s. 2 ר׳ קבע וכ׳ I. introduced the afternoon prayer (Minḥah). Gen. R. s. 19; a. v. fr.—R. Hash. 16[a], a. fr. עקידת ר׳ the intended offering up of Isaac. — אפרו של ר׳, v. אֵפֶר.—2) R. I., a. Tannai. Succ. 25[b]; Sifré Num. 68. Macc. 13[b]; a. fr. (v. Fr. Darkhé Mish. p. 203).—3) name of many Amoraim, esp. a) R. I. Roba or Rabbah (the Elder). Y. Maas. Sh. V, beg. 55[d]. Y. Ber. V, 9[b] bot. Bab. ib. 33[b] ר׳ ר׳ בר אבדימי; a. fr.—b) mate of R. Imi. Y. Kil. III, beg. 28[c]; a. fr.—Taan. 5[b]; Meg. 15[a]; a. fr.—c) R. I. of Magdala. B. Mets. 25[a]. Sabb. 139[a]. Yoma 81[b].—4) I. Saḥorą (the merchant). Y. Ber. IV, 7[c] bot.; Y. Taan.; IV, 67[c] bot.—V. Fr. M'bo, p. 105[b] sq.

יְצִיאָה f. (יָצָא) 1) *going out, departure; separation.* Midd. I, 3 משמשין כניס׳ וי׳ used for entrance and exit. Ber. IX, 4. Ib. I, 5 מזכירין יְצִיאַת מצרים we must recite (the section alluding to) the exodus from Egypt (Num. XV, 37—41). Ib. 12[b]; a. fr.—Kidd. 5[a], v. הֲוָיָה.—יציאת נשמה the separation of the soul from the body, *death.* M. Kat. 25[a]. Ib. 28[b] bot.; a. fr.—B. Mets. 107[a] יְצִיאָתְךָ מן השולם thy departure from this world.—Pesik. R. s. 26 יְצִיאָתוֹ . . . לעולם when Jeremiah was born; a. v. fr.—*Pl.* יְצִיאוֹת. Ex. R. s. 1 שתי ר׳ יצא וכ׳ twice did Moses go out &c.; a. e.—2) *expense, ready money for expense.* Gen. R. s. 11 ברכו בי׳ He blessed the Sabbath day by providing for its additional expense; Yalk. Gen. 16 בִּיצִיאָתוֹ. Gen. R. l. c. מפני חי׳ (he blessed the Sabbath) on account of its expensiveness (Yalk. l. c. מפני הוצאה). Ib. s. 39 ממעטת את חי׳ (travelling) reduces a person's means; Num. R. s. 11. Ib. שלא תמעט . . . את חי׳ that travelling may not reduce thy means; Midr. Till. to Ps. XXIII. B. Kam. IX, 4 (100[b]); ib. 102[b] הירצאה (corr. acc.), v. הוֹצָאָה; a. fr.—*Pl.* as ab. Cant. R. to VII, 3 יְצִיאוֹתֶיהָ משמוציא after having made all his expenses (for the wedding); Midr. Till. to Ps. II. Lam. R. to IV, 2 עושה שלחנות יותר מן חי׳ made the outfit of the tables for the wedding feast more expensive than the costs (of the domestic arrangements). Ex. R. s. 9; Esth. R. to I, 4, a. e. מיני ר׳ הראה להם he showed them various expensive dishes; a. fr.—3) *rise of the sun.* Y. Ber. I, 2[c] top; a. e.—4) *the carrying* (on the Sabbath) *of an object from private to public ground* &c.—*Pl.* as ab. Sabb. I, 1; a. fr., v. הוֹצָאָה.—5) *discharge of the bowels.* Ber. 62[b]; a. e.

יַצִּיב m. (יָצַב) *firm, irrefutable.*—אמת ויי׳ *true and irrefutable,* name of a prayer after Sh'ma in the morning and evening prayers. Ber. II, 2 ברן ויאמר לאמת ויי׳ between *vayomer* (Num. XV, 37—41) and *ĕmeth v'yatsib.* Y. ib. I, 2[d] bot. א׳ ויי׳ של שחרית the *ĕmeth v'yatsib* of the morning prayer, contrad. to אמת ויי׳ of the night prayer (which, in the Babylonian liturgy, begins אמת ואמונה, Ber. 12[a]).

יַצִּיבָא, יַצִּיב ch. same, 1) *firmly planted,* v. נָצַב.

Targ. Ps. XXXVII, 35 (h. text אזרח). Targ. Zech. XIV, 9. —2) (cmp. אֶזְרָח) *native, citizen.* Targ. Ps. LXXXVIII, 1 (h. text אזרחי). Targ. O. Ex. XII, 19 (ed. Berl. *pl.*); a. fr. —Yoma 47[a], a. e. באורעא ר׳, v. גִּיּוֹר.—[Lev. R. s. 9 ריצבא, read: רילפא, v. רִלֵּיפָא.]—*Pl.* רַצְרְבֵי, רַצְרְבָיָא. Targ. O. Lev. XVI, 29. Targ. Y. Ex. l. c.; a. e.

יְצִיבָה f. (יָצַב) *standing, use of the verb* יצב. Mekh. B'shall., Shirah, s. 10 אין ר׳ אלא נבואה the verb יצב expresses (readiness for) prophecy; v. הִתְיַצְּבָה.

יְצִידִין, v. יְצִירִין.

יָצִיעַ I m. *mattress,* v. יָצוּעַ.

יָצִיעַ II f. (b. h. יציע K'ri; יָצַע) *extension, wing* of a building. B. Bath. IV, 1 (61[a]), v. אַפְתָּא II, a. בַּרְקָא III. Pes. 8[a]. Erub. 102[b] ושל ר׳ and the door-pin of an extension. Tosef. Neg. VI, 5.

יְצִיף, v. יְצַף.

יְצִיצִין, יְצִיצִיוֹן, Targ. Ps. CXXXIX, 9 some ed., v. צִיצִיתָא.

יְצִיקָה f. (יָצַק) *casting* (metal), *pouring* (oil). Y. Ber. I, 2[d] top; Yalk. Gen. 19 נראין כבשעת יְצִיקָתָן they (the heavens) look (as bright) as at the time they were cast. Men. VI, 3 (74[b]) ר׳ ובלילה the pouring of oil (on the flour, Lev. II, 1) and the mixing. Hor. 12[a]; Kerith 5[b], contrad. to מְשִׁירָה; a. fr.—*Pl.* יְצִיקוֹת. Tosef. Dem. II, 7; Men. 18[b]; Ḥull. 132[b].

יְצִיר (יְצוּר) m. (יָצַר) 1) *creature, creation.* Gen. R. s. 9 (ref. to I Chr. XXVIII, 9) קודם עד שלא נולד יצור וכ׳ ere yet a human creature is formed, his thought is revealed before thee; Midr. Sam. ch. V; Yalk. Chr. 1080 יצור. Pesik. R. s. 47 דאדם ר׳ כפיי Adam, the formation of my hands; Koh. R. to III, 11 ר׳ כפי. Keth. 8[a] כשמחתך יְצִירָךְ וכ׳ as thou didst rejoice thy creature (Adam) in the garden &c.—*Pl.* יְצִירִים, (יְצוּרִים). Pesik. R. s. 26 אחד מארבעה יצור׳ . . . one of the four persons that are called divine creations (concerning whom the verb יצר is used in the Scriptures); Yalk. Jer. 262 יצור׳.—2) v. יְצִירִין.

יְצִירָה f. (preced.) 1) *formation, creation; nature.* Yoma 85[a] לענין ר׳ as regards the stages of embryonic formation. Lev. R. s. 14, beg. כשם שיְצִירָתוֹ של אדם וכ׳ as well as the creation of man took place after that of the animals, so is the law concerning man (Lev. XII—XV) issued after that concerning animals (ib. XI). Ib. יְצִירַת הוולד the formation (development) of the embryo.—Sot. 2[a]; Snh. 22[a] ארבעים יום קודם ר׳ הוי׳ וכ׳ forty days before the embryo is formed, a divine voice goes forth &c. Nidd. 22[b] דנין ר׳ מר׳ we may draw an analogy between animals concerning whose formation the verb יצר is used (contrad. to ברא). Keth. 8[a] חדא ר׳ הואי there was one act of formation for Adam und Eve (male and female persons combined, v. Erub. 18[a]); a. fr.—*Pl.* יְצִירוֹת. Ib. שתי ר׳ הואי there were two different formations. Gen. R. s. 14 (ref. to ויייצר with two י, Gen. II, 7) שתי ר׳ וכ׳ two formations, one referring to Adam, the other to Eve; יצירה לשבעה וכ׳ there is a viable birth at seven months, and one at nine months. Ib. שתי ר׳ יצירה מן התחתונים וכ׳ two creations, one partaking of the nature of earthly creatures, the other of heavenly beings. Y. Yeb. II, 5[c] bot.—2) ר׳ or בית הר׳ (v. יוֹצֵר) *potter's workshop.* Tosef. Kel. B. Kam. III, 8.—Y. B. Mets. VIII, end, 11[d] בית היוצרה (corr. acc.); Tosef. ib. VIII, 27 וי׳ אין פחות וכ׳ ed. Zuck. (Var. וצירה) a pottery is rented on no less than twelve months' notice.

***יְצִירִין** m. pl. (יָצַר) (probably) *moulds* for pressed raisins or olives. Tosef. B. Bath. III, 2 יצירד׳ ed. Zuck. (Var. יציר׳, quot. in comment. to B. Bath. 67[b] יְצָרִים); B. Bath. l. c. נסרים (v. Rabb. D. S. a. l. note 8); Y. ib. IV, 14[c] אֶסּוּרִין.

יָצַע (b. h.; cmp. יָצָא) *to spread, unfold.* Denom. יָצוּעַ, יָצִיעַ. *Hif.* הִצְיִיעַ *to spread, to prepare the* יָצוּעַ, *lay out the mattresses* &c.; *to unfold, to arrange.* Sabb. XV, 3 ומַצִּיעִין את המטות וכ׳ and one is permitted to rearrange the couches, after being used on the Sabbath night, for use during the Sabbath day. Keth. 67[b] מציעין לו מטה they (the guardians of the poor) procure for him the requirements for a couch. Men. 44[a] הִצִּיעָה לו ז׳ וכ׳ she arranged for him seven couches. Gitt. 56[b] ח׳ ס״ת he spread a scroll of the Law (to lie upon it); Num. R. s. 18, end; Tanḥ. Ḥuck. 1; a. fr.—Mekh. B'shall., Vayhi, s. 1 ומציעין בהמתם לצאת and putting spreadings upon (saddling) their animals &c.—Tosef. Ber. II, 12 ובלבד שלא יַצִּיעַ את המשנה but he must not arrange (lay before them the full text of) the Mishnah; Y. ib. III, 6[c] bot.; Bab. ib. 22[a].—Part. pass. מוּצָע, f. מוּצַעַת. Y. Ḥag. II, 77[a] bot., v. טְרִיקְלִין. Arąkh. VI, 3 מטה מוצעת a spread couch (supplied with all necessaries). Pesik. Ekhah, p. 122[b] ומצאה מוצעת וכ׳ and found it (the garment) spread over his couch; Yalk. Is. 258 ומצאו מוצע (corr. acc.).

יְצַע ch., *Af.* אַצִּיעַ, *Pa.* יַצַּע same. Targ. Y. Deut. XXXIV, 6.—Part. pass. מְיַרְצַע. Targ. Y. Ex. XXIV, 10 (ed. Amst. מְיַרְצַע; of a folding stool). Targ. Y. Num. XXIV, 5 (of the Tabernacle.

יְצָעִין, יְצָעִים, v. יָצוּעַ.

***יְצַף** pr. n. m. *Yatsaf.* Y. Taan. IV, 68[a] bot. בן ר׳ מן דאסף Ben Y. is of the family of Asaph; Gen. R. s. 98 דבית יצאה וכ׳ those of the house of Y. &c.

יָצַף (v. צוּף) [*to flow, melt,*] *to be troubled, afraid* (cmp. דאג, דאב).

Pi. יִצֵּף *to trouble, discourage.* Tanḥ. ed. Bub. Vayera 48 (quoted in 'Rashi' to Gen. R. s. 56) [read:] הוא בא לְיַצֵּפְךָ אותך אבל הקב״ה יִיצֵּף לנו וכ׳ he (Satan) comes to discourage thee, but the Lord will look out (v. צָפָה) for us, as it is said, God will see &c. (Gen. XXII, 8); (Tanḥ. Vayera 22 אל תשגיח עליו שאינו בא אלא ליעץ לנו, prob. to be read: לְיַצְּפָךְ); Pesik. R. s. 40 לְיַ׳ לך.

יְצַף, יְצַף ch. same, *to be afraid* (h. דָּאַג). Targ. Is. LVII, 11 יית מן יְצַפְתְּ (Buxt. יְצַפְתְּ) of whom wast thou afraid?—Targ. I Sam. IX, 5 ויייצף ed. Lag. (some ed. ורַצַף); ib. X, 2. Targ. Jer. XLII, 16. Ib. XXXVIII, 19.

Pa. יַצֵּת, תַּצֵּת same. Targ. Jer. XXXI, 11 (h. text דאב).—Y. Taan. II, 65[b] top נפח צפונה יַצֵּת לבניך (read לללבניך or לבנינך) when the northern wind blows, be anxious for thy bricks (thy buildings). Gen. R. s. 56 יצתך להההוא גברא וכ׳ beware of that man (Satan), v. גְּעַר.

Ithpe. אִתְיַצִּיתְ *to trouble one's self.* Targ. Ps. XXXVIII, 19 (ed. Lag. אִתְיַצַּתְ; h. text אדאג).

יִיצָ׳, רוּצָ׳, יְצָפָא, יְצַף m. (preced.; cmp. אַצְפָּא) *care, trouble.*—Targ. Josh. XXII, 24 מרי׳ ed. Lag. (oth. ed. מרו׳; h. text מדאגה). Targ. Jer. XLIX, 23. Ib. XXXI, 24 נְפַשׁ ר׳ troubled soul (h. text דאבה). Targ. I Sam. XXV, 31 (ed. Wil. יְצָפָא) *regret* (h. text פוקה). Targ. Ez. IV, 16.

יָצַק (b. h.; cmp. זקק) *to pour, cast.* Zeb. 112[b]; Snh. 82[b] חיוֹצֵק a non-priest who pours oil, v. יְצִיקָה. Ib. 83[a] אזהרה ליוצק וכ׳ where in the Scriptures is the warning for the non-priest not to pour oil &c.?—Men. III, 2; a. fr.—*Part. pass.* יָצוּק (or מָצוּק, fr. מָצַק) *cast,* a poetic expression for *mortal,* opp. to angel.—*Pl.* יְצוּקִים (מְצוּקִים). Y. Kil. IX, 32[b] top; Y. Keth. XII, 35[a] ר׳; Keth. 104[a] מ׳, a. e., v. אֲרָאֵל.

Hif. הִצִּיק same. Hor. 12[a] מַצִּיקִין לו על ראשו Ms. M. (ed. מוֹצְקִין שמן, v. מָצַק) they pour oil upon his head; Kerith. 5[b] מַצִּיק לו שמן וכ׳. Yalk. Gen. 19 בו״ד מַצִּיק וכ׳ (Gen. R. s. 12 מוֹצֵק) a human being casts a lens, v. בּוּלָס.

Hof. הוּצַק *to be poured, cast.* Snh. 92[b] יוּצַק זהב רותח וכ׳ may hot gold be poured into the mouth &c.; Yalk. Dan. 1062 ר׳ סיד רותח.—*Part.* מוּצָק a) *cast (metal), bright.* Y. Ber. I, 2[d] top (ref. to כראי מוצק, Job XXXVII, 18) כראי מ׳ בכל שעה וכ׳ 'like a cast metal mirror', at all times the heavens look as bright &c., v. יְצִיקָה; Yalk. Gen. 19; Gen. R. s. 12, end.—b) (cmp. זקק) *well-joined, firm* (cmp. II Sam. XV, 24; =מוצג). Yalk. Kings 185 (ref. to I Kings VII, 23) זה התולם שהוא מ׳ the basin is typical of the world which is called *mutsak* (firm), as we read &c. (Job XXXVIII, 38). Y. Ber. I, 2[c] bot. (ref. to Job XXXVII, 18, v. *supra*) you might think that the heavens become lax, . . . ת״ל כראי מוּצָקִים therefore it is said . . . ., at all times they appear firmly joined.

Nif. נִיצוֹק, נְצוֹק q. v.

יָצַר (b. h.; cmp. צרר) *to turn, shape, form.* Keth. 8[a] (marriage benediction) אשר ר׳ את וכ׳ who hast formed man in thine image. Ber. 58[b] (prayer in a burial place) אשר ר׳ אתכם וכ׳ who created you in justice &c.; a. fr.—Part. יוֹצֵר (as noun, v. יוֹצֵר). Ib. 11[b] (in the morning prayer) ר׳ אור בורא וכ׳ who didst form light and create darkness. —יוֹצֵר אוֹר or יוֹצֵר name of one of the benedictions preceding the reading of the morning Sh'ma. Ib.; ib. 12[a]; a. fr.

Nif. נוֹצַר *to be formed, created; to be fully developed.* Gen. R. s. 9 קודם עד שלא נוֹצְרָה מחשבה וכ׳ ere yet a thought is formed in the heart of man &c. Ib. נ׳ . . . קודם, v. יְצִיר. Ab. II, 8 לכך נוֹצַרְתָּ for that purpose (of studying) thou hast been created. Ib. IV, 22. Gen. R. s. 14, beg.; Y. Yeb. IV, 5[d] top נ׳ לשבעה if the embryo was fully developed at seven months, contrad. to נולד, v. יָלַד. Yoma 85[a]; Sot. 45[b] מהיכן חוולד נ׳ from where does the formation of the embryo start?; a. fr.—V. צוּר.

יְצַר ch. same. Targ. Am. IV, 13 הִיצַר (some ed. הְצַר), v. צוּר.

Ithpa. אִתְיְצַר *to be created, formed.* Yoma 85[a]; Sot. 45[b] ממציעתיה מִיתְיְצַר the formation of the embryo starts from the central portion of the body.

יֵצֶר m. (b. h.; preced.) [*shape, formation,* whence] (v. Gen. VI, 5) =ר׳ מחשבות *the formation of thoughts, bent of mind, inclination, desire.*—ר׳ הטוב or ר׳ טוב (abbr. יה״ט or ר״ט) *the good nature* of man, *the inclination to do good;* (personified) *the good genius;* ר׳ הרע (abbrev. ריה״ר), also only ר׳ *the evil inclination, worldly desires;* (personified) *the tempter.* Ber. 61[a] מִיְצָרֵי, v. יוֹצֵר. Gen. R. s. 9; Koh. R. to III, 11 אילולי ריה״ר לא בנה וכ׳ but for the worldly desires of man, none would build a house &c. Ab. II, 11 עין הרע ויצה״ר וכ׳ greed, sensual passion and hatred &c. Snh. 103[a]; Yalk. Ps. 842 שלא ישלוט בך יצה״ר that temptation may have no power over thee. Succ. 52[a] . . . לעתיד מביאו ליצה״ר וכ׳ in the days to come the Lord shall bring the Tempter and slaughter him &c. Gen. R. s. 22 מפנק אם בא יְצָרְךָ להשחיקך את יְצָרוֹ who indulges the senses. Ib. when thy inclination (Tempter) comes to lead thee to amusement. Cant. R. to VII, 8 ר׳ ע״ז the passion for idolatry, ר׳ זנות the passion of lust. Ab. IV, 1 הכובש את יצרו who conquers his inclination; a. v. fr. [Yoma 69[b] כובש את יצרו, read with Ms. M. בעצמו.]—*Pl.* יְצָרִים. Ber. 61[a] (ref. to ויוצר שני ר׳ וכ׳ (יְצִירָה, v. יוֹצֵר) two natures, the good and the evil. Cant. R. l. c. שני ר׳ ברא וכ׳ two passions did God create in this world, v. supra. Snh. 105[a] יסרו יצריכם chasten your passions; Yalk. Is. 302.—[יְצִירִים *moulds,* v. יְצִירִין.]

יְצָרָא, יֶצֶר ch. same. Targ. Gen. VI, 5. Targ. Ps. XIII, 5; a. fr.—Sabb. 156[b] יְצִירִית אלמירה, v. אֲלַם. Hag. 16[a] דמצי כייף ליה ליצרירית when he can conquer his passion. Kidd. 81[b]; Keth. 51[b] יצר אלבשה, v. לְבַשׁ. Snh. 64[a] הירנו ר׳ דע״ז this (lion of fire) is the passion for (tempter to) idolatry. Ib. ניבעי רחמי אַיְ׳ דעבירה let us pray against the sensual desire (the tempter to sexual indulgence); a. fr.

יָצַת (b. h., cmp. יְצָא) [*to break through, spread,*] *to kindle.*

Hif. הִצִּית *to kindle, cause to spread.* Yoma VI, 7 (67[b]) משהִצִּית האור ברובן ed. from the time that he (the officiating priest) causes the fire to spread over the major portion of them; [Ms. M. משהַצִּית את האור from the time that thou (whoever it may be) causest &c.; Ms. M. 2 משהִיצַּת האור (Kal, אור fem.) that the fire seizes &c.; Y. ed. משיצַּת; Ms. L. משיוּצַּת (*Hof.*) when fire has been set; v. Rabb. D. S. a. l. note]. Ib. 68[b] המַצִּית את האור he who kindles (stirs) the fire, contrad. to השומר who attends to the burning of the pieces. Men. 26[b] משחצית בו את האור (Ms. M. משרצית האור, Ms. R. 1 משתיצת); Sot. 15[a] משתיצת האור. Men. l. c. bot. לא משכחת לה שתצית האור וכ׳ (Ms. R. 1 שתיצת; Ms. M. שיצית, v. Rabb. D. S. a. l. note) it is impossible that the fire should have seized the major portion of it (at sunset). Tam. II, 4 שהיו מַצִּיתִין וכ׳ where they set the kindling wood on fire, v. אֲלִיתָא. Ab. Zar. 38[a], v. אַגַּם. Y. B. Kam. II, 3[a] במַצִּית את האור וכ׳ setting fire to each ear

of corn separately. Bab. ib. 22b בשה' בגופו וכ' when he set fire to the body of the slave; a. fr.

Hof. הוּצַת *to be set to, to be made to spread.* Yoma l.c., v. supra.—Part. מוּצַת. B. Mets. 59a (ref. to Gen. XXXVIII, 25) אר״ת מוצאת אלא מוצת Ar. s. v. א״ת (=מוצתת, missing in ed. a. Mss.; cmp. Gen. R. s. 85 a. 'Rashi' a. l. מוצת קרי) read not, 'she was carried out', but 'she was about to be burnt'. Num. R. s. 12 (expl. זהב מופז, I Kings X, 18) דומה לגפרית מוּצָתֶת באש it looks like sulphur when fire is set to it; Cant. R. to III, 10 מוצצת (corr. acc.).

יָקָא* pr. n. m. *Yaka.* Y. Sabb. VII, 10b ר' חנינא בן י'; (Y. Keth. VII, 31c top אִיקָא). V. יָקֶה.

יָקַב (cmp. נקב) *to hollow out.* Cant. R. to VII, 5 (ref. to Zech. XIV, 10) עד הירקבים שיקבן מלך מ״ה up to the hollows which the king of kings has caved out; Yalk. Is. 334; v. יָפוּ.

יֶקֶב m. (b. h.; preced.) *excavation, tank.*—*Pl.* יְקָבִים, יְקָבִין. B. Bath. 67b; Tosef. ib. III, 2; Y. ib. IV, 14c bot. tanks of the press. Cant. R. to VII, 5, a. e., v. preced.

יָקַד (b. h.; cmp. נָקַד I) [*to penetrate,*] *to burn; to be on fire.* Yalk. Deut. 808 אתמול יָקְדוּ גְּרִישָׁיו (not גרישר) the other day their stacks were on fire.—V. מוֹקֵד.

Hof. הוּקַד *to be kept burning; to be burnt into.* Ḥull. 115a; Kidd. 56b; Y. Pes. II, beg. 28c (ref. to Deut. XXII, 9) פן תִּקְדַּשׁ פן הוּקַד אש 'lest it may become sacred (forbidden) property', lest a fire must be lighted (for burning it). Part. מוּקָד. Tanḥ. Tsav. 14 האש המ' על המזבח וכ' the fire entertained on the altar will atone for him. Yalk. Lev. 479, end, v. infra.

Nithpa. נִתּוֹקֵד *to burn itself into.* Lev. R. s. 7 (ref. to Lev. VI, 2) it does not say 'the fire of the altar shall be kept burning *on* it, but *in* it, האש היתה מִתּוֹקֶדֶת בו the fire was burning itself into it (the altar); Yalk. l.c. המזבח היה מוּקָד באש the altar was burned into by the fire. Lev. R. l. c. היתה האש מִתּוֹקֶדֶת בו וכ' . . . קרוב for nearly one hundred and sixteen years was the fire burning itself into it, (and yet) its wood was not consumed &c.

יְקַד, יְקִיד ch. same; also *to set on fire.* Targ. Is. X, 16. Targ. Y. Ex. III, 2 יְקִיד (Var. יַקִּיד) being burnt into. Targ. Y. II ib. 3.—Y. Yeb. XV, 15a [read:] ערקתא יְקִידַת וספסלה יקד the strap is on fire (heated) and the bench is on fire. Ib. לא ערקתא יקדת וכ' the strap was not heated &c. Cant. R. to III, 4, v. infra. Snh. 33b, v. מוֹקְדָא I.

Af. אוֹקִיד, אוֹקַד *to set on fire, burn.* Targ. Lev. VIII, 17. Targ. II Sam. V, 21 (h. text וישאם, v. יְקוֹד); a. fr.—Pesik. Dibré, p. 112b הירכלי וא' he set my Temple on fire. Lam. R. introd., end סליק עפרא יקידא ואוקיד דרעיה glowing dust came up and burnt his arm; Pesik. l. c. p. 114a; Y. Taan. IV, 69b וא' זרעא and burnt the seed. Lam. R. to I, 13 קרתא יקידא אוֹקִידַתָּא thou hast set on fire a burning city (v. מְדַחַן); Cant. R. to III, 4 דרא יקידא יַקְּדַת (*Pa.*), v. דָּרָא I.

Ittaf. אִתּוֹקַד *to be burnt.* Targ. Lev. X, 16. Targ. II Sam. XXIII, 7; a. fr.

Ithpa. אִיתַּקַּד *to be on fire.* Y. Ḥag. II, 77c top קבריה דרבך א' thy teacher's (Elisha's) grave is on fire.

יְקַדְתָּא, יְקֵדְתָּא, v. יְקִיד.

יָקְדָה (יָקֵא) (b. h.) pr. n. m., בן י' *Ben Yakeh,* an homiletical surname of king Solomon. Num. R. s. 10 בן י' שהקיא וכ' Solomon is named Ben Yakeh (a son of discharge) for he discharged (abandoned) the words of the Law, like a vessel which is filled in its time and emptied in its time; Koh. R. to I, 1; Cant. R. to I, 1.

יְקוֹד* m. (infin. of יָקַד) *burning, setting on fire.* R. Hash. 22b מאי משמע דהאי משיארין לישנא דר' הוא what evidence is there that the word *massiin* (Mish. ib. II, 2) has the meaning of burning (a signal fire)? Answ.: ref. to Targ. II Sam. V, 21, v. יְקַד. [The passage is missing in Mss.; v. Rabb. D. S. a. l. note.]

יְקוֹם, v. יְקֻם.

יְקוּם m. (b. h.; v. קוּם) *existence, substance, being.* Koh. R. to VI, 3 מהו הי' קיומא what is *hayy'kum* (Gen. VII, 23)? Existence; R. B. says: the inhabited world (v. אִיקּוּמֵינֵי); R. El. says, י' זה הממון וכ' *y'kum* means property (substance) which makes firm &c.; Gen. R. s. 32. Num. R. s. 18; Pes. 119a; Snh. 110a (ref. to Deut. XI, 6).—*Pl.* יְקוּמִים. Yalk. Gen. 56 נמחו כל הי' (Pirké d'R. El. ch. XXIII הימום collective noun) all beings were swept away.

יְקוּמָא ch. same. Targ. O. Gen. VII, 4; 23. Targ. O. Deut. XI, 6.

יקומיניה, יקומוני, v. אִיקּוּמֵינֵי.

יְקוּשׁ m. (b. h.; יקש) *fowler.* Midr. Prov. to VI, 2 (play on רְקוּשׁ, ib. 5) כדי שלא תעשו קַשׁ וכ' (not יעשו) that you might not become straw (fuel) for the fire of Gehenna.

יְקִיד, v. יְקַד.

יְקִידְתָּא, יְקֵדְתָּא m., יְקִידָא, יְקֵדָא f. *burning,* v. יְקַד.

יְקֵדָ, יְקִידָתָא, יְקֵדָתָא f. (יְקַד) *fireplace, fire; conflagration.* Targ. Am. IV, 11 (ed. Lag. יקידה; some ed. קידא, incorr.). Ib. VI, 10 (h. text מסרפו). Targ. Lev. X, 6 (O. ed. Amst. יוֹקִידָתָא); a. fr.

יְקִידָה f. h. same. Sabb. 82a לחתות אש מי' גדולה to take coals out of a large fire (on the fireplace).

יְקִידוּתָא f. (preced. wds.) *burning, consumption.* Targ. Is. XXXIII, 14 יְקִידוּת constr. (ed. Lag. יְקִידַת, constr. of יְקִידְתָּא). Targ. Jer. XXXIV, 5 (ed. Lag. יקידת).

יְקִידְתָּא, יְקֵדְתָּא, v. יְקִיד a. יְקִידָא.

יָקִים (יָקוּם) (b. h.) *Jakim.* Gen. R. s. 65 end; Midr. Till. to Ps. XI י' אִישׁ צְרוֹרוֹת J. (Alkimos) of Seroroth, a Hellenist, nephew of R. Jose ben Joezer.

יָקִינְתִּין, יָקִינְטִינוֹן, יָקִינְטִין, v. הַיְקִנְתִּין.

יָקִיר m. (b. h.; יָקַר) *weighty, honorable.*—*Pl.* יַקִּירִים. Yoma VI, 4 מיַקִּירֵי ירושלים some of the nobility of Jerusalem.

יַקִּירָא, יַקִּיר ch. same, 1) *heavy.* Targ. Ps. XXXVIII, 5

(some ed. יקר). Targ. Prov. XXVII, 3.—Targ. O. Ex. IV, 10; VI, 12 ממלל ר' heavy of speech.—Sabb. 59ª דר' when the shoe is too heavy for running.—2) *dear, precious.* Targ. Ps. XXXVI, 8 (ed. Lag. יקר); a. fr.—Y. Kidd. I, 58ᵈ כספא זליל וכספא יר' silver falls or rises in price (copper being the standard) נחשא יר' וכ' it is copper that falls or rises (silver being the standard). Y. Ab. Zar. V, 44ᵈ אין חזה עילויה יר' if the higher price (paid for Jewish wine) is very great; a. e.—3) *honored, worthy.* Targ. Deut. XXVIII, 58.—Koh. R. to XI, 1 ויר' מאומתך and worthier than the rest of thy people; a. e.—*Pl.* יַקִּירֵי, יַקִּירִין. Targ. Is. XXIII, 8, sq. Targ. Ez. III, 5. Targ. Num. XXII, 15; a. e.—B. Mets. 21ᵇ אגב דיר' because they are weighty; a. fr.—*Fem.* יַקִּירָא, יַקִּירְתָּא. Targ. Prov. III, 15. Ib. VI, 26; a. e.—*Pl.* יַקִּירָתָא. Targ. II Chr. XXXII, 27 (ed. Lag. יקרתא). Targ. Is. III, 17 וְיַקִּירַת וכ' ed. Lag. (oth. ed. וְיָקָרַת) the nobles of the daughters &c.

יַקִּירוּ f. (preced.) *dignity.* Koh. R. to XI, 1 את חכים בר' דבריותא (some ed. יקרי) thou knowest what human dignity means.

יקירן, Tosef. Kel. B. Kam. III, 2, v. יָקָר.

יָקֶם* m., pl. יָקָמִין, יְקָמִים (v. יְקוּם) *restoratives,* esp. *towels put on the bather's head in the sudatory.* [Oth. opin., based on the version יקבים (v. infra): *tanks.* V. Koh. Ar. Compl. s. v.] Tosef. B. Bath. III, 3 he who sells a bathing house, sells with it implicitly . . . בית הדיקמין וכ' ed. Zuck. (Var. הַקָּמִין) the compartment for restoratives, but has not sold . . . . את הדי' the implements themselves; B. Bath. 67ᵇ. בית הדי' . . . ולא יר' עצמן ed. (Ms. M. יקבים, v. Rabb. D. S. a. l. note); [Y. ib. IV, 14ᶜ bot. (defective passage) בסלקי וקמין read: כַּלְכּוֹס וְיִיק'). V. קָמִין.

יְקַנְאוּת, v. הִיקַּן.

יָקַר (b. h.) *to be heavy;* (cmp. כָּבַד, חוּמְרָא &c.) *to be weighty, important, honored;* [*to be dear, precious; to hold dear,* v. infra.] Tanḥ. B'shall. 27 יָקְרוּ יְדוֹי שֶׁל משה וכ' Moses' hands grew as heavy as &c.; Mekh. B'shall., Amalek, s. 1. Ib. ר' חטא על וכ' sin weighed heavily on Moses' hands.

Pi. יִקַּר *to hold dear, honor.* Deut. R. s. 7, end אני מגדילך ומְיַקֶּרְךָ אתכם וכ' I shall make you great and honored &c. Num. R. s. 23, end (ref. to a citation כי חנני משלחך כגבירה, found nowhere in the Bible—probably a reference to Jer. XXII, 26 a. XXIX, 2) מה הגבירה הזו אדם מְיַקֵּר אותה וכ' (or מְיַקַּר *Kal*) as one (surely) holds in honor the *g'birah* (king's mother), so did he (Nebucadnezar) to him (Jehoiachin); Tanḥ. Massé 13; ib. ed. Bub. 10 אדם מיקר לה. (Gen. R. s. 18 מיקרת ראשה she bears her head proudly; Yalk. Gen. 24; Yalk. Is. 265 מקלת, v. קָלַל).—Part. pass. מְיוּקָר. Num. R. l. c. קשור אותו בקורכין שלו מי' he tied (and seated) him in his most honored (state) carriage; Tanḥ. l. c. בקורנין וכ' . . . .; ib. ed. Bub. l. c. קשר אותו בקרובין ומוקר לו (Ms. M. בקרונין) he tied . . . and paid him honor.

Hif. הוֹקִיר 1) *to grow dear, scarce; to rise in value.* Y. Keth. XI, 34ᵇ bot. ח' המקח the price of the field was higher (than the amount due her for alimentation). Ib. XII, beg. 34ᵈ היו בזול והוקירו, v. זוֹל. B. Mets. V, 9 שמא יוקירו חטים wheat may rise in value; a. fr.—2) *to honor.* Tanḥ. ed. Bub. l. c., v. supra.

Hof. הוּקַר as *Hif.* 1.—B. Bath. V, 8 והוּקְרוּ; B. Mets. V, 8 הוקירו (Y. ed. הוקירו). Gen. R. s. 35 ח' השמן oil became scarce (Yalk. Kings 228 הוקיר); a. fr.

יָקַר ch. same. 1) *to be heavy.* Targ. Ps. XXXVIII, 5 יְקָרוּ (Ms. יקירו). Targ. Job XXXIII, 7 (some ed. אַיְקַר *Af.*). Targ. Gen. XLVIII, 10; Targ. O. Ex. XVII, 12 יְקָרָן, ed. Berl. יָקָרָא, v. Berl. Targ. O. II, p. 17); a. e.—2) *to be dear, precious.* Targ. I Sam. XXVI, 21. Targ. II Kings I, 13, sq.; a. fr.—B. Mets. 64ª אי יַקָּרָא וכ', v. זוֹל I, ch.

Pa. יַקַּר 1) *to make heavy.* Targ. Lam. III, 7 (ed. Amst. יָקַר, corr. acc.). Targ. Zech. VII, 11; a. fr.—2) *to honor, hold dear.* Targ. Is. V, 2. Ib. LVIII, 13; a. fr. Targ. Prov. XXV, 27 מילי מְיַקָּרָתָא honoring words (flatteries).—Koh. R. to II, 20; Lev. R. s. 25 תְּיַקָּרִינֵיהּ, v. מוֹקָא I; a. e.—[Gen. R. s. 17 מיקרך, v. יְקָרָא.]—3) *to offer, present.* Targ. Is. XLIII, 23 (not יְקָרָתָא). Targ. Prov. III, 9; a. e.

Af. אַיְקַר, אוֹקִיר 1) *to honor, treat with regard.* Targ. Ps. XV, 4. Targ I Sam. II, 30; a. e.—B. Mets. 59ª אוֹקְרוּ לנשיכו וכ' honor your wives (in dress &c.), in order that you may be blessed with wealth. Ber. 48ª לא את קא מוֹקֵרַת . . Ms. M. (ed. . . . תיא דְּמַיְקָרָא לי) קָא מוֹקְרָא לי it is not thou that honorest me, but it is the Law that honors me. Y. Kidd. I, 61ᵇ דאוֹקְרִינהוּ ואירת ג"ע . . . חלואי Oh, that I had father and mother (alive) that I might honor them and inherit paradise; Y. Peah I, 15ᶜ bot. דַּאֲיַקְרִינְהוּן ונירת וכ'; a. fr.—2) *to offer.* Y. Bets. V, end 63ᵇ אוֹקְרֵיהּ חד סרקיי כמחין a Saracen sent him mushrooms as a present (on a Holy Day). Y. B. Bath. II, end, 13ᶜ אוֹקְרַת תאנין וכ' brought R . . . figs as a present; a. fr.—[3) *to be heavy.* Targ. Job XXXIII, 17, v. supra.]

Ithpa. אִתְיַקַּר, אִיתְיַקַּר 1) *to become heavy, burdensome.* Targ. Lam. I, 14. Targ. O. Ex. VII, 14 (h. text כבד); a. e.—[Ab. Zar. 46ᵇ אייקר לית תלמודא ed., Ms. M. ארעכר גמרית, v. עָכַר.]—2) *to be honored, to honor one's self.* Targ. II Sam. VI, 20. Targ. Ex. XIV, 17, sq.; a. fr.—Snh. 46ᵇ כי הינכי דְּמִיתְיַקַּר וכ' (Ms. M. מִיתְיַי, לִיתְיַי &c.) that Abraham be honored through her (at her funeral). Ib. לְיִתְיַקְּרוּ בך . . . דְּמִיתְיַקְּרֵי וכ' Israel will be honored through thee (at thy funeral), as they were honored at the funerals of thy ancestors. Meg. 28ª אִתְיַקְּרוּרֵי דמתידקרי בר they desire to be honored by me (by inviting me); a. e.—3) *to rise in value.* B. Kam. 103ª אידי כיתנא flax grew dearer. Ber. 5ᵇ; a. e.

יָקָר m. (b. h.; preced. wds.) 1) *heavy; dear, precious, worthy; honored.* Tosef. B. Kam. IX, 12 המחבריש מן הדי' who is put to shame by a person of high dignity (opp. פגום).—*Pl.* יְקָרִין, יְקָרִים. B. Bath. 100ᵇ; Meg. 23ᵇ (address to mourners) עמדו ר' עמדו וכ' stand up, dear friends, stand up &c. Men. 44ª דמיו יר' its price is high; a. fr.—Tosef. Kel. B. Kam. III, 2 חִיקָרִין R. S. to Kel. III, 5 (ed. חיקרין, חייקרין) the heavy earthen vessels used for boiling pitch.—*Fem.* יְקָרָה, *pl.* יְקָרוֹת. Keth. 106ª; Snh. 43ª נשים יר' וכ' worthy women in Jerusalem.—V. יַקִּיר.—2) (noun) *precious object, prize; choice.* Gen. R. s. 67 (ref. to Prov. XII, 27) כדי . . . שהוא יְקָרוֹ של עולם וכ' in order that Jacob

might come who is the choice of the world &c.; ib. שאינם נוטלים מן יְקָרָם שלעתיד לבוא וכ׳ that they shall receive in this world nothing of their prize reserved for the hereafter; Yalk. ib. 115, v. חָרַץ.—*Pl.* יְקָרוֹת. Ib. וימטול . . . כדי את הברכות שהן ר׳ של עולם תרוצות לו in order that Jacob might come and take the blessings, which are the choice of the world, decreed to him (Gen. R. l. c. שמעיקר העולם תרוצות לו).

יְקָר m. (b. h.; preced.wds.) 1) *gravity, dignity, honor.* Meg. 16[b] (ref. to Esth. VIII, 17) ויו׳ אלו תפלין 'and dignity (distinction)' that means the T'fillin.—2) *heavy fog, mist.* Yalk. Ps. 730 כיקר (ref.to כיקר של מדבר, Ps. XXXVII, 20) like the mist of the desert.—*Pl.* יְקָרִים Ib.

יְקָרָא, יְקַר ch. same, 1) *honor, dignity.* Targ. Ex. XVI, 7. Targ. Ps. LXXXVII, 3. Ib. VIII, 6 Ms. (ed. אִיקָרָא, v. אִיקָר); a. fr.—Ber. 28[a] top מן ר׳ Ms. M. (ed. כסא דמוקרא, Ms. F. דיקָרָא) a vessel of honor (precious vessel). Snh. 46[b] חספידא ר׳ וכ׳ are funeral ceremonies (eulogies, wailings &c.) for the honor of the deceased or of the survivors? Ib. הנהו בני ר׳ נינחו were those (the survivors of the house of Jeroboam) worthy of honors?—Lev. R. s. 34 לית הוא עבדא לִיקָרָךְ she acts (treats thee) not according to thy dignity; Gen. R. s. 17 לִיקַרְתָּךְ. Ib. דליתה מִיקָרָךְ for she is not (part) of thy dignity, i. e. not worthy of thee; Yalk. Lev. 665 דלית היא יקרך, a. דיקרך; Yalk. Is. 352 דיק׳; Y. Keth. XI, 34[b] bot. דאִיקָרָךְ.—Ber. 19[a] חקב״ה תבע בִּיקָרֵיהּ the Lord takes up the cause of his offended dignity; a. fr. —*Pl.* יְקָרַיָּא. B. Kam. 102[b] bot יְקָרֵיכוּ, v. זילוּתָא.—2) *value, price.* Targ. Ps. XLIX, 9 אילו יהיב יקר וכ׳ Ms. (ed. Lag. ויהיב יקר; ed. ויהי יקיר) were he to pay the price for their redemption.—Y. Sabb. VI, 8[a] bot. (in a prob. corrupted sentence) יקיר סידרה הוה צִיבחר אוף ר׳ though the value (of the sandal) was but a trifle, yet order (consistency in decisions) is precious; Y. Yeb. XII, 12[d] top (corr. acc.).

יַקַּר, יַקָּרָא, יַקִּיר v. יַקִּיר ch.

יַקָּרוּת f. (preced. wds.) *dignity, dignified demeanor.* Lam. R. to IV, 2 (ref. to חיקרים ib.) ומה היתה יַקָּרוּתָן wherein did their dignity manifest itself?

יִקְרִי v. יַקִּירִי.

יְקָרְתָּא f. *dignity,* v. יְקָר ch.

יָקַשׁ (b. h.; cmp. נקש) *to clap, catch in a trap.* *Nif.* נוֹקַשׁ *to be entrapped.* Midr. Prov. to VI, 2 [read:] נוֹקַשְׁתֶּם באמרי פיכם וכ׳ you have been entrapped through your own words (Ex. XXIV, 7), you have been caught (taken captives) through (neglecting) them.

יְקָשָׁן v. קִרְשָׁן.

יָרֵא (b. h.) *to tremble, fear; to revere; to shun.* Sabb. 88[a] (ref. to Ps. LXXVI, 9) אם יָרְאָה וכ׳ if she (the earth) trembled, how could she be at rest, &c.?—Ber. 16[b] לְיִרְאָה so as to fear thy name.—(Usu. as participle or adjective) יָרֵא m. Ned. 8[b] (ref. to Mal. III, 20) . . . אלו שהן יְרֵאִין לְהוֹצִיא וכ׳ who are afraid to utter the name of the Lord in vain.—יָרֵא חֵטְא *shunning sin, of careful conduct, conscientious.* Ab. II, 5. Ib. 8; a. fr.—יָרֵא שָׁמַיִם *God-fearing, pious.* Ber. 8[a] . . . יוחר מר׳ ש׳ גדול he who lives on the (honest) labor of his hand, stands higher than the pious man. Succ. 49[b], v. יָגַע; a. fr.—*Fem.* יְרֵאָה, constr. יִרְאַת. Lam. R. to II, 13 (play on יְרוּשָׁלַם) חבת שִׂרְאָה ומשולמת לי the daughter that fears (me) and is at peace with me. Ib. כשאת יְרֵיאָה את מושלמת לי Ar. (missing in ed.) when thou art God-fearing, thou art at peace with me. Yeb. 62[b].—Part. pass. יָרְאוּי. Ber. 33[b]; Meg. 25[a] Ms. M. (v. Rabb. D. S. a. l. note).

Nif. נוֹרָא, fut. יִוָּרֵא *to be feared.* Koh. R. to IX, 7; Pesik. Ul'kah., p. 183[b], a. e. למען תִּוָּרֵא וכ׳ (Ps. CXXX, 4) 'in order that thou mayest be feared', that the fear of thee be put on mankind.—Part. נוֹרָא *fearful, awe-inspiring.* Ber. l. c. Yoma 69[b] לא אמר נ׳ Jeremiah did not say *nora* (only *gadol* a. *gibbor*, Jer. XXXII, 18).—*Fem. pl.* נוֹרָאוֹת *awe-inspiring deeds.* Ib. אית נוֹרְאוֹתָיו . . . נכרים . . . אתא came Jeremiah and said, Strangers dance on His temple ruins, where are His awful deeds?; Y. Ber. VII, 11[c]. Ib. לזה נאה לקרות נורא בנ׳ וכ׳ (Daniel said) Him it is becoming to call awe-inspiring for the awful deeds He performed for us &c.; Midr. Till. to Ps. XIX; a. fr.

Hithpa. הִתְיָרֵא, *Nithpa.* נִתְיָרֵא 1) *to be feared, revered.* Zeb. 115[b] (ref. to Ps. LXVIII, 36) בשעה . . . מִתְיָרֵא ומתעלה וכ׳ when the Lord executes judgment on His saints, He is feared and praised &c.; Yalk. Lev. 525.—2) *to be afraid.* Ber. 61[b] אי אתה מתרי׳ מפני וכ׳ art thou not afraid of the (Roman) government?—Midr. Till. l. c. שנכנסו . . . ולא נִתְיָרְאוּ the enemy entered His house and were not afraid (of the Lord). Ex. R. s. 29 אם המטרונה מִתְיָרֵאת וכ׳ if the queen is afraid, what shall the servants . . . do?; a. fr.

יִרְאָה f. (b. h.; preced.) 1) infin. of יָרֵא q. v.—2) *fear.* Ber. 17[a] יִרְאָתִי the fear of me. Ib. ערום בר׳ cautious in religious affairs. Koh. R. to IX, 7 שתהא יִרְאָתְךָ וכ׳, v. preced.—עשה מִיר׳ (or עבד) to do good (to worship) from motives of fear, opp. מאהבה. Sot. 31[a]; a. fr., v. אַהֲבָה.—Y. Sot. V, 20[c] bot. פרוש ר׳, v. פָּרַשׁ; a. v. fr.—יִרְאַת שמים fear of the Lord; יִרְאַת חטא fear of sin (v. preced.). Ber. 6[b]. Ib. 16[b]; a. fr.—3) *object of fear, idol.* Snh. 106[a] הוציאה יִרְאָתָהּ וכ׳ she took her idol out of her bosom. Pesik. Vayhi. p. 65[b]; Mekh. Bo. s. 13 יִרְאָתֵנוּ our (Egyptian) deity; a. fr.—*Pl.* יִרְאוֹת. Ib. B'shall., Vayhi, s. 1; Yalk. Ex. 230 מכל יר׳ שלהם of all their (the Egyptians') gods.

יָרְאוּי v. יָרֵא.

יַרְבּוּז m. *strawberry-blite* (v. Löw Pfl. p. 189 sq.); [oth. opin. *asparagus.*] Tosef. Kil. I, 11; Y. ib. I, 27[a] bot. דרכון (Ar. s. v. שוּק: דרקון; R. S. to Kil. I, 4 ירבון; corr. acc.).—*Pl.* יַרְבּוּזִין. Shebi. IX, 1 יר׳ חשוטים wild *yarbuz* (with large leaves); Ms. M. יר׳ וחשוטין (v. comment.); Succ. 39[b] יר׳ וחשירטין (Ms. M. 2 וחשוטין, v. Rabb. D. S. a. l.).

יַרְבּוּזָה, יַרְבּוּזָא ch. same. Y. Kil. V, 30[a] (R. S. to Kil. V, 6 ירבוזאי, read זא . . .).—*Pl.* יַרְבּוּזִין. Y. Maasr. V, end, 52[a] (R. S. to Maasr. V, 8 זרבונין, corr. acc.).

יֵרָבְעָם (b. h.) pr. n. m. *Jeroboam*, 1) J. ben Nebat, the first king of Israel. Ber. 35[b]. Snh. X, 2 (90[a]); a. fr.—2) J. ben Joash, king of Israel. Pes. 87[b]. Yeb. 98[a].

יָרַד (b. h.) *to move about, run;* esp. *to go down*; ר׳ ל־ *to enter;* ר׳ מ־ *to leave.* Tanḥ. B'ḥuck. 5 (ref. to וַיֵּרֶד, Jud. XI, 37) וכי ... יורד על ההרים ... עולים להרים does one *go down* on the mountains, do not men go up to &c.?; ib. הניחני ואֵרֵד אצל ב״ד (ed. Bub. 7 ואלך) give me leave that I may go down to the court-house; Yalk. Jud. 67. Men. 109[b] מה זה שלא ר׳ לה כך when this one (Shimei) who was not permitted to enter into it (the office) became so jealous, הירוד לה וכ׳ how much more so is he who once has entered it (and is to be ousted). Ib. כל האומר לי לֵירֵד ממנה וכ׳ whoever would ask me to resign it (the office), I would throw at him &c.—Taan. 8[b] יָרְדוּ גשמים it rains. Ib.[a] אין גשמים יורדים וכ׳ the rain falls only for the sake of the men of faith. Cant. R. to I, 2[b] מה מים יורדין וכ׳ as the water (rain) comes down in drops. —ר׳ לנכסי *to take possession of, seize, administer property.* B. Mets. 38[b] הירוד לנכסי שבוים he who takes possession of the property of captives. Tosef. Keth. VIII, 2, sq.; a. fr.—ר׳ מנכסיו *to be compelled to leave an estate, to become poor* (cmp. הֶלְהֵל). Gen. R. s. 71; Lam. R. to III, 4; Ned. 64[b]; a. fr.—עוֹלָה וירוֹד (קרבן) *a sacrifice of higher or lesser value* according to pecuniary conditions (Lev. V, 6—11). Shebu. 21[a]. Hor. II, 7 (9[a]); a. fr.—[For other idiomatic uses, v. עָלָה.]—Part. pass. יָרוּד q. v.

Hif. הוֹרִיד *to let down, bring down; to lower.* Taan. 8[a] בשעה שהשמים...מְהֹרִידִין וכ׳ ed. (Ms. M., v. Rabb. D. S. a. l.) when the heavens are locked up so as not to let down rain. Lev. R. s. 1 ירד שה׳ את התורה Moses is surnamed *Yered* (I Chr. IV, 18) because he brought down the Law; שה׳ את השכינה וכ׳ he caused the Divine Presence to come down &c. Y. Ber. IV, 7[d] top לא הוֹרִידוּ אותו מגדולתו they did not remove him from his position. Sot. 13[b] (ref. to Gen. XXXIX, 1) א״ת הורַד אלא הוֹרִיד שה׳יו׳כ׳ read not 'he was brought down', but 'he did bring down', for he (Joseph) was the cause of the removal of the astronomers of Pharaoh from their positions.—Y. B. Kam. IV, 4[b] top הוֹרִידָן מנכסיהן he drove them out of their estates (cmp. Bab. ib. 38[a]); a. v. fr.—ה׳ לנכסי (v. supra) *to appoint as administrator.* B. Mets. 38[b] מוֹרִידִין קרוב לנ׳ שבוי we may appoint a relative (presumptive heir) an administrator of the estate of a captive; a. fr.—לא מעלה ולא מוריד neither raises nor lowers, i. e. *has no effect* or *influence.* Ḥull. 45[b]. Gitt. 52[a], a. e. דברי חלומות לא מעלין ולא מוֹרִידִין dreams must not be regarded. Men. V, 6, a. e. מעלה ומוריד moves upward and downward.—[Tosef. Par. IX (VIII), 6 שהוא מוריד, v. מוֹרִיד.]—ולא מורידין ... מעלין, v. עָלָה.

יַרְדִינוֹן, Ex. R. s. 23, corrupt. of הַרְהוֹפַנִּין, v. הַרְהַפְנִי. —[Y. Dem. I, 22[b] top some ed., v. יירדינון.]

יַרְדֵּן (b. h.) pr. n. *Jordan,* the river of Palestine. Tosef. Bekh. VII, 4; Bekh. 55[a], v. יָרֵחַ; a. fr.—Y. Sabb. IV, end, 7[a] ספינת הר׳ צריבת הר׳ Jordan boats which are loaded on dry land and let down into the river.—כיפת הר׳, v. כִּיפָּה.

יוֹרְדְנָא, יַרְדְּנָא ch. same. Targ. Gen. XIII, 10. Ib. XXXII, 11; a. fr.—Bekh. 55[a], v. זַכְרוּתָא.

יָרָה, v. ירי.

יְרוֹאָר* m. *ferule* (v. Löw Pfl. p. 190). Pes. 39[a] מר ר׳ ed. (Ms. M. מר ואלאי). Ib. מר זה הוא ר׳ (Ms. M. אלאי) *mar*, that is *y'roar*; [for Var. lect. v. Rabb. D. S. a. l. note] [Syr. ירורא, P. Sm. 1630.]

יָרוּד m., **יְרוּדָה** f. (יָרַד) *low, common, of little value.* Cant. R. to I, 2[b] שבכלים ר׳ the commonest of vessels (earthen); (Taan. 7[a] פחות, Sifré Deut. 48 גרוע). Y. B. Mets. V, beg. 9[c] כל הר׳ מחבירו וכ׳ the less valuable metal is in exchange considered the coin, the more valuable is the merchandise. Pesik. R. s. 13 ר׳ מכל השבטים the lowest of the tribes (Joseph, being a slave). Lam. R. to IV, 2 ר׳ ממנו (אשה) a wife of a lower position than himself. Ex. R. s. 30 לר׳ שבאומות וכ׳ do you desire to connect yourself with the lowest of all nations (Israel)?; a. fr.—*Pl.* יְרוּדִים, יְרוּדוֹת; יְרוּדִין. Pesik. R. l. c.

יָרוֹד I, יַאֲרוֹד*, יַר׳ m. [prob. to be read: יָרוֹר; v. חֲוָרְוָר a. יָרִיר] *white spot in the eye (leucoma).* Sabb. 78[a] יא׳ ed. (Ar. יר׳; Ms. O. יַר׳; Tosef. ib. VIII (IX), 8 חֲוַרְוָאר ed. Zuck., Var. חורד, חוורד, Rashi to Sabb. l. c. quotes חֲוַרְוָר).

יָרוֹד II (יָרוֹר) c. (v. next w.) *yarod*, a bird of solitary habits, mentioned in connection with the ostrich (as in b. h. תנים ובנות יענה).—*Pl.* יְרוֹדוֹת, יְרוֹדִין (יָרוֹר). Tosef. Kil. V, 8 הי׳ והנעמיות וכ׳ (Var. היורורין והנעמית) the *y.* and the ostrich are considered as birds in every respect (opposing the popular belief that the ostrich is a cross-breed between a camel and a bird, v. Sm. Ant. s. v. Strouthos); Y. ib. VIII, 31[c] bot. היורודות והנעמית (some ed. הירור).—[Ab. Zar. 11[b] ירוד, Ms. M., v. יָרִיד.]

יְרוֹדָא, יָרוֹד (יְרוֹדָא) ch. (v. P. Sm. 1630) 1) same. —*Pl.* יְרוֹדֵי, יְרוֹדִין. Targ. Mic. I, 8, a. fr. (ed. Lag. everywhere יְרוּרִין; h. text תַּנִּים).—Targ. Job. XXX, 29 יְרוּרִין ed. Lag. (Var. יַלּוֹלִין). Targ. Ps. LXXIV, 14 לירודי (ed. Lag. לירורי, h. text לְצִיִּים).—2) (=עָרוֹד, עָרוֹדָא) *wild ass.* Targ. Jer. II, 24 כירודא (ed. Lag. כירורא, h. text תְּאַנְתָּה, v. Rashi a. l.). Keth. 49[b] יארוד ילדה ואבני וכ׳ ed. (Ar. יר׳) a *yarod* gives birth and casts (her young) upon the people of the town, i. e. a parent must support his minor children. Snh. 59[b] ר׳ נאלא thou howling *y.* (talking out of the way; Yalk. Gen. 14 תנין שוטה h.).—*Pl.* as ab. Targ. Jer. XIV, 6 (ed. Lag. יְרוֹר; h. text תַּנִּים). Targ. Y. I Deut. XXXII, 10 שידין וי׳ (ed. Amst. וידוּדִין, corr. acc.). Targ. Is. XIII, 22 וי׳ (in connection with תתולין, ed. Lag. וירורין; h. text וְתַנִּים).—*Fem. pl.* יְרוֹדָאתָא. Lam. R. to IV, 3 (ref. to גם תנין וכ׳, ib.) אילין ר׳ כמין מסווין פריסין וכ׳ (Ar. אילך ר׳ איתּ להון כמין וכ׳) those *yaruds* (knowing their ferocious instincts) have a sort of mask spread over their faces when sucking their young &c.; [diff. interpret. of the verse in Tanḥ. B'ḥuck. 3, ed. Bub. 5.]

יְרוּיָה, v. יְרִיָּה.

יְרוּשָׁלַם, יְרוּשָׁלַיִם (b. h.) pr. n. pl. *Jerusalem.* Succ. 51b מי . . . ר׳ בתפארתה וכ׳ he who has not seen J. in her glory, has never seen &c. Gen. R. s. 43 (interpret. מלכי־צדק, Gen. XIV, 18) צדק נקראת ר׳ Jerusalem is called by the name of *Tsedek* (Righteousness; ref. to Is. I, 26). Num. R. s. 10; Meg. 15a שמו . . . . בירדע שהוא מר׳ (a prophet) whose name is mentioned without the name of his home, is, to be sure, from Jerusalem (v. יְרוּשַׁלְמִי); a. v. fr.

יְרוּשְׁלֵם ch. same. Targ. Gen. XIV, 18 (h. text שלם). Targ. Josh. XII, 10; a. fr.—Ned. 50a ר׳ דדהבא a golden head-band with the picture of Jerusalem on it; Sabb. 59a (expl. עיר של זהב).—Lam. R. to I, 1 רבתי (J. compared with Athens); a. fr.

יְרוּשַׁלְמִי m. (preced.) *of Jerusalem, Jerusalemite.* Lam. R. introd. (R. Joh. 1) כל נביא . . . ר׳ הירח every prophet whose home is not mentioned was a citizen of Jerusalem (v. יְרוּשָׁלַיִם). Ib. to I, 1 רבתי (8 חד מאת׳) אזל ר׳ לאתינס the Jerusalemite went to Athens. Tosef. Keth. XIII (XII), 3 איזהו כסף צורי זה ר׳ what does Tyrian currency mean? It means the Jerusalem standard. Num. R. s. 14 לשון ר׳ Jerusalem (Palestinean) dialect, v. כְּרִיסוּפָא.—תלמוד ר׳ *Jer. Talmud*, the Palestinean collection of Mishnah and Gemarah, contrad. to the Babylonian (תלמוד בַּבְלִי).—תרגום ר׳ (abbr. ת״ר, misnamed Targ. Jonathan) *Targum Y'rushalmi*, name of a Chaldaic version of the Pentateuch, contrad. to Targ. Onkelos (v. Berliner Targ. O. II, p. 100, a. Sm. Dict. of the Bible s. v. *Versions*).—Fem. יְרוּשַׁלְמִית. Hull. 65a, v. יוֹחֲנָא II. Erub. 83a, v. סְאָה.—*Pl.* יְרוּשַׁלְמִיוֹת. Y. Keth. I, 25b top, v. חָנֵן. Yoma 44b; a.e.

יְרַתָּא, יָרְתָּא m. (יָרַשׁ) = h. יוֹרֵשׁ, *conqueror; heir.* Targ. II Sam. XIV, 7.—Gen. R. s. 56 שנאירה דביתא ר׳ the enemy of the house (Ishmael) will be the heir.—*Pl.* יָרְתִין, יְרִתִין; יַרְתִין. Targ. Jud. XVIII, 7. Targ. Jer. VIII, 10. Targ. Y. II Num. XXIV, 18.—Y. Snh. III, end, 21d כתב . . לְיַרְתּוֹי R. L. wrote to his (Kahana's) heirs.

יְרַתָּא, יְרוּתָא, יָרְתָּא f. ch. (preced.) = h. יְרֻשָּׁה, 1) *a conquered land.* Targ. O. Num. XXIV, 18 (h. text יְרֵשָׁה; Y. I תריכין).—2) *conquest; possession, heirloom.* Targ. Deut. II, 5; 9, a. fr. (ed. Berl. יְרוּתָ׳; oth. ed. a. Y. יָרְתָ׳).—Targ. Prov. XX, 21 יְרוּתָתָ׳ ed. Lag.; a. e.—Lev. R. s. 9 יְרוּתָתִי גבך וכ׳ my heirloom (the Law) is with thee, and thou wouldst withhold it (refuse to teach me)?; ומה יְרוּתָתָךְ גבי (not ירתותן) and what heirloom of thine do I hold?; a. e.

יֶרַח f. (b. h.; ירח, cmp. ארח) [*traveller,*] *moon.* Hull. 60b אמרה ר׳ וכ׳ said the Moon to the Lord; Yalk. Gen. 8. Ib. מיעטתי את חו׳. v. מֵעַט. Ber. 56b Ms. M. (ed. סירחרא).

יֶרַח m. 1) (b. h.; preced.; Assyr. *arḥu*) *month.* R. Hash. 11a, v. זִיוָתָן. Tanḥ. Noah 11, v. בּוּל III; a. e.—2) pr. n. pl. *Yeraḥ*, at the southernmost point of Lake Tiberias; בית ר׳ *Beth-Yeraḥ*, near Yeraḥ, a twin-town of Sennabris (v. סַנְבְּרַאי). Gen. R. s. 98 (expl. כנרת, Deut. III, 17) R. El. says ר׳; R. Samuel . . . בית ר׳; R. Judah . . . Sennabris *and* Beth Yeraḥ. Y. Meg. I, 70a two autonomies כגון בית ר׳ וכ׳ like B. Y. and Sennabris. Midr. Sam. ch. XXX,

יָרוֹק m. (b. h.; יָרַק II) *light-colored, yellow* or *greenish.* Eduy. V, 6 דם חו׳; Nidd. II, 6 חו׳ the greenish secretion (menstruation). Ib. 19b כתם ר׳ וכ׳ a greenish stain on the garment; a. fr.—Succ. III, 6 חו׳ ככרתי an Ethrog green like leek.—*Pl.* יְרוֹקִים *green colors.* Neg. XI, 4, a. e., v. יְרַקְרַק.—*Fem.* יְרוֹקָה. Num. R. s. 9 מאדמת עושין אותה ר׳ if she was of a ruddy complexion, the test waters make her pale.

יָרוֹק, יְרוֹקָא ch. 1) same. Targ. Ex. X, 15; a. fr.—Targ. Lev. XIII, 49 (h. text ירקרק).—Ḥull. 62a ברירוק׳ כרסה as regards the bird whose belly is green.—Pes. 30b בין חיורא בין אוכמא ובין ר׳ Ms. M. (ed. יורקי) whether white, dark or green (glazed).—*Pl.* יְרוֹקֵי, יְרוֹקִין. Ib. ביצו מיניה ר׳ Ms. M. (ed. יורקא).—2) *green, foliage, grass.* Targ. Gen. IX, 3, a. e. יְרוֹק עסבא.—B. Kam. 44a. Arakh. 31b אנא קדים אכיל ר׳ וכ I ate grass before thee (am older); a. e.—*Pl.* constr. יְרוֹקֵי. Targ. Y. Gen. I, 30 עסבין ר׳.—3) = יַרְקוֹנָא q. v.—4) (v. יֶרֶק) name of a species of *fish* (green fish). Y. Kil. I, 27a bot., v. אַסְפַּרוֹן.

יְרוֹקָה f. (preced.) 1) שעל פני המים ר׳ *grass upon the water,* a sort of *sea-weed* or *moss* used for wicks. Sabb. II, 1, expl. ib. 20b אוכמיתא דארבא, v. אוּפָּם.; Y. ib. II beg. 4c, v. כִּירְתָן.—2) *jaundice.* Ib. XIV, 3 שהן לר׳ they are used as a remedy for jaundice.

יְרוֹקְמִי, v. יוֹרָקְמִי.

יְרַקוֹנָא (יְרָקוֹנָא) m.; *pl.* יְרַקוֹנִין, יְרָקוֹנִין (preced. arts.) *various herbs.* Targ. II Kings IV, 39 (ed. Lag. ירקונין, some ed. יְרַקָנִין).—Y. Meg. IV, 74d חד מחזר פטדרין עם ירקונין one scholar made a translator read over again who translated (Ex. XII, 8) 'unleavened bread with herbs' (in place of מרורין bitter herbs); Y. Bicc. III, end, 65d (corr. in accord. with Y. Meg. l. c.).

יְרוֹקֶת, v. יֶרֶק.

יְרוּקְתָּא, v. יַרְקָן.

יְרוֹרָא, יָרוֹר, v. יְרוֹדָא, יָרוֹדָא. [Ab. Zar. 11b ירור Ms. M., v. יָרִיד.]

יְרוּשָׁה f. (b. h. יְרֻשָּׁה; יָרַשׁ) 1) *conquest, taking possession.* Sifré Num. 107 (ref. to Num. XV, 18) אחר ר׳ וישיבה וכ׳ the text means after conquering and settling in the land (proving from Deut. XI, 31); Kidd. 37b. Ib.a מושב לאחר ר׳ וישיבה משמע the word *dwelling* (e. g. Lev. XXIII, 14) means after conquest &c. Ib. 38a; a. fr.—2) *inheritance, heirloom.* Ab. II, 12 לך שאינה ר׳ for it (the knowledge of the Law) does not come to thee by inheritance (without toil). Ned. 81a that it may not be said ר׳ הרא לחם scholarship comes to them by inheritance. Sifré Deut. 345 (ref. to Deut. XXXIII, 4) שומע אני ר׳ לבני מלכים וכ׳ I might understand, it is an inheritance of the sons of the nobles &c. Ib. לְיִרוּשָׁתִי אני חוזר I am returning to my own heirloom; Ex. R. s. 33 לְיִרוּשַׁת אבותי to my paternal heirloom. B. Bath. 110b בת ר׳ having the right of inheritance. Ib. 113b ראשונה ר׳ the first succession (direct heirs, children &c.); שנירה ר׳ indirect heirs (brothers &c.); a. v. fr.

לינשא if a court instructed her that she may marry again. Ber. 31b; Erub. 63a כל המורֶה הלכה בפני וכ׳ whoever decides a law-point in the presence of his teacher. Ab. V, 8 חמורים בתורה וכ׳ who decide in religious matters against the law (by means of sophistry). Sabb. 19b ר׳ . . . כר׳ וכ׳ R . . . decided in agreement with the opinion of &c.; a. fr. [Erub. 65a (a citation, from Sirach X, 26?; v., however, Babb. D. S. a. l. note 70) בצר אל יורֶה he who is in trouble, should give no opinion—applied by analogy to prayer in an unsettled condition of mind.]

יָרָה, *Af.* אוֹרֵי, הוֹרֵי same, *to teach.* Targ. Y. Num. XVI, 2. Targ. Mic. VI, 4.—Sabb. 19b החוא תלמידא דא׳ וכ׳ there was a student who decided . . . in favor of R. S.'s opinion. Y. Maasr. I, 49a ר׳ ה; a. fr.—אֲיָרֵי, v. אֲרֵי I.

יָרִי, a word in a charm formula, beginning with שַׁבְּרִירִי q. v.

יְרִיאָה, v. רֵיאָה.

יָרִיד m. (יָרַד) *meeting-place, market, annual fair* generally dedicated to a deity. Ab. Zar. 11b ר׳ שבעין בכי, ר׳ שבעכו (Ms. M. ירור, ירוד) a market-place (with the idol) at Baalbek, at Acco (v. נְדָבָה). Ib. 13a הנושא ונותן בי׳ של גוים (Ms. M. ed. בשוק של עכ״ום) one who deals at a fair of gentiles. Ib. הולכין לי׳ של עכ״ום וכ׳ one may go to an idolatrous fair and buy there &c.; Y. ib. I, 39b; Bot. (only) הולכין ליריד; Gen. R. s. 47; a. fr.—*Pl.* יְרִידִין, יְרִידִים. Y. l. c. 39d top ג׳ ר׳ חן וכ׳ there are three (Palestinean) fairs, that of Gaza &c.; Gen. R. l. c.—Ib. s. 67; Yalk. Gen. 115 [read:] את לך ר׳ והוא יש לו שווקים thou (Esau-Rome) hast fairs, and he (Israel) has markets (i. e. you compete in commerce); a. e.

יְרִידָה I m. ch. same. Y. Ab. Zar. I, 39d top ר׳ דצור the market place of Tyre. [Ib. יְרִידָה של בוטנה, v. preced.]

יְרִידָה II f. (יָרַד) *going down, fall, decline, degradation.* יְרִידַת גשמים rain-fall. Y. Ber. IX, 14a top; a. fr.—Zeb. 53a יְרִידָתוֹ מן הכבש his descent from the inclined plane (v. כֶּבֶשׁ). Y. Hor. III, beg. 47a עליותו ר׳ היא לו his elevation (to office) would rather be a degradation to him (placing him under legal disadvantages). Ex. R. s. 42 שהיה לו ר׳ מצד אחיו degradation (excommunication) came to him from his brothers' side. Lev. R. s. 29 כשם שלאלו ר׳ as for these (nations) decline is in store; a. fr.—*Pl.* יְרִידוֹת. Cant. R. to I, 1 ג׳ ר׳ ירד שלמה Solomon had three declining periods of his power.

יְרִידָה f. (יָרָה) *shooting.* Yalk. Gen. 133 (fr. Midr. Vayisu) יְרִיַּית חצים וכ׳ (not ירויית) shooting of arrows and stones from catapults.

יָרִיךְ, v. יָרֵךְ.

יְרִיכוֹנָא, v. יַרְכוֹנָא.

יְרִינוֹן, v. יְרִיעוֹן.

יְרִיעָה f. (b. h.; יָרַע *to shake*, cmp. יָרָא) *tent-cloth, curtain.* Ohol. VIII, 1; a. fr.—*Pl.* יְרִיעוֹת. Ib. XV, 4 בית שחצצו

XXXII, expl. חדשי, II Sam. XXIV, 6 ר׳ בית. — Tosef. Bekh. VII, 4 איזהו ירדן מבית יְרֵחוֹ ולמטה (ed. Zuck. יריחו) the real Jordan is from B. Y'reḥo and down; Bekh. 55a אין ירדן אלא מבית יריחו וכ׳.

יַרְחָא, יָרַח ch. (=h. יָרֵחַ, a. יָרֶחְ) *moon; month.*—יומא דר׳ or ר׳ (sub. ריש) the *first day of the month, New-Moon-Day.* Targ. Is. XLVII, 13. Ib. LXVI, 23. Targ. I Sam. XX, 18. Targ. Ez. XLVI, 1; a. fr.—Targ. O. Deut. XXI, 13 יַרַח יומין ed. Berl. (oth. ed. יְרַח; Y. תלתא יַרְחִין).—Lev. R. s. 29; Pesik. R. s. 40 (ref. to בחדש השביעי, Lev. XXIII, 24) בי׳ דשבועתא in the month of oaths (Gen. XXII, 16). Sabb. 86b בחד בשבא איקבע ר׳ the New-Moon was declared on the first day of the week. Ib. פליגי בקביע דר׳ they differ as to the day on which the New Moon was declared. Bets. 4b ר׳ והשתא דידעינן בקבייא and now that we know the time of the New Moon (by fixed calendar); a. fr.—*Pl.* יַרְוִין, יַרְחַיָּא, יַרְחֵי. Targ. Y. Gen. I, 14. Targ. Ex. II, 2; a. fr.—R. Hash. 20a בשאר ר׳ as to the other months (than Nisan and Tishri). Y. ib. II, 57d bot. Macc. 23b; a. fr.—תריסר ירחי שתא twelve months (forming) a year, twelve months from date. B. Mets. 16b; 35a. Ab. Zar. 8b; a. e.

יְרַחוֹ, v. יְרִיחוֹ a. יֶרַח.

יַרְחִינָאָה m. (denom. of יַרְחָא) *versed in the regulation of the lunar year, Yarḥinaah,* surname of Samuel, the Babylonian scholar (v. R. Hash. 20b top). B. Mets. 85b שמואל ר׳ אסיה וכ׳ Samuel Yarḥinaah was the physician of Rabbi.

יָרַח, יָרֵי (b. h.; cmp. אֲרֵי I) *to permeate, penetrate; to shoot forth.* Nidd. 43a; Ḥag. 15a [read:] כל . . . שאינו יוֹרֶה כחץ א״נה מזרע״ז (Ms. M. אינו מוליד; Ms. M. 2 שאינה יוֹרָה, v. Rabb. D. S. a. l. note) a spermatic emission which does not permeate (shoot forth) like an arrow, cannot fructify; Yeb. 65a הרי קרימא לה בר׳ כחץ she can feel it whether the emission is permeating &c. Sifré Deut. 42 יוֹרֶה שמחכון . . . יורד וכ׳ the rain is called *yoreh* (shooting), for it is aimed at the earth with deliberation, and does not come down in a storm; Taan. 6a יורה שיורד בנחת.—2) *to throw, shoot.* Yalk. Gen. 133 לְיָרוֹת בב׳ ידיו to throw spears with both hands; v. infra.

Hif. הוֹרָה 1) *to permeate.* Sifré l. c. שמורה ומרוה הארץ וכ׳ for it (the *yoreh,* v. supra) pervades and satisfies the earth and gives her drink down to the deep (Taan. l. c, Yalk. Deut. 863 only שמַרְוָה).—[Y. Maasr. I, 49a top משיורי, read: משירְוו, v. רָוָה a. מַרְוִית.]—2) *to point, aim at, shoot, cast.* Lam. R. to I, 18 שלש . . . הורו בו three hundred arrows did they shoot into his body; Y. Kidd. I, 61a bot. יורו (read: הורו or יֵרְוּ, *Kal*). Yalk. Gen. l. c. (fr. Midr. Vayisu) במשיח וכ׳ היה מוֹרֶה חניתות וכ׳ he threw spears with both hands &c. Ex. R. s. 3 (ref. to והורית, Ex. IV, 12) מורה אני וכ׳ I shall shoot my words into thy mouth like an arrow; a. fr.—3) *to point out, to direct, teach, instruct; to decide.* Hor. I, 1 הורו ב״ד וכ׳ if a court has (through error) directed to transgress one of the commands &c. Ib. 2 ה׳ ב״ד וידעו וכ׳ if a court has given a decision and finding out its mistake reversed it. Yeb. X, 2 הורוה ב״ד

או בו׳ . . . a room which has been divided off by boards or curtains. Tanḥ. T'rumah 9. Ex. R. s. 50; a. fr.—Trnsf. *a writing sheet* containing several columns of writing and being part of a scroll. Treat. Sof'rim II, 6 אין פוחתין בו׳ וכ׳ a sheet of a Torah scroll must have no less than three and no more than eight columns. Ib. 5 קטנה עושה אותו ר׳ he may have for that column a special small sheet. Men. 30a. Tosef. Sabb. VIII (IX), 13; a. fr.—*Pl.* as ab. Sabb. 11a אם . . . ושמים ר׳ וכ׳ if all waters were ink . . . ., and the heavens sheets &c., v. חָלָל III. Tosef. Yad. II, 10; a. fr.

יְרִיעַתָּא, יְרִיעָא ch. same, *curtain, hanging.* Targ. Ex. XXVI, 2; a. fr.—*Pl.* יְרִיעָתָא, יְרִיעָן. Ib. 1, sq.; a. fr.

יְרִיקָה, v. יֶרֶק.

יְרִית, v. יְרֵת.

יָרֵךְ, constr. יֶרֶךְ f. (b. h.; cmp. ארך) [*length-side,*] 1) *haunch, thigh*, i. e. "the thick and fleshy member which commences at the bottom of the spine and extends to the lower leg (שׁוֹק)" (Ges. H. Dict. s. v.). Ḥull. VII, 1 נוהג בו׳ של ימין applies to the right leg. Ib. 2 שולח אדם ר׳ וכ׳ one may send to a gentile a haunch with the nervus ischiadicus (v. גִּיד) in it. Sot. 11b; Ex. R. s. 1 ר׳ מכאן וי׳ מכאן וכ׳ a leg on one side, and a leg on the other, and the potter's mould between; a. fr.—Y. Pes. VII, beg. 34a כְּיָרֵיךְ עבה עבד וכ׳ R. J. . . . wants the Passover lamb roasted like a thick (stuffed) thigh.—ר׳ יוצאי *descendants.* B. Bath. VIII, 2 כל יוצאי יְרֵכוֹ של בן וכ׳ all direct descendants of the (deceased) son (male heir) have the precedence to the daughter (the decedent's sister); a. fr.—*Du.* יְרֵכַיִם. Tosef. Ohol. III, 4, sq. —*Pl.* יְרֵיכוֹת. Sot. l. c.; Ex. R. l. c. (expl. אֲבָנִים, Ex. I, 16) כאבנים . . . יְרֵכוֹתֶיהָ . . . בשעה when a woman is about to give birth, her thighs grow cold like stones.—2) *side.* Gen. R. s. 69, v. חָדַד. Meg. 13a אין אשה . . . . בי׳ של חבירתה a woman is made jealous only by the side of another woman (rival). 3) *the perpendicular stroke of a letter, leg.* Y. Meg. I, 71c top יְרֵיכוֹ של ה״א the leg (stroke on the left side) of the *He*; ib. קטנה ר׳ a small indication of it. Ib. אם גורדו . . . ר׳ קטנה if he erases the (blotted letter *Gimmel*) and there remains a slight leg (indication of the vertical stroke connecting the head of the *Gimmel* with its foot).—*Pl.* as ab. Gitt. 20a, v. חָסַק. Sabb. 138b אחת מְיֻרְכוֹתֶיהָ . . . כירה a portable stove one of whose legs is off.

יֵירָךְ, יַרְכָּא, יַרְךְ ch. same. Targ. O. Num. V, 22 יירך ed. Berl. (Mss. יַרְכָּא, יַרְהּ; ed. יַרְכִּין pl.). Ib. 21. Targ. Ex. I, 5; a. fr.—Gen. R. s. 78 מטלע על יַרְכֵּיהּ (not ירוכה) limping on his thigh; a. e.—*Pl.* יַרְכָּן, יַרְכִּין, (יַרְכִין). Targ. Ex. XXVIII, 42; a. e.—[B. Bath. 4b, v. הָיְכֵי.]

יַרְכוֹנָא m. same.—*Pl.* יַרְכוֹנִין. Targ. Y. Num. V, 22 (some ed. יַרְכוֹ׳). Ib. 21 יַרְכוֹנִיהּ (ed. Amst. יְרֵיכוֹנָהּ).

יַרְמוּךְ pr. n. *Yarmukh, Hieromax*, a river emptying into the Jordan below Lake Tiberias. Par. VIII, 10.

יַרְמָטְיָה, יַרְמַטְיָא pr. n. f. *Yarmatia.* Arakh. V, 1 (19a); Tosef. ib. III, 1 יִרְמְטִיָא.

יִרְמְיָה, יִרְמְיָהוּ (b. h.) pr. n. m. *Jeremiah,* 1) J. the prophet. Pesik. Dibré, p. 114b ר׳ הוּא שֶׁנִּקְרָא יִרְמְיָה he is named J., because in his days the Lord (Shekhinah) moved from place to place; Yalk. Jer. 257 ר׳ הוּא שֶׁנִּקְרָא יִרְמְיָה. Ib. . . . ר׳ שבירמיו אַרְמְלָן he is called J., because in his days the Temple became deserted; Koh. R. beg., v. אֶירֶימְיָאָה. Meg. 14b. Snh. 95a; a. v. fr.—ר׳ (ספר) the Book of Jeremiah. B. Bath. 14b.—2) name of several Amoraim, esp. R. J., pupil of R. Zera. Ib. 23b ועל דא אפקוה לר׳ ר׳ וכ׳ for this (burlesque question) they ejected R. J. from college. Ib. 135b עיילוה לר׳ ר׳ וכ׳ upon this (reply) they reinstated R. J.—Y. M. Kat. III, 81d bot.; a. fr.—V. Fr. M'bo p. 108a; 118b.

יִרְנְקָא, Ab. Zar. 30a, v. יְרָקוֹנָא.

יִרְסָא, Targ. Ps. LVIII, 5 Ms.=אִירְסָא, v. אֶרֶס ch.

יָרַע, *Hif.* הוֹרַע; *Hof.* הוּרַע, v. רָעַע.

יְרַע, *Pa.* יָרַע, *Ithpa.* אִתְיָרַע, v. רְעַע.

***יַרְעָנָה** m. *an alkaline plant,* used as soap. Tosef. Shebi. V, 6 (El. Fuld: יירעין).—*Pl.* יַרְעָנִין. Y. ib. VII, beg. 37b לְצִרְנִין; (Sabb. 90a; Nidd. 62a לְצוֹנִין, לְצִרְנִין; El. Fuld. to Tosef. l. c. לוענין).

יָרַק I (b. h.) *to spit,* v. רָקַק, רוּק.

יְרַק ch. same. Targ. Y. Deut. XXV, 9 תְּיֵרוֹק.—Yeb. 39b וְיָרְקָה וכ׳ and she spat before him &c. (Y. ib. XII, 13a top וְרָקָת).—V. רָקַק, רוּק.

יָרַק II (b. h.) *to be light-colored, pale, green, yellow.* *Hif.* הוֹרִיק 1) *to become green, pallid, pale.* Sot. III, 4 פניה מוֹרִיקוֹת her face grew pale (sickly); Sifré Num. 8; Tosef. Sot. III, 3; a. fr.—2) *to make pale, cause to fade.* Ber. 44b כל ירק חי מוֹרִיק vegetable eaten raw makes pale. Gen. R. s. 13 (ref. to ארקא, Jer. X, 11) שהיא מוֹרֶקֶת . . . כנגד וכ׳ the earth is called *arka*, corresponding to the season of Tebeth which causes her fruits to fade.—3) *to make shine* (like gold, bronze &c.; cmp. ירקרק Ps. LXVIII, 14). Ib. s. 43; Yalk. Gen. 73 (ref. to וירק, Gen. XIV, 14) בכלי זיין הוֹרִיקָן he made them glisten with armor; באבנים . . . ה׳ with jewels; בפרשת שׁוֹטְרִים הוֹרִיקָן he made them bright (courageous) by reading the section (Deut. XX, 1—9); Ned. 32a הוֹרִיקָן בזהב; הוֹרִיקָן בתורה (Var. הֲרִיקָן מן התורה, v. ריק).—ה׳ פנים כנגד (cmp. פָּרְכָּם) *to turn a brazen face against, to defy, oppose.* Gen. R. l. c.; Yalk. l. c. הן הוֹרִיקוּ פ׳ וכ׳ they opposed Abraham. Ib. אברהם ה׳ פ׳ וכ׳ Abraham defied them.

יָרַק, *Af.* אוֹרִיק same, *to become pale* &c. Targ. Y. Num. XXXI, 18 אפהא מוֹרִיקָן her face grew pale. Targ. Ps. CXIII, 9 מוֹרִיקָא looking pale (with envy); Ms. מוֹדִיקָא, v. הוּק).

יֶרֶק m. (b. h.; preced. wds.) *green, herb.* Peah III, 4, v. מַלְבֵּן. Maasr. IV, 5, v. זֵיר. Ib. יַרְקָהּ פָּטוּר its herb (foliage) is exempt from tithes. Ber. 36a מִין ר׳ הוּא it is a species of herb, opp. אִילָן; a. fr.—*Pl.* יְרָקוֹת. Ib. VI, 1. Pes. II, 6 ואלו ר׳ וכ׳ and these are the (bitter) herbs which may be used as *maror.* R. Hash. I, 1 ר״ה . . . לנטיעה ולר׳

a new year as regards . . . the planting (of trees) and (the tithes from) herbs; a. fr.—יַרְקוֹת חמור (Var. יְרִיקַת, יְרוֹקֶת) *ass-herbs*, the large-leaved *cucumis agrestis* (v. Löw Pfl. p. 333). Ohol. VIII, 1 (cmp. Tosef. ib. XIII, 5).—2) *name of a species of green-fish.* Y. B. Mets. II, beg. 8^b, opp. to לכרס (v. יָרוֹקָא).

יַרְקָא ch. 1) same, *herb.* Targ. Deut. XI, 10. Targ. I Kings XXI, 2; a. e.—Men. 85^a (prov.) לבית ר' שקול Ms. M. (Ms. L. לַמַּת, ed. למיתא) to Herbtown carry herbs.—*Pl.* יַרְקִין, יַרְקִי, יַרְקָנְיָא. Targ. Y. Ex. XV, 19 (ed. Amst. יִרְקֵי). Targ. Y. Deut. XXVIII, 23.—R. Hash. 20^a משום ר' on account of the herbs (which would spoil by lying over two days, if the Day of Atonement would immediately precede or follow the Sabbath).—2) (adj.) *green.* Targ. Job XXVIII, 19 מרגלא ר' (h. text פִּטְדָה, v. יַרְקָן).—*Pl.* יַרְקִין, *fem.* יַרְקָן. Targ. Esth. I, 6.— Targ. O. Lev. XIV, 37 (Y. יוּרְקָן), v. יָרוֹקָא.

יַרְקוּמִי, v. יוּרְקָמִי.

יַרְקוֹן m. (b. h.; preced. wds.) 1) *jaundice.* Ber. 25^a . . . מביא לידי ר' causes jaundice. Sabb. 33^a סימן לשנאת חנם ר' a type of (punishment for) gratuitous hatred is jaundice; a. fr.—2) *a disease of the grain, mildew.* Taan. III, 5 (some comment.: 'a human disease'). Keth. 8^b.

יַרְקָנָא, יַרְקוֹנָא ch. same, 1) *jaundice.* Targ. Jer. XXX, 6.—2) *mildew.* Targ. Deut. XXVIII, 22 (?). Targ. I Kings VIII, 37; Targ. II Chr. VI, 28 יוּרְקָנָא; a. e.

יַרְקוֹנָא m. (v. יֶרֶק) 1) (sub. חמר) *a wine flavored with herbs.* Ab. Zar. 30^a מר ר' Ms. M. (ed. ירנקא) bitter wine, that is *y'rakona.*—2) pl. יַרְקוֹנִין, v. יְרוֹקָנָא.

יַרְקָן m. (preced. wds.) *a greenish jewel.* Targ. O. Ex. XXVIII, 17 (ed. Berl. יָרָק); XXXIX, 10; Targ. Ez. XXVIII, 13 (h. text פִּטְדָה).—Fem. form. יַרְקְתָא, יְרוּקְתָא. Targ. Y. Ex. l. c.

יַרְקָנָא m. 1) *mildew,* v. יַרְקוֹנָא.—2) *pl.* יַרְקָנִין, *herbs.* v. יְרוֹקָנָא.

יַרְקְרוֹקֵת, v. יַרְחֵק.

יַרְקְרִיקָא m. (v. next w.) name of an *unclean bird,* supposed to be the *gier-eagle.* Targ. O. Lev. XI, 18; Deut. XIV, 17 (h. text רָחָם, רָחָמָה; Y. שרקרקא).

יַרְקְרַק m. (b. h.; preced. wds.) *pale-colored, greenish.* Tosef. Neg. I, 5; Y. Succ. III, 53^d אירזהו ר' שבירוקים which of the green colors is called *y'rakrak?* Answ. . . . the color of wax &c.—Sifra Thazr. Par. 5, ch. XIV (ref. to Lev. XIII, 49; XIV, 37) ר' ירוק שבירוקים *y.* means the palest of the pale (green) colors. Neg. XI, 4; Tosef. ib. l. c. ר' שבירוקים the palest of &c. Tosef. ib. V, 5; a. fr.—Fem. יְרַקְרוֹקֶת. Meg. 13^a אסתר ר' היתה כהרסת (Ms. O. ירקרקות היתה כהרסת) Esther was of a greenish complexion (like a myrtle).

יַרְקְתָא, v. יַרְקָן.

יָרַשׁ (b. h.) [*to enter into, take the place of,*] *to conquer; to take possession, to succeed, inherit.* Gen. R. s. 11, end ר' את חצולם במדה had his worldly share assigned to him with limitation. Ib. s. 44 לירושני to be my heir. B. Bath. VIII, 5 לא ירש . . . . איש this man, my son, shall not be an heir with the rest of his brothers. Ib. בתי תירשני my daughter shall be my heiress. Ib. ראוי לירושו entitled to succeed him. Ib. IX, 1 (139^b) הבנים ירשו (Bab. ed. יירשו) the sons take possession of the estate; a. fr.—V. יוֹרֵשׁ.

Hif. הוֹרִישׁ 1) *to cause to inherit, to leave* by will or by the law of succession; *to transmit.* Ib. 119^b מורישין ואינן יורשין they shall leave (the Holy Land to their children) but shall not take possession themselves. Shebu. 47^a אין אדם מוריש שבועה לבניו a man cannot transmit an oath to his sons, *i.* e. property to be obtained only by the claimant's oath cannot be claimed by his heirs. Keth. 43^a; Kidd. 16^b אין אדם מוריש זכות בתו וכ' a man cannot bequeathe his daughter's privileges to his sons. B. Bath. IX, 8 if the house fell עליו ועל מורישיו over himself (the heir) and his ancestors; a. fr.—2) *to drive out, dispossess.* Sifré Deut. 51 לא הורשתך סמוך (the Jebusite) who is near thy palace thou hast not driven out; a. e.

יְרִית, יְרֵת ch. same. Targ. Gen. XV, 4. Targ. Deut. IX, 1; a. fr.—Keth. IV, 10 (in a marriage contract) יְרֵתוּן וכ' they shall succeed to thy dowry (כְּתוּבָה); B. Bath. 131^a. Yoma 72^b לא תֵירְתוּן, v. גֵּיהִנָּם. Cant. R. to VII, 7 מן דיירות, v. בָּזַז I. Gen. R. s. 44 יְרֵיתוּ, v. לוֹט I. Y. Kidd. I, 61^b יאירת, v. יָקַר; a. fr.

Af. אוֹרִית *to bequeathe, leave, give possession.* Targ. Prov. VIII, 21. Ib. XIII, 22; a. e.—B. Bath. 131^a בר אורויתי one likely to make a will (a sick person). B. Mets. 16^a אוֹרְתָהּ if he willed it away; a. e.

יָרַתָּא, v. יָרוֹתָא.

יִרְתָּא, יִרְתָּא, v. יְרוּתָא.

יְרָתָא f. (preced. wds.) *heirloom, legacy.* Targ. Y. Num. XXVII, 7.—Y. Snh. III, 21^d שבק ר' וכ' left a legacy to &c.

יֵשׁ m. (b. h.; cmp. אִישׁ) 1) *being, substance, wealth* (of knowledge &c.). Y. Ned. V, end, 39^b; Succ. 28^a; B. Bath. 134^a (Prov. VIII, 21, applied to R. Joh. b. Zaccai).—2) *there is, there are,* v. אִית. Ber. VI, 4 אם יש ביניהם וכ' if there is among them one species &c. Peah VIII, 8 מי שיש לו וכ' he who possesses &c. Ḥag. 14^b יש נאה דורש וכ' many a one preaches well but does not act well; a. v. fr.—יש אומרים (abbr. י"א) some say (anonymous authority). Hor. 13^b אסיקו . . . ולר' נתן י"א the editors introduced 'others say' for R. M. and 'some say' for R. Nathan. B. Bath. 93^b וי"א אף הוצאה and some say, he must indemnify him also for carrying the seed out; מאן י"א who is meant by 'some say'? (v. Tosaf. a. l.). Ab. V, 6; a. v. fr.—יֶשְׁנוֹ *he is, it is.* Kidd. I, 10 כל שו' במקרא וכ' whosoever is (engaged) in the study of the Bible &c. Ḥag. 4^b כל שו' בבריאה ר' וכ' whosoever is bound to visit the Temple, is also bound &c., v. חַבָּאָה; a. fr.—יְשָׁנָהּ *she is, it is.* Kidd. 48^a, a. fr. ר' לשכירות וכ' the relation of employment exists from beginning to end, i. e. the employer is under obligation for every portion of the contracted labor, opp. אינה ל' . . . . אלא בסוף the obligation takes effect only when the work is finished; a. fr.

יָשַׁב (b. h.) 1) *to sit down, rest; to dwell, remain; to be inactive.* Macc. III, 15 כל תרוֹשֵׁב ולא עבר וכ׳ whoever is inactive and commits no sin, i. e. omits to do wrong; Kidd. 39b.—Erub. 100a שֵׁב ואל תעשה עדיף 'sit and do nothing', i. e. not to act in doubtful cases, is better, opp. קום ועשה. Ber. 20a שב ואל תצשה שאני with an omission it is different. Tosef. Snh. VII, 8 לחם שֵׁבוּ . . ולא יֵשְׁבוּ and they must not sit down until he says to them, Be seated; Hor. 13b; Y. Bicc. III, 65c bot.—Y. Dem. II, 23a top שו׳ בישיבה who has a seat in the scholars' meetings. Snh. 10b; Tosef. ib. II, 1 אחד אומר לֵישֵׁב if one is in favor of sitting (holding deliberation in court). Zeb. II, 1 יוֹשֵׁב in a sitting position. Ber. 28b מיוֹשְׁבֵי בה״מ one of the attendants at college, יושבי קרנות those placed at street corners (traders, idlers). Gen. R. s 75 יושבי קרנות (corr. קרונות) sitting in chariots; a. v. fr.—2) *to be settled* (v. יִישׁוּב), *be inhabited.* Num. R. s. 4 הגבעה . . . יוֹשְׁבִים Gibeah and Kiryath Jearim were settled at the same time.—Erub. 86a (ref. to Ps. LXI, 8) אימתי יושב עולם לפני וכ׳ (Rashi a. Ar. יָשַׁב) when is the world settled (evenly balanced) before God? When kindness and truth are appointed to guard it (differ. in Rashi; v. infra).

Pi. יִישֵׁב, יְשֵׁב 1) *to settle, put in place, to arrange evenly.* Y. Sabb. XII, beg. 13c הבנאי ר׳ את האבן וכ׳ the builder that placed a stone on top of the row (v. דִּימוֹס I). Ib.d top; Y. Pes. VIII, 33b top מפני שהוא כמְיַשֵּׁב בידו because it is like settling the web with one's own hand. Lev. R. s. 37 [read:] יָשַׁב וְיִ׳ להם סבלותם וכ׳ he sat down (as a judge) and arranged their burdens in proper proportions between man and woman. Ib. אתה עתיד לְיַשֵּׁב וכ׳ thou art designated to settle and explain to my children their vows &c. Ex. R. s. 31 (ref. to Ps. LXI, 8, v. supra) יַשֵּׁב עולמך make thy world evenly balanced (as to property); Tanḥ. Mishp. 9 תיישר עולמך בשוה (read: תְּיַשֵּׁב). Ex. R. s. 52 לא היו יודעין לְיַשְּׁבוֹ they knew not how to put its parts together; a. fr.—Trnsf. *to set the mind at ease, to quiet.* Sabb. 87a דברים שמְיַשְּׁבִין לבו וכ׳ Ms. M. (ed. שמושכין) words which quiet the mind of man &c.; Gen. R. s. 80 דברים שמְיַשְּׁבִים את הלב. Y. Pes. V, end, 32d (expl. ויישב, II Sam. VII, 18) וַיְיַשֵּׁב עצמו לתפלה he quieted his mind for prayer; a. e.—2) *to settle, cultivate, populate.* Ber. 58b . . . עתיד להחזירו ולְיַשְּׁבוֹ Ms. M. (ed. לְיִישׁוּבוֹ) the Lord will again people it. Sot. 22a מְיַשְּׁבֵי עולם cultivators of the world.—*Part. pass.* מְיוּשָּׁב, f. מְיוּשֶּׁבֶת a) *seated.* Meg. 21a. Y. Gitt. VII, 48d top; a. fr.—b) *sedate, at ease.* Y. Ber. IV, 8b bot. לבו מְיֻ׳ his mind is at ease (about his animal); Bab. ib. 30a לפי שאין דעתו מְיֻ׳ עליו because his mind is not at ease without it. Sifré Num. 131 בקר ומְיֻ׳ . . . הירה the polemarch was experienced and cool-headed; a. fr.

Hif. הוֹשִׁיב *to seat, place, appoint; to settle.* Yoma 38a sq.; Tosef. ib. II, 7 במקומך יוֹשִׁיבוּךְ people will finally seat thee in the place which thou deservest. Tosef. Sabb. VI (VII), 17 (among superstitious practices) המוֹשֶׁבֶת אפרוחים (ו)אמרה אינו מוֹשְׁבָתָן וכ׳ a woman who sets hens to brood and says I will not set them except in pairs (v. ed. Zuck. note). Snh. IV, 4 מוֹשִׁיבִין אותו וכ׳ a seat is assigned to him in the third row. Macc. 10a ואין מוֹשִׁיבִין אותם וכ׳ and we must not lay them out except on a river; (Tosef. ib. III (II), 8 בונין).—Tosef. l. c. ומושיבין וכ׳ . . . מביאין other people are imported and settled in their place. B. Kam. 16b bot. הוֹשִׁיבוּ ישיבה וכ׳ they held scholars' meetings by his grave. Snh. 17a אין מושיבין בסנהדרי וכ׳ none can be appointed members of the Sanhedrin except &c.; a. v. fr.

Nif. נוֹשַׁב *to be inhabited.* Pirḳé d'R. El. ch. XLIII ארץ נוֹשֶׁבֶת an inhabited land, settlement; (Koh. R. to I, 15 יִישׁוּב).

Hithpa. הִתְיַשֵּׁב, *Nithpa.* נִתְיַשֵּׁב 1) *to be settled, colonized.* Ber. 31a כל ארץ שגזר . . . ליישוב נִתְיַשְּׁבָה every land which Adam designated for settlement, has been settled. —2) *to be at ease, to be refreshed, to come to.* Yoma 82a אם נִתְיַשְּׁבָה דעתה if she feels that her craving has been gratified. Lam. R. to I, 11 (ref. to להשיב נפש, ib.) עד כמה מִתְיַשֶּׁבֶת נפש how much is required for one fainting from hunger (v. בּוֹלְמוֹס) to come to himself again?—Ḥag. 3b לאחר שנתיישבה דעתו after his excitement had subsided. Erub. 65a כל המתיישב ביינו he who remains clear-minded when drinking wine. Kinnim III, 6 כל זמן . . . דעתם מתישבת עליהם the older they grow, the more clear-minded do they become, opp. מיטרפת; a. fr.

יְשַׁב ch., *Ithpa.* אִתְיַשַּׁב, contr. אִיתַּשַּׁב as preced. *Ithpa.* 2. Ber. 58b חזירה דלא מִיתַּשְׁבָא דעתיה ed. (Ms. מִתְיַשְּׁבָא) he saw that he was not comforted.—V. יְתַב.

יְשַׁבְאָב (b. h.) *Jeshebab*, name of a priestly division. Tosef. Succ. IV, 28 ed. Zuck. (Var. יְשַׁבָּב); Succ. 56b ישבב. V. next w.

יְשַׁבָּב (v. preced.) pr. n. m. *Jeshebab, Y'shebab,* 1) brother and substitute of the Highpriest Ishmael b. Kimḥith. Yoma 47a (Ms. M. 2 ישובאב).—2) name of a priestly division, v. preced.—3) a Tannai, contemporary of R. Akiba. Keth. 29b. Ib. 50a. Ḥull. II, 4.

יִשְׁבִּי (b. h.) pr. n. m. *Jishbi,* a Philistine. Snh. 95a; Gen. R. s. 59.

יֵשׁוּ (abbrev. of יֵשׁוּעַ) pr. n. m. *Jesus* of Nazareth. Snh. 43a ר׳ חנוצרי Ms. M. (ed. only ר׳). Ib. 107b (represented as a disciple of R. Joshua b. P'raḥia, with whom he fled to Egypt); Sot. 47a. Ab. Zar. 17a מצאתי אדם אחד מתלמידי ר׳ חנוצרי ויעקב וכ׳ I met one of the disciples of J. the Nazarean whose name was Jacob (v. יַעֲקֹב 5); Tosef. Ḥull. II, 24 יֵשׁוּעַ בן פנטדרי (Var. פנטרי); Ib. 22 ישוע בן . . . ובא פנטרא and Jacob . . . came to cure him with the name of J. the son of Pantera; Ab. Zar. 27b (v. Rabb. D. S. a. l. note 300); Y. ib. II, 40d bot. נימא לך בשם ר׳ בן פנדרא shall I speak a charm to thee in the name of J. the son of Pandera; Y. Sabb. XIV, 14d bot. משם של ישו פנדירא . . . . Ib. ולחש ליה משמיה דר׳ פ׳ and he whispered to him a charm, in behalf of J. P.; [In Babli editions published unter censorial restrictions all the above quoted passages are omitted or changed; in Koh. R. to I, 8 פלני is substituted.]

יִישׁוּב, יְשׁוּב m. (יָשַׁב) 1) *settlement, inhabited land,* opp. מדבר or ים; *cultivation, social world, civilization; public welfare.* Koh. R. to I, 15; Ruth. R. to I, 17 אם אין

יְשִׁיבָה f. (יָשַׁב) 1) *sitting, rest.* Ḥag. 15ª . . . למעלה Ms. M. (v. Rabb. D. S. a. l.) on high there is no standing up and no sitting down (effort and rest), no emulation &c. Yoma 69ᵇ, a. fr. אין ר׳ בעזרה none were allowed to sit down in the Temple court. Gen. R. s. 38, a. fr. כל מקום שאתה מוצא ר׳ וכ׳ wherever you find sitting (retirement, use of the word ישב) recorded in the Bible, there Satan leaps forth (trouble arises). Yeb. 106ª יְשִׁיבָתָהּ זו היא עמידתה this her sitting is to her a getting up (sitting up is to her a great effort; oth. expl.: her being left seated, is her erection, i. e. her failure to be married to the *yabam* is a benefit to her); a. fr.—2) *settlement, dwelling.* Kidd. 37ª, a. e., v. יְרוּשָּׁה. Keth. 110ᵇ יְשִׁיבַת כרכים קשה living in large cities is a hardship. Sabb. 10ᵇ עיר שיְשִׁיבָתָהּ קרובה a town of recent settlement; a. fr.—3) *scholars' session, council, academy; court.* Yoma 28ᵇ זקן ויושב בי׳ an elder and member of council. Ib. לא פרשה ר׳ מהם they (our early ancestors) were never without council (a representative body). Pes. 119ª top המכיר ... בי׳ who knows his colleague's place in meetings; ... המקבל בי׳ who greets his colleague in meetings with kindness. Ber. 57ª ראש ר׳ presiding officer. Y. Ber. IV, 7ᵈ top ומינו את ר״א . . . בי׳ they elected R. El. . . . (president) in regular session. Ib. הושיבו . . . בי׳ they installed him as president. B. Bath. 120ª בי׳ הלך וכ׳ in court or college give the preference to learning, in social entertainment to age; a. fr.—ר׳ של מעלה divine court. B. Mets. 86ª נתבקש בי׳ של מ׳ has been summoned before divine justice (is dead); a. fr.—*Pl.* יְשִׁיבוֹת. Koh. R. to I, 8 אפשר שהי׳ הללו טועות וכ׳ is it possible that those colleges be lost in such futile errors; Tosef. Ḥull. II, 24 שהסיבו הללו טועים (corr. acc.; v., however, סִיבּוּ). Y. Sabb. X, 12ᶜ bot. שימשתי את אבא עומדות מה שלא שמשת ר׳ I have served my father at more 'standing meetings' (standing up as an Amora) than you have served at college sessions; Y. Ḥag. III, beg. 78ᵈ; a. fr.

יְשִׁירִין* m. pl. (יָשָׁה; cmp. הוֹגֵן) [*balance-holders,*] *anchor, ballast-stones.* Tosef. B. Bath. IV, 1 ed. Zuck. (Var. יְשׁוּרִין, disagreeing with Mish. B. Bath. V, 1, v. הוֹגֵן; Y. ib. V, beg. 15ª עוברן, read עוגרן).

יְשִׁירְטָא, בַּר ר׳ pr. n. m. *Bar-Y'shita.* Y. Meg. IV, 75ᶜ top.

יְשִׁירֵךְ, v. יָשֵׁן.

יְשִׁישׁ m. (b. h.; cmp. יֵשׁ) [*substantial,*] *old, venerable.* —*Pl.* יְשִׁישִׁים. M. Kat. 25ᵇ, v. גָּזַז.

יִשְׁמָעֵאל (b. h.) pr. n. m. *Ishmael,* 1) son of Abraham; also (as patron.) *the people of I., Arabs, Bedouins.* [Targ. Job XV, 20, Var. in ed. Lag.]—Gen. R. s. 45 אף ר׳ באומות I., too, among the nations (was named before he was born, Gen. XVI, 11). B. Bath. 16ᵇ; Gen. R. s. 59 שעשה ר׳ תשובה וכ׳ in as much as I. repented of his evil deeds in his (Abraham's) life-time; a. fr.—Sabb. 11ª תחת ר׳ ולא וכ׳ (v. Rabb. D. S. a. l. note 80 a. Rashi a. l.) rather under I. (Arabic dominion) than under Byzantium; a. fr. [Pes. 118ᵇ מלכות ר׳ (Ms. M. a. older eds. תרשעה) a censorial change for רומי, Roman government.]—2) I. ben Nathaniah, the murderer

אדם מתקן בירי׳ וכ׳ if man does not prepare provision in the inhabited settlement (this world), what will he have to eat in the desert (the hereafter)?—Y. B. Kam. V, end, 5ª, v. אָוָז. Ber. 31ª, v. יָשַׁב. Ib. 58ᵇ בישובן . . . הרואה בתי he who sees Israelitish places in their inhabitable condition (restoration), opp. בחורבנן. Ib. עתיד הקב״ה להחזירו לישובו the Lord will restore it again. Tam. 29ᵇ; B. Kam. 80ᵇ משום ר׳ א״י in order to maintain the cultivation of Palestine. Y. B. Bath. II, end, 13ᶜ עולם בבורות ר׳ social welfare depends on wells; באילנות on trees. Kidd. I, 10 אינו מן הי׳ does not belong to the civilized world. Gen. R. s. 35 בני אדם של ר׳ civilized (polite) people; a. fr.—2) (with or without דעת) *ease of mind, calmness.* Ib. s. 19 בי׳ הדעת באת עליו she came to him with deliberation (logical arguments). Y. Ned. I, 36ᵈ bot.; Num. R. s. 10 (הדעת) מתוך ר׳ in a calm state of mind, opp. אקפדה; a. fr.

יְשִׁירִין, v. יְשׁוּרִין.

יְשִׁישׁ m. (יָשַׁן) *allowing to dry up, leaving unused.* Tosef. Ab. Zar. VIII (IX), 3 וכמה יְשִׁישָׁתָן (ib. Toh. XI, 16 כמה הוא מְיַשָּׁנָן) how long must they remain unused?

יְהוֹשֻׁעַ (b. h.) pr. n. m. *Jeshua,* 1) name of several persons. Yad. III, 5 Bab. ed. (Mish. יהושע). Y. M. Kat. III, 82ᶜ יְרִישׁ׳.—Tosef. Ḥull. II, 22; 25; v. יַשּׁוּעַ.—2) (sub מִשְׁמָר) *the priestly division of Jeshua* which was the ninth in the order of divisions on duty each week (I Chr. XXIV, 7–18). Pesik. Haomer, p. 69ᵇ; Pesik. R. s. 18; Koh. R. to I, 3; Yalk. Lev. 643 [read:] אימתי חל חמימות בזמן שיש ר׳ ושכניה ביניהם when are the seven weeks between Passover and Pentecost 'complete' (Lev. XXIII, 15), i. e. beginning and ending with the week? When the divisions of J. and Shekhania are between them, i. e. when there are ten Sabbaths between the first of the month of Nisan on the first Sabbath of which the turn commences, and the sixth of Sivan.—3) *Jeshua* (redemption), a disguise for פְּדִירוֹן; v. בֵּן. B. Kam. 80ª.

יְשׁוּעָה f. (b. h.; יָשַׁע) *redemption, help.* Midr. Till. to Ps. XIV; Lev. R. s. 24. M. Kat. 5ª יְשׁוּעָתוֹ של הקב״ה the salvation by the Lord; a. fr.

יְשַׁט* (b. h.; cmp. שׁוּט) *to spread, stretch.*—V. יְשֵׁשׁ. *Hif.* הוֹשִׁיט *to stretch forth, to hand, reach.* Ḥull. 140ᵇ ה׳ ידו לקן וכ׳ if one put his hand forth into a nest and cut there. Ab. Zar. 6ᵇ לא יוֹשִׁיט וכ׳ one must not hand a cup of wine to a nazarite &c. Ib. לא . . . . קחני לא יושיט it says, 'he shall not reach over' and not 'he shall not give' (which means that the object is beyond the reach of the other person). Pesik. S'liḥ. p. 167ᵇ; Yalk. Num. 744 ה׳ הדסים offered myrtles, i. e. *asked pardon;* a. e.

יְשַׁט ch., *Af.* אוֹשִׁיט same. Targ. Jud. VI, 21. Targ. Ex. XXII, 7; a. fr.—Y. Meg. IV, 74ᵈ top מוֹשֵׁט תרגומא מן גו סיפרא reaching forth for a Chaldaic version from between the (Hebrew) book.

יִשַׁי (b. h.) pr. n. m. *Jesse,* father of king David. Ber. 58ª. Pes. 119ª; a. fr.

of governor Gedaliah. R. Hash. 18b. Nidd. 61a; a. e.—3) I. b. Kimḥith, a high priest. Yoma 47a; Tosef. ib. IV (III), 20, v. יְשֵׁבָב.—4) I. b. Piabi or Pâbi, a priest. Tosef. ib. I, 21; Y. ib. III, 40d top; Bab. ib. 35b. Sot. IX, 15; a. e. —5) name of several Tannaim, esp. a) I. b. Elisha, redeemed from Roman captivity. Gitt. 58a. [Ber. 7a top, prob. his grandfather, a high priest.]—Shebu. II, 5; a. fr.—V. Fr. Darkhé, p. 105 sq.—6) I. son of R. Johanan b. B'roka. B. Kam. X, 2. Tosef. Eduy. II, 4; a. fr.—V. Fr. ib., p. 185 sq. —7) name of several Amoraim. Y. Gitt. I, 43c top; a. fr. —Y. Yoma III, 40d bot.—V. Fr. M'bo, p. 108b, sq.

יִשְׁמְעֵאלִי m. (b. h.; preced.) *Ishmaelite, Arab, Bedouin.*—*Pl.* יִשְׁמְעֵאלִים. Ex. R. s. 23 (ref. to אהלי קדר, Cant. I, 5) אהליהם של ר׳ the tents of the Bedouins. Gen. R. s. 84; a. fr.

יָשֵׁן I (b. h.; cmp. אָשַׁן) [*to recover strength*, cmp. חָלַם,] *to sleep*, trnsf. *to be idle, lazy.* Shebu. III, 5 (I swear) שאֵישַׁן that I will sleep, שֵׁינָתִי that I have slept. Num. R. s. 20 בא לִישָׁן going to sleep.—Cant. R. to III, 1 ישנתי לי מן התורה וכ׳ I (Israel) have been lazy in the study of the Law and the performance of good deeds; a. fr.

יָשֵׁן II (b. h.; preced.) *asleep, inactive.* Midr. Till. to Ps. LIX הקב״ה עושה עצמו כבריכול ר׳ the Lord sometimes pretends, if it were permitted to say so, to be asleep; a. fr. —*Pl.* יְשֵׁנִים, יְשֵׁנִין, יְשֵׁרִי. Num. R. s. 20 הרי הן ר׳ מן וכ׳ they are sluggish in study &c., v. preced. Cant. R. to VII, 10 ר׳ במערת וכ׳ sleeping in the cave of Makhpelah. Ex. R. s. 1; a. fr.—Fem. יְשֵׁנָה, יְשֵׁרָה. Midr. Till. to Ps. CX, beg. (ref. to Is. XLI, 2) הצדקה הירתה ר׳ וכ׳ Righteousness was asleep and Abraham waked her up. Cant. R. to V, 2 אני ר׳ מן וכ׳ I (Israel) was lazy &c., v. supra; a. fr.

יָשַׁן (b. h.; cmp. preced. wds. a. אִרְתֵּן) *to be strong, hard, old* (cmp. קשׁישׁ).—V. יוֹשֵׁן a. next w.

Pi. יִישֵּׁן *to let grow old* (*strong*), *keep, reserve.* B. Bath. 91b דברים שדרכן ליַישְׁנָן things which it is customary to keep (to store, as wine &c.). Deut. R. s. 9, beg. בן הירן הזה אני מְיַישֵּׁן וכ׳ of this wine I will store away a portion for my son's wedding. Tosef. Ab. Zar. VIII (IX), 3 צריך לְיַשֵּׁן he must store them away (leave them unused); Tosef. Toh. XI, 16. Ib. במה הוא מְיַשְּׁנָן, v. יְשׁוּן; Y. Ab. Zar. V, end 45b מְיַישְּׁנָן כל י״ב וכ׳ he must leave them unused for the whole twelve-month; Bab. ib. 75a.—Part. pass. מְיוּשָּׁן *stored up*, v. infra. Y. B. Bath. VII, end, 15c. Y. Gitt. III, end, 45b 'old' means last year's crop, מי׳ של וכ׳ 'stored' means three years old.

Hithpa. הִתְיַשֵּׁן *to be stored up, to improve with age.* Sifra B'huck. ch. III; Yalk. Lev. 672 (ref. to ישן נושן, Lev. XXVI, 10) כל המִתְיַשֵּׁן יפה מחבירו the sort which is stored up is the better of its kind; B. Bath. l. c. [read with Ms. R.:] כל המְיוּשָּׁן יפה מחבירו. Y. Gitt. l. c. הדא אמרה דאי מתישן וכ׳ this intimates that if wine is sold as *mithyashshen* (fit for storage) the seller is responsible for three years. Sifra l. c. לרבות כל המִתְיַישְּׁנִים including all produces fit for storage (besides wine); Yalk. l. c. לרבות כל הדבר המיושן.

Nif. נוֹשָׁן same. B. Bath. l. c.; a e., v. next w.

יָשָׁן m. (b. h.; preced.) *hard, dry; old, of last year*, opp. חָדָשׁ. Dem. IV, 7. B. Bath. 91b, a. e. expl. ר׳ נוֹשָׁן (Lev. XXVI, 10), v. preced. Ab. IV, 20 קנקן חדש מלא ר׳ a new vessel full of old wine (a young man but learned). Ab. Zar. III, 9 ואם ר׳ וכ׳ and if the oven is old (dried) &c.; a. fr. —*Pl.* יְשָׁנִים. Ib. 33a ומזופפין ר׳ old or pitched wine vessels. Yoma II, 4, v. חָדָשׁ. Lev. R. s. 2, v. חָדָשׁ; a. fr.—*Fem.* יְשָׁנָה. Kidd. IV, 5, Num. R. s. 9, v. אַרְכִּי I.—*Pl.* יְשָׁנוֹת. Tosef. Ab. Zar. IV (V), 10 ר׳ זפופות, v. supra; a. fr.

יָשַׁע (b. h.; cmp. preced. wds.) [*to be strong, to recover.*]

Hif. הוֹשִׁיעַ *to assist, help, deliver.* Sot. 34b (ref. to יְהוֹשֻׁעַ, Num. XIII, 17) יֹה יוֹשִׁיעֲךָ וכ׳ Yah save thee from &c. Meg. 14a עתידה שיושיע וכ׳ my mother shall bear a son who will deliver Israel; Sot. 11b שמוֹשִׁיעַ. Midr. Till. to Ps. XVIII, 4 כשתוֹשִׁיעֵנִי מאויבי when thou shalt have saved me from my enemies. Snh. 73a, v. מוֹשִׁיעַ. Ber. IV, 4 הוֹשַׁע וכ׳ help, O Lord &c.; a. fr.—V. הוֹשַׁעְנָא.

Nif. נוֹשַׁע *to be saved, released.* Midr. Till. l. c. אִנָּשַׁע מן וכ׳ let me be delivered from my enemies, and I shall call the Lord the praised One. Tanḥ. Aḥăré 12 (ref. to וירושע, Ex. XIV, 30) וַיִּוָּשַׁע כתיב כבריכול הוא נ׳ it may be read *vayivvasha* (and he was saved), He, as if it were, was delivered. Ib. בעוה״ז הריתם נוֹשָׁעִים ע״י ב״א in this world (the past) you were delivered through human agencies.

יְשַׁף* (=נשׁף), *Af.* אוֹשִׁיף *to blow, kindle.* Sabb. 119a מוֹשִׁיף נורא fanning the fire.

יַשְׁפֵה f. (b. h.) *Jaspis*, Benjamin's jewel in the high-priest's breast-plate. Ex. R. s. 38, end. Y. Kidd. I, 61b top.

יָשַׁר (b. h.; cmp. אָשַׁר) *to be firm, strong, healthy; to be straight, right.* יִישַׁר כֹּחֲךָ or חֵילְךָ 'may thy strength (health) be firm', a phrase of approval and thanks. Sabb. 87a, a. fr. (play on אֲשֶׁר, Ex. XXXIV, 1) ר׳ כ׳ ששברת, be thanked for having broken (the tablets). Gen. R. s. 54 (play on וישרנה, I Sam. VI, 12) ר׳ חילכם; a. e.—יִשַּׁר (יִשַּׁר) (sub. כחך) *thanks! right!* Ber. 42b; Sabb. 53a; Erub. 32b; a. fr.—Cmp. אַרְשַׁר.

Pi. יִישֵּׁר, יִשֵּׁר *to straighten, direct, to make firm.* Ex. R. s. 1 (ref. to יָשָׁר, I Chr. II, 18) זה כלב שיישר את עצמו that is Caleb who kept himself straight (did not yield to the rest of the spies). Num. R. s. 8 (ref. to Ps. L, 23 ושם דרך) המְיַישֵּׁר אורחותיו וכ׳ he who directs his ways straight (pays regard to his doings).—Part. pass. מְיוּשָּׁר, f. מְיוּשֶּׁרֶת. Pirké d'R. El. ch. X דרכי מי׳ לפני my way is levelled before me.—Meg. 18b (ref. to וישרו, Prov. IV, 25) מְיוּשָּׁרִין הן אצל וכ׳ they remain firm with (in the memory of) &c.

יְשַׁר ch. same. Targ. II Esth. VII, 9 יִישַׁר חילך (Var. יְשַׁר). [Cant. R. to I, 4 ישריך, v. next w.]

Ithpa. אִתְיַשַּׁר, *Ithpe.* אִתְיְשַׁר *to be strengthened.* Targ. Y. Deut. X, 2, v. אֲשַׁר.

יָשָׁר m. (b. h.; preced.) *firm, sound; straight, right, upright.* Gen. R. s. 49 אברהם זה ר׳ מן היְשָׁרִים this Abraham is firmer than all the firm (angels); Yalk. ib. 82 אברהם קודם לְיָשְׁרוֹ של עולם וכ׳ זה ר׳ before they see the Right One of the world, they (the pious)

כי אזל מיחא בתר יַשְׂרוּתֵיהּ אזל when he (Samson) went out (to marry), he, at all events, followed only his own liking (not the will of the Lord); [marginal version יַשְׂרוּתֵיהּ עיניו]; Yalk. Jud. 69.

יָתִ (v. אִית) [*being, existence,*] a particle 1) indicating the objective case (=h. אֵת). Targ. Gen. I, 1; a. v. fr.—With pronominal suffixes: יָתִי *me,* יָתָךְ, יָתִיךְ *thee* &c. Targ. Deut. IV, 14. Targ. Gen. XII, 12. Ib. L, 21; a. v. fr.—2) (with pronominal suffix of the third person) *he himself, this one* &c. Y. Bicc. III, 65d top אמר יָתֵירַּ דמן רבנן said he (who was before mentioned as) one of the scholars. Gen. R. s. 9, beg.; Koh. R. to III, 11, a. e. יָתְהוֹן those (opp. to דִּין), v. חֲנִי.—With prepositional prefix: לָתִ, v. לְוָת, בָּוָת.

יְתֵב, יִתֵּב I ch.=h. יָשַׁב, *to sit, dwell* &c.; *to be inhabited, settled.* Targ. O. Gen. XXXVI, 7 מִיתַּב ed. Berl. (oth. ed. a. Y. מִיתַב). Targ. O. Ex. XVI, 35 יָתִיבְתָּא (Y. מִיתִיבָא) *inhabited*; a. v. fr.—Imper. תֵּיב, תִּיבִי. Targ. Gen. XX, 15. Targ. Is. LII, 2 (ed. Wil. תְּבִי); a. fr.—Yeb. 109a יָתְבָא תּוּתַיְרָה she lives under (with) him. Ber. 6a עַד דְּיָתְבֵי when they are seated. Ib. 48a ורחמנא היכא יָתֵיב ר׳ and where does the Lord reside?—M. Kat. 9b לִיתְרוֹב בֵּיתַךְ וְלֵיתְוֵב אוּשְׁפִּיזַךְ may thy house (grave) be vacant, and thy inn (temporary home on earth) be inhabited; Tanḥ. B'resh. 13; a fr.—וקאמר ר׳.. N. N. sat down (lecturing) and said &c. Bets. 20a; a. fr.

Pa. יַתֵּב 1) *to set down, place.* Y. Kil. IX, 32c top; Y. Keth. XII, 35b top ר׳ לֵיהּ ולא יְתִיבֵיהּ וכ׳ he set him down (let his coffin down) and would not take him back again (v. תּוּב); a. e.—2) *to settle, establish.* Targ. Is. XLIII, 20 אֲיַתֵּיב (ed. Wil. אֲיַתֵּב *Af.*).—Targ. Ps. XXII, 4; a. e.—3) *to quiet, set at rest.* Targ. Ps. XXIII, 3 יְיַתֵּיב (ed. Wil. יְתִיב, v. תּוּב).—Ber. 28a לְיַתּוּבֵי דַּעְתֵּיהּ to set his mind at ease. Yoma 81a יְתוּבֵי דַּעְתֵּיהּ making one come to. B. Bath. 3b לְיַתּוּבֵיהּ לִיצְרֵיהּ דַּעְתָּא in order to gratify his passion. Lev. R. s. 19 [read:] תִּתְיַתַּב לְךָ נַפְשֵׁיךְ הָדָךְ כְּמָה דְיַתְּבַת לְנַפְשִׁי may thy soul be restored to thee as thou hast restored my soul; a. e.—*Part. pass.* מְיַתַּב, מְיַתְּבָא, מְיַתְּבָא a) *inhabited.* Targ. Ps. CVII, 4. —b) *quieted.* Tam. 32a מְיַ׳ דַּעְתִּיהוֹן וכ׳ נְחוּתֵי יַמָּא לָא מְיַתְּבָא (or מְיַתְּבָא, v. infra) sea-farers do not feel at ease until they reach land.

Af. אוֹתֵיב, אֵיתֵב *to place, seat, settle* (v. יָשַׁב *Hif.*). Targ. I Kings XXI, 9. Targ. Gen. XLVII, 6; a. fr.—Y. Kidd. I, 58d אֵיתִיבוּנִי עַל גִּיחָא וכ׳ bury, me at the bank of the river; Y. Keth. VI, end, 31a אֵיתִיבוֹן (corr. acc.). Ḥull. 59a יְתִיבֵיהּ בְּתַנּוּרָא.. אוֹתְבֵיהּ let it be put in the oven; . . . he put it in. Yoma 69b אוֹתִיבוּ בְּתַעֲנִיתָא וכ׳ they made (people) sit fasting, they ordered a fast of three days &c.; a. fr. [אוֹתִיב for אֲתֵיב, v. תּוּב.]

Ithpa. אִתְיַתַּב, *Ithpe.* אִיתְיְתִיב, אִתְיְתֵיב; *Ittaf.* אִיתּוֹתַב 1) *to be allowed to dwell, to sojourn* (h. גּוּר). Targ. O. Gen. XX, 1 (Y. אִתְנְתִב, corr. acc.). Targ. Jer. XLIX, 33; a. fr.—Sabb. 33b אִיתְּבוּ תְּרֵיסַר וכ׳ they dwelt in the cave twelve years.—2) *to be inhabited.* Targ. Is. XLIV, 26. Targ. Jer. L, 13; a. fr.—3) *to be set at ease, be gratified.* Targ. Is. LXII, 5.—B. Mets. 83b bot. לָא מְיַתְּבָא דַּעְתֵּיהּ he was not satisfied. Yoma 80b; מִי׳ דַּעְתֵּיהּ he will come to again.—Sabb. 51b, sq. כִּי הֵיכִי דְּתִיתְּוֹתַב דַּעְתֵּיהּ Ms. O. (Ms. M. דְּתֵיתֵב, ed. דְּאִיתּוֹתַב, v. Rabb. D. S. a. l. note) that he may

shall behold the faces of the firm (believers); a. fr.—*Pl.* יְתָרִין, יְתָרִים. Cant. R. to I, 4 מה יישריו רחמיך, [read as:] Yalk. ib. 982 מה ישרים וכ׳, expl. מה תקיפין וכ׳ how strong are thy mercies. Midr. Till. l. c. אידו כת . . . זו כת ר׳ which is the highest class among those who will greet the countenance of the Divine Presence (in the hereafter)? The class of the firm believers. Ib. to Ps. XXV, 14 . . . בתחלה ואח״כ נתן לי׳ first the secret of the Lord is communicated to those who fear him (human beings), and then to the firm ones (the angels, cmp. יְצוּקִים s. v. יָצַק); Gen. R. s. 49; a. e.—*Fem.* יְתָרָה, *pl.* יְתָרוֹת (sub בעיניו; with ref. to Deut. XII, 8) [*right in the eyes of the offerer,*] *free-will offerings* (opp. חוֹבָה). Zeb. 114a תקריבו וכ׳ ר׳ free-will sacrifices you may offer (on the *bamoth,* v. בָּמָה), but no obligatory offerings; ib. 117b. Ib. נינהו ר׳ they belong to the class of free-will offerings. Ib. 118a; a. fr.—סֵפֶר הַיָּשָׁר *the Book Yashar,* a lost book (Josh. X, 13; II Sam. I, 18). Ab. Zar. 25a. Y. Sot. I, end, 17c.

יַשְׂרָא ch. same, *firm believer, upright man.* Y. Taan. II, 65b (ref. to Mic. VII, 4) דבהון וכ׳ ר׳ the upright man among them is like thorns.

יִשְׂרָאֵל (b. h.) pr. n. *Israel,* 1) I. (Jacob), the patriarch. Gen. R. s. 68 סבא ר׳ the patriarch I. (not the people); a. fr.—2) I., the people. Bḗr. 6a; a. fr.—שונאי ר׳ the enemies of Israel, often euphem. for *Israel.* Ib. 32a נתמוטטו . . של ר׳ ש׳ the feet of Israel would totter (in judgment); a. fr. —V. פְּנֻסְּת.—3) ר׳ (=בן ר׳) *an Israelite,* a) one not belonging to the priestly or levitic tribe; b) *a Jew,* opp. נכרי, גוי. Gitt. V, 8. Tosef. Kidd. V, 3; a. fr.—Tosef. Ab. Zar. III, 5, sq. Ab. Zar. II, 6; a. fr.—בַּת ר׳ *an Israelitish woman.* Tosef. l. c. 1; 3; a. fr.—*Pl.* יִשְׂרְאֵלוֹת (opp. to כֲּהַנּוֹת, לְוִיּוֹת). Tosef. Snh. IV, 2.

יִשְׂרְאֵלִי m. (preced.) *one belonging to a common Israelitish family,* contrad. to כֹּהֲנִי, a. לְוִיִּי. Kidd. IV, 1; Yeb. 37a (collective noun).—*Pl.* יִשְׂרְאֵלִים. Ib. 85a. Tosef. Ber. V, 14.—*Fem.* יִשְׂרְאֵלִית *an Israelitish (Jewish) woman.* Nidd. IV, 2 (33b) (collective noun, opp. to כּוּתִיּוֹת).

יַשְׂרוּת f. (v. יוֹשֶׁר a. יָשָׁר) *firmness, faith, right conduct, equity.* Y. Meg. I, 72c top (ref. to Deut. XII, 8, cmp. וְעָשָׂר) ומה תעשו שם דבר שהוא בא לידי ר׳ וכ׳ and what dare you do there (on the *bamah*)? An act by which one is led towards faith, which is burnt-offerings and peace-offerings. Midr. Till. to Ps. XCIX, 4 (ref. to מישרים ib.) אתה כוננת ר׳ של עולם (ed. Bub. בעולמך ר׳) thou hast established the firmness of thy world (through courts of justice); Yalk. Ps. 852 בעולמך ר׳.—Gen. R. s. 54 (ref. to וישרנה, I Sam. VI, 12) מהלכות בי׳ they walked with propriety (paying reverence to the Ark; Midr. Sam. ch. XII בירופי). Ruth R. introd. 3 (ref. to ישר, Prov. XXI, 8) במדת ר׳ in fairness; ib. בי׳; Yalk. Prov. 959. Deut. R. s. 8 היא וכל כלי אומנתה ניתנה . . . יַשְׂרוּתָהּ she (the Torah) and all her implements have been given to man, her humility, her righteousness and her fairness.—Sot. 9b, v. next w.

יַשְׂרוּתָא f. ch. (v. preced.) *that which seems right, arbitrary will.* Sot. 9b (ref. to Jud. XIV, 3 וישרה בעיני)

be reconciled. Lev. R. s. 19, v. supra; a. fr. [אִתּוֹתַב for אִתָּתַב, v. תּוּב.]

יְתַב II (v. preced.; cmp. יהב *to give* and *to place*) *to give* (not used in perf. tense). Sabb. 19ª במשחא נְיַתִּיב לירה וכ׳ (Ms. M. נמשח ונ׳) let him measure when giving (the goods to wash) and when receiving it back. Kidd. 78ᵇ אי בעי מִיתְּבָא . . . לא יתיב לירה (not יהבי) if he desired to give it to him as a donation, could he not do it? Keth. 106ᵇ ולילכא למיתבא לירה and he will have nothing to give him. B. Kam. 83ᵇ; a.e.—B. Bath. 13ᵇ למיתב Ms. M. (ed. לְמִיתַּן).

יָתִיב, יָתֵב m. (יְתַב I) *inhabitant.* Targ. O. Gen. XXXIV, 30 יָתֵיב ed. Berl. (ed. יַתְבֵי *pl.*). Targ. O. Num. XIV, 14. Targ. Is. VI, 11; a. fr.—*Pl.* יָתְבַיָּא, יָתְבֵי. Targ. Y. Num. l. c.; a. fr.

יָתְבָא m., pl. יָתְבִין *dwelling places,* v. יְתוּבָא.

יָתֵד f. (b. h.; cmp. עתד) [*something fastened, driven in,*] *peg, nail; handle of a tool* &c. Y. Taan. IV, 67ᵈ אשרי אדם . . . ר׳ להיתלות בה (cmp. Is. XXII, 23, sq.) happy the man who has a peg to hang on, i. e. who has a renowned ancestry; ומה היתה יְתֵידָתוֹ וכ׳ and what was R. E.'s. peg?; Y. Ber. IV, 7ᵈ top. Gitt. 17ª ר׳ היא שלא תמוט (my last opinion) is an immovable peg. Meg. 6ª ר׳ תקועה והיא היתה וכ׳ and she (Cæsarea) was a peg driven into Israel, i. e. an obnoxious foreign element.—ר׳ של מחרישה the pin of the plough. Sabb. XVII, 4; a. e, v. מַחֲרֵישָׁה.—ר׳ האהל *tent-pin,* v. infra.—ר׳ הדרכים *a way-mark of hardened clay pegs,* v. גֵּץ; v. infra.—*Pl.* יְתֵדוֹת, יְתִידוֹת. Gen. R. s. 43 ר׳ שלשה גדולות three great pegs (Abraham, Isaac and Jacob). Ib. s. 62 ר׳ בחן ניתגרו יתדות הארץ the pegs of the land (the remnants of the seven nations, cmp. Num. XXXIII, 55) arose against them. Kel. XIV, 3 ר׳ אהלים ר׳ המשיחות Mish. ed. (Bab. ed. ירות) the (metal) pegs of tents and those of the land measurers. Tosef. ib. B. Bath. I, 7 החרב שפרשה עם ר׳ המחרישה the knife (coulter) which has been taken out with the handle of the plough. Mikv. IX, 2 ר׳ הדרכים, expl. גֵּץ יוני. Tosef. ib. VI (VII), 14. B. Kam. 81ª מסתלקין מפני ר׳ חד׳ . . . you may (in walking) turn out from the highway towards the private sidewalk in order to avoid the road-pegs; Y. Ber. II, end, 5ᵈ top.

יְתוֹבָא m. (יְתֵב I) *dweller, sojourner,* opp. בן מתא citizen.—*Pl.* יָתְבִין, יָתוֹבֵי. B. Bath. 8ª.

יְתוּבָא m. (preced.) *dwelling place.* Targ. Job. XVIII, 19.—*Pl.* יְתוּבָיָא. Targ. Ps. LXXXIX, 13 Ms. (ed. יָתְבִין).

יַתּוֹךְ, v. יַתִּירָךְ.

יְתוֹם m., **יְתוֹמָה** f. (b. h.) [*by one's self,* cmp. גּוֹזָל, גַּזָּל I,] *single, alone, forsaken.* Ḥag. 3ᵇ; Mekh. Bo s. 16, a. e. אין הדור יתום ר׳ וכ׳ that generation is not forsaken in which &c.—ר׳ אמן, v. אָמַן.—Esp. 1) *fatherless, orphan, public charge.* Meg. 13ª המגדל יתום ר׳ ויתומה בתוך ביתו וכ׳ he who rears a male or female orphan in his house, is regarded as the parent. Tosef. Keth. VI, 8 ר׳ ויתומה צריכין פרנסה מפרנסין את היתומה וכ׳ if an orphan boy and an orphan girl need public support, we must support the girl first &c.; Keth. 67ª. Taan. 24ª בי ר׳ ויתומה we were engaged in collecting for an orphaned couple to be married; a. v. fr.—יתומה בחיי האב self-depending in her father's life-time, i. e. *a minor over whom her father has no control,* e. g. when he has given her away in marriage, and she being divorced or widowed returns to her paternal home. Yeb. XIII, 6. Keth. 73ᵇ; a. fr.—2) *an animal whose mother died during or soon after childbirth.* Bekh. IX, 4. Ḥull. 38ᵇ.—3) (Law) *a minor heir* whom the authorities must protect by appointing a guardian to plead his cause &c.; in gen. *heir* (mostly in the plural).—*Pl.* יְתוֹמִים, יְתוֹמִין; f. יְתוֹמוֹת. B. Mets. 70ª מעות של יתומים minor heirs' funds. B. Bath. 124ª שבח שחשבירתו ר׳ לאחר וכ׳ improvements which the heirs made after their father's death (before division). Arakh. VI, 1 (21ᵇ) שום הדיוט the assessment for public sale of minors' (heirs') property which the court sells to satisfy the decedent's creditors. Gitt. V, 1; a. fr.—Yeb. XIII, 7 שתי אחיות יתומות two orphan sisters; a. fr.

יְתוֹמָא, יְתוֹם ch. same. Targ. Y. Ex. XXII, 21 (O. יַתָּם).—*Pl.* יְתוֹמֵי. Targ. Job XXII, 9.—*Fem.* יְתוֹמְתָא. Lev. R. s. 37 (some ed. יְתִירְמָתָא).—V. יַתָּם.

יִתּוֹר, יְתוֹר m. (יָתַר) *addition.* בגדים ר׳ putting on more than the prescribed number of priestly garments (v. Yoma VII, 5). Zeb. 19ª; Erub. 103ᵇ.

יְתוֹרָא ch. same, *superfluousness.*—*Pl.* constr. יְתוֹרֵי. Ḥull. 36ª מי׳ קראי קאמר he derives it from the superfluous verses.

יַתּוּשׁ m. (fr. יָתַשׁ?) 1) *mosquito* or *gnat.* Gitt. 56ᵇ בא ר׳ ונכנס וכ׳ a mosquito came and entered his (Titus') nose; Gen. R. s. 10; Lev. R. s. 22. Sabb. 77ᵇ לנחש ר׳ the mosquito (an application of a pulp made of mosquitos) is a remedy for a serpent's bite. Ib. אימת ר׳ על הפיל the fear which the elephant has of the *yattush,* v. אֵימָה. Snh. 38ª; Lev. R. s. 14, beg. ר׳ קדמך וכ׳ the *y.* has been created before thee (man); a. e.—*Pl.* יַתּוּשִׁים, יַתּוּשִׁין. Gen. R. s. 5 (ref. to Gen. III, 17) דברים ארורים כגון ר׳ ופרעושין וכ׳ cursed things like gnats, fleas and flies; a. fr.—Tosef. Sabb. XII (XIII), 4 זבובין וי׳; Y. ib. XIV, beg. 14ᵇ ותושין (corr. acc.), v. יָתֵנּוּ.—2) *a bug* (*on a fruit*). Sifra Sh'mini Par. 10, ch. XII; Ḥull. 67ᵇ; a. e., v. כָּלִיס.

יַתּוּשָׁה, יְתוּשָׁא ch. same. Gen. R. s. 10; Lev. R. s. 22.—*Pl.* יַתּוּשָׁיִן, יַתּוּשָׁיָא. Ib. s. 19, beg. וצואה עבדה ר׳ and the excrements produced gnats. Gen. R. s. 34, end, דלא יכלונידה ר׳ (some ed. יַתּוּשָׁה) lest the mosquitos bite it (on the head).

יָתִי, v. אֲתָא.

יְתִיב, v. יְתֵב.

יָתִיב, v. יָתֵב.

יְתִיבְתָא, יְתִיבְתָא דְ׳ f. *inhabited,* v. יְתֵב.

יְתִידָה f., v. יָתֵד.

יְתִירִין, v. אֲתָא.

יַתִּיךְ, יַתּוֹךְ m. (נָתַךְ) a sort of *thongs* used for seizing

a hot pot; (oth. opin.) *a strainer* (cmp. Targ. Job X, 10). — *Pl.* יַתְּרִכִּין, יַתְּרוֹ׳. Kel. XII, 3 ed. Dehr. יַתְּרֵי (ed. יַתְּרוֹ׳); Tosef. ib. B. Mets. II, 10, v. נָעַר II.

יְתִימְתָּא, v. יָתוֹם ch.

יַתָּן, v. אֲתָא.

יַתְנָיָא, v. וְתִינָא.

יָתֵיר, v. יָתַר.

יָתִיר I, **יַתִּירָא** m., **יַתִּירְתָּא**, **יְתִירָא**, **יְתִירָה** f. (יָתַר) *remaining over, too much, too many; extraordinary, especial.* Targ. O. Ex. XXVI, 12 (Y. מותרא). Ib. דְּיַתִּירָא (ed. Berl. דְּיָתְרָא, Y. דְּיִתֵּירָא). Ib. 13.—Ḥull. 47ᵃ חסיר או י׳ one lobe wanting or one too many. B. Mets. 93ᵇ, v. מְרָדָא. Ib. נטירותא י׳ ed. (Ms. M. מעליותא) a special watchfulness. M. Kat. 4ᵃ טירחא יתירה איכא (read יתירא, v. Rabb. D. S. a.l. note 400) it requires great labor. Ib. 21ᵃ מילתא י׳ something more than duty requires. B. Mets. 104ᵇ מילתאי׳ a disproportionate amount. Gitt. 64ᵇ ידא י׳ an additional hand (her own and her father's power of accepting the letter of divorce). B. Bath. 104ᵇ top [read :] ואי איכא יתירא and if there is a surplus, v. מַלֵּיתָא.—B. Kam. 94ᵃ תעזוב י׳ the superfluous verse containing תעזב (Lev. XIX, 10, repeated ib. XXIII, 22); a. fr.—Esp. יתירתא *an additional lobe of the lungs.* Ḥull. 47ᵃ.—*Pl.* יַתִּירִין, יַתִּירֵי, יַתִּירֵי; f. יַתִּירָתָא, יְתֵירֵי׳. Targ. O. Num. III, 46.—B. Mets. 51ᵃ בדמי י׳ at an extremely high price. Ruth R. to II, 14; Cant. R. to II, 9 אילין י׳ those forty five days more (Dan. XII, 11; 12). Ab. Zar. 9ᵇ sq. שית שנין י׳ . . . . החוא שטרא a document which contained six years too many (was postdated by six years); a. fr.—*Adv.* יַתִּיר *more.* Targ. Ps. XIX, 11; a. e.—בְּיַתִּירְתָּא (=h. יותר מדאי) *beyond measure.* M. Kat. 27ᵇ תות קא בכיא בי׳ (Ms. M. בתדירתא) she mourned unreasonably.

יַתִּיר II pr. n. pl. *Yattir*, v. מְתַרְתָּא.

יְתִירָא m. *cord*, v. יִתְרָא I.

יְתִירָת f. (יָתַר) *superfluity.* Gen. R. s. 10 שהן י׳ בעולם (better: יְתֵירְתָּן, v. יָתֵר a. יָתַר).

יְתֵירָתָא, **יַתִּירָתָא**, v. יַתִּיר.

יִתֵּךְ*, Y. Ab. Zar. III, 43ᵇ, חמיותכו׳, read: חמתיך כוס (a tautography), v. נָתַךְ.

יְתַם, *Pi.* יִתֵּם (denom. of יָתוֹם) *to make orphans, to cause bereavement.* Pes. 49ᵃ מְיַתֵּם את בניו Ms. M. (ed. גוזליו) will be forced to leave his children uprovided for; Yalk. Am. 545; v. אַלְמֵן. Yalk. Gen. 95.

Nithpa. נִתְיַתֵּם *to become an orphan.* Keth. 44ᵇ נִתְיַתְּמָה she lost her father.

יְתַמָּא, **יְתֵם**, **יְתַם** ch.=h. יָתוֹם, Targ. O. Ex. XXII, 21 (ed. Amst. יְתָם; Y. יתום); a. e.—Y. Ab. Zar. II, 41ᵈ bot. דין דו׳ וכ׳ the case of an orphan or a widow; Y. Sabb. I, 3ᶜ sq. דיין דיי׳ (read דין). Keth. 54ᵃ י׳ an orphan (figuratively for a hired laborer whom the employer provides with clothes, v. לָבַשׁ I); a. fr.—Ab. Zar. 24ᵇ מזמורא י׳ an *anonymous* or *titleless* psalm.—Trnsf. (as a friendly rebuke) *ignorant child!* Keth. 17ᵇ; Ab. Zar. 13ᵇ; Ḥull. 111ᵇ.—*Pl.* יַתְמִין, יַתְמֵי, יַתְמֵי. Targ. Ex. XXII, 23; a. fr.—Ber. 18ᵇ זוזי דיי׳ heirs' fund. Y. Shek. IV, 48ᵃ bot., a. e., מדל דיי׳, v. מָדַל. B. Mets. 108ᵃ; B. Bath. 8ᵃ אפיי׳ מִיַּי׳ even orphans' funds must be taxed, v. אִגְּלָא. Y. Sot. III, 19ᵃ אתון י׳ וכ׳ the heirs came complaining; a. v. fr.—Keth. 106ᵃ קרו לנפשיירהו י׳ they (the surviving scholars) called themselves orphans; י׳ דיי׳ orphans of orphans (few survivors).

יתניא, v. וְתִינָא.

יָתַר (b. h.; cmp. עתר, אשר) [*to be strong;* denom. יֶתֶר *cord*, v. יִתְרָא I,] *to be rich, plentiful.*

Nif. נוֹתַר *to be left over.*—Part. נוֹתָר m. *portions of sacrifices left over beyond the legal time and bound to be burnt.* Kerith. III, 4 והיה נ׳ מן וכ׳ and it was an overdue remnant of sacrifices. Ib. I, 1 דם נ׳ blood of overdue sacrifices. Meil. I, 3, a. fr. משום נ׳ as coming under the law of *nothar*; a. v. fr.—*Pl.* נוֹתָרִים, נוֹתָרוֹת. Sifré Aḥăré Par. 5, ch. VII.—Cant. R. to V, 14 כמה נ׳ how many laws about *nothar*. Num. R. s. 11 בנ׳ . . . שלא לפסול not to unfit any of the sacrifices by allowing them to become overdue.

Hif. a) הוֹתִיר *to leave over; to go beyond; to be more.* Mekh. Bo s. 6 אם ה׳ if he left a part of the Passover lamb over until morning. Sifra Tsav, Par. 7, ch. XII אם ה׳ ה׳ if he has left over, he has left over (and it may be eaten). Ib. אם הוֹתִירוּ כולו if they left the whole of it over (for the second day); a. fr.—Ber. 34ᵇ לא חסרתם ולא הוֹתַרְתֶּם you stated the time neither too early nor too late. B. Bath. VII, 2 ה׳ כל שהוא if it was somewhat more (than the stated measure).—b) הַתִּיר (cmp. הִצְרִיךְ fr. צָרַךְ), v. infra.

Pi. יִיתֵּר (denom. of יֶתֶר) *to add; to do too much.* Erub. 13ᵃ מְיַיתֵּר שמא אתה . . . for if thou omit one letter or write one too many; Sot. 20ᵃ תַּיְתִּיר *Hif.* (v. supra). Ex. R. s. 27; Tanḥ. Yithro 4 his name was Jether (Jethro) שֶׁיִּי׳ פרשה וכ׳ because he gave rise to an additional chapter (about judges) in the Law; Mekh. ib., Amalek, s. 1 שהוֹתִיר.—Ib. שיי׳ במעשים טובים because he did more (than ordinary men, was liberal in) good deeds. [Y. Keth. IV, end, 29ᵇ מְיוּתָּרָן, v. וְיֶתֶר.]—*Part. pass.* מְיוּתָּר, *pl.* מְיוּתָּרִין *added, superfluous.* Koh. R. to V, 8 (ref. to ויתרון, ib.) דברים שתראה (ש)הן מי׳ לתורה (not בתורה) things which thou wouldst regard as additions to the Law. Ib. אפי׳ דברים . . . מי׳ בעולם even things in nature which thou wouldst believe to be superfluous (useless); Ex. R. s. 10; (Gen. R. s. 10 יְתֵירָה); a. e.

Nittaf. נִתּוֹתַר *to be left over.* Yoma 46ᵃ אירברי עולה שנִּתּוֹתְרוּ parts of a burnt-offering which remained over (failed to be entirely burnt). Pes. 59ᵇ כשנִּיתּוֹתְרוּ when they were left over (unoffered).

יֶתֶר ch. same. [Targ. Ruth II, 16, a. e. מיתר, v. נְתַר.]

Af. אַיְתַר, אוֹתִיר 1) *to leave over.* Targ. II Kings IV, 43; a. e.—Y. Peah VII, 20ᵃ bot. ואַיְתְרִנּוּן.—2) *to bless with plenty.* Targ. O. Deut. XXVIII, 11; XXX, 9.

Pa. יַתַּר, as preced. *Pi.*—*Part. pass.* מְיַתַּר, f. מְיַתְּרָא *larger.* Meg. 19ᵃ מחסרא או מיי׳ smaller in size or larger.

Ithpa. אִיתַּתַר, אִיתְיַתַּר 1) *to be left over*; (in legal interpret.) *to be superfluous* in the Bible text and therefore

available for interpretation. Targ. O.Ex.XXXVI, 7 וּיְתָרַת (=וְאִיתָּ׳, ed. Berl. וְיִתַּרַת, corr. acc.).—Ber. 35ª, v. הַרְכָּבָה. Men. 93ª אֲבָל יִתְּרוּ לֵידַע תְּרֵי קְרָאֵי two verses remain for interpretation; Arakh. 2ᵇ אייתרי לְהוּ תְּרֵי (v. Rabb. D. S. to Men. l. c. note).—*2) *to be added, included.* Sabb. 64ª אֲיַיתְּרוּהוּ לֵידַהּ (some ed. אייתר) they are now included (Ms. M. אייתי they include it, v. אָתָא).

יָתָר, יֶתֶר m. (preced. wds.) 1) *additional, a person having an additional limb.* Bekh. VII, 6 ר׳ ברודו וכ׳ if one has an additional finger (or toe) on each of his hands and feet. Ib. 45ᵇ.—Ib. 40ª ר׳ ביר חסר וי׳ having one toe less or one too many on the forefoot. Ib. כל יתור כנטול דמי every addition is considered equal to the entire absence of the respective limb; Ḥull. 58ᵇ כל יתר וכ׳. B. Bath. VII, 2, sq. ר׳ חן (יתיר a. יתר interchanging), v. חֵן; a. fr.—*Fem.* יְתָרָה, יְתֵרָה; (as noun also) יְתָרֶת, יְתֵרֶת. Bekh. VII, 6 (45ª) בו יתרת וכ׳ היתה (בה) יתירה (Rashi יתירה; Gem. יתורת) if there has been an additional limb and he had it cut off. Ib. 40ª ר׳ על של משה וכ׳ (a cubit measure) larger than the Mosaic by &c. Ḥull. III, 6 (as a sign of clean birds) כל שיש לו אצבע ר׳ that which has an additional toe (on top of those in a line). Keth. 76ª יתירת a woman having an additional limb. Erub. 83ª ר׳ על מדבריות וכ׳ one sixth larger than &c.; a. fr. [V. יְתֵירָה.]—*Pl.* יְתָרִין, יְתֵרִין, יְתֵרֵי; f. יְתֵרוֹת. Macc. 23ª יְתֵירֵי מדע men of more than ordinary knowledge; ר׳ כח of more than common physical strength.—[Gen. R. s. 98 הנידחו יתירות left remants of the conquered nations, prob. to be read: יְתֵרוֹת, v. יָתֵד.]—Esp. יְתֶרֶת *an additional lobe of the lungs.* Ḥull. 47ª (not יות׳).—2) *a word written plene, with vowel letters.*—*Pl.* יְתֵירוֹת. Erub. 13ª, a. e., v. חָסֵר II.

יֶתֶר I m. (b. h., v. יָתַר) 1) *cord, bow-string.* Lev. R. s. 5 (ref. to Ps. XI, 2), v. מְחָתָא.—2) =יוֹתֵר *addition,* (adv.) *more.* Bekh. VII, 1 (43ª) וי עלידהן וכ׳ Bab. ed. (Mish. יותר עלידהן באדם וכ׳) to these must be added, with reference to blemishes of human beings, the wedge-shaped head &c. Erub. 83ᵇ ר׳ על כן more than that. Gitt. III, 1 ר׳ מכן nay, even more; a. fr.

יֶתֶר II (b. h.) pr. n. m. *Jether,* v. יִתְרוֹ a. יִתְרָא II.

יִתְרָא, יִתְרָה I m. ch. = h. יֶתֶר I, 1, *strong cord,* esp. 1) *the cord of the bow.* Snh. 42ª למירהוי כי ר׳ (some ed. יְתִירָא) until the shape of the moon is like that of the cord (with the bent bow, semicircular).—*Pl.* יְתָרֵי (יְתֵירֵי). M. Kat. 26ª לקל ר׳ דמדגת וכ׳ from the sound of the cords (of the catapults) at M. (v. מְגִידָּה) the wall of Laodicea burst.—2) *rope.*—*Pl.* יְתָרַיָּא, יְתָרִין. Targ. Jud. XVI, 7; 8; 9. 3) *the straight side of the stomach,* opp. to קשתא the curved side, v. הֲרִמְצָא. Ḥull. 50ª הַאי יִתְרָא the fat covering &c. Pes. 51ª אכל דאורי׳ (Ms. M. דיורי׳) ate the fat &c.—[Targ. Prov. XXV, 20 יתרא Ms. (Var. ed. Lag.), ed. נִתְרָא.]

יִתְרָא II (b. h.) pr. n. m. *Ithra* (*Jether*) the Israelite (the Ishmaelite), father of Amasa. Ruth. R. to I, 21; Y. Yeb. VIII, 9ᶜ top (אליתר הישמעאלי!); Midr. Till. to Ps. IX.

יִתְרָה, יְתָרָה, v. יֶתֶר.

יִתְרוֹ (b. h.) pr. n. m. *Jethro,* the father-in-law of Moses. Ber. 63ᵇ. Ex. R. s. 27 ונקרא ר׳ . . . . יֶתֶר כשהוא גוי as a heathen he was named Jether, and when he was converted . . . he was named J.—Zeb. 116ª ר׳ קודם מ״ת וכ׳ the arrival of J. (Ex. XVIII) took place before the giving of the Law; Ab. Zar. 24ª; a. v. fr.

יִתְרוֹן m. (b. h.; יֶתֶר) 1) *surplus, difference.* Koh. R. to II, 13 כשם שיש ר׳ בין וכ׳ as there is a difference between light &c.—2) *addition.* Lev. R. s. 22 (ref. to Koh. V, 8) אפי׳ דברים . . . . ר׳ למ״ת even what thou deemest to be an addition to the original Law (Koh. R. to V, 8, a. e. מיותתרין).—3) *superfluity, useless thing.* Ib. אפי׳ . . ר׳ בעולם even what thou mightest deem to be mere useless creatures (Koh. R. to V, 8, a. e. מיותרין), v. יֶתֶר.

יִתְרָן, v. יוֹתָן.

יִתְרַת, v. יֶתֶר.

כ

כ, ךָ *Kaf,* the eleventh letter of the Alphabet. It interchanges with ג q. v.; with ק, e. g. כּוֹבַע a. קוֹבַע; with ח, cmp. חבש a. כבש a. derivatives.

כ׳, as a numeral letter, *twenty.*

כְּ־, כְּ׳, כִּי־ prefix, h. a. ch. (v. כֵּן) 1) *as, like.* Targ. Gen. IX, 3. Targ. Hos. IV, 9; a. v. fr.—Ber. I, 2 כאדם וכ׳ like one reading in the Torah. Ib. 3 כדרכו as usual; a. v. fr.—*2) *whereas.* Tosef. Snh. II, 6 כגוזליא . . . וכאימריא ed. Zuck. (Var. דגוזליא . . . ואמריא, as Snh. 11ª, Y. ib. I, 18ᵈ top) whereas the spring pigeons are yet tender &c.—[Ib. 5 בגוזליא וכ׳.]—[Compound particles כְּדֵי, כְּוָתֵי &c., v. s. vv. or second component.—ך as affix, frequ. indicating place (כ *locale*) or instrument, as דּוּכְךָ, בָּזָךְ, אוּשְׁפִּיזְרָא &c.]

כָּא, כָּהָא ch. (b. h. כֹּה, v. preced.) adverb of place: *here,* v. הָכָא; of time: *now.* Targ. Gen. XXII, 5. Targ. Job XXXVIII, 11; a. fr.—Y. Ber. IV, 7ᶜ top וכא אמר חכין and here he says so? Ib. וכהא; a. v. fr.—לְכָא *hither;* מִכָּא *from here.* Targ. Josh. VIII, 20. Targ. Ex. XVII, 12; a. fr. —Y. Bets. V, 63ª פצל . . לכא ולכא skimmed the water in both directions. Y. B. Mets. VI, 11ª top מיכא ללוד from here to Lydda; a. fr.—V. לִיכָּא, אִיכָּא &c.; כַּאן, כַּן &c.

כְּאֵב (b. h.) *to be heavy, to feel pain.* Y. Sabb. IX, 12ª ib. XIX, 17ª bot. (ref. to Gen. XXXIV, 25) בהיותו כּוֹאֵב . . . כל איבריהם כּוֹאֲבִים עליהם it does not say, 'when it (the wound) was painful', but . . . , which intimates that all their limbs pained them.

Hif. הִכְאִיב *to cause pain, grief.* Ex. R. s. 3 (ref. to Ex. III, 7) ידעתי . . . להַכְאִיבַנִי וכ׳ I know how much they will grieve me &c. Pirké d'R. El. ch. XII שלא להַכְאִיבוֹ so as to make him feel no pain. Midr. Till. to Ps. XCIV (ref. to Prov. III, 12) א״ת וּכְאָב אלא וּכְאֵב . . . שמַכְאִיבוֹ read not *ukh'ab* (and like a father) but *ukh'eb* (and pain), when He sends him pain.

כְּאֵב I, כְּאִיב, כֵּיב ch. same. Targ. Prov. XIV, 13. —Part. כָּאֵב, כָּאִיב, כָּיֵב. Targ. Job XIV, 22. Targ. Ps. LXIX, 30; a. fr.—Targ. Jer. IV, 19 כֵּירִבִין (ed. Lag. כָּיְרָבָן).—B. Kam. 46ᵇ מאן דכאיב ליה כארבא וכ׳ Ms. F. (v. Rabb. D. S. a. l. note, Ms. H. כיבא) he who feels sick, goes to the physician. Ib. 85ᵇ הוה כ׳ ליה מידי וסליק ואיתיב וכ׳ Ms. M. (ed. ואייתי) he had a sore and it was going away, and one put on a corrodent drug for him &c., v. חֲזַר. Gitt. 68ᵇ כָּיֵיב; a. fr.—B. Kam. 35ª כיבין, v. חִינְכֵי.

Pa. כַּאֵיב, כַּיֵּיב *to cause pain, wound, grieve.* Lam. R. to II, 1 translating ויעב, ib.) איך כ׳ וכ׳ how did the Lord wound &c., v. כַּיְבָא.

כְּאֵב II m. (b. h.; preced.) 1) *heaviness, pain.* Ber. 55ª כ׳ לב heaviness of heart (fretfulness). Gen. R. s. 67, end כ׳ על כ׳ grief added to grief; a. e.—2) *grievous offence.* Deut. R. s. 3 (ref. to מכאביו, Ex. III, 7) יודע אני מה כ׳ וכ׳ I know what grievous offence they are going to commit, v. כָּאֵב.

כְּאִיבָא, כְּאֵיבָא ch. 1) same. Targ. Prov. X, 10. Targ. Is. LXV, 14.—[Targ. Job XXXI, 18 כָּאֲבָא Ms. (ed. חֵירְ כְּאַבָּא.]—B. Kam. 46ᵇ, v. כָּאֵב I; a. e.—2) *sick, sufferer.* Targ. Ps. LXIX, 30; a. fr.—*Pl.* כְּאִבְרִין, כְּאֵבָיָא, כְּאֵי, כְּיֵי. Targ. Ez. XXXIV, 4. [Targ. Jer. IV, 19, v. כָּאֵב I.]—V. כַּיְבָא.

כאגני, v. בָּאגָנָא.

כַּאֲוָותָא, v. כַּוָּתָא.

כָּאוֹר, v. כַּעַר.

לְכָאוֹ׳, כָּאוֹרָה, v. אוֹרָה I.

כָּאוֹרֶת, v. כְּוֵורֶת.

כְּאֵי, כְּ צַד, v. כְּיֵצַד.

כְּאֵיבָא, v. כָּאֵבָא.

כָּאִיל, part. of כִּיל.

כָּאִיף, part. of כּוּף.

כְּאֵיצַד, v. כְּיֵצַד.

כָּאלָא, כָּאלֵי, part. of כְּלָא, כְּלִי I.

כאלירקין, Sifré Deut. 317, some ed., read: כְּלִילְאַרְכִין, v. כלילרכין.

כאמי, v. באמי.

כָּאן (v. כָּא) *here; now.* Y. Ber. IV, 7ᶜ bot., a. e. כ׳ נתפלל וכ׳ here (in this inn) did my father say the prayer of &c. Bets. IV, 7 מִכָּ׳ ועד כ׳ from here to there (will I use). Ber. I, 2, a. fr. מכ׳ ואילך, v. אֵילֵךְ. Snh. IX, 1 ולאחר מכ׳ and subsequently; a. fr.—מכ׳ אמרו (חכמים) from this originates what the scholars said. Ab. I, 5; a. fr.—מִכַּ׳ ל־, מכ׳ לבעל ש־ מִכַּ׳ from this is derived, do we learn. Ber. 64ª וכ׳ from this (that Jacob is mentioned and not his ancestors) we learn that the owner of the beam must carry the heaviest side of it. B. Mets. 87ª מכ׳ שצדיקים אומרים וכ׳ from this we see that the righteous promise little &c.; a. fr.—כ׳ . . . כ׳ here (in this case) . . . , there (in another place, in that case). Succ. 44ᵇ; a. v. fr.—Contr. כַּן, with pref. מִכַּן, מִיכַּן. Y. Ber. IV, 7ᶜ top [read:] כן ליחיד כן לציבור in this case (when Levi disfavored many prayers), it is meant for individuals, in the other case, it is meant for congregations.—Y. Erub. VII, 24ᵇ bot. מ׳ ומ׳ on both sides; a. fr.

כַּאר m. (Pers. *khar, ḫar*) *ass.* Snh. 98ª, v. חֲזַר.

כָּאַר, v. כָּעַר.

כָּבָא, m. (v. כָּבַב) *ball, excrement* (cmp. גָּלָל). Zeb. 113ᵇ, v. כַּפּוּתָא.

כְּבָא, v. כּוּבָּא.

כְּבִי, כבאי, כְּבָי.

כְּבָאסָא, v. כְּבָסָא.

כָּבַב* *to be thick, hollow, arched.*—Denom. כּוּבָּא, כְּבָא. *Pa.* כַּבֵּיב (denom. of כּוּבָּא, v. Fl. to Levy Targ. Dict. I, 427ᵇ) *to burn thorns, to char.* Erub. 29ᵇ וניכַּבֵּיה and let him char it (the meat; Rashi: let him *roast it over the charred thorns*; v. כְּיָבָא).

כַּבָּא m. (preced.) *burning to coals, charring.* Zeb. 46ᵇ לאפוקי כ׳ (Ms. M. בטבא, some ed. חטבא) to exclude charring the meat (instead of burning it to ashes); Yalk. Lev. 445 כבתה (corr. acc.).—V. כְּיָבָא.

כָּבֵד I (b. h.) *to be heavy, weighty, important*; cmp. יָקַר. *Pi.* כִּבֵּד, כִּיבֵּד 1) *to honor, hold precious; to show honor.* Ab. IV, 1 אזהו מכובד המְכַבֵּד וכ׳ who will be honored? He who honors men. Sabb. 113ᵇ ר״י קרי למאניה מְכַבְּדוֹתַי Rabbi Joh. called his garments 'my honorers'; B. Kam. 91ᵇ; Snh. 94ª; a. fr.—Ber. 46ᵇ bot. אין מְכַבְּדִין וכ׳ we must not show honors (saying, 'you go first') on high-roads &c. Part. pass. מְכוּבָּד, *pl.* מְכוּבָּדִים, מְכֻבָּדִין. Ab. l. c., v. supra. Ib. 6 כל המכבד . . . גופו מ׳ על וכ׳ he who honors the Law, will himself be honored of men. Ber. 60ᵇ, v. infra. Ab. Zar. III, 3, v. בָּזָה; a. fr.—2) (cmp. יָקַר, אִיקָרָא) *to offer a gift.* Tanḥ. Vayḥi 13 שמְכַבְּדִין מפירותיהם וכ׳ they offer of their fruits to kings; Gen. R. s. 99, end והם מכבדין (corr. acc.); a. e.—3) [*to make look respectable,*] *to sweep, adjust the room.* Ber. VIII, 4 מכבדין את הבית וכ׳ (after meal) the room is put in order (the crumbs swept), and then &c. Bets. II, 7 (22ᵇ) מכבדין בין המטות (Bab. ed. בית המטות) (on Holy Days) you may sweep between the dining couches (the dining room); Y.

כְּבוֹד m. (b. h.; כָּבַד) 1) *importance.* Arakh. 18ª ולידון בכבודו (Ar. בכבידו) and that the value of a limb be judged according to its importance (vitality); ib. 4ᵇ; B. Mets. 114ª.—2) *honor, respect*; *dignity.* Ber. 19ᵇ, a. e., v. חָלַק. Ib. משום כְּבוֹד מלכים on account of the respect due to royalty. Ib.; Men. 37ᵇ גדול כְּ׳ חבריות וכ׳ human dignity (in proper appearance) is very important, for it may even suspend a Biblical law. Ber. l. c. ואינו לפי כְּבוֹדוֹ and it is not becoming his dignity (to drive an ass). Sot. 13ª הניחו לו כְּבוֹדוֹ במלכים יותר וכ׳ let him alone, the honor shown to him (Jacob) by princes is higher than that by private men. Ib. נהגו בהן כ׳ they treated them with respect. Ned. 39ᵇ בְּכְבוֹדִי לא מיחיתם בכְּ׳ וכ׳ as long as My honor was concerned, you did not interfere, and when the honor of a human being is at stake &c. Ab. IV, 12 יהי כְּ׳ תלמידך וכ׳ let the honor of thy pupil be as dear to thee as thine own, and thy fellow student's honor as that of thy teacher; a. v. fr.—כסא הכ׳, v. כִּסֵּא. מחל על כבודו *to forego due honors*, v. מָחַל.

כְּבוּי, כְּבוּד, v. sub כִּיבּ׳.

כְּבוּיָא* m. (כבי, v. כָּבָא) *heap, excrement.*—*Pl.* כְּבוּיֵי Erub. 29ᵇ bot. (Ms. M. כְּפוּיֵי דריעא) כ׳ דרעיתא דניסן excrements of cattle cast in Nisan. V. כַּפּוּתָא.

כָּבוּל I (b. h.) pr. n. *Cabul,* 1) אֶרֶץ כ׳ a district in Northern Palestine presented by Solomon to Hiram, king of Tyre. Sabb. 54ª, v. כָּבַל, כָּבֵל, כָּבְלָא.—2) *Cabul,* (*Kābūl,*) a place south-east of Accho. Tosef. M. Kat. II, 15; Tosef. Sabb. VII (VIII), 17; Y. Pes. IV, 30ᵈ top; Bab. ib. 51ª.

כָּבוֹל II m. (כָּבַל) 1) (cmp. אִסְטְמָא) *hair-net,* a cap worn under the head-dress. Sabb. VI, 1; 5.—Y. ib. 7ᵈ ולא בכבולי טבוסה, read: ולא בכ׳ שבכה 'and not in a *Kabul'* (Mish. l. c.), that is a hair-net. Bab. ib. 57ᵇ כ׳ זה אינו יודע אי וכ׳ this *Kabul* (Mish. l. c.) I do not know whether it means a slave's chain &c.—2) *chain.*—*Pl.* כְּבוּלִין *chain-works* for drawing water. Tosef. Mikv. IV, 2.

כְּבוּנָא, v. כְּבִינָא.

כְּבוּס, v. כִּרבּוּס.

כְּבוּסָה, v. כְּבִיסָה

כבוסין, Targ. Ps. LVIII, 10 Ms., read: כבוסְרִין, v. בּוּסְרָא.

כְּבוּשׁ, v. כִּיבּוּשׁ.

כָּבָא, כָּבָה (כְּבָא) (b. h.; cmp. כאב) *to grow dim, to be extinguished, go out.* Sabb. 21ª כְּבָתָה זקוק לה if the Ḥănuckah light went out, he is bound to attend to it. Y. Yoma II, 39ᵈ קטורת שכְּבָת frankincense which went out (was not entirely burnt). Sabb. 30ᵇ מוטב תִּכְבֶּה נרו וכ׳ it is better that a human light (candle) be extinguished, than that God's light (life) be extinguished; a. fr.

Pi. כִּיבָּה, כִּירְבָּא (כִּירְבָּה) *to extinguish.* Ib.ª לא יְכַבֶּה ואם כִּבָּה פטור he must not put it out, but if he did &c. Ib. II, 5

ib. II, 61ᶜ bot. Tam. V, 5 חירה מְכַבְּדָן לאמה one swept them (the coals) into the duct; a. fr.—Mikv. VIII, 4 כִּבְּדָה את חבירתה, v. בַּיִת 6.—[Ruth R. end וכבד some ed., read: וכָבַר.]

Hithpa. הִתְכַּבֵּד, *Nithpa.* נִתְכַּבֵּד *to be honored; to pride, exalt one's self.* Gen. R. s. 1 כל המִתְכַּבֵּד בקלון וכ׳ whoever elevates himself at the expense of his neighbor's degradation, has no share in the world to come; Y. Ḥag. II, 77ᶜ. Meg. 28ª מימי לא נִתְכַּבַּדְתִּי וכ׳ I never elevated myself &c. Ber. 60ᵇ הִתְכַּבְּדוּ מכובדים be in honor dismissed, you honored ones (angels); a. e.—2) *to be cleaned, swept; to be dressed, adorned.* Pes. 7ª שקוק . . . עשויין לתחכ׳ וכ׳ the streets of Jerusalem used to be swept every day. Y. Nidd. I, beg. 48ᵈ כמבוי שהוא מתכבד וכ׳ like an alley which is regularly swept and flushed. Bab. ib. 56ª חזקתו מתכבד it is presumed to be clean. Num. R. s. 13 לאכול ולשתות ולהתכבד to eat and drink and dress. [Tosef. Ter. X, 15 ליכבד, read with ed. Zuck. לִיכָּבֵר, v. כָּבַר.]

Hif. הַכְבִּיד 1) *to be heavy.* Naz. I, 2 ה׳ שערו if his hair is too heavy on him.—2) *to make heavy.* Ex. R. s. 9; Tanḥ. Vaera 12 (play on כָּבֵד, Ex. VII, 14, a. הִכְבִּדְתִּי XIV, 18) בלשון שהִכְבַּדְתָּ בו בלשון אני מתכבד with the same expression (כבד) with which thou didst make heavy (Israel's yoke), I shall be honored; Tanḥ. ed. Bub. ib. 14 שהכבדת את לבך wherewith thou didst harden thy heart.—3) *to grow worse, be very sick* (cmp. טָעַן II), opp. היקל. Snh. IX, 1 ה׳ ומת grew worse and died; ib. 78ᵇ; a. e.—4) *to sweep.* Num. R. s. 23; Tanḥ. Masʿé 13 הִכְבִּידָן he swept (drove) them out, v. מַכְבֵּד a. חָמַם.

כְּבַד ch. same; *Pa.* כַּבֵּיד *to clean, sweep.* Nidd. 56ª bot. כַּבְּרִי (=כַּבֵּיד) ולא בדיק I swept (the alley) but did not search (for unclean objects).

Ithpa. אִתְכַּבֵּד *to be swept.* Ib. 56ᵇ גומה לא מתכבדא a cavity is not swept (the broom does not strike it).

Af. אַכְבִּיד (v. כָּבֵד III) *to irritate, grieve.* Targ. Prov. XVII, 25 ed. Lag. (ed. Ven. מכביר, Ms. מככיר, h. text כעס).

כֹּבֶד, v. כּוֹבֶד.

כָּבֵד II m. (preced. wds.) 1) *weight, pressure.* Ḥag. 21ª כְּבִידוּ של כלי the pressure of the (inner) vessel. Snh. 63ᵇ; Meg. 25ᵇ (sarcasm on כבודו, Hos. X, 5) א״ת כְּבוֹדוֹ אלא כְּבִידוֹ (Ms. M. כּוֹבְדוֹ) read not 'his dignity' but 'his weight' for it is gone, i. e. the idol's weight is reduced; Yalk. Is. 326 כְּבֵדוֹ.—2) *importance,* v. כָּבוֹד.

כָּבֵד III c. (b. h.; preced. wds.) [*heaviness, seat of anger and melancholy,*] *liver.* Ber. 61ᵇ top כ׳ כועס ומרה וכ׳ the liver is excited, and the gall pours a drop over it and quiets it. Ḥull. III, 1 ניטל חכ׳; ib. 2 ניטלה חכ׳ if the liver of an animal is gone. Arakh. V, 2 (20ª) ערך כְּבֵדִי עלי (Bab. ed. כְּבִירִי) I vow the value of my liver (being a vital organ); a. fr.

כַּבְדָּא ch. same. Targ. Ex. XXIX, 13; 22. Targ. Lam. II, 11; a. e.—Ḥull. 109ᵇ; a. fr.—Koh. R. to XII, 7; Lam. R. introd. (R. Josh. 2) וחמי בכַבְדֵּיהּ, v. אִרְמֵר.

כָּבָה, v. כבי.

המְכַבֶּה את הנר he who puts the (Sabbath) lamp out. Gen. R. s. 68 (play on כי בא, Gen. XXVIII, 11) כִּיבָּא השמש (some ed. כיבה) He extinguished the sun (made the sun set earlier). Tosef. Sabb. XIII (XIV), 9 נכרי שבא לכבות ארן אומ' לו כַּבֵּה ואל תְּכַבֶּה if a gentile comes (on the Sabbath) to extinguish (a fire), we say to him neither 'extinguish' nor 'do not'. Gen. R. l. c. אמר המלך כַּבּו וכ' (not כיבו) said the king, put out &c.; a. fr.

כְּבָא, כְּבִי ch. same. [Sabb. 21^{b} כבחה; ib. 30^{a} לכבות, h. forms.]

Pa. כַּבֵּי *to extinguish.* Ber. 58^{a} וכַבִּינְהוּ לעיניה Ar. (Ms. M. ונכבינהו, corr. acc.; ed. חברותי כחלינהו וכ') dimmed his eye-sight, v. בּוֹטָנָא. Ib. 60^{b} bot. כַּבְּרֵיה לשרגיה אתא . . there came a wind and put out his lamp. Sabb. 44^{a} אתי לכַבּוּיֵי he may be induced to extinguish the fire; Yoma 85^{a}.

כְּבִיד, v. כָּבֵד I, II.

כְּבִינָא (Ar. כְּבוּנָא) f. (part. pass. of כבן)=h. רחל הכבונה (v. כָּבַן) *a sheep wearing a wrap, fine sheep.* Targ. Ez. XXVII, 18 (cmp. Shebu. 6^{b}, s. v. כָּבַן).

כְּבִינָה f. (כָּבַן) *brooch* or *buckle.* B. Bath. IX, 7 תנו כְּבִינָתִי לבתי וכ' give my brooch to my daughter.

כְּבִינָתָא f., pl. כְּבִינָתָא (Ar. כבינתיא) (v. preced. wds.) *a garment pinned or buckled on.* Targ. Is. III, 23 (h. text רדידים; cmp. περόνημα).

כְּבִיסָה f. (כָּבַס) 1) *washing.* Y. Shebi. VIII, 38^{b} top כְּבִיסָתָן ותרי אתרים וכ' as between the use of the spring for their (the inhabitants') washing purposes and for strangers' living (drinking purposes); a. fr.—[Mikv. VIII, 1, v. כְּבִישָׁה.]—2) (also כְּבוּסָה) *water mixed with alkaline substances, lye-water* &c. Tosef. Shebi. VI, 25 פירות שביעית . . . המשרה ולא לתוך וכ' produces of the Sabbath year must not be used for an infusion nor for preparing lye-water; Succ. 40^{a}; B. Kam. 102^{a}; Y. Shebi. l. c.—*Pl.* כְּבִיסוֹת. Ib. VII, beg. 37^{b} מיני כ' (ed. Krot. כנוס, corr. acc.) alkaline plants.

כְּבִישׁ, v. כָּבַשׁ.

כְּבִישׁ m., כְּבִישְׁתָּא, כְּבִישָׁא f. (כָּבַשׁ) 1) *stepping stool* (scamnum). Targ. Ps. CX, 1 (h. text הֲדֹם), *s.* כָּבַשׁ II. —2) *paved path.* Ib. LXXVIII, 50 (h. text נתיב).—Targ. I Sam. VI, 12, a. e. (h. text מסלה), v. כָּבַשׁ II. Targ. II Sam. XX, 12 כבישתא ed. Lag. (oth. ed. כְּבָשָׁא).—*Pl.* כְּבִישִׁין. Targ. Is. XL, 3 ed. Lag. (oth. ed. כְּבָשִׁין); a. e.—3) *recess, secret.* Targ. Lam. III, 10 (h. text מסתרים).—*Pl.* כְּבִישֵׁי. Ber. 10^{a} bot. בחדי כ' דרחמנא וכ' Ar. (ed. כְּבָשֵׁי) what hast thou to do with the secret ways of the Lord?

כְּבִישָׁה f. (כָּבַשׁ) *making a path, side-path.* Mikv. VIII, 1 מפני הכ' Ar. on account of the passing by (of travellers that leave the highway for some cause). [Ed. מפני הכְּבִיסָה on account of the ponds being used for washing clothes, v. comment.]

כבישן, Gen. R. s. 66, v. כִּרְבּוּשׁ h.

כְּבִישְׁתָּא, v. כְּבִישׁ.

כַּבְכָּב (כַּפְכָּף) m. (reduplic. of כבב or כפף, v. כָּבַב) *an arched round vessel.* Kel. II, 3 כ' שעשאו לסל הפת a *kabkab* which was intended for a cover for the bread-basket (and not as a receptacle). Tosef. ib. B. Kam. II, 5 כסוי אלפס כ' וכסוי אלפס ed. Zuck. (ed. only כסוי אלפס) the lid of a *k.* and that of a pot. Ib. 8 העשוי לכך ולכך כגון הכ' וכ' R. S. to Kel. III, 1 (ed. Zuck. a. oth. כנכב) a vessel made for both purposes (for liquids and for solid food), e. g. the *k.*, the stew-pot &c.

כָּבַל [*to press, to impede,* whence כֶּבֶל *the foot-chain*; denom. כָּבַל] *to chain.* Gen. R. s. 87 אני כּוֹבַלְתְּךָ I have the power to put thee in chains. Tanḥ. Thazr. 8 מביא וכוֹבְלוֹ . . . . he orders chains and chains him.—*Part. pass.* כָּבוּל, f. כְּבוּלָה, pl. כְּבוּלוֹת *tied, prevented,* esp. *sheep prevented from conceiving by having their tails tied down.* Sabb. V, 2 כ' . . . . רחלות יוצאות ewes may be led out (on the Sabbath) . . . tied up; Tosef. ib. IV (V), 1 כ' שלא יעלה יצליחן זכר. Sabb. 54^{a} מאי כ' שכּוֹבְלִין אליה וכ' Ms. M. (ed. שמְכַבְּלִין) what is *k'buloth*? They tie their tails downward &c. Ib. מאי משמע דהאי כבול וכ' where is the evidence that *kabul* has the meaning of sterility? (Answ. ref. to I Kings IX, 13, v. next w.); Y. ib. V, 7^{b} bot.

Pi. כִּיבֵּל same, v. supra.—*Part. pass.* מְכוּבָּל. Sabb. l. c. the district was called Cabul, שהיו בה ב"א שמְכוּבָּלִין בכסף וכ' because there were people there who were chained with silver and gold.

כְּבַל ch. same, part. pass. כְּבִיל, f. כְּבִילָא *impeded, detained.* Targ. Koh. XII, 4 ריגלך כְּבִילָן וכ' thy feet are detained from going out &c. (h. text סגרו).

Pa. כַּבֵּל same; part. pass. מְכַבֵּל, f. מְכַבְּלָא *tied up,* (cmp. עצר) *sterile.* Sabb. 54^{a} (ref. to I Kings IX, 13, v. preced.; v. חוּמְטָן) ואמרו אינשי ארעא מ' דלא עבדא פרי (Ms. O. מְכַבְּלָתָא) and people say, it is a tied up land, which bears no fruits.

כֶּבֶל m. (b. h.; preced. wds.), pl. כְּבָלִים, כְּבָלִין *foot-chains, irons.* Gen. R. s. 91 ליתן עלידהם כ' to put them in chains. Tanḥ. Thazr. 8, v. כָּבַל. Deut. R. s. 4 כ' של ברזל iron chains, opp. מוניוק של זהב. Tosef. Ab. Zar. II, 4 אין מוכרין . . . ולא כ' (ed. Zuck. כּוֹבְלִין) we must not sell them torturing blocks or irons.—Sabb. VI, 4 כ' טמאין וכ' a woman's *ankle-chains* are fit for levitical uncleanness &c. (contrad. to בירית). Y. ib. VI, 8^{b}, v. בִּירִית; Bab. ib. 63^{b}. Ib. עשו להן כ' וכ' they made for them ankle-bands and put a chain between, that their steps may not be wide; a. e.

כַּבְלָא ch. same. Sabb. 57^{b} כ' דעבדא a slave's neck-chain, v. כָּבוּל II. Ib. 58^{a} תנן כ' דיעבדא the *Kabul* of the Mishnah means &c. Ib. 54^{a} (v. כָּבוּל I) it was named Cabul דמשתרגא בה כרעא עד כ' ed. (Ar. דמשתקעא) because the foot is entangled in (sinks into) the sandy soil up to the ankle-band; [oth. vers. in Ar. דמשתקעא כרעא בגווה כי כ' (read דמשתרגא) because the foot is entangled in it as if in a foot-chain.]—*Pl.* כַּבְלֵי, כְּבָלֵי. Targ. Lam. III, 7. Targ. Ps. CXLIX, 8 (Ms. *sing*).

כָּבַן (cmp. כָּבַל) *to clasp, fasten.* Part. pass. כָּבוּן, f. כְּבוּנָה,

pl. כְּבוּנוֹת *clasped*, esp. *sheep wearing a clasped cover* (v. כְּבִרְיָתָא) for the protection of their wool. Sabb. V, 2; Tosef. ib. IV (V), 1 כ׳ למילת covered for the sake of the fine wool. Bab. ib. 54ᵃ שמְכַבְּנִין אותן למילת (not אותו).—V. כְּבִרְיָא.

Pi. כִּבֵּן *to clasp a wrap; to wrap up.* Sabb. l. c., v. supra. Ib. (defining כצמר נקי .... שמְכַבְּנִין אותו (צמר לבן למילת like the wool of a new-born lamb which they wrap up for the sake of the wool; Shebu. 6ᵇ שמכבנין אותו Ms. M. (ed. incorr. בו).

כְּבַן ch. same, *Pa.* כַּבֵּין *to fasten; to put on a* כְּבִרְיָתָא. Targ. Job XXIII, 9 (h. text ריעטף). Ib. XXXI, 36 אֲכַבְּנִינֵיהּ Ms. Var. (ed. Lag. אֲכַרְכִּינֵיהּ, v. כְּרַךְ; oth. ed. אֲכַרְכִּינֵיהּ, v. כְּרַב I; ed. Wil. אֲרַכְּבִנֵיהּ, v. רְכַב; h. text ענד).

כְּבָנָה, v. כְּבִרְיָה.

כָּבַס (b. h.) *to press, tread.*

Pi. כִּבֵּס *to wash* (clothes). M. Kat. III, 1 ואלו מְכַבְּסִין במועד and these are permitted to wash their clothes during the festive week. Taan. 29ᵇ; M. Kat. 18ᵃ, a. e. מוּתָּר לְכַבְּסוֹ וכ׳ is permitted to wash it; a. fr.—Pesik. Eth Korb., p. 61ᵇ; Pesik. R. s. 16 (play on כבשים, Num. XXVIII, 3) שהם מְכַבְּסִים וכ׳ for they (as sacrifices) wash (cleanse) the sins of Israel.—Part. pass. מְכוּבָּס, f. מְכוּבֶּסֶת; pl. מְכוּבָּסִין; מְכוּבָּסוֹת. Mikv. X, 4 בגדים שחטבילן מכ׳ garments immersed while still wet from washing.

Hithpa. הִתְכַּבֵּס *to be washed.* Cant. R. to I, 5 (play on שלמה) [read:] מה שַׁלָּמָה זו מתלבלכת ומְתְכַּבֶּסֶת וכ׳ as a garment is soiled and washed again &c.; Yalk. ib. 982. Tanḥ. Vayḥi 10 (ref. to Gen. XLIX, 11) אם יטעו בהלכה תהא מתכבסת בתחומו וכ׳ when they err in a decision, it shall be cleansed (atoned for) in his (Judah's) dominion (the Temple); Gen. R. s. 99 (not מתכסים).

כְּבַס, Targ. I Chr. XI, 5, sq., ed. Lag. a. oth., v. כְּבַשׁ.

כֶּבֶס* m. (preced.) *cleansing material.*—*Pl.* כְּבָסִים. Y'lamd. to Num. XXVIII, 3 quot. in Ar. s. v. כבשים (ref. to כבשים, ib.) אע״פ שכתוב כבשים אנו קורין כ׳ וכ׳ though it is written *K'basim* (with *Sin*, sheep), we read *K'basim* (with *Sammekh*), for they cleanse Israel's sins.

כְּבָסָא, כּוּבְסָא m. (כבס) *something pressed, ball, lump*, esp. 1) *cluster of dates.* Sabb. 67ᵃ כמאן תלינן כבסא בדיקלא Ar. (ed. כּוּבְסֵי, Ms. O. כְּבָסֵי pl., v. Rabb. D. S. a. l. note 70) by what authority dare we suspend a cluster of dates on a sterile date-tree (and not consider it a forbidden superstitious practice)? Macc. 8ᵃ ומחירה לכ׳ (ed. לְכוּבָּאסָא, Ms. M. a. Rashi לכובסא) and it (the struck twig) struck the cluster.—2) (trnsf.) *testicles.* Shebu. 41ᵃ האי נקטיה בכוּבְסֵיהּ . . . לגלימיה הוא that is "hold him by his testicles that he may give up his cloak', i. e. this is force worse than laying distress on his property; B. Mets. 101ᵇ.

כְּבַר I (b. h.) pr. n., נְהַר כ׳ *river* (or *channel*) *K'bar* (*Chebar*) in Babylonia. Gen. R. s. 16 הוא פרת הוא נ׳ כ׳ Euphrates and K. are the same. Ib. כ׳ בפני עצמו וכ׳ K. and Euphrates are different rivers. Ib. כ׳ שמימיו כלין it is called K'bar (v. next w.), because its waters give out; שפירותיו גסין ואינן יורדין בכברה because its fruits are large and go not into the basket; (Yalk. Gen. 22 קָלִין שמימיו).

כְּבַר II m. (b. h.; = זמן כבר; כבר *to be thick, strong, round*) *a long time since; long ago, already; once.* Sabb. 51ᵃ, a. e. כ׳ חורה זקן it has already been decided by an authority. Ber. 63ᵃ bot. כ׳ בנית וכ׳ you have once built and can no more tear down, (having once praised me, you cannot now censure me). Y. Sabb. XIV, 14ᶜ bot. וכ׳ חלה וכ׳ and once when he was taken sick, and &c. Num. R. s. 3, end כ׳ נקדתי עליהם have I not put dots upon them (to mark that the words are spurious)? [Ib. כ׳ אמחוק וכ׳, read: אוֹמַר I shall say, I will erase &c.]—Y. Gitt. VII, end, 49ᵃ מִכְּ׳ (*retroactively*) *at once*; a. fr.

כְּבַר I ch. same. Targ. Koh. I, 10. Targ. Jer. XXXVIII, 9 כ׳ מית he would have been dead by this time; a. fr.—B. Bath. 167ᵃ, a. e. כ׳ קדמוך רבנן our rabbis have long preceded thee (have warned us before this); a. fr.

כְּבַר (denom. of כְּבָרָה) *to sift.* Gen. R. s. 4 אדם כּוֹבֵר בכברה . . . if one sifts wheat or straw in a sieve. Ohol. XVIII, 2 וכוֹבְרוֹ בשתי כברות and sifts it twice. Maasr. I, 6 הקיטניות משיִכְבּוֹר peas are subject to tithes from the time he sifts them. Ruth R., end וכ׳ את הצבר וכ׳ (not וכבד) and sifted one pile. Y. Ab. Zar. IV, 44ᵇ top . . . . טוחנין כוללין, read כּוֹבְרִין; a. fr.—Part. pass. כָּבוּר. Y. Maasr. I, 49ᵃ bot. מן חכ׳ וכ׳ from the portion which has been sifted in behalf of that which has not.

Nif. נִכְבַּר *to be sifted.* Tosef. Ter. X, 15 שדרכו לִיכָּבֵר (not לִיכָּבֵד) which it is customary to sift.

כְּבַר II, *Pa.* כַּבֵּיר (denom. of כַּבְּרִיתָא) *to fumigate with sulphur, to bleach.* Ber. 27ᵇ לכַבְּרוּיֵי סלי to fumigate baskets. B. Kam. 93ᵇ דכַבְּרֵיהּ כברויי when he (in addition) bleached the wool with sulphur.

כְּבַר* III *to be heavy, to grieve*; Af. אַכְבֵּיר *to irritate, grieve*, v. כְּבַד.

כְּבָרָה f. (b. h.; v. כְּבַר II) 1) *a large round vessel* (cmp. כְּוָורֶת). Sabb. 35ᵃ כמין כ׳ בים a rock in the sea of the shape (and size) of a *K'barah*; Tosef. Succ. III, 11 סלע מלא כ׳ a rock of the size &c.; Tanḥ., ed. Bub., B'midb. 2 סלע כמין כ׳ M. R. (v. ib. note 21); v. כְּוָורֶת.—2) *basket* used as a *sieve* (v. Sm. Ant. s. v. Vannus). Kel. XV, 4 כ׳ של בעה״ב a household sieve, contrad. to כְּבָרַת גרנות the large sieve of the threshing floor. Tosef. Bets. I, 20, contrad. to נפה. Taan. 22ᵇ עשו כל גופו ככ׳ they made his body (perforated with arrows) like a sieve; M. Kat. 28ᵇ עשאוהו ככ׳; Y. Kidd. I, 61ᵃ; a. fr.—*Pl.* כְּבָרוֹת. Ohol. XVIII, 2, v. כָּבַר. Deut. R. s. 6 כְּבָרוֹתָיו his sieves. Par. III, 11 כ׳ של אבן perforated stone vessels for sifting ashes.

כּוּבָּ, כְּבָרִיתָא, כַּבְרִיתָא f. (cmp. preced.)=h. גַּפְרִית; [*a thick porous lump,*] *sulphur.* Targ. Ps. XI, 6 כַּבָּ׳ Ms. (ed. Wil. כְּבָ׳; ed. Lag. כּוּפְרִיתָא). Targ. Y. I Gen. XIX, 24 כְּבְרֵיתָא (O. a. Y. II גופרית). Targ. Y. Deut. XXIX, 22 כּוּבְרֵיתָא.—Gitt. 86ᵃ. Nidd. 62ᵃ; Sabb. 90ᵃ (expl. כ׳ בורית) sulphur used for whitening clothes.

כַּבְרִיתָא I (Ms. כָּבְרִיתָא) f. (v. preced. wds.; cmp. נוֹפֶת) [*the sieve,*] *honey-comb.* Targ. Prov. V, 3 (ed. Lag. ככ׳, Var. כב׳). Ib. XVI, 24 (ed. Lag. ככ׳). Targ. Ps. XIX, 11 (Ms. כוורירתא). V. כַּבָּרִיתָא.

כַּבְרִיתָא II, **כַּבְרִיתָה** pr. n. pl. (preced.; cmp. נפת, Targ. פלכין, Josh. XII, 23; XVII, 11; I Kings IV, 11) *Kabritha, K'bartha (el-Kabîre,* v. Hildesh. Beitr. p. 15), a border town of northern Palestine. Tosef. Shebi. IV, 11 כברי ed. Zuck. (Var. כברתא); Y. ib. VI, 36^{c} כברתה; Sifré Deut. 51 סברתה; Yalk. Deut. 874 נברת׳ (corr. acc.).

כָּבַשׁ (b. h.; cmp. כָּבַס) 1) *to press, squeeze.* Ohol. VIII, 5 כ׳ את האבן וכ׳ if one pressed a stone on (weighted) the sheet. Bets. 23^{b} שהיא כּוֹבֶשֶׁת because it (the wagon) presses (the ground) down. Sabb. XX, 5 לא כוֹבְשִׁין you must not screw down, v. מַכְבֵּשׁ; a. fr. — *Part. pass.* כָּבוּשׁ, f. כְּבוּשָׁה *pressed, compressed; pressing.* Ib. 135^{a}; Tosef. ib. XV (XVI), 9; a. e. ערלה כ׳ היא the foreskin (which seems to be wanting) is pressed (to the membrum). Tosef. Ohol. IX, 4 כאילו אבנים כְּבוּשׁוֹת וכ׳ as if stones were placed tightly upon them. Ex. R. s. 15 חתר . . . כְּבוּשִׁין על וכ׳ a mountain on each side pressing upon (preventing the run of) the springs; a. fr. — 2) (בקרקע) כ׳ פנים *to press the face* into the ground, *to hide one's self* in fear or shame. Snh. 19^{b} כָּבְשׁוּ פניהם בקרקע they cast their looks down (were afraid to give an opinion). Y. ib. X, 27^{d} (ref. to Is. VII, 3) א״ת כובס אלא כּוֹבֵשׁ שהיה כובש פניו וכ׳ read not *kobes,* but *kobesh,* for he hid his face and fled before him; (Bab. ib. 104^{a} דכבשינהו לאפי Chald.). — 3) *to press vegetables, meat* &c.; *to preserve, pickle.* Toh. II, 1 האשה . . . כּוֹבֶשֶׁת וכ׳ if a woman was pressing vegetables in a pot. Ukts. II, 1 זתים שכְּבָשָׁן וכ׳ olives which one pressed with their leaves; a. fr. — Part. pass. כָּבוּשׁ *preserved substance, pickle.* Ḥull. 97^{b}, a. fr. כ׳ חרי הוא כמבושל preserved substances are in ritual law like cooked. — *Pl.* כְּבוּשִׁין. Pes. II, 6. Y. Sabb. I, 3^{c} bot. כְּבוּשֵׁיהֶן preserves made by gentiles; a. fr. — 4) Trnsf. *to store, hide.* Ḥag. 13^{a} (ref. to Prov. XXVII, 26) א״ת כבשים אלא כְּבוּשִׁים Ms. M. (missing in ed.; v. Rabb. D. S. a. l. note) read not *K'basim* (sheep) but *K'bushim* (hidden things), v. כְּבָשָׁן; Yalk. Prov. 961. — Sot. 10^{b}; Macc. 23^{b} (ref. to Gen. XXXVIII, 25) ממני יצאו כבושים . . . יצאת a divine voice went forth and said, 'from me went forth the secret things' (I declare that Judah is the father of Tamar's children; Ar.: ממני היו הדברים כ׳, v. Rabb. D. S. a. l. note 6); Yalk. Gen. 145; Yalk. I Sam. 112. — 5) *to detain* (cmp. עצר). Pesik. Bayom, p. 193^{b}; כָּבְשָׁה אותם מטרונא וכ׳ the matron detained them one day longer; כבשה אותן התורה וכ׳ the Law detained them one day longer (before the Lord); ib. 195^{a}, sq.; Pesik. R. suppl., s. 4. Gen. R. s. 8, end האיש כּוֹבֵשׁ וכ׳ the man detains his wife from going out; a. e. — 6) *to suppress, restrain, conquer.* Snh. XI, 5 (89^{a}) הכּוֹבֵשׁ את נבואתו (a prophet) who suppresses his prophecy (being afraid to proclaim it). Ab. IV, 1 הכּוֹבֵשׁ כובש את יצרו who conquers his passion. Lam. R. to V, 1 כובש את הגדול (not כביש), v. זָרְזִיר I. Y. Succ. V, 55^{b} top עד שאתה מְכַבֵּשׁ . . . בוא וכְבוֹשׁ וכ׳ instead of conquering the barbarians, come and subdue the Jews; Lam. R. to I, 16; ib. to IV, 19. Ex. R. s. 25 הוא כּוֹבְשׁוֹ וכ׳ he suppresses (withholds the evidence) and does not produce it. — עון כ׳ *to suppress guilt, to forgive, cause forgiveness.* Pesik. Eth Korb., p. 61^{b}; Pesik. R. s. 16, v. כָּבֵשׁ; a. fr. — 7) *to violate.* Esth. R. to VII, 7 [read:] הרי הוא כּוֹבְשֵׁנִי וכ׳ behold, he is attacking me in thy presence. — 8) *to pave, grade a road.* — Part. pass. כָּבוּשׁ, f. כְּבוּשָׁה. Tanḥ. Ḥuck. 20 דרך כ׳ a graded road; ib. ed. Bub. 47; Yalk. Num. 764. [Pirké d'R. El. ch. LII כובשים במזלות, read with Yalk. Josh. 22: חושבים; Yalk. Gen. 77 רוגשים.]

Pi. כִּיבֵּשׁ 1) *to press, squeeze.* — Part. pass. מְכוּבָּשׁ, pl. מְכוּבָּשִׁים. Tosef. Mikv. VI (VII), 17 לכלוכי צואה . . חמ׳ (ed. Zuck. וחמכושים, corr. acc.) secretory substances . . . which are compressed, i. e. dried up by being sat upon. — 2) (cmp. סָלַל II) *to press down, make even, grade.* Bets. IV, 5 מְכַבְּשִׁין you may press the ashes down (make a graded surface for baking); a. e. — Trnsf. *to level, make plain.* Cant. R. to I, 2 (play on כבשים, Prov. XXVIII, 26, v. כֶּבֶשׂ) . . . כְּבָשִׁים תחזי׳ מְכַבְּשִׁין לפניהם וכ׳ it may be read *K'bashim* (*grades*), as long as thy pupils are young, make the words of the Law plain before them; when they are older reveal to them the secrets (reasons) of the Law; Yalk. ib. 985 חֵרֵה כ׳ את הריחיים כוֹבֵשׁ לפניהם (another expl., v. infra). — [*to carve steps for the grain,*] *to put the millstones in working order.* M. Kat. I, 9; expl. ib. 10^{a} to sharpen the millstones (v. נָקַר I), (oth. opin.) to cut the hole out for the hopper. — 3) (interch. with *Kal*) *to conquer, defeat.* Y. Peah VII, 20^{c} top שבע שכִּבְּשׁוּ seven years during which they were engaged in conquering the land; Ḥull. 17^{a} שכבשו. Sifré Deut. 51 לכבּשׁ ח״ל עד שלא יְכַבְּשׁוּ וכ׳ to conquer foreign land before they shall have conquered Palestine. Pes. 5^{b} נכרי שכִּבְּשָׁתּוֹ a gentile who is in thy power. Yeb. 65^{b} (ref. to וכבשה, Gen. I, 28) איש דרכו לכבּשׁ וכ׳ it is man who conquers (the earth) but not woman; Kidd. 35^{a}; a. fr. — 4) *to suppress, withhold.* Cant. R. l. c. תחזי׳ מכבש לפניהם וכ׳ withhold from them, i. e. teach them merely the words of the Law without arguments; (another expl., v. supra). — 5) (denom. of כֶּבֶשׂ) *to storm, climb over.* Tosef. Sot. VI, 6 מכבש את הגנות וכ׳ climbing over the garden fences and violating the women; Gen. R. s. 53; Yalk. Gen. 94 מְכַבְּרִישׁ *Hif.*

Nif. נִכְבַּשׁ 1) *to be pressed down, suppressed.* Pesik. Eth Korb. p. 61^{b} כל דבר שהוא נ׳ סופו לצוף whatever is pressed down, is liable to come to the surface again; Pesik. R. s. 16. — 2) *to be submissive.* Midr. Till. to Ps. XXX, end ונִכְבָּשִׁין אלו לאלו and are submissive (respectful) to one another; (Sabb. 63^{a} ונוחין). — 3) *to have surreptitious intercourse.* Sifra Emor, Par. 6, ch. V עם נ׳ על; Yeb. VII, 5 נ׳ על.

Hif. הִכְבִּישׁ *to climb,* v. supra.

Hithpa. הִתְכַּבֵּשׁ, *Nithpa.* נִתְכַּבֵּשׁ *to be conquered, be taken.* Y. Shebi. VI, 36^{c} bot. כמי שנִתְכַּבְּשׁוּ they are to be treated as if they had been subdued (in the days of Joshua). Ib. שמא נִתְכַּבְּשָׁה מד״ת perhaps it was to be taken by the command of the Law; Y. Yeb. VII, 8^{a} bot. (corr. acc.). Ex. R. s. 18 מִתְכַּבֶּשֶׁת בידו עכשיו . . . just now Jerusalem may be taken by him (Sennacherib). [Pesik. Zutr., Ekeb, ed. Bub. p. 30 מתכבשות, v. פָּחַשׁ.]

כָּבֵשׁ, גָּבֵשׁ ch. same, 1) *to press, grade, make a path.* Targ. Job XIX, 12 (h. text סלל). Targ. Is. XL, 3; a. e. —

a. fr.—*Pl.* as ab. Ib. 62[b]. Ib. 63[a] כל כְּבָשֵׁי כבשים . . . חוץ של מזבח וכ׳ all grades of ascents (in the Temple) were at the rate of three cubits per one cubit (of vertical elevation), except the ascent of the altar which was at the rate of three cubits and a half and &c.; (for Var. lect. v. Rabb. D. S. a. l., and Tosaf. a. l. a. Men. 41[b] s. v. ארבעה); Y. Erub. II, 24[b] bot., v. כִּיבּוּשׁ h.—Lam. R. introd. (R. Josh. 2); Koh. R. to XII, 7 (expl. דֵּיֵק, Ez. XXI, 27) כ׳ *embankments* round a besieged city (Lat. agger, v. כּוֹבֶשׁ).—3) *preserving fruit.* Ter. II, 6 זיתי כ׳ olives good for preserves, opp. זיתי שמן.—*Pl.* as ab. *pressed, preserved vegetables* &c. Shebi. IX, 5 תכובש שלשה כ׳ וכ׳ if one puts three sorts of pressed vegetables into one vessel. Sabb. 108[b]; a. e.—[Gen. R. s. 66 כבשיהן some ed., v. כִּיבּוּשׁ h.]

כֶּבֶשׁ I, v. כִּיבּוּשׁ ch.

כֶּבֶשׁ II, **כִּיבְשָׁא, כֻּבְשָׁא** ch.=h. כֶּבֶשׁ, 1) *ascent* (scamnum), *stepping stool.* Targ. I Chr. XXVI, 16 (h. text מסלה). Ib. XXVIII, 2 כבש (constr.); Targ. Ps. CXXXII, 7 (h. text הדם). Targ. Is. LXVI, 1 כְּבַשׁ (ed. Lag. כִּיבַשׁ).—2) *pressboard and loading stone.*—*Pl.* כִּי׳, כְּבָשֵׁי. B. Bath. 67[b] (expl. עבירים, Mish. ib.) כִּי׳ Ms. M. (ed. כב׳).—3) *grade;* בֵּי כ׳ *a graded field* which requires no artificial irrigation, opp. בי שקיא. Kidd. 62[b].—4) *dam or embankment.* *Pl.* as ab. Erub. 34[b], v. כְּבַשׁ.—5) *the hot ashes* (*pressed and levelled*) *in the oven* (v. Bets. IV, 5 quot. s. v. כְּבַשׁ *Pi.*). Hull. 93[b] רישא בכ׳ a head put in ashes (for removing the hair before boiling).—6) *path.* Targ. II Sam. XX, 12, sq. כי׳ ed. Lag. (ed. Wil. כְּבַ׳). Targ. I Sam. IV, 13 כְּבַשׁ constr., v. כְּבִישׁ.—6) (archit.) *recess, enceinte.* Targ. Ez. XLV, 4; ib. XLVIII, 21 constr. כִּיבַשׁ ed. Wil. (h. text מקדש).

כִּבְשָׁה, כִּבְשָׁא f. ch.=h. כֶּבֶשׁ 3. Y. B. Kam. IV, 5[b] bot.; Y. B. Bath. V, end, 15[b], v. אֶתְרָא.

כְּבָשָׂה, v. כֶּבֶשׂ. [Y. Ned. VII, beg. 40[b] חנודר מן כבשה, read פירות שנה as Tosef. ib. IV, 1.]

כִּבְשׁוֹן, v. כִּבְשָׁן.

כִּבְשִׁישִׁין m. pl. (כֶּבֶשׁ) *compresses,* v. פָּתִית 4.

כִּבְשָׁן m. (b. h.; כָּבַשׁ) 1) *kiln, furnace.* Kel. VIII, 9 כ׳ של סיידין וכ׳ the furnace of lime burners, glass-makers and potters. Succ. 7[b] עשויה ככ׳ shaped like a furnace (round). Gen. R. s. 44 כִּבְשַׁן רֹאשׁ the heated furnace. Cant. R. to II, 16 בודק כִּבְשָׁנוֹ . . . חיוצר when the potter examines a batch of his kiln; a. fr.—*Pl.* כִּבְשׁוֹנוֹת. B. Kam. 82[b] אין עושין בח כ׳ no furnaces were erected in Jerusalem; Hag. 26[a]; Zeb. 96[a]. Ib. נהדרינהו לכ׳ Ms. M. (ed. אחדר׳) let them be put back into the furnaces (to be baked over). Tosef. B. Bath. I, 10 מרחיקין את הכ׳ וכ׳ (ed. Zuck. כבשנית, corr. acc.) furnaces must be removed from the town fifty cubits.—*2) *that which is withheld, secret.* Hag. 13[a] (play on כבשים, Prov. XXVII, 26) א״ת כבשים אלא כְּבוּשִׁים דברים שהם כְּבוּשׁוֹנוֹ של עולם וכ׳ Ms. M. read not *K'basim* but *K'bushim*, things which are the secret of the world (esoteric doctrines) must be kept under one's garment (in one's bosom).

כבשנית, v. preced.

Part. pass. כָּבִישׁ, f. כְּבִישָׁא. Targ. O. Num. XX, 19 (not כְּבָשָׁא). Targ. Is. XI, 16; a. e.—*Pl.* כְּבִישִׁין *dams.* Ib. XIX, 10.—Erub. 34[b] כְּבוּשׁוּ כבשי וכ׳ make a dam (or embankment) in the reed-marshes.—2) *to press on, to put on* (*the head*). Targ. Y. Lev. VIII, 13 (h. text חבש).—3) *to bind, fillet; to inlay.* Targ. Y. Ex. XXXVIII, 28 (h. text חשק; O. *Pa.*). Targ. Is. LIV, 11.—Part. pass. as ab.; pl. f. כְּבִישָׁן.—4) (with על) *to tread upon, to stamp out.* Targ. Mic. VII, 19. Targ. Esth. I, 5.—5) (interch. with *Pa.*) *to suppress, oppress; to conquer, force; to violate.* Targ. Josh. VIII, 21. Targ. Ps. IV, 6. Targ. II Esth. VII, 8; a. fr.—Part. pass. as ab. Targ. Hos. V, 11.—Zeb. 73[b], נִיכְבְּשִׁינְהוּ, v. נוּד ch. Y. Sabb. IV, end, 7[a] דילמא לא כ׳ צינחה will it (the band around the head) not overcome (counter-act the effect of) the cold?—6) *to withhold, detain.* Targ. Y. II Gen. XXIX, 22.—Nidd. 39[b] a hen that laid one day וכְבָשָׁה יומא וכ׳ and held back (failed to lay) one day &c.—7) *to hide* (the face); *to close* (the eyes). Targ. Ex. III, 6. Targ. Lev. XX, 4; a. fr.—Targ. O. Deut. XXII, 1 ed. Berl. (ed. *Ithpe.*); ib. 4 (sub. עינין).—B. Bath. 40[b] כְּבִישְׁנָא לשטר וכ׳ I shall hide the deed of mortgage.

Pa. כַּבֵּישׁ same. Targ. Prov. XVI, 32 מְכַבֵּישׁ Ms. (ed. מַכְבֵּישׁ *Af.*) who conquers. Targ. Josh. VIII, 19.—Targ. O. Ex. XXXVIII, 28 (v. supra). Targ. Lam. III, 34; a. fr.—Snh. 95[a] דכַבֵּישִׁית בתקוף ידי which I conquered with the strength of my hand; [ib. כבשית כל מדינתי, read כנשית;] Yalk. Is. 284.—Part. pass. מְכַבַּשׁ, f. מְכַבְּשָׁא; pl. מְכַבְּשִׁין; מְכַבַּשָׁן. Targ. Ex. XXXVIII, 17 (h. text מחשקים). Ib. XXVII, 17 (not מְכַבְּשִׁין, v. O. ed. Berl.). Targ. Am. VI, 4.—Targ. Jer. XVIII, 15 (h. text סלולה); a. e.

Af. אַכְבֵּישׁ, v. supra.

Ithpe. אִתְכְּבֵישׁ 1) *to be conquered; to be subdued, oppressed.* Targ. Num. XXXII, 22. Targ. Y. Gen. XVI, 9 (some ed. אתכנע); a. e.—2) (of the face) *to be sunk* (in fear, shame), *to grieve.* Targ. Gen. IV, 5; 6 (h. text נפל).—3) *to withdraw one's self.* Targ. O. Deut. XXII, 1, v. supra.

כֶּבֶשׂ m. (b. h.; prob. fr. כבש *to be thick, strong*; cmp. Arab. *kabš*, a. v. אַרְשָׁר) *sheep* (at least one year old). Men. XIII, 7, sq.; a. fr.—*Pl.* כְּבָשִׂים. Ib. 9 אחד מִכְּבָשַׂי one of my sheep. Zeb. IX, 5; a. fr.—*Fem.* כִּבְשָׂה or כַּבְשָׂה. Gen. R. s. 44 כ׳ של יחיד the sheep which is offered as an individual's sacrifice. Tosef. Yeb. III, 4; Yoma 66[b] (v. Tosaf. a. l.)—Lev. R. s. 37; Tanḥ. Vayishl. 8 מביא (אדם) כִּבְשָׂתוֹ וכ׳ let man bring his sheep directly to the Temple court (without previous dedication by a vow); Y. Ned. I, 36[d] כִּבְשָׂרוֹ. Tanḥ. Tol'd. 5; Esth. R. to IX, 2 גדולה היא הכ׳ great is the sheep (Israel) that lives among seventy wolves (nations). Tanḥ. Ki Thissa 4 אדם ששבה את הכ׳ וכ׳ a man who captured the lamb (Bathsheba, v. II Sam. XII, 3, sq.) and killed the shepherd (Uriah); a. fr.

כֶּבֶשׁ m (b. h.; כָּבַשׁ) 1) *press.*—*Pl.* כְּבָשִׁין, כְּבָשִׂים. Pesik. Eth. Korb., p. 61[b] (play on כבשים, Num. XXVIII, 3) כ׳ שהן כובשין וכ׳ (the sacrifices are) presses, for they suppress the sins &c.; Pesik. R. s. 16.—2) *ascent, grade, landing bridge.* Zab. III, 1; 3. Sabb. XVI, 8; a. e.—Esp. *the inclined plane leading to the altar.* Midd. III, 3. Zeb. V, 3;

כַּבֶּשֶׁת (כּוּבָּ׳) f. (כָּבַשׁ) *pressed vegetables.* Tosef. Shebi. IV, 16, contrad. to רַבֶּשֶׁת.

כַּבְתָּה, Yalk. Lev. 445, v. כַּבָּא.

כַּבְתּוּתָא, v. בַּתְוָא.

כָּגוֹן, v. גְּוֹן.

כַּגְנִי, v. בָּאגָּא.

כַּד I, כִּיד, כְּדִ׳, כְּדֵ׳, כְּיִדֵ׳ (a comp. of כ a. ד, corresp. to h. כַּאֲשֶׁר or כְּשֶׁ׳) *when, as, as though.* Targ. Ex. XVII, 11. Targ. Ps. CXIX, 109 כיד על גב Ms. (ed. only ע״ג) as though (carried) on &c.; a. v. fr.—Targ. Is. XXIX, 15 כְּדִבְקִבְלָא (ed. Lag. כיד בק׳) as though in darkness. Targ. O. Num. XXIX, 18 כדחזי, v. חֲזִי, as it is proper; a. fr.—Y. Ab. Zar. III, 42^{c} top. Y. Yoma VII, 44^{b} top כד דהוא וכ׳ when there is &c. Y. Taan. I, 64^{a} bot. כד חוינן; Y. Meg. III, 74^{b} bot. כדי דחוינן, v. נְחַר I. B. Kam. 52^{a} (prov.) כד רגיז וכ׳ when the shepherd is angry with his flock, he makes a blind sheep the leader. Ib. 64^{b}, a. fr. כְּהַאַמְרֵי וכ׳ as they say &c. Ib.^{b} כְּהָתָנָא דבי וכ׳ as (that which) the scholars of the school of . . . said. Ib. מיבעי ליה לכְהָתָנֵי it is needed for (something like) what has been taught. Ib. לְכִדְרָבָא for what Raba said. B. Mets. 99^{b} כדרבא agreeably to what R. said; a. v. fr.—[Num. R. s. 14 א״ת כדרבונות אלא כְּדִרַבָּנוּת read not (Koh. XII, 11) *kaddarbonoth*, but *kidd'rabbanuth*, like a command of authority.]

כַּד II m. (כדד, cmp. כָּדַר, *to be rounded*) 1) (adj.) *arched*, opp. חד pointed. Ab. Zar. 40^{a}; Ḥull. 64^{a}, v. חַד I.—*Pl.* כַּדִּין, Ib.—2) c. (b. h.) *an arched, pouched vessel, jug* &c.; cmp. חָבִית. Num. R. s. 12 מיתגלגל ככד rolling like a jug. B. Kam. III, 1 (identical with חבית). Tosef. Kel. B. Mets. X, 1 כַּהּ ריקנית (fem.) one's vessel when empty; a. fr.—*Pl.* כַּדִּין, כַּדִּים. Tanḥ. Vayigg. 11 (ref. to Ps. XVI, 7) נעשו כשתי כ׳ של מים וכ׳ . . . his two kidneys became like two water pitchers and they were giving forth a flow of religious wisdom; ib. ed. Bub. 12 שלמים (corr. acc.); Gen. R. s. 61 כמין שני רבנים (corr. acc.); Midr. Till. to Ps. I כעין שני כדים ed. Bub. (oth. ed. כשני רבנן, corr. acc.); Ab. d'R. Nath. ch. XXXIII חכמים (corr. acc.).—Keth. XIII, 4 כַּדֵּי שמן vessels with oil, opp. קנקנים empty vessels; a. fr.

כַּדָּא ch. same. B. Kam. 27^{a} באתרא דכ׳ לא קרו וכ׳ in a place where they distinguish between *kadda* a. *ḥabitha* (v. preced.). B. Mets. 59^{a} (prov.) כמשלם שערי מכ׳ וכ׳ (v. Rabb. D. S. a. l.) when the barley is gone from the pitcher, strife knocks and enters; Yalk. Ps. 888 כַּדָּה.—Ḥull. 58^{b} top חני תמרי דכ׳ (Var. דכרים, v. כְּרוּם ch.) dates kept in a vessel (which became worm-eaten); a. fr.—*Pl.* כַּדִּין, כַּדֵּי. Targ. I Kings XVIII, 34. Targ. Jud. VII, 20; a. e.—Trnsf. כַּדָּא *a big figure, important personage.* Yeb. 70^{a} בן כדא בתר כ׳ my grandson, the big vessel (high-priest), opp. כוזא the little jug (bastard).

כְּדָא *like this*, v. דָּא.

כִּדְאִי, v. כְּדַאי.

כְּדַב (v. כזב) *to be false.* Targ. Hos. IV, 2.

Pa. כַּדֵּיב 1) *to lie, give false evidence; to be faithless; to deny.* Targ. O. Gen. XVIII, 15. Targ. Job XXXI, 28 (Ms. כְּדַבֵּיב׳); a. fr.—2) *to give the lie, to refute.* Ib. XXIV, 25.—3) *to flatter.* Targ. Ps. XVIII, 45; a. e.

Ithpa. אִתְכַּדַּיב 1) *to be proved false.* Targ. II Kings IV, 16. Targ. Prov. XXX, 6.—2) *to flatter, be submissive.* Targ. II Sam. XXII, 45. Targ. O. Deut. XXXIII, 29 יִתְכַּדְּבוּן (Y. יִתְכְּפוּ׳).

כִּדְבָא, כִּידְ׳, כִּדְ׳, כְּדָבָא m. (preced.) 1) *falsehood, lie.* Targ. Ps. V, 7 כידי Ms. (ed. כדבותא). Ber. 59^{a} . . אובא כידי ומיליה כידי Ms. M. (ed. כְּדִיבִין . . . כְּדִיב . .), v. אוֹב ch. —*Pl.* כִּדְבִין, כִּדְ׳, כִּדֵ׳, כְּדִבִין. Targ. Hos. VII, 13 כדבי ed. Lag. (ed. Wil. כְּדִיבִ׳). Targ. Jud. XVI, 10; a. fr.—2) *fiction, story.*—*Pl.* כְּדִבְיָא. Bekh. 8^{b} מילי דכ׳ En Yaăk. (ed. דִּבְדִיאֵי; Ar. דִּכְדֵי).

כְּדִיבָא, כִּדִיב, כַּדָּבָא m. (preced.) 1) *liar; false.* Targ. Prov. XIX, 22 (Ms. כַּדָּאבָא).—Ber. 59^{a}, v. preced.—*Pl.* כַּדָּבְיָא, כַּדְּבִין, כַּדֵּי׳. Targ. Is. XXX, 9; a. e.—2) *fiction-teller, story-teller.*—*Pl.* as ab. Y. Ber. IX, end, 14^{d} כל כ׳ טבין וכ׳ all fiction-tellers are good, but those who tell their own inventions concerning the Law are bad; (Var. חרשיא, v. חַרְשָׁא; anoth. Var. ברכיא corr. acc.);—[perh. to be read: כְּדַבְיָא *fictions*, v. preced.].

כַּדָּבֵב, *Palel* of כְּדַב q. v.

כִּדְ׳ כַּדְבוּבָא m. (preced.) *falsehood, lie; fiction.* Targ. Job XVI, 8.—*Pl.* כַּדְבוּבִין. Ib. XI, 3.

כִּדְיבוּ׳, כִּדְבוּ׳, כַּדְבוּבָא f. same. Targ. Ps. IV, 3 כדי׳ ed. (Ms. כדב׳). Ib. V, 7 (v. כְּדַבָּא). Targ. Prov. XXX, 8 מילתא כ׳ (read: דכ׳); a. e.

כָּדַד *to be rounded*, v. כָּדַר.

כַּדָּד m. (denom. of כַּד II) *potter.* M. Kat. 13^{b}; Pes. 55^{b} Ms. M. (ed. כדר). [Tosef. Kel. B. Mets. X, 6 כדדין, some ed., v. גַּרְהוֹם.]

כַּדָּה, v. כַּדָּא.—[Y. Yoma VIII, 44^{d} top; Y. Taan. I, 64^{c} תחות כ׳, read: כָּרֵית, v. כָּרָא.]

כִּידוּ, (כְּדוּ׳), כְּדוּ (comp. of כַּד הוּ, v. כַּד I, cmp. הוּ) 1) *when it (happens that), whenever, when.* Targ. Lam. III, 50 עד כ׳ נפרוק until what time he &c.—Y. Peah I, 15^{c} bot. כ׳ נפרוק וכ׳ (ed. Krot. כד) whenever he comes from school. Y. Ḥall. I, end, 58^{a} כידו אתי וכ׳ (not בידו) whenever he went to take (bread) into his hand.—2) *as it is* (כְּדָהוּ), *now.* Targ. Y. Gen. XXVI, 28 כ׳ נפקת now that thou hast gone away. Targ. Jud. V, 9. Targ. Jer. XXXI, 18. Targ. Is. XXXII, 14.—Succ. 44^{b} כ׳ חויית דיירי וכ׳ (v. Rabb. D. S. a. l. note) I have now been in this country &c.; a. fr.—[Gen. R. s. 44 מן כ׳, v. מִלְכָּא.]—V. כְּדִי.

כדוכסין, Y. B. Mets. II, 8^{c} bot. Var., v. פְּרַכְסִין.

כַּדּוּם* m. (denom. of כַּד II) *a sort of lever* with which a pitcher is fished out of the well; oth. opin.: *a pitcher-stand, watercooler.*—*Pl.* כַּדּוּמִים, כַּדּוּמִין. Kel. XIII, 7; T'bul Yom. IV, 6, v. אַשְׁקְלוֹן.

36[b] bot. מעיד בה כ' if he merely testifies in her favor (without having been instrumental in redeeming her from captivity). Gitt. 55[a] יאוש כ' וכ' the mere giving up of robbed property (without a change of hands after the renunciation) gives the robber no rights. מילי דכ"- *words spoken merely for saying something, for fun.* Snh. 29[b] כל מילי דכ' וכ' people do not remember words thrown out in a jocular way.—[Bekh. 8[b] מילי דכ' Ar. *fictions, stories;* v. כְּדָבָא).—בְּכ' *for whatever it be, for a trifle; for no cause.* Yeb. 39[b] בכ' תרפוק can she be dismissed without any formality (with his mere refusal to marry her)?—Taan. 5[b], v. בְּכָא. Keth. l. c. בכ' . . . . לא שדר one does not throw away one's money at random (unless sure that there is no legal impediment to marrying the woman whom he is about to redeem). Ned. 22[a] בכ' לא אדרתה for a paltry reason she would surely not have forbidden her, v. נְדַר. Ib. 29[a] פקעה בכ' ceases without any formality; a. e.—מִכְּ' *from such* (*a condition*) *as it is, now, well, you know.* Gitt. 68[b] מ' כי מירת וכ' now when you die, you will have &c. Sabb. 78[a] מ' כל מילתא וכ' you know, whenever there is an ordinary and an extraordinary way of using an object, &c. Ḥull. 109[b]; a. e.—Esp. (introducing an argument) *now, is it not so?* Ib. 29[a] מ' על עוף קאי וכ' does not the writer of the Mishnah treat of birds? Well then, if he meant sacrificial fowls he ought to have said *hammolek!* B. Kam. 3[a] מ' שקולין וכ' now that they are alike, let both be included, for which will you exclude? —Bets. 2[b] מ' מאן סתמה וכ' now, who is it that states that proposition in the Mishnah anonymously? Of course, Rabbi. Now, why &c.; a. fr.

כְּדֵי* II pr. n. m. *K'di* (?). B. Mets. 2[a]; Yoma 44[a]; 72[b], a. fr. ואמרי לה כ' and some say. It was K. [Prob. meaning: *as the case may be*, i. e. and some introduce respectively other persons, v. preced.]

כְּדֵי, v. כְּדֵרִי.

כְּדֵי, v. הֵי.

כְּדִיבָא, כַּדִּיב, כְּדִיב, v. כַּדְבָא, כַּדָּבָא.

כְּדִידִית f. (dimin. of כַּד) *round small vessel.*—*Pl.* כְּדִירִידוֹת. Tosef. Men. IX, 10 בינוניות כ' middle-sized vessels of the sort called *K'didith*; Men. 87[a] חביות כְּדִידוֹת לודיות בינוניות Ms. M. middle-sized round Lydda vessels.

כְּדִידוֹת, v. preced.

כְּדֵי, כְּדֵאי I, כְּדָאי m. (formed from כְּדֵי, v. הֵי) *adequate, worthy, competent, deserving.* Gen. R. s. 76 (ref. to Gen. XXXII, 11) אינני כ' I am not deserving (of any of all the mercies); אני אבל כ' וכ' I am worthy (of some) but too small for all &c. B. Bath. 165[b] אני אינו כ' שאתם וכ' I do not deserve the honor of having that question put to me by you. Gitt. 90[b]; Tosef. Sot. V, 9 הוא במיתה כ' he deserves death. Ber. 9[a], a. fr. the authority of הוא וכ' כ' R . . . is sufficient to be relied upon &c.; a. fr.—*Pl.* כְּדָאִים, כְּדָיִין, כְּדָאִין. Mekh. Yithro, Amalek, s. 1 אין אנו כ' שישמשנו (ed. Weiss כְּדָיְן) we are not worthy to be served by him; a. e.—*Fem.* כְּדָאִית. Cant. R. to I, 2 אינני כ' לשפחתו I am not worthy to be his handmaid.

עונבין דכ', כדום, v. כְּרוּם ch.

כְּדוֹן, כְּדוּן, (כַּדוּן Ms.) (contr. of כְּעִדָּן, v. כְּעַן; cmp. הָאִידָנָא) *now, at that time.* Targ. Y. Num. XXII, 4; 6 (O. כְּכַעַן; h. text עתה). Targ. Y. Gen. XIII, 7 עד כ' as yet; a. fr. —Y. Ber. I, 2[d] bot. דעד כ' וכ' for up to that time people are awake. Y. Ḥall. II, beg. 58[b] עד כ' לחה thus far (so much about) fresh flour. Y. Sot. V, 20[b] bot. כ' right now, opp. בתר זמן. Gen. R. s. 22, beg. (ref. to Ps. XXV, 6) לא מן דכ' וכ' not from this day, but from eternity; Yalk. Ps. 702 מן הדין (read: מן כ').—Y. Ber. I, 2[c] מאי כ' how is it now? (what is the result, the law &c.?); Y. Peah IV, 18[b] bot. מיר כ'; a. fr.—Y. Ter. VI, 44[a] bot. ולית אתון אמרין מהן כ' ונתן וכ' (not מהו) and you did not say whence it was derived. Now (I will tell you, We read,) 'and he shall give' &c.—Ib. ולית אתון מינחון מהו כ' (corr. acc.).

כר', כדופסלא, Y. Sabb. VI, 8[b] bot., read: פּוֹדוֹפְּסִילָא.

כַּדּוּר c. (b. h.; כָּדַר) *ball, globe.* Tosef. Sabb. IX (X), 6 כדי ליתן לתוך כ' וכ' as much as is required to stuff a small ball. Ib. X (XI), 10 חמשחקין בכ' who play at ball. Koh. R. to XII, 11 (play on כדרבנות, ib.) ככ' של בנות like the girls' ball; מה כ' זה וכ' as the ball &c., v. כָּדַר; Num. R. s. 14; s. 15 (corr. acc.); Tanḥ. B'haăl. 15; Pesik. R. s. 3. Lev. R. s. 23 לבנה בכַדּוּרָהּ the moon on re-entering her periodical orbit (after nineteen years); (Y. Ber. IX, 13[d] בתקופתה, Bab. ib. 59[b] בגבורתה). Ab. Zar. III, 1 כל שיש בידו . . . או כ' a statue holding in its hand . . . a ball (globe); ib. 41[a] כ' שהופש את עצמו . . . וכב' the ball (means symbolically) that he causes himself to be caught like a ball in behalf of the entire world (vicarious sacrifice); Num. R. s. 13; Y. Ab. Zar. III, 42[c] bot. כ' שהעולם עשוי בכ' the ball symbolizes the world which has the shape of a ball; a. e.

כַּדּוּרָא ch. same. Y. Ab. Zar. III, 42[c] bot. [read:] בגין כן . . . . ליה בכ' בידיה therefore he (Alexander the Macedonian) is represented in statuary with a ball in his hand; Num. R. s. 13.

כַּדּוּרִית, כַּדּוֹרִית f. same. Tanḥ. B'midb. 2 סלע כמין כוורת או כ' (the well moving with the Israelites in the desert was) a rock in the shape of a bee-hive or a globe (v. Tanḥ. ed. Bub. ib. note 21).—*Pl.* כַּדּוּרִיּוֹת. Pesik. B'shall., p. 87[a] (description of Roman tortures) שהיו נותנים כ' של אש וכ' they put glowing iron balls under their armpits; Cant. R. to II, 7; Midr. Till. to Ps. XVI; Yalk. Ps. 667 ברודיות (corr. acc.).

כְּדִי I, (כְּדֵי, כַּדֵּי) (= כַּד הֵי, v. כַּד) *when; now (that).* Targ. Y. Gen. XXVII, 34. Ib. XXXIX, 10; a. e.—Y. Ab. Zar. II, 40[d] top כ' טבא when it (the eye-paint) is good. Y. Dem. VI, 25[c] bot. כ' יהב ליה וכ' when he gives him the whole of it. Y. Meg. III, 74[b] bot. כ' דחווינן, v. כַּד I.—2) [*as it is,*] *incidentally, without special reason, not meaning it exactly.* R. Hash. 5[a] נסבה כ' פסח the writer uses the word Pesaḥ (ib. 4[a], quot. fr. Tosef. Arakh. III, 17) incidentally (cmp. אַשְׁגָּרַת); Zeb. 99[b]. Kidd. 5[b] סיפא נסבה כ' the second proposition was incidentally asserted (is not to be pressed), opp. דְּוַקָא.—3) *as such, alone, merely.* Keth.

כָּדַר (v. כדר II) *to be arched, rounded.* Ab. Zar. 40ª; Hull. 64ª (sign of eggs of clean birds) כל שפודרת וצגולגולת (Var. קוֹדָרֶת, כּוֹדֶרֶת) that which is arched (on top not pointed) and rounded (rolling); Tosef. ib. III (IV), 23.

Hithpa. הִתְכַּדֵּר (v. כדור) *to be thrown around in a circle of players.* Koh. R. to XII, 11 מה הכדור הזה מִתְכַּדֵּר וכ׳ as the ball is thrown around from hand to hand.

כַּדָּר, v. כַּדַּד.

כֹּה (b. h.) *here; thus.* Gen. R. s. 56 (ref. to עַד־כֹּה, Gen. XXII, 5) בסופו של כה . . . נלך we shall go and see what will be the outcome of *koh* (the promise, '*thus* shall be thy seed', Gen. XV, 5); Tanh. Vayera 23.

כָּה ch., v. כָּא.

כְּהָה, כָּהָה, כָּהָא, v. כהי.

כֵּהָה, כֵּהֶה m., כֵּהָה, כֵּהֶה, כֵּהוֹת f. (b. h.; preced.) 1) (of light) *dim.* Gen. R. s. 31 בשעה שהיא כ׳ when it (the jewel) shone faintly.—*Pl.* כֵּהִים, כֵּהוֹת, כֵּהֶה. Ib.; Y. Pes. I, beg. 27ª בשעה שהיו כ׳ וכ׳ when the lights burned dimly, we knew it was day-time. Ib.ᵇ top בשעה שהיו כיהות when the jewels were dim.—Pesik. Kumi, p. 145ᵇ (ref. to כֵּהֹתְלוֹנוֹת Ez. XL, 25) חלונות כ׳ היו the windows were dim (stained glass). Hag. 16ª עיניו כ׳ his eyes will grow dim; a. e.—2) (of leprosy) *faint, dull,* opp. עזה. Neg, II, 1, v. בַּהֶרֶת. Ib. 2 לפי שהכ׳ נראית עזה because (in the early morning &c.) the faint spot appears bright; Sifra Thazr., Neg., Par. II, ch. II.—Y. Shebu. I, 32ᵈ הַכֵּהָה טמא הכ׳ מן הַפֶּה׳ טהור if it grows one shade fainter, it is unclean, but when it grows fainter than the next fainter shade, it is clean; Sifra l. c. ed. Ven.; Yalk. Lev. 551 כֵּהָה מן הכ׳; Y. l. c.; a. fr.—*3) (trnsf.) *doubtful.* Nidd. 19ª; Naz. 65ᵇ; Snh. 87ᵇ; Keth. 75ᵇ ר׳ אומר ר׳ כ׳ R. Josh. says, It is doubtful; (Neg. IV, 11 ר׳ כ׳ or קֵהָה, v. כהי, קהי).

כְּהוּנָּה f. (b. h. כְּהֻנָּה; v. כֹּהֵן) *priesthood, priestly privileges; priestly community.* Ab. IV, 13. Sot. 11ᵇ בתי כ׳ priestly families. Midd. I, 8, a. fr. פרחי כ׳ young priests (novices). Y. Ber. III, 6ª bot.; Y. Naz. VII, 56ª top אין כ׳ חרום there is no priesthood to-day (the laws for priests are suspended on the day of Rabbi's funeral). Tosef. Hall. II, 7, a. fr. כ״ד מתנות כ׳ twenty-four gifts of priesthood (priestly prerogatives). Keth. 14ª כשרה לכ׳ fit to marry into the priesthood; a. v. fr.

כְּהוּנְתָא, כַּהֲנוּתָא ch. same. Targ. Ex. XXIX, 9. Targ. Num. XVI, 10 כ׳ רבתא high-priesthood; a. fr.—Targ. O. Ex. XL, 15 כְּהוּנַת ed. Berl. (ed. כַּהֲנוּת).—Y. Keth. I, 25ᶜ נחיתא סלקא לכ׳ she rose to priesthood (as a priest's wife); מן כ׳ went down from priesthood (ceased to enjoy priestly privileges as a priest's wife).

כְּהוֹת f. (כֵּהָה) *dimness.* Meg. 28ª (ref. to Gen. XX, 16) Ms. M. (ed. כסרית) א״ת כסות . . אלא כ׳ עינים read not 'cover of the eyes' but 'dimness of eye-sight'; Yalk. Gen. 91.

כַּהֲוָתָא f. (כָּהֵי) *worriment, trouble.* Targ. Prov. XXVI, 21, v. בַּהוּתָא (ed. Lag. תַּרְתָּא).

כָּהָה, כֵּהֵי (b. h.; cmp. כָּוָה) 1) *to be dim* (of sight,

כְּדָא, כְּדֵי, כְּדָאי II, m. (preced.) *sufficiency, worthiness.* Tosef. Sot. III, 19 אין כְּדֵי באי העולם וכ׳ human beings are not worthy for me to live among them; (Num. R. s. 9 אין באי..כְּדָאין, a. כְּדַאי, v. preced.).—Gen. R. s. 46, v. אֶלָּהוּת.

כְּדָן, v. כְּדָוִי I.

כְּדָן, v. הֵן.

כַּדְכֹּד m. (b. h.; v. כַּדְכֹּדוֹן) *chalcedony,* a gem. Pesik. R. s. 32 אלו אבני כ׳ these are the gems of *kadkod.* [Y. Shek. IV, 48ᵇ bot., v. כַּרְכָּר, Bab. ed. דכדכדא, שבטא דכ׳].

כַּדְכָּדָא ch. same. [Y. Shek. IV, 48ᵇ bot., v. preced.]—*Pl.* כַּדְכְּדַיָּיא, v. next w.

כַּדְכְּדָן or כַּדְכְּדוֹן; ch. form כַּדְכְּדָנָא m. (χαλκηδών, v. Fl. to Levy Talm. Dict. II, p. 449ᵇ) *chalcedony,* Judah's gem in the high priest's breastplate. Targ. Y. I Ex. XXVIII, 18 כדכודי (incorr. a. misplaced); Y. II כדכנא (h. text נפך). Ex. R. s. 38, end ברדינין, ברדיך (corr. acc.).—*Pl.* כַּדְכְּדוֹנִין. Pesik. Aniya p. 136ª כדכריינון, כדכדיינון (corr. acc.). Ib. אבני כַּדְכְּדַנְיָיתָא Ar. (ed. כידכייא, corr. acc.); Yalk. Is. 339 כַּדְכּוֹדַנְיתָא; Pesik. R. s. 32 אבני כדכנא Chalcedonian stones; v. כַּדְכֹּד. Targ. II Esth. I, 2 כַּדְכּוֹנִין

כדכדיינון, v. preced.

כַּדְכּוֹדַנְיָא, pl. כַּדְכּוֹדַנְיָיא, v. כַּדְכְּדוֹן.

כדכודנגן, כדכנדי, v. כַּדְכְּדוֹן.

כַּדְכּוֹר*, Targ. Y. Num. XXIV, 8, read: כַּרְכּוֹר, v. כִּרְכָּא.

כדכיאות, Sifré Deut. 204 תקון וכ׳, Yalk. Deut. 923 תיקונין ודוגיאות, a corrupt., read: תִּירְקוֹנֵי כַּרְכּוֹמִין *preparations for sieges;* cmp. Targ. Deut. XX, 20 a. Pesik. Zutr. a. l. (Deut. p. 67).

כדכריינון, v. כַּדְכְּדוֹן.

כדמת, v. כִּרְמֵת.

כָּדַן, (cmp. Assyr. *kidînu* servant, Friedr. Del. Proleg. p. 200 note 7) [*to bend,*] *to yoke, put to work.* Y. Peah I, 15ᶜ bot.; Y. Kidd. I, 61ᵇ כּוֹדְנוֹ לריחיים (ברחיים) he puts his father to treading the mill (Bab. ib. 31ª bot. מטחינו, v. כָּתַן). Y. Pes. IV, 31ª top לכשיזקין הוא כודנו ברחיים when the horse grows old, he puts him &c.

Pi. כִּיתֵּן same.—Part. pass. מְכוּדָּן. Lam. R. to I, 14 (ref. to נפש חירה, Gen. II, 7, as if meaning *self-supporting*) עשאו עבד מ׳ בפני עצמו וכ׳ the Lord made man a slave put to work for himself, for if he does not work, he has nothing to eat; Gen. R. s. 14 מכורן, מחורר; Koh. R. to II, 17 מכורן עבד (corr. acc.).—*Pl. fem.* מְכוּדָּנוֹת. Lev. R. s. 16 (play on וְיִשַּׁפַּח, Is. III, 17) עשאן שִׁפְחוֹת מכ׳ the enemies made them handmaids, forced to hard labor; ib. מדהו מ׳ אמהן משעבדן; Lam. R. to IV, 15 מכודניות (corr. acc.).—V. כּוּדְנָא.

כַּדְנָא* f. *jug.* Targ. II Esth. I, 2 (prob. כַּדְהָא fem. form of כַּדָּא).

כְּדָנָא, כִּדְנָא *thus,* v. הֵן.

כִּדְנָן, pl. of כּוּדְנָא.

light). Gen. R. s. 65 כָּהוּ עיניו his eyes grew dim. Ib. תכהו שיכָהוּ עיניו that his eye-sight shall fail. Kidd. 24b תכהו .. וכָהֲתָה if the master struck him on his eye, and it grew dim; a. fr.—Part. pass. כָּהוּי, f. כְּהוּיָה. Ib. חרי שהיתה עינו כ' וכ' if his eye-sight was dim, and he (the master) made him perfectly blind.—2) (of color) *to be dull*, v. כֵּהָה. [Tosef. Erub. XI (VIII), 8; Tanh. Noah 9, v. כָּהַת.]

Pi. כִּיהָה, כָּהָה *to grow duller, to be shaded.* Sifra Thazr., Neg., Par. 2, ch. II אם חינו וכ' if the spot grew brighter and grew duller again; a. fr.—2) *to declare doubtful.* Neg. IV, 11 כ' ר' י', v. כֵּהָה.

Hif. הִכְהָה 1) same. Y. Shebu. I, 32d, v. כֵּהָה. Neg. XI, 5 ה' בתחלה if the suspicious spot grew fainter at once (before the ordered isolation was begun); ה' בראשון if it grew faint in the first week; Tosef. ib. V, 6 quot. in R. S. to Neg. l. c. (ed. Zuck. כהה כתחלה, oth. ed. only כתחלה, corr. acc.); a. fr.—2) *to make dim.* Gen. R. l. c. חריני מַכְהָה וכ' I will make his eye-sight dim. Yalk. Ruth 601 יסורין מַכְהִין וכ' . . . sufferings of poverty dim men's eyes. Pesik. R. s. 14 מכהה גלגל חמה dimmed (outshone) the sun in brightness; Pesik. Parah, p. 37a שִׁרְבְּהָה; a. e.

כְּהָא, כְּהֵי ch. same. Targ. Gen. XXVII, 1. Targ. I Kings XIV, 4; a. e.—Y. Ned. IX, 41b bot. עיני כַּהְיָא my eye-sight is failing.

Pa. כַּהֵי, כַּהָּה 1) *to dim, make blind.* Yoma 69b; Snh. 64a כַּהֲרִינְהוּ לעיניה Ar. (ed. כחלינהו, cmp. קְבִי) they made his eye-sight dim. Ib. 27a לרַבְּהַרְיוּדוּ לעיניה (v. Rabb. D. S. a. l. note 80) he shall be blinded.—2) (sub. לִבְּיה) *to be angry;* (with ב־ of person) *to rebuke.* Targ. I Sam. III, 13.

Af. אַכְהֵי 1) *to dim.* Targ. Ez. XXXII, 7 באַכְהֵיותִי when I make dim (h. text בכבותך).—2) *to make the heart faint, to annoy, reproach (falsely).* Ib. XIII, 22 אַכְהִיתֵין לב וכ' ye denounced the heart of the righteous to be false (h. text חכאות).

Ithpe. אִתְכְּהִי *to be reproached.* Ib. (h. text חכאבתיו).

כַּהֲיוֹן m. (preced. wds.) *dimness, fainter color.* Tosef. Neg. V, 6 חזר לכ' if the suspicious spot again turned fainter.

כַּהֲיוּתָא f. (preced. wds.) *blindness.* Bekh. 44a, contrad. to מחסוריותא defective eye-sight.

*כַּהֲרֵי pr. n. m. *Kahăyi.* Y. Pes. II, end, 29c ed. Krot. (oth. ed. בחרי).

כָּהֵל, v. כָּהַל.

כָּהֵן, v. כָּהַן I.

כֹּהֵן m. (b. h.; כהן, v. כּוּן; cmp. b. h. כֵּן) [*standing, stationed,*] *officer,* esp. *priest.* Yoma 6a, a. fr. כ' גדול (abbr. כ"ג) high priest, כ' הדיוט ordinary priest. Meg. I, 9 כ' משוח an anointed high priest, contrad. to מיוחבה בגדים a high priest distinguished only by his robes (but not anointed, as in the days of the Second Temple). Ib. כ' משמש officiating highpriest, כ' שעבר a substitute of the high priest no longer required, ex-substitute. Hor. III, 8 ממזר .. קודם לכ"ג ע"ה a bastard who is a scholar has the precedence of an ignorant high priest; a. v. fr.—*Pl.* כֹּהֲנִים. Yeb. 86b, a. e.; בכ"ד מקומות נקראו הכ' וכ' in twenty four Biblical passages the priests are designated as Levites; a. v. fr.—תּוֹרַת כֹּהֲנִים (abbr. ת"כ) *Torath Kohănim,* a) name of *the third book of Moses, Leviticus.* Kidd. 33a. Lev. R. s. 7 מפני מה .. בת"כ why do we, in teaching children, commence with Leviticus? a. e.—b) name of *an halachic commentary to Leviticus,* also named *Sifra.* Yeb. 72b; a. fr.—Fem. כֹּהֶנֶת, כ' *a priest's daughter* or *wife.* Hull. 131b, sq.—Keth. IV, 8 וכ' and in the case of a priest's wife. Ib. VII, 1, sq. (70a) וכ' Mish. a. Y. ed. (Bab. ed. וכמהן). Ib. 71a; a. fr.—*Pl.* כֹּהֲנוֹת, כ' פּוֹחֶה. Ber. 44a. Yeb. III, 10 אם היו כ' (Y. ed. כוה) if they are daughters of priests; a. e.

כָּהַן, (b. h.), *Nithpa.* נִתְכַּהֵן (denom. of כֹּהֵן) *to be appointed priest, to act as priest.* Zeb. 101b לא נ' פנחס וכ' Phineas was not appointed high priest until &c. Ib. 102a לא נ' משה וכ' Moses acted as priest only during &c.

כַּהֲנָא, כְּהֵין, כָּהֵן I ch.=h. כֹּהֵן. Targ. Jer. XIV, 18. Targ. Mal. II, 7. Targ. Lev. I, 7; a. v. fr.—Snh. 110a, a. fr. ישמעאל כ' מסייע כהני כ' רבא Ishmael, being a priest, favors the priests. Gitt. 59b קרי בכ' read from the Torah in the priest's place, i. e. was called up the first; Meg. 22a Ms. O. (ed. בכהני pl.); a. fr.—*Pl.* כַּהֲנִין, כַּהֲנֵי. Targ. Ex. XIX, 6. Targ. O. Lev. I, 5; a. fr.—Gitt. l. c. כ' חשיבי דא"י highly esteemed Palestinean priests; a. fr.—*Fem.* כַּהֲנְתָּא (כָּהֵנֶת). Hull. 131b . . . יהיב לכ' gave priestly gifts to a priest's daughter (married to an Israelite). Pes. 49a נסיב כ' married a priest's daughter. —*Pl.* כַּהֲנָתָא. Ber. 44a.

כַּהֲנָא (or כָּהֵן), כְּהֵן II pr. n. m. *Kahen, Kahăna,* name of several Amoraim. Y. Ber. III, 6a, a. fr. ר' כהן.—B. Kam. 117a. Y. R. Hash. IV, beg. 59b; a. fr.—Erub. 8b רב כ' רביה דרב (v., however, Ms. M. a. Rabb. D. S. a. l. notes); a. fr.—V. Fr. M'bo, p. 109b, sq.

כַּהֲנוּתָא, v. כְּהוּנְתָא.

כָּהֲנִי m. (denom. of כֹּהֵן) *one proving priestly descent, belonging to the priestly caste.* Kidd. IV, 1; Yeb. 37a (collective noun).—*Pl.* כָּהֲנִים. Ib. 85a; v. יִשְׂרְאֵלִי.

*כַּהֲנְכָא or כַּהֲנְכְתָּא f. (כהן, with format. כ; v. letter כ) *the attendant's* or *priest's lustral basin* (v. Sm. Ant. s. v. Chernips).—*Pl.* כַּהֲנְכָתָא. Targ. Y. Num. XXXI, 23; cmp. כַּרְנִיבָּאוֹת.

כְּהֶנֶת, v. כֹּהֵן.

כַּהֲנְתָּא, v. כָּהֵן I.

כַּר, pl. כַּוְרִין, v. כַּוְיָא, end.

כְּוָא, v. כְּוִי.

כַּוְיָא, v. כַּוְיָא.

כְּוִיאָה f. ch.=h. כְּוִיָּה, *burn, searing, cautery.* Targ. O. Ex. XXI, 25. Targ. O. Lev. XIII, 24 (Y. ed. Amst. כַּוְיָאה).—Sabb. 62b, v. כְּרָבָא.

*כִּוְיָאנָא m. (Pers. Anab. kiwân) *dining-table.* Yalk. Ms. to II. Kings ch. XVI (from Taan. 25a) אבויאנא (read אַכְּ).

כ׳ ראש *bending down the head; humble, solemn disposition*, opp. קלות ראש. Ber. V, 1 אין עומדין .... כ׳ ראש we must not rise for prayer in any other than a humble &c. Y. Ab. Zar. I, 39[d] top; Tosef. ib. I, 2 שואל בשלומו בכ׳ ר׳ greet him with a bent head (without ostentation). M. Kat. 21[b] בשפה רפה ובכ׳ ר׳ in an undertone and with solemnity.—2) *roller* or *beam of a loom*; כ׳ חצלון the upper beam from which the warp depends; כ׳ התחתון the lower beam, the roller on which the web is wound as it advances. Kel. XXI, 1 (Talm. ed. כֹּבֶד). Neg. XI, 9 (*fem.*). Sabb. 113[a]; Y. ib. XVII, 16[a] bot.

כובדין, כובדים, v. כוברים.

כּוּבְיָא m. *frying pan*, v. בּוּבְיָא I.

כּוּבִּיתָא* f. (כְּבַב, cmp. כּוּב) *a little globe*. R. Hash. 24[a] (כוכיתא) ed. (Ms. M. 1 כּוֹכְבִיתָא, Ms. M. 2 a. Ar. כ׳ דעיבא וכ׳) they saw merely a globe-shaped cloudlet (which, they thought, was the moon).

כובליאר, v. כּוֹכְלִיאָר.

כּוֹבְלִין, v. כֻּבָּל.

כּוֹבְלָת, v. כּוֹכֶלֶת.

כּוֹבֵס m. (b. h.; כָּבַס) *washer, fuller*. Ber. 28[a]; Keth. 103[b]; a. e.—*Pl.* כּוֹבְסִין. Tosef. Kel. B. Mets. III, 14 (ed. Zuck. כובשין), v. מְלַבֵּשׁ II.

כּוֹבְסָא, v. כַּבָּסָא.

כּוֹבַע m. (b. h.; כבע, cmp. גבע a. denominatives) *helmet, turban*. Ber. 24[a] מניחן בכ׳ וכ׳ let him put them (the T'fillin) into the turban under his pillow. Gitt. 14[b] (of the Persians) כּוֹבְעָן אמה their turban is one cubit high; a. e.—*Pl.* כּוֹבְעִין, כּוֹבְעִים. Gen. R. s. 99 לובשי כ׳ wearing helmets. Y. Gitt. I, end, 43[d]; Y. Kidd. III, 64[a] bot. כּוֹבְעֵיהֶן אמה (v. supra).—Trnsf. *the thyroid cartilage, Adam's apple*. Ḥull. 19[a] משיפורי כ׳ וכ׳ from where the thyroid cartilage begins to protrude and downward.

כּוֹבְעָא ch. same, esp. *the priest's turban*.—*Pl.* כּוֹבְעִין, כּוֹבְעַיָּא. Targ. Ex. XXVIII, 40; XXXIX, 28; a. e. (ed. Berl. כּוֹבְעַיָּא; h. text מגבעות).—Trnsf. חודא דכובעא the highest point of the *thyroid cartilage*, v. preced. Ḥull. 18[b].

כּוֹבְעָה f., *pl.* כּוֹבְעוֹת (preced. wds.) the *tops of stalks of sheaves*. Peah V, 8 המעמר לכ׳ he who binds sheaves for covering the stalks; expl. Y. ib. V, end, 19[a] מן לערל sheaves to be put on top, opp. לכומסות; v. כּוֹמְסָה.

כובד׳, כוברים, Pesik. R. s. 14 לוליראני בר׳ כ׳, Pesik. Par., p. 39[a] שוורי׳, read: טַבְרִירֵי, as Tanḥ., ed. Bub., B'resh. 4 (v. Pesik. l. c. note 167).

כּוֹבְרִיתָא, v. כַּבְּרִיתָא.

כּוֹבֵשׁ m., *pl.* כּוֹבְשִׁין, כּוֹבְשִׁים (כָּבַשׁ) *troops of siege, stormers*. Pesik. Vayhi p. 67[a] העמיד עלירקן כ׳ כנגן הארבה he orders against them the storming troops which corresponds to the plague of locusts; Pesik. R. s. 17.—[Y. Erub. II, 24[b] bot. כובשי כבשים, read: כְּבוּשֵׁי]. [Tosef. Kel. B. Mets. III, 14 ed. Zuck., v. כּוֹבֵס.]

a la table; (Taan. l. c. פתורא, Ms. M. אחכָּא, v. Rabb. D. S. l. c. note). Comp. next w.

כְּוַאנְגַּר, v. אַבְוַנְגַּר.

כַּוָּארָא, v. כַּוָּורָא.

כּוּב m. (כָּבַב, v. כָּבַב) 1) [*ball,*] *thorn, a prickly salt-plant*.—*Pl.* כּוּבִּין, כּוּבְּרִין. Gen. R. s. 49 למגל כוסחת כ׳ like a sickle mowing thorns; Yalk. Prov. 950 כוב. Ex. R. s. 42 נעשו כזברים (corr. acc.), v. סַרְיוּתָא.—2) מדבר כ׳ pr. n. *Desert of Kub* (cmp. Ez. XXX, 5)=Biblical שׁוּר. Ib. s. 24; Yalk. ib. 255; (Tanḥ. B'shall. 18; Mekh. ib., Vayassa 1; Yalk. Jer. 266 כזב).

כּוּבָּא I, כֻּבָּא ch. same. Targ. Prov. XXVI, 9 (h. text חוֹת).—Gen. R. s. 44; Yalk. Jer. 285 (prov.) עד דסנדלך ... כ׳ while the sandal is on thy foot, tread the thorn down; Pesik. Asser, p. 99[b] כבוש כופה (corr. acc.); Yalk. Deut. 892. —*Pl.* כּוּבִּין, כּוּבַּיָּא, כּוּבֵּי, כֻּבֵּי. Targ. Gen. III, 18 (some ed. כּוּבְרִין, incorr.). Targ. II Sam. XXIII, 6. Targ. Hos. II, 8. —Lam. R. to I, 1 רבתי (1 חד כות׳), v. גֻּבָּב,—Y. Ab. Zar. V, 44[d] לאילין כ׳ סְרַר, v. סְרַר. Ib. bot. סריגין כ׳ (read דכ׳) hedges of thornbushes. Gen. R. s. 2 (ref. to Gen. I, 2) עד דהוא פגה אפיקת כ׳ while she (the earth) was yet in her incipiency, she produced thorns; Yalk. Gen. 4 כובה (corr. acc.); Yalk. Jer. 274 כובי; Yalk. Prov. 959.

כּוּבָּא II m. (v. preced.; cmp. כַּד II) 1) *wine cask* (h. קנקן). Sabb. 48[a]. Ab. Zar. 60[a] נכרי אדנא וישראל אכ׳ the gentile attending to the barrel (emptying it) and the Israelite to the cask (receiving the wine). Ib. כ׳ מליא (if the gentile carries) a cask which is brimful. Sabb. 141[a] [read:] אנס חני כ׳ וכ׳ carried casks away from Pumbeditha by force. B. Mets. 25[b].—בי כ׳ *the retailer's wine shop*. B. Kam. 86[a]; B. Mets. 64[b] מרקיד בי כ׳ he dances in the wine house. —2) (cmp. אַקּוּנְבֵּי, כּוֹבַע, *pl.* כּוּבֵּי *turrets* of a fort. Yoma 11[a] חזוק אקרא דכ׳ a support for the Fort of Turrets (of M'ḥuza); [Ms. L. ליוקרא דכ׳ for the weight of &c.; v. Rabb. D. S. a. l. note 400.]—Kidd. 70[b] בי כ׳ דפומבדיתא the fort of P.—[Meg. 6[a] בי כ׳ ed. (Ms. M. כסי, Ms. O. מִכְסֵי); Keth. 112[a] מִיכְסֵי.]

כּוּבָּא III m. (v. כְּבַב *Pa.*) *roasted* or *charred dough*, כ׳ דארעא *roasted* (*over coals*) *in a cavity of the ground*, name of *a pastry baked in a cavity made in the stove*. Ber. 37[b], expl. טרוקנין. Ib. 38[a]. [Ar. s. v. ככא, reads כוכא.] [Gitt. 68[a] bot., v. כּוֹכָא.]

כובאי, v. בִּיכַּי.

כּוֹבֶד m. (b. h. כֹּבֶד; כָּבַד) 1) *weight, heaviness, pressure*. Snh. 63[b] א״ת כבודו אלא כּוֹבְדוֹ Ms. M., v. כָּבַד II. Yoma 41[b] בעי כ׳ it requires weight (must be heavy so as to sink into the fire). Ib. כדי שירתא בחן כ׳ (they are tied together) in order that they may be heavy. Y. Ḥag. II, 77[d] צריך לכבוש את כּוֹבְדוֹ (in putting his hands on the sacrifice) he must press his weight on it; (Bab. ib. 16[b] סמיכה בכל כותו). Naz. 5[a] כ׳ the feeling of heaviness (of the hair).—

כּוּבְשָׁנָא, v. בּוּזְשָׁנָא.

כּוּבָּשֶׁת, v. בַּבָּשֶׁת.

כּוּד, v. כְּיַד.

כּוּדָּא* or כַּדָּא m. (=כבדא, cmp. Syr. כודא, כודתא, P. Sm. 1690 sq., a. קָשָׁה) *suffering in child-birth.* Ab. Zar. 29ᵃ לכ' בשיכרא for a woman in child-birth the mixture is made with beer.

כּוּדָּנָא c. (כדן) [*working beast,*] *mule.* Targ. Ps. XXXII, 9 (Ms. כונדא).—Sabb. 110ᵇ כפיתא דכ' חיוורתא (Rashi חיוורתא) excrements of a white mule.—B. Bath. 91ᵃ כ' עקרת במאי פריע לי Ms. M. (ed. פרעא, Ar. כודנא) the mule (Manoah) being barren, how will he pay me back?— *Pl.* כּוּדְנֵי. Targ. Zech. XIV, 15.—*Fem.* כּוּדְנְתָא. Targ. II Sam. XIII, 29; a. e.—Bekh. 8ᵇ.—*Pl.* כּוּדְנָנָן, כּוּדְנַיָּיתָא. Targ. I Kings X, 25; Targ. II Chr. IX, 24. Targ. Y. Gen. XXXVI, 24 (not כּוּדְנַיָּיתָא). Targ. Is. LXVI, 20 כורנוון ed. Lag. (ed. Wil. כּוּדְנָנָן); a. e.—Hull. 7ᵇ חיוורתא ב' white mules. [B. Mets. 97ᵃ כודניתא, Ms. M. כוגדתיה, read כּוּדְנָתֵיהּ his mule.]

כָּוָּה, v. כּוֹי.

כּוֹהֲנָא, כּוֹנָא, כּוֹתָנָא, v. כֹּהֵן.

כַּוָּא, כַּוְיָא m., כַּוְוָתָא, כַּוְיָתָא f. (√ כו, v. כבב, *to be arched, hollow*)= h. חַלּוֹן, *aperture, window.* Targ. Zeph. II, 14 (ed. Lag. כַּוְוָה). Targ. Prov. VII, 6 ed. Lag. (oth. ed. כַּוְוָא *pl.*). Targ. Hos. XIII, 3 כַּוַּת גורא smoke-hole; a. e.—M. Kat. 11ᵃ כווחא דדשא Ar. a. Rashi Ms. (ed. קבריותא, Ms. M. קבוותא, v. Rabb. D. S. a. l. note) the arch of the door, upper *door-post.* Y. Yeb. IV, 6ᵇ bot. אודיק ר' מן כ' Rabbi looked out of the window. Sabb. 35ᵃ וסרמניך כ' (or כַּוְוָתָא *pl.*) thy sign by which to remember be 'window' (which reflects the light of the setting sun); a. fr.—*Pl.* כַּוְוִין, כַּוַּיָּא, כַּוְוָתָא, כַּוֵּי &c. Targ. I Kings VI, 4. Targ. Y. II Gen. XLIX, 22. Targ. Cant. II, 9.—B. Bath. 6ᵃ בֵּי כַּוֵּי לא וכ' apertures in the party wall (for beam-rests) are no evidence of the neighbor's share in the wall. Ib. 75ᵃ כ' דבי זיקא (Ms. O. כַּוֵּי זיקא) apertures for the air (windows, contrad. to openings for doors).—*Hebr. pl.* כַּוִּין. Sifré Deut. 309 (play on וירכונך, Deut. XXXII, 6) עשאך כ' כ' he made thy body full of cavities (v. Pesik. Zutr. ed. Bub., Deut. p. 111); Yalk. ib. 942 כיון כיון (corr. acc.).

כַּוָּאת, v. כְּוָאָה.

כָּוָּת, v. כּוֹי.

כַּוֵּי f. (v. כַּוָּא) *aperture.* Yalk. Jer. 276 (ref. to כַּוָּנִים, Jer. VII, 18) חידה חופר בתוך ביתו כ' קטנה וחזר מכווגים וכ' used to make in his house a small aperture which was directed exactly towards the east, so that when the morning star rose, he might rise and worship it; Pesik. R. s. 31 קטח כמין ניכו' (corr. acc.); v. כּוֹכֶבֶת.

כַּוָּן* m. (b. h. כַּוָּן; v. next w.) *exactly determined place* (for worship).—*Pl.* כַּוָּונִים. Pesik. R. s. 31; Yalk. Jer. 276 (ref. to Jer. VII, 18) מיתו כ' what is *kavvanim?*, v. preced. [In b. h. our w. seems to mean certain *cakes* placed due east.]

כַּוָּן m. (כּוֹן, cmp. כַּוָּנָה) *exact selection of place.* Gen. R. s. 15, beg. צריכה כ' צריכה (planting) requires exact selection; ib. צריך לכַוֵּן את רוחותיה one must determine its position with reference to the cardinal points.

כַּוָּנָא, v. כְּוָנָא.

כַּוָּנָתָא, כַּוְוִנְתָא, כַּוְוָנְתָא, v. sub כוי.

כַּוְוָנָתָא, כַּוְוָנְיָתָא, v. כְּוָנִי.

כַּוָּץ, v. כְּוִיץ.

כַּוָּרָא, כַּוְוָרָא m. (v. כְּוָרָה) [*basket, cauf,* cmp. נְחִיל,] *fish in the cauf,* in gen. *fish.* M. Kat. 11ᵃ [read:] כ' טווריה באחוה וכ' (v. Rabb. D. S. a. l.) roast the fish with its *brother (salt)* &c. Y. Sabb. VII, 10ᵃ חתן דציירד כ' he who catches fish (on the Sabbath). Gitt. 36ᵃ, a. e. ציירי כ' drew the figure of a fish (in place of his signature); a. fr.—*Pl.* כַּוְוָרֵי, כַּוְוָרַיָּא, כַּוְוָרֵי. Targ. Y. Gen. I, 26, a. fr. (only in Targ. Y.).—[Targ. Job. XLI, 26 בני כווריו, Ms. כונדי, Regia טווריו; h. text שרוץ בני.]—Taan. 24ᵃ פויא דכ' *the fish-pond.* Kidd. 72ᵃ.—M. Kat. l. c. לבאי כ' (Var. כַּוָּארֵי), v. בְּוִירְתָא; a. e.

כַּוְורְדָקִי, v. אַכְוַנְגַּר.

כַּוְוָרְיָתָא f. *honey-comb,* v. בַּבְרִיתָא I.

כַּוְורְנָקִי, כְּוַרְנָקִי, v. אַכְוַרְנְקָא.

כַּוָּרְתָא f. (כור, cmp. כְּבָרָה; v. Fl. to Levy Targ. Dict. I, p. 428ᵃ) 1) *a large round vessel, receptacle* of grain, water &c.; כ' דבורים *bee-hive.* Num. B. s. 1; Tanḥ. B'midb. 2, v. כְּהוֹרָה. Shebi. X, 7. Kel. XV, 1 חקש וכ' הקנים כ' a receptacle made of straw or reeds. Ib. VIII, 1; Tosef. ib. B. Kam. VI, 3 כ' פחוחה וכ' a defective *k'vereth* which was repaired with a stuffing of straw. Ib. V, 8 [read:] כָּאוֵרֶת של מתכת וכ' (ed. Zuck. ניארת, corr. acc.) a metal *k.* used in the household. Men. 95ᵃ כמין כ' a kind of bee-hive (honeycombed plate in the stove); Tosef. ib. XI, 2 מזרת, מורת (corr. acc.); a. e.—*Pl.* כְּוָורוֹת. Tosef. Ohol. X, 5 שתי כ' (כורת ed. Zuck., Var. כויארת, corr. acc.).—2) the *ramifications of the vine, espalier, the widest extent of branches.* Tosef. Kil. III, 4; Y. ib. V, 29ᵈ הכ' מכוונו והגוף וכ' (sub בַּיִת) if the espalier is in a certain direction, but the body of the vine is not in the line. Y. Erub. III, 21ᵃ top בשהיתה כְּוָרָתוֹ ארבעת when its ramifications had a circumference of four cubits; Y. Succ. II, 52ᵈ bot. בכרתו (corr. acc. or כְּבָרָתוֹ). Y. Ber. I, 2ᶜ bot., v. נוֹקֵב I; a. e.—Midr. Sam. ch. XIII קורתו של חריוב (= כְּבָרוֹ), v. next w.—*Pl.* m. כְּוָורָתִים, כְּוָורְתִין. Y. Kil. IV, 29ᵇ top הכווי R. S. to Kil. IV, 3 (ed. כְּוָרְתִים contr., cmp. הֲרָבָן). Ib. VI, beg. 30ᵇ כרתין. Ib. IV, 29ᶜ כרתין; ib. V, 30ᵃ top כרתון (corr. acc.).

כַּוְרְתָא, כְּוָרְתָא, כְּוָרַתָּא, כְּוָרְתָא (כּוֹרְתָא) ch. same, 1) *bee-hive.* Targ. Jer. V, 27 ככ' דמלייא זיבורייתא Vers. in ed. Lag. (v. preface to Proph. XXXIV, 13) like a hive full of bees.—2) *ramification.* Num. R. s. 9 כ' דתרובתא the circumference of a carob-tree; Y. Sot. I, 17ᵇ top ed. Amst. (ed. Krot. אורתא, corr. acc.); Y. Peah VII, 20ᵃ bot. בירתא (corr. acc.); (Midr. Sam. ch. XIII, v. preced.).

כָּוָת, v. כְּוָת.

כַּוְּתָא I f. *window*, v. כַּוָּא.

כַּוְּתָא II f. (כְּוִי) *searing, blister* from a burn. Snh. 84[b] ed., v. כּוּעֲתָא I.

כּוּז m. (cmp. כַּד II) *an oil vessel*, used in the Temple. Tam. III, 6 וחכ' דומה וכ' the *kuz* had the shape of a large wine cup. Ib. 9.

כּוּזָא f. ch. same, *wine pitcher, jug*. Targ. II Esth. II, 21.—Sabb. 77[b] (playful etymology) כּוּזָה כָּזֶה ed. (Rashi כוזא) it is named *kuza*—'like this' (give us to drink from). Ḥull. 107[a] כ' בת רביעתא a *Kuza* must contain one fourth of a Log. Sabb. 33[b]. Taan. 20[b] (Ms. M. אַכּוּזָא); a. fr.—Yeb. 70[a], v. כַּדָּא.

כּוֹזָב, v. next w.

כּוֹזִיבָא, כּוֹזְבָה, כּוֹזְבָא 1) כּ' בֶּן (כֹּזְבָא) pr. n. m. *Ben-(Bar-)Koz'ba*, name of the leader of the Jewish uprising against Hadrian, usually named בר כוכבא *Bar-Kokhba*. Y. Taan. IV, 68[d] bot. דרך כ' ... דרך כוכב ... עקיבא Akiba, my teacher, preached, 'A star goes forth from Jacob' (Num. XXIV, 17) Koz'ba went forth; Lam. R. to II, 2 א"ת כוכב אלא כּוֹזָב read not *Kokhab* but *Kozab*. Y. Taan. l. c. בן כוזבה (בר). Ib. 69[a] top כוזבה (corr. acc.). Lam. R. l. c. בן כוזבא (בר); Yalk. Deut. 946.—Denom. כּוֹזְבִי; f. כּוֹזְבִית, pl. כּוֹזְבִיּוֹת. Tosef. Maas. Sh. I, 6; B. Kam. 97[b] מעות כ' coins issued by Bar-K.—*2) בֵּית כ' pr. n. *Beth-Koz'ba*, name of a valley. Tanḥ. Ḥuck. 1; (ed. Bub. ib. טופח; Num. R. s. 18 תופת; Gen. R. s. 10 בי טרפא; Lev. R. s. 22 בית שופרי; Koh. R. to V, 8 טופח; Yalk. Koh. 972 נטופא).

כּוּזָה, v. כּוּזָא.

כּוֹזָבָא, v. כּוֹזָב.

כּוּזִית pr. n. m. *Kuzith*, surname of one R. Samuel. Gen. R. s. 23; s. 51 Ar. (absent in eds.).

כּוֹזְנִי, v. next w.

כּוּזַנְתָּא f.=כּוּזָא, *jug*. Ab. Zar. 71[b]. M. Kat. 12[a] quot. in Rashi to Ab. Zar. l. c. (ed. כּוּזָתָא, Ms. M. כּוּזָא). Sabb. 139[b] אפומא דכוזנתא Rashi Ms. (ed. בפומיה דכוזני דחביתא; Ms. O. בפומא דכוזתא, v. Rabb. D. S. a. l. note) on the mouth of the jug (used for taking wine out of the larger vessel).

כּוּזָתָא, v. preced.

כּוֹחַ *to cough*, v. כָּחַח.

כּוֹחָא, כּוֹחַ, v. כֹּחָא, כֹּחַ.

כּוֹחִילְנָא m. (v. next w.) *kohilna*, name of a bird. Ḥull. 62[b] (Ar. גְּחִילְנָא).

כּוֹחָל (כְּחוֹל) m. (cmp. גחל, v. Lane Customs, 1837, p. 51 sq.) *kohl, a powder used for painting the eye-lids, stibium*. Sabb. VIII, 3 (78[b]) כו' Ar. (ed. כְּחוֹ'); Y. ib. 11[b] bot. כו'. Ḥull. 88[b] השחור וחכ' powdered coal and stibium. Snh. 14[a]; Keth. 17[a] (in a song) לא כּוֹחָל here is no paint (no showiness). [Tosef. Nidd. VI, 4 כוחל, read: בּוֹחַל.]

כּוֹחְלָא ch. 1) same. Targ. II Esth. I, 3 (2); Ber. 18[b], v. גּוּבְתָּא.—Ḥull. 47[b] ככ' as black as stibium. Gitt. 69[a] top תרתי מנתא כ' וכ' two portions of stibium and one of &c.—2) אבנא דכ' a species of *black marble* (b. h. פּוּךְ, v. Sm. Ant. s. v. Carbunculus). Kidd. 12[a] אקדיש בא' דכ' betrothed a woman by giving her a piece of black marble (of little value). B. Bath. 4[a]; Succ. 51[b], v. מַרְמָרָא.

כּוֹחֲלִי, v. כּוֹהֲלִית.

כּוֹחֲלִין m. pl. (used as sing.; v. preced. wds.; cmp. b. h. נֹפֶךְ a. פּוּךְ) *carbuncle*, name of a jewel. Ex. R. s. 38, end (corresp. to לשם, Ex. XXVIII, 19). [V., however, כַּחֲלִי.]

כּוֹחֲלִית pr. n. *Kohălith*, a district conquered by John Hyrcan, [perh.=לַפַּח, Num. XXI, 30, cmp. preced. wds. a. פֶּתַח]. Kidd. 66[a] כ' שבמדבר K. in the desert.—אזוב כ' a species of *hyssop* named after that district. Neg. XIV, 6 כּוֹחֲלִי; Succ. 13[a] לית ... Ms. M. (ed. לי ...). Par. XI, 7; Ḥull. 62[b]; Sifré Num. 129.

כְּוָא, כְּוָה, כְּוִי (b. h.; cmp. כהה) [*to cause discoloring,*] *to sear, cauterize; to scald*. B. Kam. VIII, 1 כְּוָאוֹ בשפוד וכ' if a person hurt another with a hot spit &c.; Y. ib. 6[a,b] (Mish. a. Gem.) כְּוָיוֹ, כְּוָוִי; a. e.—*Part. pass.* כָּוֵי *burn-marked, flame-spotted*. Lev. R. s. 15 ... חמורה כָּוִוי ונכוית ויצא בנה כ' a she-ass was sick and was cauterized, and her child was born with a flame-mark; (Num. R. s. 9 מרושם).

Hif. הִכְוָה same. Neg. VII, 4 וה' את המחיה if one cauterized the cicatrizing spot.

Pi. כִּיְּוָה same. Num. R. l. c. ... וכי' אותה חוליכה he took her to the veterinary surgeon, and he cauterized her.

Nif. נִכְוֵה *to be burnt; to be cauterized*. B. Bath. 75[a] כל אחד וא' נִכְוָה חופתו מחופת וכ' Ms. M. (v. Rabb. D. S. a. l. note) each man's tent will be stained by fire from his neighbor's tent. Lev. R. l. c. נִכְוֵית, v. supra. Num. R. l. c. ממה שנִכְוְתָה אמו because his mother had been cauterized. Sabb. 30[b]; Pes. 117[a] תִּכָּוֶיְנָה (his lips) be burnt. Tosef. Ḥag. II, 6 הרמה לכאן ונרכ' באוד ... ונכווה בשלג if he deviates this way, he will be burnt by the fire, if that way, he will be frost-bitten; (Ab. d'R. N. ch. XXVIII לוקח בצינה). Tosef. Ḥull. III, 6 יכולה לִיכָּווֹת וכ' she may be cauterized and recover.—Y. Sabb. III, 6[b] top והרא נכוית and it (the hand) is scalded (v. סָלַד). Y. Ber. II, 5[b] bot. כמדומה ... שאתם נִיכְוִין בפושרין וכ' I thought you would be scalded with tepid water (understand a slight hint), but you do not feel even hot water (distinct intimation); Bab. ib. 16[b].—Y. Nidd. III, 50[d] [read:] רישיה דרישך יִכָּוֶה בפושרין ואתה לא תִיכָּוֶה אפי' ברותחין thy head's head (thy teacher's teacher) feels tepid water, but thou &c., i. e. you must not claim superiority to your predecessors (cmp. Sabb. 55[a]); a. fr.

כְּוָא, כְּוִי ch. same. Y. Bets. II, 61[c] top; Y. Maas. Sh. V, 56[c] top, a. e. כַּוְיָא (כְּוִידָה), v. גּוּמְרָא.

Ithpa. אִתְכַּוִּי *to be burnt*. Targ. Prov. VI, 28 מִתְכַּוְיָן Ms. (ed. כְּוִין ..., corr. acc.).

כּוֹי m. *Koy*, (prob.) a kind of *bearded dear* or *antelope*

(τραγέλαφος). [The rabbis leave it undecided whether K. belongs to the genus of cattle (בְּהֵמָה) or beasts of chase (חַיָּה).] Y. Bicc. II, end, 65^{b}, v. עֵירָה. Ḥull. 80^{a} (various opinions). Tosef. ib. VI (V), 1. Tosef. Bekh. II, 9; a. fr.

כְּוִיץ, v. כִּוֵּן.

כּוּךְ m. (= כּוֹכוֹ, v. כְּוָא) *cavity, cave*, esp. *sepulchral chamber*. [Taan. 25^{b} המחרישה כ' R. Gersh. (Ms. M. כון, v. Rabb. D. S. a. l. note, ed. בְּרֵךְ) the cavity made by the plough.]—Y. B. Bath. III, beg. 13^{d} המוכר ... בכ' חזקה לכל הכ' if one sells a burial place (קבר) to his neighbor, as soon as the latter has buried one dead in the chamber, he has the possession of the entire chamber; a. e.—*Pl.* כּוּכִין. Ib. קבר ... בג' כ' וכ' when he buried three dead in three different chambers &c. Tosef. Ohol. XVII, 11 [read:] שדה .. בתוכת הרא כשדה כ' ואיזו היא שדה כ' כל ... הכ' לצדדין a field in which a grave (known to have been there) has disappeared, is like a field of sepulchral chambers. And what is a field &c.? Where you dig out (a square) in the ground, and make chambers in the walls. B. Bath. VI, 8; a. e.

כּוֹכָא, כּוּךְ ch. 1) same. Targ. Job XXX, 2; ib. V, 26 (h. text כלח).—2) *an improvised subterranean dwelling*. Taan. 22^{a} כב' דצירידי Rashi (ed. בכוּכֵי, pl., Ar. s. v. ככי: לא נצרכה אלא לבי כ' דאגמא) like the hunters' cave. Gitt. 68^{a} bot. מטא גבי כ' דהחיא וכ' Ar. (ed. כובא, corr. acc.) he came to the hut of a certain widow. [Ber. 37^{b} כ' דארעא Ar., v. כּוּבָּא III.]

כּוֹכָב, כָּכָב m. (b. h.; =כבכב, v. כבב) [*rounded, globe,*] *star, planet*. Y. Ber. I, 2^{b} אחד ודאי יום כ' as long as one star only is visible, it is surely day-time. Hor. 10^{a} אחד כ' יש ועולה וכ' Ms. M. (v. Rabb. D. S. a. l. note) there is a certain star (comet) which appears once in seventy years. Gen. R. s. 100 עשרה כוכבים בקשו לאבד כ' אחד ten stars (sons of Jacob) desired to destroy one star (Joseph); a. fr. —*Pl.* כּוֹכָבִים, כָּכָ'. Ib.—Ber. 10^{a} ומזלות כ' stars and planets; a. fr.—עבודת כ', עובד כ' ומזלות (abbr. עכו״ם, עו״כ), v. עָבַד, עֲבוֹדָה. Succ. 22^{b}; Y. ib. II, beg. 22^{d} כוכבי חמה scintillations of the sun as seen through the covering of the festive booth. Yalk. Esth. 1053 הנגה כ', v. next w.

כּוֹכָא, כּוֹכְבָא, כָּכ' ch. same. Targ. Am. V, 26.—Y. Maas. Sh. IV, 55^{b} bot.; a. fr.—Esp. *the planet Mercury*. Sabb. 156^{a} האי מאן דבכ' he who was born under Mercury. —כ' נוגהא, כ' נוגה *Venus*. Targ. II Esth. II, 7 (v. אִיסְתְּהִירָא); Yalk. Esth. 1053 (hebr.), v. אַסְתַּהַר.—Sabb. l. c.; a. e.—כ' דשביט *comet*. Ber. 58^{b}.—*Pl.* כּוֹכְבֵיָּא, כּוֹכְבֵי, כָּכָ'. Targ. Gen. I, 16; a. fr.—Snh. 39^{a} מצינא למימני כ' I can count the stars. Ib. מני לי כ' the number of the stars is known to me. Ab. Zar. 29^{a} דתלי לה בי כ' which he suspended under the stars (in open air over night); a. fr.—[B. Mets. 86^{a} כְּכָרִין דנרדא Ar. balls of nardus, ed. כִּכְּרִין.]

כּוֹכְבִיתָא f. *a little globe*, v. כּוּבִּיתָא.

כּוֹכֶבֶת f. (preced. wds.) *the planet Venus, morning star, evening star*. Yalk. Jer. 276 (ref. to Jer. VII, 18) שהיו עובדים למלכת השמים זו היא הכ' (not מלאכת) they worshipped the queen of the heavens, that is Venus; Pesik. R. s. 31 הכוכבים (corr. acc.). Ib. היו בני ירושלם עובדים לכ' וכ' (not לכוכבים) the Jerusalemites worshipped Venus openly &c. Ib. שכשתעלה הכ' (not הכוכבים), v. כַּוָּוִי.

כּוֹכַבְתָּא ch. same. Targ. Jer. VII, 18, a. e. כּוֹכַבְתָּא שמיא, v. preced.—Y. Ber. I, 2^{b} בר מן הדא כ' ... ובלחוד provided three stars are seen besides the evening star.—Ib.^{c} מאן דאמר כ' וכ' he who says *ăyalta d'shaḥra* is the morning star, is mistaken; Y. Yoma III, beg. 40^{b}; Gen. R. s. 50 כ' דצפרא.

***כּוּכְיָא** m. (cmp. כְּבָר) *spiderweb*, v. בּוּכְיָא.

כּוֹכִיתָא, v. כּוּבִּיתָא.

כּוֹכְלִיָּר, כּוֹכְלִיאָר m. (cochlear) [*a kind of spoon pointed on one end for drawing snails out of their shells,*] *a pin of the shape of a cochlear*. Sabb. VI, 3 כוכליר Y. ed., Ms. O. כוכליאר (Mish. a. Bab. ed. 62^{a} כוליאר, Ms. M. in Gem. כובליאר, corr. acc., v. Rabb. D. S. a. l. notes 20 a. 70); expl. ib. 62^{a} מַכְבֵּנְתָּא. V. next w.

קוֹכְלִיס, כּוֹכְלִיָּס, כּוֹכְלִיאָס m. (κοχλίας, cochlea) *any thing spiral, a spiral stair-case, screw* &c. (v. Gr. a. Lat. Dict. s. v.). Tosef. Succ. IV, 16 מקיפין ועומדין כקבולין ed. Zuck. (Var. כבולייר, כבוליס, read כבוכליס) stood around in a spiral figure; Tosef. Yoma I, 10 בקבילין ed. Zuck. (Var. בכולור, בכלאים); Yoma 25^{a} כמין בכוליאר (Ms. M. כוליר, O. a. L. כבולייר, v. Rabb. D. S. a. l. note). Y. Shek. VII, beg. 50^{c} כמין כובלין היו עשויין (corr. acc.) the boxes in the Temple for contributions were put up so as to form a spiral figure; (Bab. ed. קובליאר, בוכליר, כובלירי, corr. acc.).

***כּוֹכֶלֶת** f. (= כלכלת, cmp. גּוּגַלְתָּא; כְּלָכָל) [*refreshing bottle,*] *a charm containing a perfume*. Sabb. VI, 3. Ib. v. 62^{a}, חומרתא; [Ed. a several Mss. read: כּוֹבֶלֶת (כָּבַל) *chain*, v. Rabb. D. S. a. l., a. Koh. Ar. Compl. s. v.]; Tosef. ib. IV (V), 11.

כּוֹל (b. h.) [*to enclose,*] *to measure*. Ter. X, 8 וכָל גרב Ms. (ed. כל), v. גָּרַב I.—

Pilp. כִּלְכֵּל q. v.

כִּיל, כְּוִיל ch. same. Perf. כָּל; part. כָּאֵיל, כָּיֵיל. Targ. O. Ex. XVI, 18 (Y. אָכִילוּ *Af.*). Targ. Ruth. III, 15. Targ. Is. XXVII, 8.—Men. 53^{b} כי קא כייל וכ' when he measures, he measures by &c. Ab. Zar. 71^{b} קא כ' ודמי וכ' he measures and pours (the wine) into &c. Ned. 51^{a}, v. אֲכַל II. —Ḥull. 12^{a}, a. e. לכי תיכול עלה כורא דמילחא (I will tell you,) if you will measure out for it a *kor* of salt (a jesting remark). Kidd. 79^{b} כולי עלמא כַּיְילֵי ליה וכ' to all the world (wisdom) has been measured in a small *kab*, and to this scholar in a large *kab*, i. e. he wants to be wiser than all the world.

Af. אָכִיל same. Targ. Y. Ex. XVI, 18, v. supra. Targ. Y. II Gen. XXXVIII, 26 מָכִיל (not מָ').

Pa. כַּיֵּיל (denom. of כְּלָלָא) *to generalize; lay down a rule*. Keth. 60^{a}, v. כְּלָלָא.

Ithpe. אִתְכַּיַּל *to be measured*. Targ. Y. II Gen. l. c. Targ. Is. XL, 12; a. e.

כּוּל־ h., v. כֹּל.

כּוֹלָא, כּוּלָא ch.=h. כֹּל 1) *all, every one; any.* Constr. כָּל (frequ. used absolutely). Targ. O. Gen. XVI, 12, sq. Targ. Ex. XX, 9. Targ. Y. Deut. XXXII, 49 לא כל הדאך not at all as (thou sayest); a. fr.—Y. Yoma VIII, 45[b] bot. לא כולא מן הדרין וכ׳ all does not depend upon this man (it is not at all within his power) to say to the king, Thou art no king, i. e. his saying that the Day of Atonement has no atoning power, cannot affect its power; Y. Shebu. II, 33[b] bot.—Snh. 46[b], a. fr. לא כל כמינה (לאו) all is not as if dependent on him, i. e. he has no power to &c. Gen. R. s. 79, beg. (expl. בכלה, Job V, 26) תבא בכולא אלי וכ׳ (some ed. בכוּלָּה) thou shalt enter the grave in fulness, full, wanting nothing.—כָּל יְכֵן =h. כָּל שֶׁכֵּן, v. כֹּל. Targ. Job IV, 19; a. fr.—Nidd. 51[a]; a. fr.—כָּל עלמא, v. infra.—With suffix כּוּלֵיהּ, כּוּלָךְ &c. (Buxt. כֻּלָּךְ &c.) *all of thee, of him* &c., *entire.* Targ. Gen. XXV, 25; a. fr.—Yoma 14[b] כולה יומא the entire day; ib. 19[a] (not כולי). Ib. 26[a] כּוּלְהוּ מצפרא אתו (v. Rabb. D. S. a. l. note 10) all of them come in (for their share) by the lots cast in the morning; a. fr.—*Pl.* constr. כּוּלֵי *all of.* Targ. Esth. VI, 1 כ׳ ליליא (ed. Lag. כולה). Targ. Koh. X, 12 כ׳ עלמא (ed. Lag. כולה).—Y. Ber. II, 4[b] כ׳ עלמא ידעין ed. Lehm. (ed. כל) all the world, *all people* know (abbr. כ״ע); Y. M. Kat. III, 83[c] bot. כל עמא; v. עָלְמָא. Kidd. 79[b], v. כּוּל ch. —כ׳ האי all of that, *to that extent.* Erub. 61[a]. B. Mets. 84[b] כ׳ ה׳ ודאי וכ׳ after it has come to all this (it being so well known), it is surely not proper. Ab. Zar. 24[a]; a. v. fr.—Hag. 4[b] כ׳ ה׳ ואולי all this (is required of us) and yet only 'perhaps' (Zeph. II, 3)! Taan. 25[a] כ׳ ה׳ ואפשר all this (trouble) and 'only perhaps'!—*2) *capacity, power* (cmp. יכל). Y. Peah VIII, 20[d] bot. לא כָּבֵן מסתור וכ׳ our (my) strength consists not in tearing down but &c.

כּוֹלָב, כּוּלְבָּא, כּוּלְבָּה m. (v. כַּלַּב; cmp. פֶּה, στόμα for *edge*) *a sharp instrument, axe.* Targ. I Sam. XIII, 20 (some ed. כלוב, Ar. כולכא; h. text קרדם).—Gen. R. s. 38 איידו הן די כולב לי Ar. (ed. אירתי לי קולב), v. וְתַד.—Lev. R. s. 4 זיינא כּוּלְבֵיהּ וכ׳ . . (not זייניה כולבא) where the owner of arms (warrior) hangs up his battle axe, the shepherd hangs up his bag, i. e. in the place of justice sits wickedness; Koh. R. to III, 16 קולביה; (Yalk. Koh. 969 באתרא זייניה . . . where the lord hangs up his armor). Y. Naz. I, 51[b] כולבה a. כולבא; Y. Ned. I, 36[d] top כולכה, v. קַנְתָּא. —*Pl.* כּוּלְבַיָּיא. Targ. I Sam. XIII, 21. Targ. Jud. IX, 48 (Ar. כולב׳). Targ. Ps. LXXIV, 5.—V. כָּלוּב.

כּוּלְבּוּס, v. כַּלְבּוּס.

כּוֹלְבָּסִין or **כּוֹלְכִּ׳,** Y. Dem. II, 22[c] bot., v. בּוּלְבּוֹס.

כּוֹלָה, *a measure,* v. כְּלָה.

כּוֹלָה, v. כּוֹלָא.

כּוֹלוֹנִיס, Tosef. Kel. B. Mets. IV, 7, v. כָּלִינוֹס.

כּוֹלִי, v. כּוּלִּי I, II.—כּוּלֵּי pl. constr. of כּוֹלָא.

כּוֹלְיָא, כּוּלְיָא (כָּלְ׳, כּוּל׳) f. ch. (v. כְּלָיָה) [*rounded,*] 1) *testicle.* Targ. Y. II Lev. XXI, 20. Targ. Y. ib. XXII, 23.—2) *kidney.* Hull. 97[a].—*Pl.* כּוֹלְיָן, כּוּלְיָרִין, כּוּלְיָתָא (כּוּלְ׳. כָּלְ׳). Targ. Lev. III, 4; a. fr. Targ. Job XXXVIII, 36 כּוּלְיִין ed. Lag. (oth. כָּלְיָן, Ms. Var. כולירתא). Targ. Is. XXXIV, 6 כָּלְיַת constr.—Sabb. 119[b].—[כּוּלְיָא h., v. כְּלָיָה.]

כּוֹלְיָאר, v. כּוּכְלְיָדָר.

כּוֹלְיָה, v. כְּלָיָה.

כּוֹלִיקוֹס m. (χολικός, in the sense of μελαγχολικός) *one afflicted with melancholy.* Y. Ter. I, 40[b] חמקרע את כסותו כ׳ if one tears his clothes, I may say, he is melancholy (but not insane); Y. Gitt. VII, beg. 48[c] חמקרע קינוקוס . . . . (corr. acc.).

כּוֹלָךְ, v. כַּלָּךְ.

כּוֹלְכָא m. ch.=h. כַּלָּךְ, *cissaros-blossom* (v. אַגְבִּין). Sabb. 20[b]; Y. ib. II, beg. 4[d], expl. כַּלָּךְ. Y. Kil. IX, 32[a] top כַּלָּבָה שמו its name is *kall'kha.* [כולכה, כולכא, for כולבא, v. כּוּלְבָּא.)

כּוֹלְכִּסִין, v. כּוּלְבִּסִין.

כּוֹלָם, Ex. R. s. 15 וכן דימוס וכן כ׳ (some ed. כולו), read: בּוּלִּי II.

כּוֹלְמְתָא, v. next w.

כַּלְנִיתָא, כּוֹלְנִיתָא f. (v. Löw Pfl. p. 200 sq.) [*Little Bride,*] *Papaver Spinosum.*—*Pl.* כּוֹלְנִיתָא. Pes. 35[a] Ar. (ed. כַּלְנִיתָא; Ms. O. כַּלְנִירָתָא; Ms. M. 1 כולמתא; Ms. M. 2 כילניתא); v. קַרְמִית.

כּוֹלְסָא, Sabb. 154[b], v. בּוּלְטָא.

כּוֹלֶךְ m. (כלם, cmp. קלם, גלב) *plane.* Tosef. Kel. B. Bath. VII, 3 יד הכ׳ ובן כ׳ (not ובין) the handle of a large or of a small plane (some ed. הכילוך וכן הכילוך, corr. acc.).

כּוֹלְפְּסוֹן, Tosef. Kil. III, 12 ed. Zuck., read: בּוּלְבְּסִין, v. בּוּלְבּוֹס.

כּוֹלְקוֹס, v. כַּלְקוֹס.

כּוֹלֶקְטוֹר* m. (collectarius), *pl.* כּוֹלֶקְטָרִין *cashiers.* Pesik. Haḥod. p. 56[a] שני דלקטרין וכ׳ . . . מי פורע (corr. acc.) who will collect for you the debt from them (bring about their punishment)? Two collectors, Mordecai and Esther; Pesik. R. s. 15 בלקטרים; Yalk. Ex. 191 סלקטרין (corr. acc.).

כּוֹלָתָא *wrath,* v. כָּלוּ.

כּוֹמָז m. (b. h.; cmp. כּוּמְצָא) an opprobrious name for *an ornament* bearing the impress of the female breast or pudenda. Y. Sabb. V, 8[b] bot.; Bab. ib. 64[a].

כּוּמְנִי* f. (prob. a corrupt. of χαμεύνη, *a pallet-bed*) *mattress* used as a seat for travelling women. Tosef. B. Bath. IV, 2; B. Bath. 78[a], expl. מרכבתא דנשי.

כּוֹמָסִי, כּוֹמָסָה f., *pl.* כּוֹמָסוֹת, כּוֹמָסָאוֹת (כָּמַס) *sheaves put at the bottom of a stack* as foundation, contrad. to כּוֹבָעָה. Peah V, 8; Y. ib. V, end, 19[a], expl. מן לרע (with ref. to Deut. XXXII, 34).

כּוּמְצָא m. (כמץ, cmp. כמן) *trap, pit.* Targ. Is. XXIV, 17, sq.; Targ. Jer. XLVIII, 43, sq. (h. text פחת). V. קוּמְצָא II, cmp. גּוּמְצָא.

כּוֹמֶר I m. (כָּמַר) *a mass of olives or grapes shrunk* from exposure to the sun or from being put in the ground, prior to being placed in the press. B. Mets. 74ª. Y. Ber. II, 4ᵇ bot. ככ' חזה של ענבים וכ' like the mass of heated grapes that drips of itself; Cant. R. to VII, 10 כבמרזה וכ' some ed. (read כּכָמֶר חזה); Yeb. 97ª; Bekh. 31ᵇ; Y. Shek. II, end, 47ª כּמָר.

כּוֹמֶר II or **כּוּמָר** m. (b. h. כְּמָרִים; כָּמַר *to guard*, cmp. כֹּהֵן. In Syriac כומרא interchanges with כהנא, v. P. Sm. 1757 s. v.) *attendant, priest*, always used of idolaters. Kidd. 20ᵇ נעשה כ' לע"ז (Arakh. 30ᵇ משרת) became an attendant of an idolatrous temple. Y. Ab. Zar. I, 39ᵈ. Pesik. R. s. 35 יתרו לא כ' וכ' was not Jethro an idolatrous priest?; a. fr. —*Pl.* כּוּמָרִין, כּוּמָרַיָּא. Ab. Zar. 51ᵇ בטובת כ' for the benefit of the idolatrous priests, opp. עובדיה worshippers; Y. ib. IV, 43ᵈ bot. Erub. 79ᵇ bot. Ms. M. (ed. משרתי ע"ז). Gen. R. s. 65, beg.; a. fr.

כּוּמְרָא, כּוּמָרָא I ch. same. Targ. Jud. XVII, 5; 13 (interch. with כֹּהֵן ib. 10; 12; h. text כֹּהֵן); a. e.—Lam. R. to I, 9 החזיא כ' (Yalk. Ez. 356 החזיא אפיקורוס).—*Pl.* כּוּמְרַיָּא, כּוּמָרַיָּא, כּוּמְרִין. Targ. Jud. XVIII, 30. Targ. II Kings XXIII, 5; a. fr.—Gen. R. s. 26, v. אֱלָהּ. Ex. R. s. 9 (prov.) מחי אלהיא ויבעתון כ' strike the gods, and the priests will be frightened.

כּוּמְרָא II m. (v. כּוֹמֶר I) *withering.* Ber. 40ᵇ בושלי כ' Ms. M. a. oth. (ed. כמרא, expl. נובלות) dates ripened through withering.

כּוּמְרָנָא = כּוּמָרָא. —*Pl.* כּוּמְרָנֵיָּא (כּוּמַרְנֵיָּא). Targ. Y. Gen. XXXIX, 20; a. e. (in Y.).

כּוּמְתָא f. (כמם, v. כמן; cmp. Arab. *kummath*, Fl. to Levy Talm. Dict. II, 450ᵇ) *skull-cap*, worn under the turban (סוּדְרָא). Erub. 84ᵇ דילמא כשהרבים . . . בכ' וסודרא perhaps the public use of them (the low roofs) refers to people putting their cap and turban on them? Ib. 91ª bot. בכ' וס' it may be possible with cap &c. (by putting them on in the house and taking them off in the court). M. Kat. 15ª it refers to (the mourner's) cap and turban. Gitt. 39ᵇ שקל כּוּמְתֵּיהּ וכ' he took his cap and threw it at her. Sabb. 147ª חב לי כּוּמְתָאי hand me my cap.

כּוּן (b. h.) *to stand, exist, be firm.*

Pi. כִּיוֵּן 1) *to straighten.* Sifré Deut. 308 מְכַוְּנוֹ במעגילה he tries to straighten the wood in a press; Yalk. Deut. 942 (not מכרכן); Pesik. Zutr. Haăz. (ed. Bub. V, p. 111) נתנו לאומן שיְכַוְּנוֹ he gave it to a mechanic to straighten it.—2) *to place in a line, direct.* Macc. II, 5 (9ᵇ) מְכַוְּנִין ומכוונות להן דרכים Ms. M. (ed. וּמְכוּוָּנוֹת לחן דרכים, v. infra) we make for them direct roads from one place of refuge to the other.—3) *to determine exactly* (place, time &c.). Y. Erub. V, 22ᶜ לְכַוֵּין את הרוחות how to determine exactly the four cardinal points (v. רַבַּע). Ib. bot. האורן הזה מְכַוֵּין וכ' the Ark indicated for them the points of the compass. Gen. R. s. 15, beg., v. כְּוִוּן. M. Kat. 10ª אין יכול לכַוֵּין אימרא וכ' is unable to sew the fringe accurately on the bosom of the shirt. Ber. 7ª לכַוֵּין אותה שעה to seize the opportunity of just that moment; a. fr.—4) (with לב or sub. לב) *to direct* or *prepare one's mind, to pay attention, to do a thing with an intention.* Ber. II, 1 אם כ' לבו if he (while reading in the Law) had his mind directed (to the Sh'ma); ib. 13ª אם כ' לבו לקרות it means, he read with attention (to the sense, not merely like one going over the text for correction). R. Hash. 28ᵇ כ' לבו לצאת he had the intention of complying with the law (v. יָצָא); opp. לשמוע (כ') he directed his attention to listening, i. e. heard the sound with consciousness (but without devotion); v. כַּוָּונָה. Ber. V, 1 הרי שהרן . . . כדי שיְכַוְּונו לבם וכ' tarried a while before prayer, in order to direct their hearts to their Father in heaven. Y. ib. II, 5ª חזקה כְּוֵין the presumption is that he read with attention; a. fr.—*Part. pass.* מְכוּוָּן, f. מְכוּוָּנָת, מְכוּוֶּנֶת; pl. מְכוּוָּנִים . . .; מְכוּוָּנוֹת a) *in a line, corresponding.* Y. Kil. V, beg. 30ᵇ מכ' הן they (the vines) are in a straight line. Y. Ber. IV, 8ᶜ top ביה . . . מ' כנגד . . של מעלן the situation of the earthly Holy of Holies corresponds with that of the heavenly &c. Macc. II, 5 ומכוונות להן דרכים (not נת . . .), v. supra. Ib. 9ᵇ ומכוונות הרי כמין וכ' (Ms. M. ומכוונין הן) and they (the three towns on this side and those on the other side of the Jordan respectively) were in straight parallel lines like two rows in a vineyard; a. fr.—b) *exact, precise.* Toh. III, 1 sq. כברצה מ' exactly the quantity of an egg. Mikv. VII, 6; Hag. 19ª; Gitt. 16ª.

Hif. הֵכִין *to put in proper position, to prepare; to hold ready, to designate.* Bets. 2ᵇ (ref. to Ex. XVI, 5) חול מֵכִין לשבת וכ' a week day prepares for the Sabbath (that which has become ready for use on a week day may be used on the Sabbath), but a Holy Day does not prepare for the succeeding Sabbath, ואין שבת מֵכִינָה ליו"ט nor can the Sabbath prepare for a succeeding Holy Day, v. הֲכָנָה.—Meg. 12ᵇ (play on ממוכן, Esth. I, 14) כלום הֵכִינוּ וכ' have they (the Persians) arranged a table before thee?; Esth. R. to l. c. מי מֵכִין וכ' who arranges an altar &c.?; a. fr.—[Tosef. Maasr. I, 4 משיכינו ed. Zuck., Var. משיבינו, read: משיניצו.]—*Part. pass.* מוּכָן *prepared, designated, ready.* Bets. I, 2 עפר מ' מבעוד יום dust (for covering the blood) made ready a day before. Ib. אפר כירה מ' הוא ashes of the stove are considered ready (destined to be used for the purpose). Ib. III, 4 אין זה מן המ' this is not among the things designated for use on the Holy Day. Ib. IV, 6.—Meg. l. c. (play on ממוכן, v. supra) שמ' לפורענות he was ready for evil; a. fr.

Hithpa. הִתְכַּוֵּין, הִתְכַּוְּנִין, *Nithpa.* נִתְכַּוֵּין 1) *to be made straight, to be remedied* (cmp. תכן). Pesik. Zutr. l. c. אין אתם מִתְכַּוְּונִים אלא באור you (your crookedness) can be remedied only through fire; Sifré Deut. l. c. אין אתם הולכים אלא לאחור; Yalk. Deut. l. c. הולכין אלא לאחור (corr. acc.). —2) *to prepare one's self.* Y. Meg. I, 71ᶜ (ref. to חָפוֹן, Am. IV, 12) הִתְכַּוֵּון לקראת וכ' put thyself in proper condition to meet thy God.—3) *to intend, propose.* B. Kam. VIII, 1 עד שידא מִתְכַּוֵּין unless he did it with malicious intent. Tosef. Naz. III, 10 לא נִתְכַּוַּנְתִּי אלא כמותה my in-

כֻּוָּנָא, כֻּוָּנֵי, v. sub כִּיוֵּי.

כַּוָּנָא, or כֻּוָּנָא m. (v. כַּוָּוָא; cmp. חוֹפֶן a. פַּף) *the hollow of the hand, handful* (as a measure), *spoonful* (mostly in medicine; cmp. Lat. coclear). [Editions, except ed. Sonc., have ב', Ar. a. Mss. כ', v. Rabb. D. S. a. l. c. infra.] Sabb. 110b כ' דכמונא וכ' (Ms. M. כי') one handful of cumin-seed, and one of &c. Gitt. 70a כ' דחמרא וכ' a spoonful of old wine.—*Pl.* כַּוְנֵי or כַּוְוֵי. Erub. 29b (ed. Sonc. כַּוְוֵי, v. Rabb. R. S. a. l. note). Gitt. 69a ed. כ'. Ib.b (ed. ב').

כּוּנְדָּא, v. כּוּדְנָא.

כונדקא, v. אַכְוַנְגַּר.

כונדת', v. כּוּדְנָא.

כַּוָּנָה, כַּוָּן f. (כּוּן, *Pi.* a. *Hithpa.*) *intention; attention; devotion.* Ber. 13a ש"מ מצוות צריכות כ' shall we derive fom this (Mish. II, 1 אם כיון לבו וכ') that religious exercises require the intention (of complying with the law, and must be repeated if performed without such intention)? R. Hash. 28b, a. fr. מצוות אין צריכות כ' the intention of compliance is not indispensable; Erub. 95b לצאת בעי כ' (v. Rabb. D. S. a. l. notes 90 a. 100) in order to have complied with the law, intention of compliance is required. Ber. 13b כ' בלא קריאה meditating (on the Biblical passage to be recited) without audible recitation. Ib. עד כאן צריכה כַּוָּנַת חלב up to this (*sh'ma* to *ẖad*) attention to the meaning is indispensable. Meg. 20a (ref. to Deut. VI, 6) אחר כ' חלב חן הדברים the value of 'the words' (the recitation) depends on the attention of the mind (devotion). Ḥull. 31a כ' לשחיטה the intention to slaughter according to the ritual; opp. לחתיכה; a. fr.

כַּוָּנָא, כַּוָּנוּתָא, כַּוָּוֵי, ch. same. Targ. Y. Num. XXXV, 20 בכַוָּונוּת לבא with premeditation (h. text בצדיה). Targ. Ps. VII, 4.

כַּוָּנִים, v. כַּוָּון.

כּוּנִישְׁרָא, v. כּוּנְשָׁרָא.

כּוֹנָן, pl. כּוֹנָנִים, כּוֹנָנִין, v. next w.

כּוֹנָנִית f., pl. כּוֹנָנִיּוֹת (כון, cmp. כַּוָּון) [*arrangements,*] *chambers*, applied to the entrails arranged above each other. Ḥull. 56b (ref. to וירכנך, Deut. XXXII, 6) שברא הקב"ה כ' באדם וכ' the Lord has created carefully arranged chambers in man, one of which being disturbed man cannot live; Sifré Deut. 309 עשאך כנונים כנונים מבפנים (prob. to be read כּוֹנָנִים); (Yalk. ib. 942 בסיסים, v. בָּסִיס; cmp. כֵּן II). Yalk. Lev. 547 כּוֹנָנִין (Lev. R. s. 14 קִינָּן).

כּוֹנָס m. (כָּנַס) *receiver, the lower part of the winnowing shovel.* B. Mets. 105a.—כ' משקה, v. כָּנַס.—B. Bath. 68a. v. כִּינּוּס.

כּוֹנָסָה, v. כְּנִיסָה.

כּוּנְשָׁרָא m. (כשר, with inserted נ, cmp. גּוּנְדָּרָא) 1) (=h. פִּישׁוֹר) *distaff* with the ball of flax. Targ. Prov. XXXI, 19 (ed. Lag. כּוּשְׁרָא, cmp. כָּשׁוֹרָא).—2) (cmp. קשר) *navel.*

tention was to be exactly like her (as to her vow). Ib. 14 מי שנ' לעלות וכ' if he who had the intention to eat the flesh of swine &c.; v. עָלָה. Sabb. 22a ובלבד שלא יְחַפְּיֵין וכ' provided he has not the intention of making a groove. —Bets. 23a, a. fr. דבר שאינו מְחַכֵּ' a forbidden act which was produced without intent, i. e. an unintended but unavoidable effect of a permitted act. R. Hash. 28b. Pes. 53b, a. fr. שנרחם . . . נְתַכַּוְונוּ both meant the same thing; a. fr.

Polel כּוֹנֵן *to establish, base firmly.* Ex. R. s. 15 מבקש לְכוֹנֵן עולמים wanted to establish worlds. Ib. על אלו אני מְכוֹנֵן וכ' upon those (the patriarchs) I will establish the world.—Part. pass. מְכוֹנָן, f. מְכוֹנֶנֶת. Midr. Sam. ch. XVI (ref. to הכינני, I Kings II, 24) בזכות התורה חמ' בארון (the world exists) for the sake of the Law that is put up straight in the holy Ark.

כּוֹן ch. same; *Pa.* כַּוֵּן 1) *to direct, aim, draw a direct line.* Targ. Y. Num. XXII, 23. Targ. Num. XXXIV, 7, sq. (h. text תאה). Targ. Y. Deut. X, 5 וכוונית (h. text פנה). Ib. XIX, 3 (h. text תכין, v. preced.); a. e.—2) *to draw a parallel, compare.* Targ. Is. XLVI, 5 (h. text תמשילני).—3) (with דעתא, or sub. דעתא) *to direct the mind, to pay attention; to do a thing intentionally.* Targ. Y. Num. XI, 1 מכ' והגריאן ביש intentionally speaking evil.—Ber. 17b לא מצי לְכַוּוּנֵי דעתיה he cannot collect his mind (for prayer). Ib. 30b מעיקרא לא כ' וכ' the first time he read without attention. Ḥull. 31a דלא קָמְכַוֵּין (or קָמְכַוֵּין *Ithpa.*) when he had no intention whatever (to cut); a. fr.—*Part. pass.* מְכַוָּן a) *directed towards, corresponding.* Targ. Ez. I, 9. Targ. Ex. XXVI, 5; a. fr.—b) *straight, firm, upright.* Targ. Job XXI, 8 מְכַוְּונִין Bxt. (Ms. מְכַוְּונָן; ed. מְכַוָּון, corr. acc.; h. text נכון). Targ. Ps. LI, 12. Ib. LVII, 8 (ed. Wil. מכֻוָּן, corr. acc.); a. fr.—Yoma 28b לא מְכַוְּונֵי Ms. M. (ed. לא מ' טובא) the Temple walls were not exactly straight (the lower portions being thicker than the upper); [Ms. M. 2 משום דמכווני because the walls were exactly built in correspondence with the points of the compass]. Y. Snh. IV, beg. 22a; III, 21c top [read:] כד הוא חמר סהדו מְכַוְּונָא . . . הכן וחכן מְכַוְּנָן when he found evidences (of two) exactly corresponding, he cross-examined; but when he found them turning hither and thither (differing in details), he tried to harmonize (allowing for errors in time &c., v. חַקִּירָה).

Ithpa. אִיתְכַּוֵּן, אִיתְכַּ', כַּוַּן, אִיכַּ' . . . 1) *to place one's self, to stand.* Targ. Ps. CI, 7.—2) *to be precise in doing.* Ib. XC, 12 מן ויתְכַּ' לחודע ed. Lag. (oth. ed. כן, corr. acc.) who can exactly make known? (h. text כן הודע). Targ. Y. Lev. XIII, 12.—3) *to be trained, to be in the habit of.* Targ. Y. Num. XXII, 30 (h. text חסכן).—4) *to intend, mean.* Ib. XXX, 5 ויתכ' וישתוק and keeps silence intentionally. Targ. Y. Deut. XIX, 4; a. e.—Ḥull. 95a דאיכ' לצעורי וכ' who meant to vex his neighbor. Ib. 31a מִיכַּוֵּין לשום חתיכה had the intention merely to cut (not to slaughter according to the ritual, v. זְבִיחָה). Ib. מה כלים דלא מְכַוְּונֵי וכ' as vessels (lifeless things) which have no thought &c.; a. e.

Ithpe. אִיתְכַּן *to be prepared, ready* (מוּכָן, v. preced.). Ib. 14a כיון דלא א' וכ' because it was not prepared (designated for use) yesterday.—V. תכן.

Ib. III, 8 (ed. Lag. כּוּנִישְׁרָא; Levita Var. כּוּשְׁרָא; h. text שָׂה).

כַּרְנְתָּא, v. כַּוְנוּתָא.

כּוּנְתָא (כּוּנָתָא) m. (בתת, with inserted נ, cmp. כּוּנְשְׁרָא) [*that which is pounded,*] *spelt.* M. Kat. 13[b] כי .. אמר כ׳ when Rab Dimi came (to Babylonia) he defined *helka* (v. חֵילְקָא II) as *kunta.*—*Pl.* כּוּנְתַיָּא, כּוּנְתַיִּין (כּוּנָתַיָּא). Targ. Ex. IX, 32 כּוּפְנָא ed. Berl. (ed. Amst. כּוּנָא; Y. כּוּנְתֵי, Var. כָּנְתֵי, כָּנְתֵּי). Targ. Is. XXVIII, 25; Targ. Ez. IV, 9 (ed. Wil. כּוּנְתִּין, oth. ed. כּוּנְתִּין).

כּוֹס I c. (b. h.; כוס or כנס, v. Ges. Thes., a. Hebr. Dict.[10] s. v.) 1) *cup,* also *a drink.* Tam. III, 4. Erub. 65[b] בגו׳ . . . בכיסו בכוסו בכעסו man's character is found out in three things, in his money bag, in his cup (when drinking) and in his anger; Der. Er. Zutta ch. V.—Keth. 75[b], sq., v. בָּרַךְ. Pes. 105[a] קדושה על הכ׳ sanctification (of the Sabbath or Holy Day) over a cup of wine. Ib. אם אין לו אלא כ׳ אחד if he has only enough wine for one cup. Sabb. XIV, 3 כ׳ עיקרים, v. עִיקָּר; a. fr.—*Pl.* כּוֹסוֹת. Kel. XXII, 1; Y. Ab. Zar. II, end, 42[a], v. הַנָּחָה. Men. 28[b], v. אֶלְכְּסַנְדְּרִי. Pes. X, 1, a. fr. ארבע כ׳ *four cups of wine to be drunk on the Passover night;* a. fr.—2) *cavity.* Par. II, 5 (two black or white hairs) בתוך כ׳ אחד in one follicle (v. גּוּמְּא).—*Pl.* as ab. Ib. Y. Ab. Zar. l. c. הן כ׳ הן גומות *kosoth* and *gummoth* mean the same things.—בֵּית הכּוֹסוֹת *the second stomach* of ruminants. Ḥull. III, 1 (42[a]), v. comment. a. חַבְלִילָא. Ib. 49[a]; 50[b] עובי בית הכ׳ the folds (thick walls) of the etc.; a. fr.

כּוֹס* II m. (כסס, v. כְּרֵיסָא) *thorn.*—*Pl.* כּוֹסִים. Pesik. B'shall. p. 92[a] (Y. Maasr. III, 50[d] bot. (קוצין), v. כָּסַח.

כּוֹס III, **כּוֹס**, v. נָכַס a. כָּסַס.

כּוֹסָא *night-bird, owl,* v. בָּאוֹת.

כּוֹסָא *cup,* v. כַּפָּא.

כּוֹסָאתָא, v. כּוּסְתָּא.

כּוֹסְבַר m., **כּוֹסְבָרָת, כּוּסְבָּרָת** f. (v. Löw Pfl. p. 209) *coriander* (v. Sm. Ant. s. v. Coriandrum). Kil. I, 2 כ׳ וכוּסְבַּר שדה וכ׳ (garden) coriander and field (wild) coriander . . . . are not heterogeneous plants. Shebi. IX, 1. Dem. I, 1. Y. ed. כוס׳ (Mish. a. Bab. ed. כָּסְ׳); a. fr.—Y. ib. 21[d] top, v. next w.—Tosef. B. Bath. V, 6 כוסברת בפלפלין ed. Zuck. (Var. כסבורא; corr. acc.) he who adulterates pepper by admixing coriander; Koh. R. to VI, 1 כרשנים (corr. acc.).

כּוֹסְבַר, כּוּסְבָּרָת m., **כּוּסְבָּרְתָּא** f. ch. same. Targ. Y. Ex. XVI, 31; Targ. Y. Num. XI, 7 (h. text גד).—Y. Dem. I, 21[d] top כוסברתא כוסבר(ה) *kusbar* (of the Mish.) is *kusbarta.* Ib. (derisive play on the word) [read:] כּוּס בְּרָה כּוּס בְּרַתָּה וכ׳ 'chew the son, chew the daughter', who classed thee among the spices?—Ab. Zar. 10[b] (expressing an advice symbolically = כּוֹס ברתא put the daughter to death, v. נָכַס; v. גַּרְגּוֹרְלָא).

כּוֹסְטְרִיוֹנִים, Cant. R. to VI, 11; קוסטרינוס Lev. R. s. 35, a corrupt. of *quaestionarius, executioner*; v. קוֹסְטַרְנָר.

כּוֹסְיָא, Targ. Y. Ex. XXII, 8, a. e., v. כְּסָיָא.

כּוֹסִיוֹת, Tosef. Kel. B. Mets. X, 6, read: כִּיסָּיוֹת, v. כְּסָא.

כּוֹסִילְתָּא *f.* (כסל, v. כֶּסֶל; cmp. P. Sm. s. v. 1786, sq.) 1) *the space between the shoulders* (interscapilium), *shoulder-blade.* Taan. 21[b] [read:] לבושא דיתיב ביה קרנא וחוה בזיעא בי כ׳ (v. Var. in Rabb. D. S. a. l. note) a garment in which there was placed (fastened) a cup (for receiving the blood) which (garment) was cut in at the shoulder (so that the operator could let blood standing behind the female patient); [Ar. לבושא דאיתי ליה ביזעי ביזעי באפי כ׳ a garment in which there were several incisions to correspond to the shoulder-blade.]—2) *the lancet for blood-letting.* ריבדא דכ׳ the puncture made by the lancet. Sabb. 129[a] עד דנפיק מר׳ דכ׳ until the puncture was healed up. Snh. 93[b]. Macc. 21[a]. Keth. 39[b] כי ר׳ דכ׳ as much pain as is caused by the puncture of the lancet. Nidd. 67[a] חני רבדי דכ׳ the marks of the punctures &c.

כּוֹסְכּוֹס, v. נָכַס.

כּוֹסְלָא, v. כְּסִילָא.

כּוֹסְמִין, כּוּסְמִין m. pl. (b. h. כֻּסֶּמֶת; כסס, cmp. כּוֹנְתָא, v. כוסס) *spelt.* Ḥall. I, 1. Pes. II, 5. Ib. 35[a] כ׳ מין חטים הוא *Kuss'min* is a species of wheat. Y. Ḥall. I, 57[b] top (ref. to Is. XXVIII, 25) כּוּסְמֶת זה הכ׳ *kussemeth* is *spelt*; a. fr.

כּוֹסֶמֶת f., v. preced.

כּוֹסָפָא m. (כָּסַח) *paring, husk*; דתמרי כ׳ *substance of ground dates* after the juice is pressed out. Taan. 24[b] אכ׳ דת׳ קיימי דקא מזדבן they stand around a mass of ground dates which is to be sold (there being a famine). Sabb. 50[b] כ׳ דיסמין puppy pomace flavored with jasmin (used for a lotion).

כּוֹסְפָן m. h. same (collect. noun). Ab. Zar. 38[b] חכ׳ של נכרים וכ׳ (Rashi: חִכּוּסְפִין) pomace of dates belonging to gentiles which was boiled (brewed a second time) in a large caldron.

כּוֹסְתָּא* m. (an adapt. of ξέστης, by confusion with כּוֹס, כַּפָּא) *kusta,* a liquid measure. Sabb. 109[b] חד כ׳ דשיכרא (Ms. O. כּוּסָתָא) one *k.* of beer.—*Pl.* כּוּסָתָא (fem.). Ib. חמש כ׳ עשר Ms. M. (ed. חמשא כוסתא, Ms. O. כסתתא; Rashi כּוֹסָאתָא, v. Rabb. D. S. a. l. note). [Oth. opin. כּוֹסְתָּא fem. form of כּוֹסָא, v. כַּפָּא.]

כּוּף I *to bend, force,* v. כָּפַף a. כָּבַף.

כּוּף ch. same, *to bend* (act. a. neuter verb).—Part. כָּיֵיף, כָּיְיף, כָּאִיף. Targ. Ps. LVII, 7. Targ. Job XL, 17 Ms. (ed. Lag. כפיף; ed. Wil. כָּפַף, Var. כפין).—Snh. 36[a] מֵיכַף חוה לרב וכ׳ he bent (yielded preference) to R. A.; Gitt. 59[b] מיכף חוו בָּיְיפֵי לית לרב וכ׳. Pes. 51[a] אנן פָּיְירְפִינָן לחו we pay reverence to them. Sabb. 77[b], v. כָּפַף.—Hag. 16[a], v. יְצִירָא. Snh. 107[a]; Yalk. Ps. 765 אי לְמֵירְכְּפֵיֵיה ... חוה כַּיְירְפִינָא לית if I had desired to bend my passion, I should have succeeded. B. Bath. 4[a] דכיירך ליה וכ׳ Ms. M. (ed. אכפי,

מיכפי) he bends the pegs of the wall inside, . . . outside, v. חָזִית.

כּוֹף II m. (כְּפַף) *cover, basket.* Y. Erub. VII, beg. 24[b] למיכבש עלוי כ׳ to press a cover over it.

כּוֹפָה, v. כִּיפָּה. [Pesik. Asser, p. 99[b] כבוש ב׳, v. כּוּבְּא I.]

כּוּפָּח (כְּפַח) [*a pouched receptacle,*] *a small stove, brazier.* Sabb. III, 2. Ib. 38[b] מקום שפיתת וכ׳ כ׳ a *kuppaḥ* is a stove which has room only for one pot. Men. V, 9 מאפה כ׳ what is baked in a brazier. Kel. V, 2 חכ׳ עשאו לאפיירה . . . לבישול a *k.* made for baking, . . . for cooking.

כּוּפְיָא m. *Kufia,* name of *a fish,* supposed to be identical with *colias,* v. אִסְפָּנִי. Pes. 39[a] מרירתא דכ׳ the gall of &c.

כּוֹפִיד, Y. Keth. VII, end, 31[d], read: כִּיפֵּחַ.

כּוֹפִיתָא, B. Mets. 73[b], v. עִפְּרָתָא.—[Snh. 98[b], v. כִּיפָּתָא; B. Bath. 73[b], v. כַּפּוּתָא.]

כּוֹפְלָא, v. כִּיפְּלָא.

כּוֹפָנִי, כּוֹפָנִיתָא, v. כְּפָנִיתָא.

כּוֹפֵר, v. כָּפַר.

כֹּפֶר, כּוֹפֶר I m. (b. h.) *cyprus flower* (v. Löw Pfl. p. 212). Shebi. VII, 6 והכו׳ Ms. M. (ed. והכפ׳); Nidd. 8[a].—Chald. כְּפוֹרָא.

כּוֹפֶר II m. (b. h. כֹּפֶר; כָּפַר) *indemnity, fine*; [*atonement.*] B. Kam. IV, 5 משלם כ׳ must pay indemnity for a life lost. Ib. 40[a] חצי כ׳ half the assessed fine. Ib. כ׳ שלם אמר רחמנא וכ׳ the law (Ex. XXI, 30) speaks of a full indemnity (as an atonement) &c., v. next w.; a. fr.—Treat. Sof'rim XXI, 4 לשם כ׳ as an obligatory ransom, opp. לשם נדבה.—*Pl.* כּוֹפְרִין. B. Kam. l. c. חייבי כ׳ מאי how is it about seizing the property of those bound to pay indemnities?; a. fr.

כּוֹפְרָא I ch. same. B. Kam. 40[a] כ׳ כפרה the fine is intended for an atonement (like a sacrifice); כ׳ ממונא it is an indemnification; a. fr.

כּוֹפְרָא II m. (b. h. כֹּפֶר; כפר, cmp. כַּפְרִיתָא) *pitch.* Targ. O. Gen. VI, 14.—Arakh. 19[a] באתרא דתקלי כ׳ where they sell pitch by the weight. Gitt. 69[b] משחא דכ׳ oil of pitch (tar). Sabb. 74[b] האי מאן דארתח כ׳ he who heats pitch (on the Sabbath). B. Mets. 23[b]. Ib. 70[a] top בני כ׳ *sailors* ('tars').—*Pl.* כּוֹפְרֵי. Sabb. 67[a] ארכי כ׳ ד׳ מד׳ seven kinds of pitch taken from seven ships. [B. Kam. 101[a] top. v. כַּפְרָא.]

כּוֹפְרָא III m. (כפר) *the inflorescence of palms, a spike covered with numerous flowers, and enveloped by one or more sheathing bracts called spathes* (v. Cyclop. Brit. s. v. Palm, a. Löw Pfl. p. 118); *the date-berry in its early stage.* Pes. 56[a] מנחי כ׳ דיכרא וכ׳ (for fertilization) they put the male flower (scatter the pollen) over the female tree. B. Kam. 59[b] האי מאן דקץ כ׳ וכ׳ if one cuts a date flower what damages has he to pay?—Succ. 32[a] ואימא כ׳ perhaps (Lev. XXIII, 40) the spike is meant?—Ber. 36[b] בכ׳ in the early stage of the berry.—*Pl.* כּוֹפְרֵי. Pes. 52[b] (Ms. M. sing.), v. כְּפָנִי.—Keth. 10[a] אסבוחו כ׳, v. סָבָא. [Y. Shebi. II, 34[a] bot. כופריא, v. next w.]

כּוֹפְרָאָה ch. = h. כּוֹפְרֵי.—*Pl.* כּוֹפְרָאֵי. Y. Shebi. II, 34[a] bot. בצלריא כ׳ R. S. to ib. II, 9 (ed. כופריא, corr. acc.) wild onions, v. כּוֹפְרֵי.

כּוֹפְרָה pr. n. pl. *Kufra.* Y. Shek. V, 48[d] bot.; Y. Peah VIII, 21[a] כִּיפְרָא.—Y. Meg. I, 70[a] bot. כִּיפְרָא (near Tiberias); a. e.

כּוֹפְרִי I m., **כּוֹפְרִית** f. (denom. of כְּפָר) *belonging to the village, wild.*—כלב כ׳ *village dog, ferocious dog.* Tosef. Kil. V, 8 כלב כ׳ וכ׳ a *Kuf'ri* dog is a species of wild beasts (not a domestic animal). Kil. I, 6 כלב חכ׳ וחשועל וכ׳ the wild dog and the jackal . . . . are heterogeneous (כלאים). Y. ib. I, 27[a] bot. (not כופרין). Lam. R. to I, 4; a. e.—בצל כ׳ wild onion, opp. to ב׳ בני חמדינה townsmen's (garden) onion. Ned. 26[b]; 66[a] חכ׳ יפה וכ׳ (Ar. חכופרים יפין) the wild onion is good for the heart (stomach); Tosef. ib. V, 1 חכופרין יפה (corr. acc.), opp. בני בצלים (Var. שאר) small onions.—*Pl.* כּוֹפְרִין, כּוֹפָרִים, כּוֹפְרִיִּים. Ter. II, 5, v. פוליטיקון. Tosef. B. Kam. VIII, 17. Tosef. Ab. Zar. II, 3. Tosef. Ned. l. c.; Ned. l. c., v. supra; a. e.

כּוֹפְרִי II, pr. n. pl., 1) prob. *Cyprus,* v. כִּיפְרִין. Yalk. Num. 701.—2) v. כַּפְרִי.

כּוֹפְרִיתָא, v. כַּפְרִיתָא.

כּוֹפְרָנָא, v. כַּפְרָנָא.

כּוֹפֶשׁ* m. (v. כְּפִישָׁה) *basket* in which olives are kept for softening. Toh. IX, 5 Var. (ed. כּוֹחֶשׁ); Tosef. ib. X, 10 כיפש (R. S. to Toh. l. c. כוחש).

כּוֹפְשָׁנָא m., pl. כּוֹפְשָׁנֵי (v. preced.) a species of *tamed doves (kept in coops).* Hull. 62[b] כ׳ צוצרינו ed. K. of Zeizûn (?); Ar. כ׳ כּוּבְשָׁנֵי דצ׳ (v. כְּבַשׁ).

כּוֹפָת c. (כָּפָה, cmp. מטה כפורה s. v. כָּפָה) [*an inverted vessel,*] *a low seat, a block with a concave top to sit upon; bolster, stool.* Kel. XXII, 9. Tosef. Sabb. XIII (XIV), 17 כ׳ ברן חקוקן וכ׳ (ed. Zuck. כרפ׳, Var. כרפ׳, corr. acc.) a block whether caved out &c. Kel. XX, 5 כ׳ שקבעו וכ׳ if one put a stool in the rubble of a wall (v. נִדָּבָךְ; Tosef. ib. B. Mets. XI, 6 כ׳ חלקה בבנין . . . כסא). Tosef. ib. B. Bath. II, 1 [read:] שאין בה וכ׳ (v. R. S. to Kel. XXII, 9; ed. Zuck. כיפת חלק) a plain (not shaped) block which has not the height of &c. Y. Pes. VII, 28[d] bot. בצק ששאו כ׳ a mass of hardened dough which one made into a seating block. Ohol. XI, 3 וכ׳ עבה a thick carpet-cover of a seating block (cmp. Tosef. Kel. B. Mets. XI, 10). Y. Erub. VII, 24[b] bot. כ׳ שהדריגוה a seating block into which steps were cut. Tosef. Ohol. XII, 2 שתי . . וכ׳ ע״ג האבן R. S. to ib. XI, 3 (ed. Zuck. a. oth. וכי׳) two stones above one another and a seating block on top &c.; a. e.—*Pl.* כּוֹפְתִין. Ib. in R. S. to Ohol l. c. (ed. Zuck. a. oth. כְּפִיתִין).

כּוֹפְתָא I ch. 1) same. Sabb. 77[b] (phon. etymol.) כ׳ כּוֹתֵם וּתְחוֹב invert and sit on it.—2) *prisoner's stocks.*

Targ. Jer. XX, 2 Ar. (h. text מהפכת), v. כִּיפְתָּא. [B. Bath. 73b, v. כַּפּוּתָא.]

כּוּפְתָּא II f.=h. כְּפִיפָה, *basket.* Gitt. 32a בכ׳ קניא the reed in the basket.

כּוּפְתָּא III m. (כְּפַת) *being tied* on the altar (= h. עֲקֵדָה). Targ. Job. III, 18 (19).

כְּוַר, כְּוִיר, כְּוֵר (cmp. גְּנַז, קְנַן) *to curl, shrink.* Sabb. 20b צמר מְכֻוָּר כְּוִיר wool (if used as a wick) curls. Nidd. 3a מכוין כויר . . מוך the lint . . shrinks (and leaves room for the blood to pass). Succ. 23b כיון דמייתא כְּוָיוּצָא when the animal is dead, the body shrinks. Ḥull. 43b כל שחותכו וכויר that portion of the gullet which shrinks when you cut it. Ib. 46b, v. infra.

Pa. כַּוֵּיר *to cause to shrink.* Sabb. 19a דכַוְּויצֵיה for he made it shrink (by using too hot water). Ḥull. 46b; 47b [read:] בחמימי לא דמְכַוְּויצֵי not in boiling water, for it causes the lungs to shrink (Ar. ed. Koh. בקרירי לא דכווצא not in cold water, for it will contract, v. עְטַשׁ I).

כּוֹר m. (b. h. כּוֹר; כרר, v. כָּרָה) [*a heap,*] *Khor,* a measure of capacity, בֵּית כ׳ (or כ׳, sub. בית) *an area requiring a Khor of seed.* B. Mets. 105b כ׳ זרע a field requiring a *Khor* of seed; כ׳ תבואה a field yielding a *Khor* of grain. Ib. ד׳ סאין לכ׳ four S'ah of seed for a Beth Khor of land, v. נִפְרָלָה. B. Bath. VII, 1; 2 בית כ׳. Ib. 104a נותן . . . . לכל כ׳ וכ׳ we allow a surplus or deficit of seven Kab and a half for each Beth Khor; a. fr.—*Du.* כּוֹרַיִם, כּוֹרֵי. Ib.b—Ohol. VIII, 3; Kel. XV, 1 ארבעים סאה בלח שהן כ׳ ביבש forty S'ah in liquid measure which is equal to two Khor in dry measure.

כּוֹרָא, כּוֹר ch. same. Targ. Lev. XXVII, 16 (h. text חֹמֶר); a. fr.—B. Mets. 105a, v. אַלְלָא.—*Pl.* כּוֹרִי, כּוֹרִין. [Targ. Y. Ex. VIII, 10 כורין Ar. *heaps*; ed. כְּרָוִין, v. כְּרָוָא.]—Targ. I Kings V, 25; a. fr.—B. Mets. l. c.—Y. ib. IV, 10c bot. Sabb. 35a, v. חַלְתָּא; a. fr.—[Ḥull. 62b בי כורי Ar., Var. כירי, between *heaps* (ed. כַּרְבֵּי).]—V. כּוֹרִיתָא.

כּוֹר I pr. n. pl. מְפָתָא דְכ׳ *Fort of Khur,* a northern Palestinean border-town. Tosef. Shebi. IV, 11 Var. (ed. Zuck. מומתא דבור); Y. ib. VI, 36c מילתא דביר; Sifré Deut. 51 במתא (במותח דביריין); Yalk. Deut. 874 דבירייהן; Targ. Y. I Num. XXXIV, 9 כִּירַיְהוּא דבית סכל (v. כּוֹרַיִי). V. Hildesh. Beitr. p. 20, sq.

כּוֹר II m. (b. h.; כור, cmp. כְּבָרָה a. כְּוָורָה) *smelting pot, smelting furnace.* Tosef. Kel. B. Kam. VI, 16. Kel. VIII, 9 כ׳ . . . של עושה זכוכית (Var. בור) the glassmaker's pot. Sabb. VIII, 4 כ׳ של צורפי זהב the gold refiners' pot. Midr. Till. to Ps. CXIV מתוך תכ׳ וכ׳ . . . כאדם like a man that takes gold out of the smelting pot without tongs &c. Pirké d'R. El. ch. XLVIII כ׳ של אש a burning furnace; a. e.

כּוֹרָא I ch. same. Targ. O. Deut. IV, 20 (Y. גִּיר); a. e.

***כּוֹרָא** II (v. preced.) (supposed to be a disguise for) *female pudenda.* Sabb. 140b; v., however, בַּזְרָא.

כּוֹרָא, v. כּוֹר ch.

כַּוָּרָא, v. בַּוָּרָא.

כּוֹרַבְלִין m. pl. (χοραύλης) *flute-players accompanying the chorus of dancers.* Gen. R. s. 23; s. 50 (variously corrupted), v. אִדְרַבְלָא.

כּוֹרְדְקִי, v. אַכְנַגַּר.

כּוֹרְדָנָא, v. כִּרְדָּה.

כּוֹרְוָון, v. כִּרְיָא.

***כּוֹרוֹסְתִי,** a corrupt. for כַּרְיְזָתִי (χαρίζεσθαι) *to do a favor.* Y. Ned. III, 38a, v. בְּרִיָּא II.

כּוֹרֵז, v. כָּרוֹז.

כּוֹרְזוֹלָא, v. כַּרְזָלָא.

כּוֹרְחָא, כּוֹרַח, v. sub כּוֹר.

כּוֹרַיִי pr.n.pl. כ׳ רבתא *Great Khuray,* a northern Palestinean border town. Tosef. Shebi. IV, 11 Var. (ed. Zuck. note כּוּרַיָּן, v. כּוֹר I); Y. ib. VI, 36c כִּירַיי. (V. Hildesh. Beitr. p. 21).

כּוֹרִים, Kel. XII, 8 some ed., v. כִּירִים.

כּוֹרִיתָא f. (v. כּוֹר) *a Khor-ful.* Lam. R. to I, 1 (העיר) כ׳ דדינרין (some ed. כּוֹרְיָיתָא *pl.*) a Khor-ful (Khor-fuls) of Denars.

***כּוֹרֵךְ** m. (כָּרַךְ; cmp. כְּרוּכָא) *part of a plough containing a receptacle out of which the seed falls during the ploughing.* Kel. XXI, 2 R. Hai G.; v., however, בֵּרֵךְ.

כּוֹרְכָא = כְּרַכָּא *fort.* Tosef. Shebi. IV, 8 כו׳ דבית חרב Fort Beth Hereb, in the district of Nivay; Y. Dem. II, 22d top כרכה דבר הזרג.

כּוֹרְכְיָא m. (onomatop.; cmp. אַקְרוֹקְמָא) *crane.* Targ. Jer. VIII, 7 (h. text סוס).—Kidd. 44a צווח ר״ל כי כ׳ Ar. (ed. כְּרוּכְיָא) Resh Lakish cried like a crane. [Y. Dem. II, 22c top כהדא כ׳, v. סִירְדָּקִי.]

כּוֹרְכֹּם m. *saffron,* v. כַּרְכּוֹם I.

כּוֹרְכְּמָא, כּוֹרְכְּמָא ch. same. Targ. Prov. VII, 17 Levita (ed. כורק׳, h. text אהלים).—Sabb. 110a כ׳ רישקא garden crocus (Rashi; v. Löw Pfl. p. 216).

כּוֹרֵם (b.h. כֶּרֶם; denom. of כֶּרֶם) *vintager, gardener.*—*Pl.* כּוֹרְמִים. Tanh. Bo 4; Yalk. Ex. 182 חמה . . . כּוֹרְמִירֵיהֶן they (the Egyptians) planned that they (the Israelites) should be their gardeners.

כּוֹרְמִיזָא m. (כמז with inserted ר; cmp. h. קֶמֶץ) *fist.* Targ. O. Ex. XXI, 18. Targ. Is. LVIII, 4.—Midr. Prov. to XXII, 6 (prov.) לחכימא ברמיזא ולשטיא בכ׳ to the wise man a hint, to the fool a fist.

כְּוַרְנַק, כְּוַרְנֵק, v. אַכְנַגַּר.

as Aethiopia. Y. Ber. I, 2c bot. תמצית כ׳ וכ׳ the juice (moisture) of Aeth. is absorbed by Egypt; a. e.

כּוּשָׁא *bunch*, v. כִּישָׁא.

כּוּשָׁאָה, v. כּוּשַׁיָּא.

כּוּשִׁי m., **כּוּשִׁית** f. (b. h.; כּוּשׁ II) *Cushite, negro; Aethiopian.* Gen. R. s. 60, beg.; Cant. R. to II, 8 (not כּוּתִי), v. בַּרְבָּרִי. Gen. R. s. 73, end; a. fr. [B. Kam. 113b, a. e. in later ed. כושי for גּוֹי or נָכְרִי.]—Succ. III, 6 אתרוג הכ׳, expl. ib. 36a דומה לכ׳ a Palestinean Ethrog resembling an Aethiopian one; (oth. opin.) a real importation from Aethiopia. Y. ib. 53d אתרוג הכ׳ פסול the Aeth. Ethrog is ritually unfit; חבא מן הכ׳ כשר one of Palestinean growth descended from an Aethiopian Ethrog is available for ritualistic use.—Trnsf. *abnormally dark-complexioned.* Bekh. VII, 6. Ber. 58b; Tosef. ib. VII (VI), 3; a. e.—עֵרֶן כּוּשִׁי pr. n. pl. *En Kushi.* Ab. Zar. 31a; Y. ib. V, 44d ע׳ כושי; Y. Shebi. V, 36a top ע׳ כּוּשָׁן.

כּוּשָׁאָה, כּוּשַׁיָּא ch. same. Targ. Y. II Num. XII, 1. *Pl.* כּוּשָׁאֵי. Targ. Y. I Num. l. c.—Succ. 53a.—*Fem.* כּוּשְׁיָיתָא, כּוּשַׁיְיתָא. Targ. I, II, Num. l. c.

כּוּשִׁית, v. כּוּשִׁי.

כּוּשְׁפָּא* m. (כשׁף, cmp. חשׁב) *embroidery, design.*—*Pl.* כּוּשְׁפִּין. Targ. Ez. XXVII, 24 כ׳ דוורדא וכ׳ Ar. (ed. Lag. דיורדא, ed. ארזא) designs of roses (cedars) on purple cloaks (h. text רקמה).

כּוּשְׁפָּן m. (כָּשַׁף) *a believer in sorcery or omens.* Y. R. Hash. III, end, 59a.

כּוּשַׁר m. (כָּשַׁר) *fitness, legitimacy, being* כָּשֵׁר. Pes. 83a היתה לו שעת הכ׳ was at one time fit for use. Y. Yeb. VIII, 9d top . . . תחמת בכ׳ וכ׳ כל whom the light of the sun has never seen in a condition of sexual fitness, v. סָרִיס. Y. Bets. III, 62a top חזקת בני מעיים לכ׳ the presumption in the case of entrails is in favor of their being כָּשֵׁר, v. חֲזָקָה; Y. Ter. VIII, 46a top (corr. acc.). Y. Succ. V, 55b bot. (in Chald. dict.) עבדין בכ׳ behaving with propriety (during worship), opp. בפחז irreverently; a. fr.

כּוּשָׁרָא I (כָּשַׁר) *attachment.* B. Mets. 93b ב׳ דח׳ the attachment which one has for one's animal.

כּוּשָׁרָא II, v. כּוּנְשָׁרָא.

כּוּשָׁרוֹת, v. כַּשָּׁרוּת.

כּוּשְׁתָּא m. *putchuck*, v. קוּשְׁטָא.

כָּוָה, כָּוֵת, constr. כְּוַת, כְּוֵת (v. רַת) [*likeness,*] *like, in agreement with.* Targ. Y. II Gen. XLIV, 18. Targ. Y. II Num. XII, 7; a. e.—With pron. suffix: כְּוָתִי, כְּוָתָךְ, כְּוָתִיךְ, &c. *like me* &c. Targ. Ps. CXIII, 5. Targ. Y. Ex. XV, 11; a. v. fr.—With prefix דְּ, v. דִּכְוָתְ־.—Ber. 36a, a. fr. הלכתא כותיה דְּ־ the practice is in agreement with the opinion of—(v. הֲלָכָה). Ib. קיימי כותיה agree with him. Ib. כותך מסתברא reason agrees with thee. Ib.b כותיה דרב כהנא וכ׳ reason is in favor of R. Kahana's opinion. B. Bath. 65a הילכתא כְּוָותֵיכוּ . . . כְּוָותְהוֹן must the rule be adopted

כּוּרְסָא, v. כּוּרְסַיָּא.

כּוּרְסָאֵי m. pl. (prob.) *people of Karsa* or *Karsana* (v. כַּרְסָנָא). Y. M. Kat. III, 82c.

כּוּרְסַגְנִיוֹת, Cant. R. to II, 2 some ed., read: כְּרִיסַרְגְּרִיוֹת, v. כְּרִיסוֹ.

כּוּרְסוֹן, v. אוּלוֹן כ׳, אוּלוֹ כ׳, אוּלוּרוּסוֹן.

כּוּרְסַיָּא, כּוּרְסָיָה, כּוּרְסַיְתָא m. pl. (used as sing.), constr. כּוּרְסֵי, כּוּרְסָא (כרס; cmp. כַּר) *divan, upholstered chair, throne.* Dan. V, 20; VII, 9.—Targ. I Kings X, 19. Targ. Ex. XVII, 16; a. fr.—Ḥull. 59b [read:] נפל מִכִּיסַּא כּוּרְסַיְיהּ וכ׳ he fell from his throne to the ground. Yeb. 118b; Keth. 75a רמי לח׳ . . דשומשנא גברא כּוּרְסָתָהּ if her husband be (as small as) an ant, put up her seat among the women of nobility, i. e. a woman feels elevated by marriage. Yeb. 83b אותבוה אבי כורסי׳ they put him on an operator's chair. Ib. 110a אותבוה אבי כ׳ ואהדרוה Ar. (ed. omit ואהדרוה) they put her on a bridal chair (v. אַפְּרִיוֹן) and carried her around in procession. Lev. R. s. 27 תחות כ׳ דאמהון under their mothers' chair (of delivery); Midr. Till. to Ps. II; Yalk. Ex. 165; Yalk. Esth. 1055 (only תחות כורסי). Gitt. 35a הפכוה לכוּרְסַיְיהּ (*fem.*) turn his judicial chair over; הפכוה לכ׳ ותרצוה (Rashi: הפכו) they turned his chair over and set it up again; a. fr.—*Pl.* כּוּרְסָוָתָא, כְּרִסְוָן, כּוּרְסָוָן. Dan. VII, 9 (cited Ḥag. 14a; Snh. 38b). Targ. Ps. CXXII, 5.—Koh. R. to III, 9 אית דאייתי כ׳ some brought divans (for the banquet). Ib. to I, 8 (in Hebr. Dict.) יעשו כ׳ לרבים (sub. בתי) let them be made into *privies* for the public.

כּוֹרְסִין, Tosef. Neg. V, 14 ed., read: בּוֹרְסִין, v. בְּרִסְיָן.

כּוּרְעָתָא, v. כַּרְעָא.

כּוּרְקְמָא, v. כּוּרְכְּמָא.

כּוּרְתָּא, כְּוֵרְתָּא, v. sub כּוֹר׳.

כּוּשׁ I m. (cmp. כּוֹס, כִּיס) [*something hollow,*] *reed,* esp. reed used as *spindle* (v. Ar. s. v.); also as *fork.* Yoma 82a תוחבין לה כ׳ ברוטב we put for her a reed into the juice (and let her suck it); Tosef. ib. V (IV), 4 (corr. acc.). Sabb. 123a; Y. ib. XVII, 16b top, v. כַּרְכָּר. Y. Erub. III, 20d bot. לתחוב בכ׳ ובקוסם to stick it on a reed or a chip. Kel. IX, 8 כ׳ מלא the size of a reed. Tosef. ib. B. Mets. VI, 12 בכ׳ בכ׳ הבינוני wherever the size of a reed (or spindle) is mentioned, a middle-sized reed is meant. Kel. IX, 7 כ׳ שבלע את הצנורא a reed in which the iron hook has disappeared. Par. XII, 8; Tosef. ib. XII (XI), 16, v. אָרְבָּן; a. fr.—*Pl.* כּוּשִׁין. Y. Yeb. XII, 12d bot. (in Chald. diction, in a disguised answer to a ritual question propounded to R. Akiba by a pretended street vendor) אית לך כ׳ אית לך כשר hast thou spindles? hast thou '*Kasher*'? (play on כְּרִשׁוֹר, v. כּוּנְשָׁרָא; intimating 'It is legal').

כּוּשׁ II (b. h.) pr. n. *Cush,* 1) son of Ham. Targ. Gen. X, 6; a. e.—2) *the land of Cush, Aethiopia.* Targ. II Kings XIX, 9. Targ. Y. Num. XII, 1; a. e.—Yalk. Ex. 168. Pes. 94a; Taan. 10a בכ׳ . . מצרים Egypt is one sixtieth as large

agreeably to our opinion or to yours? (Ms. M. . . . כְּוָתֵיךְ כְּוָתַיִן); ib. 142b. Y. Ber. I, 3a top עבד עובדא כיותיה acted in accordance with his own opinion; a. fr.

כּוּת, כּוּתָה pr.n. pl. *Cuth, Cuthah*, a Babylonian town whence Assyrian colonists were introduced into Samaria (v. Schr. KAT2, p. 278). Targ. II Kings XVII, 24; 30. [Targ. Is. XXXIV, 9 דכות some ed. (ed. Lag. דרומי; missing in ed. Wil.)—an inserted gloss, v. Lag. Prophetae I, p. XXX33.]—V. כּוּתִי.

כּוּתָא, v. כּוּתִי I.

כּוּתָא, v. כּוּתָּחָא.

כַּוְתָא f. *owl*, v. בָּאוֹת.

כּוּתַאדָּא, v. כּוּתַדִּי.

כּוֹתֶב m. (כְּתַב) 1) *writing, writer*, v. כָּתַב.—2) *the pointed end* of the writing instrument (stilus), contrad. to מוחק the flat end for erasing. Kel. XIII, 2; Tosef. ib. B. Mets. III, 4; Y. Sabb. VIII, 11b bot.

כּוֹתָבָן m. (v. preced.) *writer, calligrapher*.—*Pl.* כּוֹתָבָנִים. Y. Meg. I, 71d bot. כ׳ אומנים professional writers of Biblical books.

כּוֹתֶבֶת f. (cmp. קְשָׁבָא) *date* of a certain species, *kothebeth*, used as a measure of size כַּפִּי׳ (cmp. זֵרֵת). Yoma VIII, 2. Bets. I, 1 חמין בְּבַכִּי׳ the standard for leavened bread (on Passover, as for being guilty of a transgression) is the size of a *kothebeth* (less than an olive); a. fr.—*Pl.* כּוֹתָבוֹת. Succ. II, 5 (26b) שתי כ׳ Ms. M. (ed. שני) two dates.

כּוּתָּדָא, v. כּוּתָּח.

כּוּתָּח m. (Pers. *kataḥ*, v. Perl. Et. St. p. 85, note; Fl. to Levy Talm. Dict. II, p. 459b) *a preserve consisting of sour milk, bread-crusts and salt*. Pes. III, 1 כ׳ חבבלי the Babylonian *k.*, described ib. 42a, v. אוּמָא a. נַסְרִיבִי.

כּוּתָּחָא, כּוּתָּדָא ch. same. Keth. 60b; Erub. 62b אפי׳ ביעתא בכ׳ וכ׳ even as plain a case as the question about an egg that fell into *k.*, a student must not decide in the presence of his teacher. Kerith. 6a מכ׳ דרמי כיפי than a *k.* which is hard enough to break rocks; Hor. 12a (Ms. M. כמכא, v. Rabb. D. S. a. l. note). Erub. 65a קריב לי כ׳ (Ar. כוּתָא) hand me the *k.* Sabb. 145b רייק מכ׳ דבבלאי (Ar. מכותא) spat out when thinking of the *k.* of the Babylonians.

כּוּתִי I pr. n. pl. (v. כּוּת) *Kuthi*, a Babylonian town. B. Bath. 91a Abraham was imprisoned שלש בכ׳וכ׳ (v. Rabb. D. S. a. l. note, a. Koh. Ar. Compl. s. v. כרדו) three years in Kuthi &c.; Pirké d'R. El. ch. XXVI כותא.

כּוּתִי II m. (כּוּת) *Cuthean, a member of the sect of Samaritans*. [In editions published under censorial influences our w. frequently takes the place of גוי, עכו״ם, מין &c., a. vice versa.] Ḥull. 3b. Tosef. Ab. Zar. III, 5 (distinction between כ׳ a. גוי). Ib. 13a. Y. Keth. III, beg. 27a; a. fr. —*Pl.* כּוּתִים, כּוּתִיִּים, כּוּתִין. Y. Yeb. VII, 8b bot. Ḥull. 3b Sot. 33b ספרי כ׳ the books of the Samaritans, v. זוּהָם I; Snh. 90b צדוקים ed. (Ms. M. כ׳, v. Rabb. D. S. a. l. note); a. fr.—*Fem.* כּוּתִית. Keth. III, 1. Tosef. Oh. XVIII, 6; a. fr. —*Pl.* כּוּתִיּוֹת. Nidd. IV, 2; Tosef. ib. V, 2; a. e.

כּוּתָאָה, כּוּתָיָא, כּוּתַדִּי ch.=h. כּוּתִי II. Y. M. Kat. III, 83b. Y. Taan. IV, 68d bot.; a. e.—*Pl.* כּוּתָאֵי, כּוּתָיֵיא. Y. Ab. Zar. V, 44d. Ḥull. 6a; a. fr.

כְּוָתִירִין (?) pr. n. pl. *K'vathirin*, Targ. Y. Deut. IV, 43 (h. text בְּצֶר).

כּוֹתֶל, (כּוֹתָל) m. (b. h. כֹּתֶל; כתל *to press together*, cmp. כתת) [*something solid*, cmp. אָטֹם, אָטוּם,] *wall*. Gen. R. s. 68 (ref. to Gen. XXVIII, 11 'he struck') נעשה . . . כמין כ׳ וכ׳ the whole world was before him blocked as by a wall. Ohol. VI, 3 כ׳ שהוא לאויר a wall which faces the air (which is continued above the roofing, or faces the court yard). Ib. כ׳ חמשמש את חבירת a wall made for forming an enclosure, contrad. to ib. 6 בירת חמשמש את הכ׳ a wall formed by digging two cavities next to each other. B. Bath. I, 1; a. fr.—*Pl.* כּוֹתָלִים, כּוֹתָלַיִן, כְּתָלֵי׳. Y. Shek. IV, 48a bot. כתלין (Bab. ed. כתלים, Ms. M. כותל). Gen. R. s. 18, beg. כ׳ של זהב golden partitions (of Adam's tent). B. Mets. 59b כּוֹתְלֵי בה״מ וכ׳ let the walls of the school house decide. Nidd. 3a כותלי בית הרחם the enclosures of the womb; a. fr.

כְּתָלָא, כּוֹתָלָא ch. same. Targ. I Sam. XX, 25. Targ. II Kings IV, 10; a. fr.—Sabb. 80b. Y. Kil. I, 27a top; a. e. —[Ber. 58b נפל כתלא Ar., ed. בתלא, v. תַּלָּא.]—*Pl.* כּוֹתְלִין, כּוֹתְלֵי, כּוֹתְלַיָּא, כְּתָלֵי׳. [Esra V, 8 כְּתַלַּי׳.] Targ. Lev. XIV, 37; a. fr.—Yoma 28b מכי משחרי כ׳ from the time the walls throw a shadow (in the afternoon); a. fr.—כותלי דחזירי (כת׳) *bacon* (cmp. אַטְמָא). Ḥull. 17a כת׳ (Ar. כות׳). Meg. 13a Ms. M. a. Rashi (ed. קדלי).

כּוּתָנַאי, Y. Peah I, 16a, read: בּוּתָנַאי, v. בּוּתָנֵי. [Comment. כּוּתָנַאי *dealers in linen*, v. כְּיתָנָא.]

כּוּתָנִיס, כּוּתָנִיָּס, כּוּתַ׳, כּוּתָנִיאָס, v. בּוּתְנִיאָס.

כּוּתְנִין, Y. Maas. Sh. IV, beg. 54d, read: בּוּתְנִין.

כּוּתָנִיס, v. כּוּתָנִיאָס.

כּוּתָרָא, v. כְּתָרָא.

כּוּתָרָן, v. כּוּתַרְתָּא.

כּוּתֶרֶת f. (b. h. כֶּתֶר; כתר) *crown, capital*. Tanḥ. B'har 1 כ׳ מלמעלן ובסרס וכ׳ a capital above and a pedestal beneath; Yalk. Cant. 990; (Cant. R. to V, 15 קרפלורוסים).

כּוּתַרְתָּא ch. same. Targ. Ez. XLI, 18, sq. (h. text תמרה).—*Pl.* כּוּתְרָתָא, כּוּתָרָן. Ib. 20. Ib. XL, 16; 22 (ed. Wil. sing.); a. e.

כּוֹתָשׁ m. (כָּתַשׁ) *a vessel for olives*, v. כּוֹפָשׁ. [שער כותש, v. כָּתַשׁ.]

כָּזַב (b. h.; cmp. כזז) [*to shrink*, cmp. כָּחַשׁ,] *to fail, dry up* (of watercourses); *to be false, to lie; to flatter*. Tosef. Par.

are the consequences of the opinion of . . . . . Ib., a. fr. כח דהתירא עדיף showing the power of the more lenient opinion is preferred (as an evidence of courage of conviction, while the more rigid opinion may be the outcome of doubt).—כח כחו *indirect action*, opp. כחו direct action. B. Kam. 18ª שאני . . . בין נזק כחו לכח כחו S. distinguishes between direct and indirect injury. Ib. 19ª. Macc. 8ª.—Ab. Zar. 60ª כ׳ ב׳ pressing wine by turning a wheel. B. Kam. 10ᵇ, v. לַאו.—Snh. 77ᵇ כ׳ ראשון direct agency, כ׳ שני indirect agency.—Shebu. 48ª, a. fr. כ׳ יפה, v. יָפָה. —Ohol. XVIII, 6 שבחן יפה who (which) can endure pressure without shaking, opp. כחן רע; Zab. III, 1; B. Mets. 105ᵇ; a. e.—Gen. R. s. 98, v. לִיבְּהָקוֹס. Y. Pes. I, 27ᶜ bot. ל״ת שבא מכח עשה a prohibition derived from a positive law, v. לַאו; a. fr.—Trnsf. *coition*. Yeb. 34ª.

כּוֹ׳, כֻּחָא, כֻּחַ ch. 1) same. Targ. Lam. I, 6.—Bets. 2ᵇ, a. fr. (mostly in Hebrew form), v. supra.—2) name of a *lizzard*. Targ. Lev. XI, 30 (h. text כוח).—3) בַּר כּוֹחָא pr. n. m. *Bar-Koḥa*. Y. Sabb. XIV, 14ᵈ bot.

כָּחַד (b. h.; cmp. כחש) *to diminish*.

Pi. כִּיחֵד *to withhold, deny*. Num. R. s. 13 לא כ׳ מיעקב did not withhold (the truth) from &c.

Hif. הַכְחִיד *to destroy*. Ib. s. 20 לקללן ולהַכְחִידָן to curse and destroy them. Ex. R. s. 12; a. e.

Nif. נִכְחַד *to be destroyed*. Ib. הירית נ׳ מן וכ׳ thou wouldst have been wiped out from the earth.

כְּחַד ch. same. [Y. Sabb. VII, 10ª bot. מכוחד, v. בְּחַד.]

Ithpa. אִתְכַּחַד *to be destroyed*. Targ. Job IV, 7.

כַּחַד m. constr. (preced.) *missing, being missed*. Targ. Ps. CXXXIX, 16 (ed. Lag. a. oth. בחד, Var. כ׳).

כַּחֲדָא, v. חֲדָא I.

כָּחַח, v. כָּחַח.

כָּחוֹל, v. כּוֹחָל.

כָּחוּשׁ m., כְּחוּשָׁה f. *lean, weak*, v. כָּחַשׁ.

כָּחַח (onomatop., cmp. חָכַךְ II) [*to scratch,*] *to cough, to bring up mucus*. Erub. 99ª כָּח בפני רבו (not כיח, v. Rabb. D. S. a. l. note 16) he who coughs in sight of his teacher, expl. ib. כח ורק (not כיח) when he coughs and spits out. Tosef. ib. XI (VIII), 8 כ׳ חכוֹחָה וכ׳ (fr. כָּחַח) he who coughs (brings mucus up in his mouth) in the street. Tanh. Noah 9 גונח וכוֹחָה דם coughing and spitting blood; (Tanh. ed. Bub. ib. 14 גונח מלבו), v. גָּנַח.

כָּחִישָׁא, כְּחִישָׁא m., כְּחִישְׁתָּא, כָּחִישׁ f. (כָּחַשׁ) *lean, weak*. Kidd. 24ᵇ כ׳ נהורא feeble eye-sight, opp. בריא normal. B. Bath. 155ᵇ ליברי . . אי כ׳ if he is lean, we let him be fattened. B. Mets. 105ᵇ חוה כ׳ ארעא the soil was exhausted, opp. שמינא.—*Pl.* כְּחִישָׁתָא, f. כְּחִישָׁתָא. Targ. Y. Gen. XLI, 27.—B. Kam. 118ᵇ, opp. ברייתא.

כְּחִישׁוּתָא f. (preced.) *reduction, weakness, leanness*. Targ. Koh. XII, 5.—Yeb. 79ᵇ כ׳ דאתחילא ברית it was weakness that befell him (but no organic defect). Bekh. 45ᵇ כ׳ אתחלא וכ׳ it is a weakness of the right hand, v. בְּרִיאוּתָא. B. Bath. 155ᵇ; a. e.

IX (VIII), 2 מפני שכָּזְבָה וכ׳ because it gave out during the war.—Snh. 82ᵇ (play on כזבי, Num. XXV, 15) כזבת באביה she was false to her father (in disobeying his instructions). Tanh. Sh'lah 5 לא כָּזַבְתִּי לך I did not tell thee a falsehood; a. e.

Pi. כִּיזֵּב same. Par. VIII, 9 תמים המְכַזְּבִים waters which fail at certain times. Y. Taan. II, 65ᵇ bot. (ref. to Num. XXIII, 19) אם יאמר . . . מְכַזֵּב הוא if a man says, I am a God, he is a deceiver. Num. R. s. 23 (ref. to Num. l. c.) איש עושה לאל שיְכַזֵּב a man (through his prayer) may cause God to fail (to execute his evil decrees); Tanh. Masé 7 לא איש עושה לאל שיכ׳ does not a man cause God &c.?—Yoma 69ᵇ לא כִּיזְּבוּ לו Ms. M. (ed. בו) they would not be false in His praise (flatter); a. fr.—*Part. pass.* מְכוּזָּב, *pl.* מְכוּזָּבִים *reduced*. Ruth. R. to I, 1 (play on כזבת, I Chr. IV, 22) אלו בניו שהיו מכ׳ that refers to his (Elimelech's) sons who were reduced (died).

כְּזַב, *Pa.* כַּזֵּב same. Targ. Job VI, 28 (Ms. כד׳). Targ. Prov. XIV, 5 (ed. Lag. מכדב); v. כְּדַב.

כִּזָּב m. (b. h.; preced.) *falsehood*.—*Pl.* כִּזָּבִים. Pesik. Bahod., p. 154ª; Lev. R. s. 29 הבלים וכ׳ vain and false things. Cant. R. to II, 13 (play on סתו, ib. 11) that is the wicked (Roman) government שמסירתה בכְזָבֶיהָ . . . which entices the world and leads it astray with its falsehoods. Pesik. R. s. 40 כ׳ שישראל מכזבים וכ׳ the falsehoods which the Israelites commit during the whole year.—[Ex. R. s. 42 כובים, v. כּוֹב.]—[מדבר כזב, v. כּוֹב.]

כַּזָּבָן m. (preced.) *liar*. Tanh. Masé 5 אתחשב כ׳ I shall be considered a liar; Num. R. s. 23.

כַּזְבָּנָא ch. same. Gen. R. s. 47.

כָּזַז* (v. P. Sm. 1691 s. v. כוז), [*to shrink,*] *to be shy, bashful*. Part. כָּזִיז. Pes. 72ᵇ כ׳ מינה Ar. a. Ms. O. (v. Rabb. D. S. a. l. note, ed. בוזיז) he is reserved towards her (not yet intimate). Yeb. 26ª דכ׳ בניה מיניה Ar. (ed. דב׳) before him his son is shy. Ib. 112 ª top מִכְזַז כ׳ מינה Ar. (ed. מיב׳ ב׳), opp. גיס, v. גִּיס I. Nidd. 15ᵇ ילדה דכְזִיזָא למיטבל (ed. דב׳) a young woman who is ashamed to go to the bath-house.

כְּזִיב (b. h.) pr. n. pl. *Chezib*, v. אַכְזִיב. Ḥall. IV, 8 (Y. ed. גְּזִיב). Dem. I, 3 (Y. ed. ג׳, Ms. M. גויב, corr. acc.); a. fr.

כַּזַּיִת, v. זַיִת.

כַּזְנִיתָא, Y. Kidd. I, 60ᵇ top, v. זַגְּיתָא.

כָּזַר (cmp. כזז) *to shrink; to be hard* (v. אַכְזָר a. denom.). *Ithpe.* אִתְכַּזַּרִית וכ׳ Ms. (Var. אתבזירית, ed. אתגזרת) I myself loathe my life.

כָּח, v. כָּחַח.

כּוֹחַ, כֹּחַ m. (b. h.; v. יָכַח) *firmness, strength, power*. Hor. 9ª בנוי בכ׳ וכ׳ in beauty, in physical strength, &c. Ḥag. 12ª. Snh. 96ª תשש כּוֹחוֹ his strength failed him. Ber. 63ª אין בו כח וכ׳ . . . כל he who is careless about the study of the Law, will have no strength to endure on the day of trouble; a. v. fr.—Bets. 2ᵇ, a. fr. (mixed diction) לחזוריך כָּחָן . . to show the power of . . . ., i. e. how far-reaching

כְּחַל, v. כּוֹחֶל.

כָּחַל (b. h.; denom. of כּוֹחֶל) *to paint the eyelids* (for medical or for cosmetic purposes). Sabb. VIII, 3 (78[b]) כדי לְכָחוֹל וכ׳ a quantity sufficient for painting one eye. Ib. 80[a] צנועות כּוֹחֲלוֹת וכ׳ chaste (veiled) women paint only one eye. Ib. X, 6 הכּוֹחֶלֶת she who paints her eyes (on the Sabbath); a. fr.—Part. pass. כָּחוּל; f. כְּחוּלָה, pl. כְּחוּלוֹת. Gen. R. s. 98 (play on חֹכְלִילִי, Gen. XLIX, 12) שעיניהם כחולות וכוחם יפה וכ׳ whose eyes are bright as if painted, and whose abilities for study are fine. [Y. Sabb. VII, 10[a] top לחכחיל, מכחיל, v. בָּחַל II.]

כָּחַל I ch. 1) same. Targ. II Kings IX, 30; a. e.—Sabb. 80[a] עין . . . הא לא כַּחֲלֵי but people never paint one eye only!—2) (ironically, v. infra) *to blind the eyes.* Ber. 58[a] חבריהו כָּחֲלִינְהוּ וכ׳ his associates put his eyes out, v. כָּבַר. —[Y. Ab. Zar. II, 40[d] top כחל לה, read in one w., v. חַלָּא.]

Ithpe. אִיתְכַּחַל *to be painted.* Nidd. 55[b] if one desires to become blind, לִיתְכַּחוֹל מארמאי (מעכ״ם) let him have his eyes painted by gentiles; Y. Ab. Zar. l. c. מִיתְכַּחוֹל מינתון.

כֶּחָל (tradit. pronunc. כַּחַל) m. (prob. from its reddish color, v. כַּחֲלֵי) *udder, bag.* Ḥull. VIII, 3. Tosef. ib. VIII, 8 כ׳ של מניקה the bag of a milk-cow; a. fr.

כַּחְלָא II, כַּחֲלָא ch. same. [Targ. Ps. LXXIV, 6 some ed., read כַּחֲדָא.]—Ḥull. 110[a] תבשילא דכחלא Ar. (ed. דכחל) a dish made of udder.—*Pl.* כַּחֲלֵי. Ib. בסורא . . . כ׳ in Sura they do not eat udders. Ib. אפקינהו כ״ע לכַחֲלֵירְהוּ (not לכחלינהו) all of them brought out the udders they were about to cook.

כַּחֲלֵי m. pl. = h. כּוֹחֲלִין, *carbuncle.* Targ. Cant. V, 14 (corresp. to נֹפֶךְ, Ex. XXVIII, 13).

כַּחְלִינְדְּרוֹ, Ḥull. 110[a], v. בָּחַל II.

כָּחַשׁ (b. h.; cmp. כחד; cmp. חָסֵר, חָסְרָא &c.) 1) *to fail, be reduced, be lean,* opp. ברא, שמן. B. Kam. 34[a] כ׳ פשעת וכ׳ if the injured ox became reduced after being wounded, damage is assessed according to the value at the time of standing before court; Y. ib. III, end, 3[d] תְּכְחִישׁ. Gen. R. s. 53 (ref. to Hab. III, 17) פּוֹחֲשִׁים היו (Sarah's face) was haggard (and the announcement of the angels made it shine like olive oil); Yalk. Hab. 565 כְּחוּשִׁים; [oth. interpret., v. infra].—*Part. pass.* כָּחוּשׁ, f. כְּחוּשָׁה; pl. כְּחוּשִׁים, כְּחוּשׁוֹת *lean, reduced, weak.* Snh. 78[a] כח כ׳ a weak force. Ḥull. 97[a] (in Chald. diction). B. Kam. 6[b] אכל כ׳ if he ate fruits of a garden-bed with scanty fruits; Gitt. 48[b]; a. fr. —2) (cmp. כָּזַב) *to be false.* Gen. R. l. c. פּוֹחֲשִׁים היו were they (the angels) false (deceiving)?—

Hif. הִכְחִישׁ 1) *to be reduced, fail, deteriorate.* Y. B. Kam. l. c., v. supra.—Meil. 17[a] יַכְחִישׁ וכ׳ . . מי שיש if you have an enemy, do you desire him to be weak or strong? Ib. וּמַכְחִישׁוּ . . ימולו let their children be circumcised . . ., and they will become weak. Yeb. 34[b] וּמַכְחִישׁ יופיה her beauty may be ruined. Y. M. Kat. I, beg. 80[a] עמדה מלַהַכְחִישׁ if the field ceased to deteriorate; a. e.—2) *to lessen, reduce, ruin, weaken.* Gitt. 70[a] מַכְחִישִׁים כחו וכ׳ . . . ג׳ three things lessen a man's energies. Snh. 84[b] הַכְחִישָׁהּ באבנים he ruined the animal by loading stones upon her (without causing a wound). Y. B. Kam. l. c. הִכְחִישׁוֹ חמשים וכ׳ he lessened his (the ox's) value by fifty Zuz. Esth. R. to I, 1 (play on אחשורוש) שהכחיש ראשן וכ׳ he caused haggardness to the heads of &c. Sabb. 22[a] מַכְחִישׁ מצוה he impairs the religious act (lessens the brightness of the Ḥănuckah lights). Snh. 67[b]; Ḥull. 7[b], v. כָּשַׁף; a. fr.—[Yalk. Ps. 627 אַכְחִישׁ, v. כָּעַס.]—3) *to declare false, deny, contradict,* v. הַכְחָשָׁה. Keth. 20[a] אין מַכְחִישִׁין וכ׳ . . . כשם שאין מוימין as an evidence of alibi cannot be taken up except by confrontation, so cannot contradictory evidence &c. Ber. 27[b] יכול חי להַכְחִישׁ וכ׳ can the living contradict the living? Gen. R. s. 48, beg. מפני מה אתה מַכְחִישֵׁנִי וכ׳ why dost thou contradict me (declare me wrong) in the presence of my servant?—Sifra introd., v. כָּרַע; a. fr.

Pi. כִּיחֵשׁ *to be false; to flatter.* Sifré Deut. 356 בשעת מְכַחֲשִׁים להם . . . . when the Israelites prosper, the nations flatter them; Yalk. Deut. 967.

Hof. הוּכְחָשׁ *to be contradicted, rebutted.* B. Kam. 74[b] עדים שהוּכְחָשׁוּ בנפש witnesses that have been contradicted in a capital case.—Ib. מוּכְחָשִׁין witnesses whose evidence has been contradicted (but not rebutted through an alibi). Keth. l. c. עדות מוּכְחֶשֶׁת a rebutted evidence; a. fr.

Hithpa. הִתְכַּחֵשׁ *to contradict each other.* Sifré Deut. 37 מִתְכַּחֲשׁוֹת; v., however, כָּתַשׁ.

כָּחֹשׁ ch. same, *to be lean, weak*; v. כָּחוּשׁ.—Snh. 95[a] כ׳ חליה his strength failed him. B. Mets. 104[b] (prov.) תְּכָחוֹשׁ ארעא ולא לִיכָּחוֹשׁ מרה Ms. M. (ed. כחשא) let the land deteriorate (exhausted by strong seeds) rather than that its owner become reduced (by reduced income); a. e.

Af. אַכְחֵשׁ 1) *to reduce, weaken, impair.* Nidd. 47[b]; Yeb. 97[a] אַכְחֲשׁוּהוּ reduce him (by scanty food); B. Bath. 155[b] אכחשיה Ms. M. (corr. acc., ed. ליכחוש, v. infra). B. Kam. 34[a] אַת מַכְחֶשָׁהּ ואנא וכ׳ thou didst ruin her (by neglect), and I should pay for it?—2) *to contradict.* Gen. R. s. 48, beg. אַכְחֶשָׁהּ קדמה he contradicted her (his wife) in her (the servant's) presence.

Ithpe. אִיתְכַּחַשׁ, אִיכְתְּחִישׁ 1) *to reduce one's self, to be reduced.* B. Bath. l. c. לִיתְכַּחוּשׁ let him reduce himself. B. Mets. l. c., v. supra.—2) *to be contradicted, rebutted.* B. Kam. 74[a] מִתְכַּחֲשֵׁי are contradicted, contrad. to מִיחְזְמֵי, v. זְמַם I.—Snh. 81[b] אִתְּכְחוּשׁ בבדיקות they contradicted each other in cross-examinations, v. בְּדִיקָה.

כַּחֲשָׁא m. (preced.) *reduction, deterioration.* B. Kam. 59[a] כַּחֲשׁ גופנא the weakening of the vine (by allowing the grapes to remain on it until they are ripe). B. Mets. 101[b] משום כ׳ דארעא because he exhausted the soil by planting trees. Ib. 104[b] מנכי ליה כ׳ דארעא he must allow him a reduction of his rent in consideration of the lesser exhaustion of the soil (by having planted wheat in place of poppy).

כמספטיוס, Ab. Zar. 39[a] ed., Ms. M. כספטיוס, Ḥull. 66[b]; Tosef. ib. III (IV), 27 כספתיואס, a corrupt. of כְּסִיפְיָס, כְּסִיפְיָאס (ξίφιας) *sword-fish,* v. אכספטיאס.

כ״י, כִּי *the Greek letter Chi* (χ). Men. VI, 3 כמין כי, expl. ib. 75[a] כמין כ׳ יוני (Ar. יונית) drawing the figure of a Greek Chi; Tosef. ib. VIII, 8; 10; Ker. 5[b]; Hor. 12[a], expl. כמין כף יוני ed. (Ms. M. כי). Kel. XX, 7.

כִּיבָּא m. (כָּבַב) *roast over thorn-fire.* Snh. 70ª כבשר כ׳ וכ׳ (Ar. كِبَاب *pl.*) like the meat roasted over a thorn-fire which thieves eat.

כִּיבּוּד m. (כָּבַד) 1) *doing honor to; respect, reverence.* Peah I, 1 כ׳ אב ואם filial respect. Sifra K'dosh. beg.; Kidd. 31ᵇ, a. e. (ref. to Lev. XIX, 3, a. Ex. XX, 12) איזהו מורא ואיזהו כ׳ what constitutes filial fear (reverence), and what filial respect?—Pesik. R. s. 23—24; Y. Kidd. I, 61ᵇ top אדיין לחצי הכ׳ וכ׳ he has not come up yet to half of the filial duties which the Law implies; a. fr.—2) *sweeping, cleansing.* Nidd. VII, 2 (56ª) עד שעת כִּבּוּד up to the time of sweeping; ib. 3ª עד שעת הכר׳. Treat. S'mah. ch. XI; a. e.—*Pl.* כִּבּוּדִים, כִּיבּוּדִים. Nidd. 56ᵇ בשעת כִּבּוּדֵיהֶם when they are being swept.

כִּיבּוּי m. (כָּבָה) *extinguishing.* Sabb. 120ᵇ כ׳ גרם causing extinction indirectly. Y. ib. XVII, end, 15ᵈ [read:] יש לו צורך בכ׳ he has use for (profits by) the extinction.

כִּיבּוּי, Targ. Prov. XXX, 14, some ed., read: נִיבּוֹי, v. נִיבָּא.

כִּיבּוּס, כִּבּוּס m. (כָּבַס) *washing.* Zeb. XI, 3. Ib. 94ᵇ, v. כְּבָסְבּוּס; a. fr.—*Pl.* כִּיבּוּסִים, כִּבּוּסִים. Nidd. 56ᵇ בשעת כִּבּוּסֵיהֶן when they are being washed.

כִּיבּוּשׁ m. (כָּבַשׁ) 1) *conquest, dominion.* Y. Hor. III, 48ᶜ top בכ׳ הארץ for the conquest of Palestine. Gitt. 8ᵇ (ref. to Syria) כ׳ יחיד . . . the conquest of an individual (David) is not called a (national) conquest (so as to give the land the sacred character of Palestine); ib. 47ª, a. fr.—[Gen. R. s. 17 לכבוש, v. כִּירְנוּס.]—2) =כְּבָשׁ 2, *ascent, grade.* Y. Erub. II, 24ᵇ bot. [read:] כל כִּירְבּוּשֵׁי כבשים . . מכִּירְבּוּשׁוֹ וכ׳ all grades of ascents in the Temple . . . . . , with the exception of the grade of the altar-bridge which was at the rate of about ten handbreadths to three handbreadths and one third of a finger's width (of vertical height; i.e. 10 to 3 1/12), v. כְּבָשׁ.—*Pl.* כִּירְבּוּשִׁים, כִּירְבּוּשִׁין, constr. כִּירְבּוּשֵׁי, v. supra.—3) (only in *pl.*) *means of subduing one's pride; reproof; evil prediction, penitence.* Pesik. V'zoth, p. 197ª חן וכירבּוּשֵׁיהֶן they (the blessings) but also the reproofs connected therewith (Deut. ch. XXXII); Yalk. Deut. 550. Gen. R. s. 66 (ref. to Gen. XXVII, 28) [read:] יתן לך ברכות ויתן לך כירבּוּשִׁין הראויות לך; Yalk. Gen. 115 כירבּוּשִׁיהֶן may He give thee blessings, but also such means of preventing overbearing as may be proper for thee.—דברי כ׳ *admonitions to penitence.* Taan. II, 1 (15ª); Tosef. ib. I, 8.

כִּירְבּוּשׁ, כִּרְבַּשׁ, כִּבּוּשׁ m. ch. (v. כְּבַשׁ 3) *fastening, connection, hammering in, welding.* Targ. I Kings VII, 29 עובד כ׳ welding work (h. text מוּרָד). Ib. 30 כִּכְבַשׁ constr. (h. text מֻעֲבָד!). Ib. 36 כִּבְשׁ חד (כִּי׳) one connected body (h. text כְּמַעֲשֵׂה אִישׁ). — *Pl.* כִּירְבּוּשִׁין. Targ. Ex. XXVII, 10, a. e. *sockets* for the hooks (h. text חַשְׁקֵי־). Targ. I Kings VII, 33 *naves* (h. text חִשְׁרֵי־).

כִּירְבְּשָׁא, כִּרְבַּשׁ, v. כְּבַשׁ II a. preced.

כִּירֵד, *Pi.* כִּיֵּיד, v. כִּיר.

כִּירְדֵי, v. כַּד I.

כִּירְיָא* (v. כְּאַר) *ugliness.* Sabb. 62ᵇ Ms. M., v. כִּיבָּא.

כִּיאַרִי, Y. Dem. II, beg. 22ᵇ (R. S. to ib. II, 1 בראי׳) prob. to be read: בְּאֵירַי or בִּירַאי.

כִּיב, v. כְּאֵב I.

כִּיבָּא m. (preced.) *pain, sore,* v. כְּאֵבָא. Targ. Job V, 18; a. e.—B. Kam. 46ᵇ, v. כְּאֵב I. Lam. R. to II, 1 אית . . לכ׳ עיבא there is a place where they call a sore *ʿayba* (heaviness), v. כְּאֵב I *Pa.*—Esp. *ulcer, ulceration* (mostly as a collective noun). Sabb. 62ᵇ (ref. to Is. III, 24) חלק שופרי כ׳ instead of beauty ulcers; [Kimḥi quotes כְּוָיָה; Ms. M. כיבא כיאורא, combining two versions]. Kidd. 39ᵇ שרחנא כ׳ scabs and ulcers. Ib. 81ª [read:] יתיב עלית מלא נפשיה שרחנא וכ׳ he sat down before it (the tray), his body being full of &c.—Sabb. 67ª לכ׳ לימא הכי Ar. (ed. כיפא, Ar. s. v. כס: כיסא) against ulcers say the following charm.—*Pl.* כִּיבִּין. Ib. שרחנין כ׳ Ms. M. (ed. שחוני כְּאֵיבִין, read ש׳ וכ׳). —[Koh. R. to I, 2, v. כִּיב.]

כִּי (=כְּאֵי, v. אֵי III) *like which?*; כִּי זֶה צַד, כִּי זֶה צַד *how?, in what manner?* Tosef. B. Kam. III, 4. Tosef. Ter. I, 5; a. fr. ed. Zuck. (ed. usu. כֵּיצַד).

כְּי (b. h.; v. כְּ־) 1) *like.* Sot. 35ᵇ כ׳ סיד like lime. Y. Yeb. XVI, end, 16ª כ׳ חיה like a lying-in woman; a. fr.—2) *when.* Ex. R. s. 9, beg. (ref. to Ex. VII, 9) . . . אם ירבר אלא כ׳ וכ׳ it does not read, '*if* Pharaoh . . ., but *when*. . .; he *will* say so. R. Hash. 3ª, v. אִי II.—3) *so, thus.* Y. Ḥag. III, 77ᵇ וכי היה המעשה כ׳ and thus it came to pass. Yeb. VIII, 3 לא כ׳ אלא וכ׳ (some ed. לא כ׳ הלכה וכ׳) it is not so; I am reciting a Halakhah. Shek. I, 4 לא כ׳ אלא וכ׳ it is not so, but &c. B. Kam. 25ᵇ; a. fr.—4) *for.* Yoma 87ᵇ (quoting from a prayer) כ׳ עונותינו וכ׳ for our iniquities are &c.—5) וְכִי (introducing a question to which a negative answer is expected) *is it really so that?* R. Hash. 9ª וכי בתשעה . . . . והלא וכ׳ do we fast on the ninth? Is it not the tenth &c.? Sabb. 4ª וכי אומרים וכ׳ dare we say to a man &c.?; Men. 48ª. Yoma 7ª; a. v. fr.

כִּי ch. same, 1) *as, like.* Targ. Is. XIV, 19, v. רְחַשׁ; a. fr., v. כְּ־.—M. Kat. 28ᵇ מותא כ׳ מותא וכ׳ death like death, i. e. death must naturally ensue, v. חֲבוּלָא. Sabb. 140ᵇ. v. אוּרְבָּא.—Kidd. 81ª יומא כ׳ האידנא on a day like this.—כ׳ הא ד־ as that which is told of &c. Pes. 117ª; a. fr.—Ḥag. 2ª, a. fr. דלא כ׳ האי תנא which is not in agreement with the opinion of &c.—B. Kam. 46ª לְכִי הא דאיתמר for a case like the one that is told.—Ned. 49ª, a. fr. כ׳ אתריה, v. אֲתַר. —Hor. 13ᵇ נתקין . . כ׳ לדידן let us institute something like that which has been done concerning ourselves; a. fr.—2) *when.* Targ. Y. II Lev. XXVI, 44; a. fr.—Ḥull. 110ª; B. Bath. 87ª כ׳ סליק וכ׳ when R. El. went to Palestine. Snh. 74ª, a. fr. כ׳ אתא וכ׳ when R . . . . came (from Palestine).—וכי תימא (abbr. וכ״ת), v. אֲמָא II.—Y. Snh. VII, end, 25ᵈ כ׳ יתבון וכ׳ (not כִּיר) when they sat down to eat; a. v. fr.—כ׳ היכי a) *in order that,* v. הֵיכִי.—b) *as well as, in the same way as.* Taan. 9ᵇ . . . חכי וכ׳ כ׳ ח׳ as the Babylonians are deceitful, so are their rains; a. fr.—[כֵּי, v. כֵּיי.]

כִּידְבָא, v. כַּדְבָא.

כִּידוּ, v. כְּדוּ.

כידום, v. כידוס.

כִּידוֹן I m. (b. h.) name of *a tree*, trnsf. *light spear, javelin.* Kel. XI, 8. Num. R. s. 9 יכול כב׳ you might think (Absalom with his head of hair was slender, looking) like a *kidon*, opp. כתרוביה ; Y. Sot. I, 17[b] בב׳ (corr. acc.); Midr. Sam. ch. XIII; ib. XXVII; a. e.—*Pl.* כִּידוֹנִים. Yalk. Gen. 133.

כִּידוֹן II (b. h.) pr. n. m. *Kidon*; גורן כ׳ the threshing floor of K. (I Chr. XIII, 9), in place of נָכוֹן (II Sam. VI, 6). Sot. 35[b]; Num. R. s. 4 בתחלה כ׳ וכ׳ at first (the Ark was shaking like) a javelin (v. preced.), but afterwards (it was) firmly established; [oth. interpret., v. Rashi to Sot. l. c.]

כידום, כידוס, Tosef. Meg. IV (III), 30, read: בִּירוֹס.

כִּידוֹר pr. n. pl. *Kidor.* Yoma 83[b] (as an ominous name, with ref. to כי דור, Deut. XXXII, 20); Y. R. Hash. III, end, 59[a].

כירי, Pesik. Shub., p. 162[a] כ׳ ומנקריה, v. כִּירוֹמַנִירְקָא.

כידין, כידים, v. כִּירִים.

כִּידוּן m. (denom. of כֹּהֵן) *priestly outfit.* Yoma 43[a] הכהן בכידוניו 'the priest' (as such) in his priestly garments (v. Rabb. D. S. a. l. note 7); Yalk. Num. 760.

כִּיוּד, v. כִּיוּר.

כִּיוּן, v. כִּוּוּן, a. כִּיוּן

כִּיוַנְתָא, כִּיוָנִיתָא, כִּיוָן, v. כִּיוּנ׳, כִּיוָן.

כִּיוּן m. (b. h.) *Kiyyun*, name of an idol. Targ. Am. V, 26 (some ed. כִּיוּוּן).

כִּירָן m. (כּוֹן) [*firmness, directness, fitness*;] 1) (adv.) *directly, exactly.* Pes. 37[a] אפשר . . . ויקבענה כ׳ he may form the dough in a mould and attach it to the cake directly (well fitting, without loss of time). Tam. III, 6 אחד . . . ואחד פותח כ׳ (with one key) a priest puts his hand through an opening in the door (v. אַמָּה), and another priest opens (with the other key) directly; (Talm. ed. 30[b] ואחד שתוא פותח כ׳ and another key which opens directly). —2) (conj. followed by ש־) *as soon as, since.* Macc. 3[a], a. fr. כ׳ שהגיד וכ׳ as soon as a witness has finished his evidence, he is not permitted to testify again (retract or modify). Keth. 11[a] כ׳ שהגדילה וכ׳ as soon as she was of age for one while without protesting &c. Erub. 93[b] כ׳ שהותרה הותרה being once permitted (for one part of the Sabbath), it remains permitted; a. v. fr.

כִּירָן, כֵּירָן ch. same, 1) *firmly established, true, straightforward.* Targ. Deut. XIII, 15 (h. text נָכוֹן). Targ. Hab. I, 4 לא כ׳ (h. text מעוקל).—*Pl.* כֵּירָנֵי *honest men.* Targ. O. Gen. XLII, 11; 19; a. e.—2) (conj. followed by ד־) *as soon as, when, since* (also כֵּירָן). Targ. Y. Gen. XXI, 15. Targ. Y. II Gen. XXVIII, 10; a. fr.—Ber. 8[a] כ׳ דאמרי ליה when they told him. Ib. כ׳ דשמענא להא וכ׳ when we heard that which &c.; a. v. fr.

כֵּירָנָא I c. (preced.) *straight, proper.* Targ. II Sam. XXII, 31 (ed. Lag. כְּוָנָא).—*Pl.* f. כֵּירָנָן. Targ. Ps. XVIII, 31 (ed. Lag. כְּוָו׳); a. e.

כִּירָנָא II, כִּירַנְתָא f. (preced.) *propriety, proper thing* (h. יֹשֶׁר, נְכֹחָה). Targ. Job XLII, 7 (ed. Wil. כְּו׳); ib. 8 (ed. Lag. כֵּירָו׳). Targ. Mic. III, 9 (ed. Lag. כֵּירָוָנִיתָא). Targ. Am. V, 10 (ed. Lag. כְּוָוָנִיתָא; h. text תמים).—*Pl.* כֵּירָנָן. Targ. Is. XXXIII, 15; XLV, 19 (h. text מישרים).—[Targ. Ps. XXXII, 9 כרונא, some ed., read: בִּיוּנָא.]

כירונתא, Targ. Ps. CIII, 2, in an interpolation, read: בִּיוּנָתָא.

כִּירָנָתָא, כֵּירַנְתָא, כֵּירָנִיתָא, v. כֵּירָנָא II.

כִּיוּד (כִּיוּר) m. (כִּיד, כִּיר) *paneling work, panel* (abacus). B. Bath. 53[b] וסד בחן סיוד אחד או כ׳ אחד and added one piece of stucco or one panel. Midd. IV, 6 אמה כ׳ one cubit for the paneling work (tablature of the ceiling in the Temple). Zeb. 62[a], v. כַּרְכּוֹב.

כִּיוֹר m. (b. h.; cmp. כּוֹר II) *basin*, esp. the *laver* for the priests in the Temple court. Midd. III, 6. Tosef. Yoma II, 2; a. e.

כִּיוֹרָא (כִּיוֹרָא) ch. same. Targ. Ex. XXX, 18; a. fr. —*Pl.* כִּיוֹרִין, כִּיוֹרַיָּא. Targ. II Chr. IV, 6. Targ. I Kings VII, 40; a. e.

כִּיוֹרָא (כִּיוֹרָא) ch.=h. כִּיוּר *panel-work.* Targ. II Chr. VI, 13 (h. text כִּיּוֹר).—*Pl.* constr. כִּיוֹרֵי; כ׳ ארזיא *cedar panels* in ceilings. Targ. II Sam. VII, 2; 7; Targ. I Chr. XVII, 1 (ed. Rahm. כיורי).—Targ. Jer. XXII, 14. Targ. Ḥag. I, 4 (ed. Wil. נְסָרֵי).

*כִּיזְבָא m. (supposed to be) *a measure of length*, v. נִזְבָּא.

כִּיזְצַד, כֵּיזָד, v. כֵּי, a. כֵּיצַד.

כִּיחַ m. (כָּחַח) *coughing, phlegm* of the lungs. Erub. 99[a] בכיחו it refers to the phlegm in his mouth. Ib. כיחו שנתלש phlegm which is loose in the mouth. [Ib. כ׳ בפני כית ורק, v. כָּחַח.]—B. Kam. 3[b] כיחו וניעו the phlegm brought out by coughing or hawking. Nidd. 55[b]. Ib. 56[a] כיחו וניעו ורוקו phlegm, mucus and spittle (prob. to be read כרוקו). Kidd. 81[b] (in Chald. dict.) כיחו, v. אֲכָמַר.

כִּיי, v. הִיי.

כִּיוּד, v. כִּיר.

כִּיוּרָא, v. כִּיוֹרָא.

כִּיוּל, כָּיוּל, v. כּוּל.

כַּיָּל m. (כּוּל) *measurer*, a rural officer. Y. B. Mets. IX, beg. 12[a].—*Pl.* כַּיָּלִין. Tosef. ib. IX, 14 חביר׳ (corr. acc.).

כַּיְלָא, כַּיוּלָא m. (preced.) *measure.* B. Mets. 40[a] (Ms. H. בכילתא, v. Rabb. D. S. a l. note 6). Bets. 38[b] כיר׳ חסרוה

Ms. M. (ed. כי׳) he lessened the measure (quantity) of his wheat by taking out the pebbles. Ib. 29ª מנא ד׳כ a vessel used for measuring.

כִּיוּפָא m. (כּוּף) *pressure, necessity.* Targ. Prov. XVI, 26 ed. Lag. (oth. כִּיפָּא).

כָּיוֵר, v. כִּיר.

כיור, Y. B. Mets. IX, beg., 12ª, v. בַּיָּר.

***כִּיכְלֵי** m. pl. (=כלכלי, Assyr. Kulukuku, Kaku-ullu, v. Del. Assyr. Thiernamen, p. 103) *partridges.* Yoma 75ᵇ ד׳ מיני שליו . . וכ׳ Ar. (ed. קירבלי; Ms. M. 1 קיפלי, 2 קרכלי, v. Rabb. D. S. a. l. note) there are four kinds of *s'lav* &c. (v. Winer Realwörterbuch s. v. Wachtel); Yalk. Ex. 260 קירבלי. [Mus.: κίχλη, *thrush.*]

כַּיָּלָא, v. כַּיָּלָא.

כִּילָאוֹת, v. כִּילָה.

כִּילְבִית, כְּלִי, v. כִּילְפִית.

כילדין, Y. Pes. III, beg. 29ᵈ והוא עבד כ׳ (?)—prob. a corrupt. to be restored after Bab. ib. 42ᵇ שואבת חזוחמא.

כִּילָה f. (כּוּל or כָּלַל) [*enclosure,*] *curtain, curtained bed, canopy.* Gen. R. s. 36, beg. כדדין שמוחזין כ׳ על פניו like a judge before whom they spread the curtain (that he may be undisturbed; Lev. R. s. 5 את הווילון). Y. Sabb. XX, beg. 17ᶜ (in Chald. dict.) הדן כ׳ דעל וכ׳ that curtain before the ark. Succ. 10ᵇ מותר לישן בכ׳ וכ׳ it is permitted to sleep in the Succah in a tester-bed though it has a top cover. Ib. 11ª כִּילַת חתנים a bridal bed (without cover overhead). Num. R. s. 12 (ref. to Cant. III, 9, v. אַפִּרְיוֹן) 'the king . . . made for himself a bridal litter', that is the world שהוא עשוי כמין כ׳ which is formed like a canopy (v. Ps. CIV, 2, sq.). Ib. s. 13; a. fr.—*Pl.* כִּילָאוֹת, כִּילָאוֹת (fr. כִּילַי or כִּילָא). Gen. R. s. 28 (Yalk. ib. 47 וילָאוֹת, some ed. פלאות, read: כִּילָ׳).

כילה, Yalk. Esth. 1056, v. קִילָא.

כִּילוּ=כְּאִילּוּ, v. אִילּוּ.

כִּילוּ, Targ. Ps. LIX, 14 Ms., v. כָּלוּ.

כִּילָוֹת, v. כִּילָתָא II.

כִּילוֹזָא, v. כִּלּוּזָא.

כִּילּוּי m. (כָּלָה) 1) *finishing.* Sifra K'dosh. ch. I; Y. Peah IV, 18ᵇ בשעת חכ׳ at the time when the end of the field is cut (with ref. to תכלה, Lev. XIX, 9); a. e.—2) *extinction, destruction.* Lev. R. s. 7, beg. (ref. to שמד, Deut. IX, 20) כ׳ בנים וכ׳ the extinction of his family; ib. s. 10. Mekh. Bo s. 8 מצות כִּילּוּיין בכל דבר it (the leavened bread) may be destroyed in any manner, opp. מצות כ׳ בשריפה it must be destroyed by fire.

כִּילּוּיָא ch. same, *destruction.*—*כִּילּוּי סִילְוֵי (or סִילְוֵי) *destruction of thistles,* name of an insect, prob. *caterpillar* (or *bruchus* (?), v. Sm. Ant. s. v.). Gen. R. s. 51, beg. (expl. שבלול, Ps. LVIII, 9) [read:] כחדין כ׳ סילויי כשלשול וכ׳ [לימצא is a gloss borrowed from a comment. to Ps. l. c. and absent in Yalk. Ps. 776] like the caterpillar, like the abdominal secretion &c. Y. Shek. VI, 50ª top כקרני סילויי וכילויי (Bab. ed. to VI, 2 Ms. M. סילוי וכילוי, early ed. only ס׳) the water coming forth from the Temple (Zech. XIV, 8) will be . . . as minute as the horns (feelers) of the caterpillar (thinner than those of חגבים).

כִּילּוּלָא m. (כלל) *crowning, finishing*; כִּילּוּל בָּתִּים *house-finishing,* the reception given on the finishing of a house. Tanḥ. B'resh. 2 (Sh'ilt. 1 הילול בתי).

כִּילוֹן (כִּילוֹן) m. (v. אוּבְלָא II) *one whose head has the shape of a basket* (calathus), *wedge-shaped.* Bekh. VII, 1, expl. ib. 43ᵇ. [Mus. refers to Lat. cilo.]

כילוס, Y. Sabb. VII, 10ᵇ bot., v. בילוס.

כילוף, v. כּוֹלֵף.

***כילסופיס, כילופיס,** Pesik. R. s. 23 כשהן ב׳, read: כשהוא פִּילוֹטִימוֹס (φιλότιμος) when he is *liberal* (v. פילוטימיא).

כִּילִי (χιλι-) *one thousand-.* Pesik. Baḥod., p. 107ᵇ; Pesik. R. s. 21; Yalk. Ps. 796 [read:] כילי כיליאדין מירי מיריאדין (χιλι-χιλιάδες, μυρι-μυρίαδες) a thousand times thousand, a myriad of myriads.

כִּילְיָא, כִּילְיָה, v. כִּלְיָה.

כִּילְיָאדִין m. pl. (χιλιάδες) *thousands,* v. כִּילִי.

כִּילְיוֹן m. =כִּילָה, *enclosure, partition, curtain.* Y. Ber. III, 6ᵈ.

כילוונין, Lam. R. to I, 4 quot. in Ar., prob. a corrupt. of כִּירְיוֹנִין (v. בִּירְיוֹן); ed. בולוושין, v. בּוּלֶבְטֵס.

כילוי, Gen. R. s. 51, beg. כ׳ סילוי; Y. Shek. VI, 50ª top סילוי וכ׳, v. כִּילּוּיָא.

כילוינא, Yalk. Lam. 1042, v. בִּלְיוֹנָא.

כִּילְכּוּל, v. כְּלִי.

כילכיד, v. כִּלְכִּיד.

כִּילְכִּית (כִּילְבִית), כְּלִי, f. (=כילכלית, v. כלכל; or denom. of כלב, cmp. כּוּלָב) name of a *small fish,* supposed to be *stickleback.* Tosef. Ab. Zar. IV (V), 11 כל שכילכ׳ אחת או שתי כוּלְכִּיוֹת וכ׳ ed. Zuck. (Var. כלכלות . . כלכלת, כלבית . . כלבית) when one or two *k.* swim in it (the brine); Ab. Zar. 39ᵇ bot. כילבית . . כילביות ed. (Ms. M. מלכי, read כי׳ as ib. 40ª; Alf. ed. Cost. כלכלית, v. Rabb. D. S. a. l. note). Sabb. 77ᵇ אימת כילב׳ וכ׳ ed. (Ms. M. כּוּלְכִּית, Ms. O. כילכ׳) the fear which the Leviathan has of the *k.*—Ḥull. 97ª.

כִּילַן m. ch.=h. כִּילָה, *curtain, cover.* Targ. Y. I Gen.

XXV, 25 (Y. II כְּבָלַן read: כְּבָנַן, q. v.).—Y. Meg. III, 73d bot. [read:] תחתוי דההן כ׳ under the curtain or wrapper (for the chest containing the Book of the Law).

כילרין, v. בּוֹלָרִין.

כִּילְתָא I f. same, *enclosure; bridal canopy, curtained bed.* Targ. Job XV, 32 כִּילְתֵיהּ Ms. (ed. כִּלְחֵיהּ, h. text כַּפָּהּ). Targ. Y. Ex. II, 1. Targ. Y. Gen. XLVI, 21 כִּילַת חילולא (to h. text חֻפִּים, v. חוּפָּה).—Snh. 29b בכילְתֵיהּ behind the curtain of his bed-room. Succ. 26a למיגנא בכ׳ to sleep in the Succah under a canopy.

כִּילְתָא* II f. (v. כַּיְרָא) *measure, vessel.*—B. Mets. 40a Ms. H., v. כַּיְרָא.—*Pl.* constr. כִּילָוות. Targ. Job XXXVIII, 37 (Ms. כִּירָלָוות?; h. text נִבְלֵי).

כִּימָא, v. next wds.

כִּימָה f. (b. h.; כום or כמם, cmp. Assyr. *Kimmut*, Rawl. Five Gr. Mon. ch. VII; *Kimtu* family, Schr. KAT2 p. 557) *Kimah (gathering)*, a constellation, prob. *Draco* (not Pleiades). Ber. 58b (etymol. play) כְּמֵאָה ככבי as bright as a hundred stars. Ib. 59a; Yalk. Gen. 56 מכ׳ וכ׳ . . . נטל the Lord took two stars away from *K.* and brought the flood &c.; R. Hash. 11b, sq. B. Mets. 106b. Y. Taan. I, 64a bot. Num. R. s. 10 ככ׳ . . . חדעת knowledge is compared to the *K*. . . . מה כ׳ מבשלת וכ׳ as the Kimah causes the ripening of the fruits and gives them taste, so does knowledge &c. Gen. R. s. 10 כ׳ מעדנת וכ׳, v. עָדַן; a. e.

כִּימָא, כִּימְתָא ch. same. Targ. Am. V, 8 (ed. Lag. כימה). Targ. Job IX, 9 כימא (Ms. כימתא). Ib. XXXVIII, 31. Targ. II Esth. III, 3 כימה.

כִּין, v. כֵּן.

כִּינָא (כִּינָה) ch.=h. כִּנָּה, *louse, vermin.* Sabb. 82a (Ms. M. a. some ed. כינה). Erub. 65a כינה.

כִּינַאי=חֲכִינַאי. Tosef. Shebu. III, 6 ed. Zuck.

כִּינָּה, כִּינְדָּא f. (כנן, cmp. קנן) 1) *nest, cavity, chamber.*—*Pl.* כִּינִּים, כִּינִּין, כִּנֵּי. Lev. R. s. 14 Ar. (ed. קינין); Yalk. Job 905; cmp. כּוֹנָנִית.—2) (b. h. pl. כִּנִּים, collect. כִּנָּם) *vermin, louse* (also collect.). Par. IX, 2 חכ׳ שבחבואה the vermin in grain. Ḥag. 5a; a. e.—*Pl.* as above. B. Kam. 82a חזרג כ׳ שבבני מעיים (Var. in Ms. חכינה) (garlic) kills the parasites in entrails. Pes. 112b. Kidd. 49b; Esth. R. to I, 3; a. fr.—Sabb. 107b ברצי כ׳ *nits*, or a species of vermin called *lice-nits*; Ab. Zar. 3b.

כִּינּוּי, כִּנּוּי m. (כָּנָה) *by-name, surname; attribute, substituted word.* Snh. VII, 5 בב׳ . . . דנין the witnesses are examined by using a substitute for the Divine Name (v. יוֹסֵי). Sot. VII, 6 ובמדינה בכינויו . . . . במקדש in the Temple the Divine Name is pronounced as it is written, in the country (outside the Temple) by its substitute (Ădonai). Ib. 38a בב׳, opp. שם המפורש; a. e.—*Pl.* כִּינּוּיִים, כִּינּוּיִין, כִּנֵּי. Ned. I, 1 כינויי נדרים words used as substitutes for vows (נדר); ib. 2 כ׳ לחרם substitutes for *herem* (v. חֵרֶם); a. fr.—כִּינּוּיֵי כִּינּוּיִין secondary substitutes, e. g. the use of *g'rog'roth* for *tirosh* and this for *eshkol*, v. גְּרוֹגֶרֶת. Tosef. Naz. II, 1; Y. ib. II, beg. 51d.

כִּינְוָרָא ch. same. Targ. Y. Lev. XXIV, 15 constr. כִּינְוַר׳.

כִּינּוּס, כִּנּוּס m. (כָּנַס) 1) *gathering, piling up.* Kel. XV, 5 חשוני לכ׳ a vessel used for piling up (shovel &c.), opp. לקבלה as a receptacle. Nidd. 49b כ׳ ע״י הדחק receiving (absorbing) liquids under pressure (through pores, perforations &c.) B. Bath. 68a ביה כ׳ העצים (Ms. O. כּוֹנֵס; Tosef. ib. III, 3 כְּנִיסָה) store-room for wood. Snh. VIII, 5 כ׳ לרשעים כו׳ gathering (living together) of the wicked is bad &c., opp. פִּרְזוּר. Y. Kidd. I, 59d top מקום כ׳ שיער a spot of the body where hair grows in quantities. Gen. R. s. 32 (ref. to Gen. VII, 5) זה שיכון לכ׳ וכ׳ this is the execution of the command to gather in the animals. Midr. Till. to Ps. VIII (ref. to ויצר, Gen. II, 19) לשון כ׳ it means the gathering (the animals before Adam); Gen. R. s. 17 וכאן לכבוש (corr. acc.); a. fr.—2) (cmp. כְּנֵסֶת) *retirement for prayer.* Ib. s. 84, beg. (ref. to קבוציך, Is. LVII, 13) כִּינּוּסוֹ וכ׳ בניו וכ׳ his (Jacob's) and his sons' prayers saved him &c.; Yalk. Gen. 140; Yalk. Is. 349.

כִּינּוּפָיָא, v. כִּנּוּפָיָא.

כִּינּוֹרָא, כִּנּוֹר v. sub כִּנּוֹר.

כִּינִי, v. כֵּן.

כִּינִּים, כִּינִּין, v. כִּנָּה.

כִּינֵּית, כִּינְרָא, כִּינַּר, v. sub כנ׳.

כִּינָרִיס, Tosef. Kil. III, 12 ed. Zuck., v. קִינָרָס.

כִּינְתָא, כִּינְשָׁא v. sub כנ׳.

כִּיס (b. h.; cmp. כּוֹס I) *receptacle, pouch, bag; purse, fund.* Bekh. 39b; Tosef. ib. IV, 6, v. זוּבָּן. B. Kam. X, 1 כ׳ של גבארין the collection fund of (royal) collectors. Erub. 65b בכיסו, v. כּוֹס I. Keth. X, 4 שהטילו לכ׳ who formed a partnership for business. Y. Hor. III, 48c (ref. to Prov. XVI, 11) כולהם . . . . מכ׳ אחד all of them receive their wages out of the same fund (of divine rewards).—חסרון כ׳, v. חֶסְרוֹן.—Sabb. 53a חזב בכ׳ שלו the gonorrhoist with his bag (for his genitals); הנזדים בכ׳ וכ׳ the goats with the bag over their teats; Tosef. ib. IV (V), 5 בכיסין. Lev. R. s. 12 (ref. to כיס, K'ri כוס, Prov. XXIII, 31) חוא נותן עינו בכוס וחנוני..בכ׳ he (the drunkard) sets his eye on the cup, the shopkeeper—on the money bag. Ib. בכיס כתיב לשון נקי חוא it is written (Prov. l. c.) 'on the bag' which is a euphemism (for illicit intercourse) as in (Prov. I, 14) &c. Tanḥ. Sh'mini 11; a. fr.—*Pl.* כִּיסִים, כִּיסִין. Y. Ab. Zar. III, 42d bot.—Tosef. l. c.; a. e.

כִּיסָא, כִּיסְתָא ch. same. Targ. XLVI, 6. Targ. Prov. I, 14; a. e.—Ber. 58b לא שקל ידא מן כ׳ never took his hand out of his pocket (always prepared for charity). Pes. 113a שרי כִּיסָיךְ וכ׳ untie thy purse, open thy sack, i. e. sell only for cash (Var. lect., v. Rabb. D. S. a. l. note). [Sabb. 67a לכ׳ לימא חכי Ar. for a bag (*ulcer*), v. כִּיבָא.]—*Pl.* כִּיסַיָּא, כִּיסֵי. Y. Kidd. I, 60d, v. גֵּרַר. Ab. Zar. 70a כמה כ׳ וכ׳ how many money-bags ought to be found on the street! Sabb.

147[a] כִּיסֵי בבליתא pouches (a sort of *cape* or *hood*) worn by the Babylonian women; (Ar.: כישי, Ms. M. כושי, v. כִּישָׁא a. מְרָזֵב).—V. כִּיסְתָא.

כֵּיסָא or **כִּיסָא** m. (כְּסַס) 1) *thorn* (cmp. קִיסָא).—*Pl.* כֵּיסִין, כֵּיסֵי, כִּיסֵי. Y. Sabb. VI, 8[c] bot. מקטוע כ׳ to cut thorns. Sabb. 77[b] אכל כ׳ (Ms. M. בוצי, בוני, Ar. כיסי) (the camel) eats thorns. B. Mets. 42[b], sq. דמי כ׳ . . . בכ׳ (Ms. H. ב׳, v. Rabb. D. S. a. l. note 6) when what he gave him in trust was thorns (on which the cuscuta was hanging), and he pays him the value of thorns.—2) *fodder*, v. כִּיסְתָא II.

כִּיסָאנִין, כִּיסָאנֵי, v. כִּיסְנִין, כִּיסְנֵי.

כְּסִ׳, כִּיסּוּחָ m. (כָּסַח) *cutting down, clearing*. M. Kat. 3[a]. Gen. R. s. 12; Cant. R. to I, 1; Koh. R. to II, 12 דרך הכ׳ in the path made by clearing the thicket; a. e.

כְּסִ׳, כִּיסּוּי m. (כָּסָה II) 1) *act of covering*. Ḥull. VI, 1 כ׳ הדם the law concerning the covering with ashes of the blood of killed animals (Lev. XVII, 13). Ib. 4 כ׳ אחד לכולן for all of them one covering up is sufficient.—Koh. R. to IV, 6 (ref. to וכסה, Lev. XVI, 13) הכ׳ הזה וכ׳ what this expression 'to cover' meant &c.—2) *cover, lid, roofing*. Num. R. s. 4 כי׳ interch. with כסוי (b. h. כְּסוּי constr.). Gen. R. s. 1 וכיסוייו, v. אַלְפֵּס. Pes. 94[a] ככ׳ קדירה like the lid of a pot. Kel. XII, 3, v. עָנִי. Tosef. ib. B. Mets. IV, 11 כ׳ קבריא, v. קַבְרָא; a. fr.—[Pesik. R. s. 39 בחדש שהוא כי׳, read: כְּסוּי, v. כָּסָה I.]—*Pl.* כִּיסּוּיִין, כְּסִ׳. Tosef. l. c.; a. e.—[Y. Ter. VIII, 45[d] חכיסויין, read: חִכְּסוּיִין, v. כָּסָה II.]

כְּסִ׳, כִּיסּוּיָא ch. same, 1) *covering, roofing*. Taan. 22[b] ככ׳ דתנורא (Ms. M. כי כיסתא, corr. acc.) as high up as the arch of the oven.—2) *cover, cloak*. Keth. 68[a] לבושא וכ׳ garment and wrap.—*Pl.* כִּיסּוּיִין. Targ. II Esth. VI, 10 [read:] מן כִּיסּוּיַי.—*3) *secret*.—*Pl.* fem. כְּסִ׳, כִּיסּוּיָן. Targ. Job XI, 6.

כְּסִ׳, כִּיסּוּפָא m. (כְּסַף) *putting to shame; disgrace, shame*. Targ. Y. Gen. III, 10 (nakedness). Targ. Ps. LXIX, 8 (*fem.*); a. fr.—Hor. 13[b] אתיא מילתא לידי כ׳ this may lead to putting (R. S.) to shame. Taan. 9[b] מכ׳ . . . רחמנא דשימי the Lord save us from being put to shame through Shimi (by his questions). Snh. 11[a] מחמת כ׳ in order to save the man from shame. Taan. 25[a] top משום כ׳ to avoid exposure, v. אַקְטַרְתָּא. B. Kam. 86[b] כ׳ feeling of shame, contrad. to זילותא disgrace though not felt. Num. R. s. 14 בלשון ירושלמי . . . . כס׳ in the Jerusalem dialect (of the Chaldaic) they say for *ḥerpah*, *kissufa*. [כיסופין Targ. Prov. II, 22 some ed., read: נסופין, v. סוּף II ch.]

כִּיסּוּת, v. כְּסָה.

כִּיסִיתָא f. (dimin. of כִּיס) *a little bag*. Meg. 26[b] bot. מיעבדיה . . . כ׳ לסיפרא Ms. M. (Ms. M. 2 כְּסָוָאתָא *pl.* of כְּסָוָא; Ms. O. כִּיסָתָא; ed. פריסא, v. Rabb. D. S. a. l. note) to alter it into a bag for a book of the Law.

כִּיסְכּוּס m. (כְּסְכֵּס) *rubbing* (clothes, in washing). Zeb. 94[b] כ׳ . . . כיבוס washing without rubbing.

כִּיסְלָא, v. כְּסִילָא.

כִּיסָנָא, v. כְּסָן.—[Sabb. 138[b] בכיסנא, v. כְּסֵךְ.]

כִּיסָנֵי, v. כִּיסְנִין.

כְּסָאנִין, כִּיסָאנִין (כְּסָנִין, כִּיסָנִין) m. pl. (כסס, adopt. fr. Chald.; cmp. מְלִילָה) *nibblings, dessert*. Tosef. Ber. IV, 4 כסאני ed. Zuck. (Var. כיסאנ׳, כיסנ׳). Ber. 41[b] פת חבאה בכ׳ bread offered as dessert. Y. Snh. X, 28[d] top מיני כ׳ . . . . נשים women selling all kinds of sweetmeats (Sifré Num. 131 בשמים). Y. Pes. X, beg. 37[b] מיני כִּיסָנִית nibblings.

כְּסָא׳, כִּיסָא׳) כְּסִ׳, כִּיסָנֵי, כִּיסָנִין) ch. same. Targ. Y. Num. XXIV, 25 (v. Y. Snh. quot. in preced.). Targ. I Kings XIV, 3 (h. text נקדים). Targ. Josh. IX, 5; 12 *crumbling* (h. text נקדים).—Erub. 29[b] כיסא׳, כסא׳ ed. (Ar. ed. Koh. כוסאני, oth. ed. כי׳). Keth. 17[b] ארמלתא ליח לה כ׳ at the wedding of a widow no nibblings (roasted ears) are distributed.

כִּיסָנִית, v. כִּיסְנִין.

כִּיסְתָא I f. = כִּיסָא, *bag*. Ber. 24[a] bot. בכ׳ (Ms. F. בכיסתיה) in the bag (of the T'fillin). Sabb. 105[b] top דעבדה כי׳ Ms. M. (ed. כי כסתא, Rashi כי כי׳, v. Rabb. D. S. a. l.) when he shapes the garment so as to form (a kind of) a pocket. Pes. 72[a] ודמי ליה כמאן דמנחא בכִיסְתֵיהּ and it was to him as if lying in his pocket (ever ready to recite it); Keth. 50[a]; Meg. 7[b] בכיסתיה. [Keth. 98[a], v. כְּסִיתָא.]

כִּיסְתָא II, כְּסִ׳ f. (כְּסַס) *fodder*. Targ. O. Gen. XXIV, 25; 32 (v. Berl. Targ. O. II, p. 9; Targ. Y. אספסתא, Ar. כַּסָּא). Targ. Jud. XIX, 19; 21 (some ed. כְּסָתָא); a. e.—B. Mets. 85[a] כדחוה רמי כ׳ וכ׳ when casting fodder for the animal.

כִּיעוּר m. (כָּעַר) *hideousness*. Ḥull. 44[b] (prov.) הרחק מן הכ׳ וכ׳ keep aloof from everything hideous and from whatever seems hideous; Ab. d'R. N. ch. II; Tosef. Yeb. IV, 7; a. e.

כִּיף *to bend*, v. כּוּף.

כִּיף, pl. כִּיפִין, v. כִּיפָּה.

כֵּיף, כִּיף f. (b. h.; כָּפַף) 1) [*ball,*] *rock*.—*Pl.* כִּיפִים, constr. כֵּיפֵי, כִּיפֵי. Y. Shek. VI, 50[a]; Gen. R. s. 23, v. בַּרְבָּרְיָא.—2) (v. כִּיפָּה) *arch, tuft, umbel*. Tosef. Kel. B. Bath. V, 5 כ׳ של גיזר a tuft of papyrus; כ׳ של סיב of hemp.—*Pl.* כִּיפִּין, כֵּיפֵי. Ib., sq.; v. כִּיפָּה.

כִּיפָא, כֵּיפָא I ch. same, *rock, stone, ball*. Targ. Is. XXXII, 2. Targ. Prov. XVII, 8; a. fr.—Y. Shek. V, 48[d] הדי דין כ׳ מקורר וכ׳ which rock (when bored) will give forth water, and which &c., v. שְׁרַבְרוּבֵי.—*Pl.* כִּיפִין, כֵּיפָא, כֵּיפֵי. Targ. Y. I Deut. XXXII, 13. Targ. I Kings XIX, 11. Targ. Ps. CIV, 18; a. fr.—כיפי טבתא *pearls, jewels*. Targ. Prov. III, 15; a. e.—M. Kat. 25[b] כ׳ דנורא (Ms. M. טיפי) fire-balls; כ׳ דברדא hail-stones. Y. Ab. Zar. IV, 43[d] דאת אילין כ׳ . . . thou must remove these stones. Keth. 112[a]

bot. מנשק כ׳ דעכו kissed the rocks (Rashi: *corals*) of the shore of Ptolemais (as sacred ground); Y. Shebi. IV, end, 35c לכִיפָתָא. Ib. מתקל כִּיפֵי weighed the stones (to demonstrate his appreciation of the sacred ground); a. fr. — Esp. כִּיפֵי (v. supra) *precious stones, jewelry* (prob. *amber*, v. כִּיפָה). Erub. 96b; Keth. 81b כ׳ תלא לה has he jewelry suspended on it (his opinion)?, i. e. must his opinion absolutely be accepted?—B. Bath. 52a. B. Mets. 35a אפקיד כ׳ וכ׳ gave jewelry in trust &c. Ib. הב לי כִּיפַי (Ms. M. כִּיפַּאי) give me my jewelry back; a. e.—3) also כַּפָּא (cmp. גִּיחָא, כָּחָא &c.) *shore, border*. Targ. Jud. VII, 12. Targ. Is. XIX, 7 ככִיפֵיהּ (ed. Lag. כככפיה; ed. Wil. בכיפי, corr. acc.) like its shore.—Pes. 4a, v. אֲסַרְסָנָא. Ned. 40a bot. נהרא מכִיפֵיהּ וכ׳ the Euphrates grows from (the waters coming down) its shores (not from rain); Sabb. 65b; Bekh. 55b. Koh. R. to XI, 1 הוה מיטמר בכיף ימא (some ed. בכֵּם) was hiding himself at the sea-shore; a. e.—*Pl.* as ab. Targ. Is. VIII, 7 כִּיפּוֹהִי; Targ. Josh. III, 15 (some ed. כַּפּוֹהִי).—Sabb. 65b מכִיפֵי some ed. (v. supra).—M. Kat. l. c. נשוק כ׳ אהדדי .... the shores of .... touched each other (the waters rising to the level of the shores; Rashi: *the arches* of the ruined bridges, v. infra).—4) *arch, vault*, v. כִּיפְתָא.—5) *cap*, v. כִּיפָּה.—6) *bundle, sheaf*, v. כַּפָּא. [כיפא, Tosef. Mikv. IV, 5, v. כִּיפָּה, end.]

כִּיפָא II m. *pressure, necessity*, v. כַּיְיפָא.

כִּיפָה, כֻּפָּה f. (v. כִּיף) 1) *ball, stone*. Ohol. VIII, 5 כִּיפַּת הברד hail-stone.—2) *resin* (or something similar) *found in balls*. Tosef. Dem. I, 29 כִּפַּת המרחץ ed. Zuck. (Var. בפת, emend. by El. Wil. קופת) resin used (with oil) in the bath-room.—כִּיפַּת הירדן *Jordan-resin, amber* (an adapt. of Eridanus, v. Sm. Ant. s. v. Electrum, Lübker's Reallex. s. v. Electron). Kerith. 6a (one of the ingredients of frankincense).—3) *ball, lump*. Y. Sabb. V, 7b bot. (in Chald. dict.), v. גִּבְרִינְתָּא.

כִּיפָה f. = כְּפִיפָה, *bending*. Y. Succ. III, 54a top (in mixed dict.) כ׳ קומוי (not קומי) bending is due before Him; Y. Meg. I, 72a top בפה קומך (corr. acc.).

כִּפָּה, כֻּפָּה f. (b. h.; כָּפַף) 1) *arch, doorway, bow*. Yeb. 80b כ׳ עושה forms a bow (when urinating). Yoma 11b; Erub. 11b כ׳ ר״מ וכ׳ as to an arched doorway R. M. says, it requires a M'zuzah. Tosef. ib. VII (V), 2 עד מקום הכו׳ (ed. Zuck. החקופא) to the site of the (now ruined) arch (of Tiberias); Y. ib. V, 22d bot. עד הכ׳. Y. Naz. VII, 56a top הגיעו לכ׳ when they arrived at the arch (or arcade). Ab. Zar. I, 7 (16a) כ׳ שמעמידין וכ׳ the arched chamber in the bath where they put up idolatrous statues. Pesik. R. s. 41 כ׳ של חשבונות . . . . אותה an arcade named Arch of Accounts (a sort of Exchange) existed outside of Jerusalem, and they used to go out and settle their accounts under this arcade &c. Tanh. B'shall. 17 (ref. to קפאו, Ex. XV, 8) כמין כפה (Mekh. ib., Shir. s. 6 קופה) like a vault; a. e.—Esp. כִּיפַּת הרקיע, or כִּפָּה *the heavenly arch, sky* (believed to be a solid mass). Gen. R. s. 48, beg. Ib. s. 4 הרקיע . . . ולמעלה . . כ׳ וכ׳ the firmament is like a lake, and above the lake is the arch, and owing to the heat of the lake the arch exudes drops &c. B. Bath. 25b אחורי כ׳ back of (above) the sky. Meg. 11a ג׳ מלכו תחת הכ׳ Ms. M. 2 (ed. בכ׳, Ms. M. 1 בקופה) three persons ruled over the whole world; a. e.—2) *a vaulted chamber, prison*. Snh. IX, 3 כונסין אותן לכ׳ they put them in prison (for life). Ib. 5.—3) *skull-cap, cap*. Y. Gitt. IV, 45d bot.; Bab. ib. 20a; v. אנדכתרי; Treat. ʿAbadim ch. III (ed. Kirchh.) קיפה. Sabb. 57b כ׳ של צמר a woolen cap, v. גָּבוּל II. Y. ib. V, end, 7c כ׳ של צמר a woolen cap on the head of a lamb, v. חָנוֹן I; a. e.—Tosef. Mikv. IV, 5, v. infra.—4) (cmp. קוּפָּה) *heap, pile*. Y. Snh. X, 27d bot.; Y. M. Kat. III, 83c top כ׳ של אבנים a heap of stones; Gen. R. s. 100 כִּיפַּת אבנים. Ḥull. 129a כִּיפַּת שאור וכ׳ a heap (lump) of leavened dough which one intended to use as a block to sit on; Pes. 45b כופת some ed. (corr. acc.; Ms. M. 2 כי׳; v. Rabb. D. S. a. l. note 90); v. כּוֹפֶת.—*Pl.* כִּפִּים, כִּיפִּין (or כִּיפֵּי fr. כִּיף) a) *top-branches (arches) of palm-trees*. Tosef. Shebi., VII, 16 בין הכִּיפֵּי (של) על ed. Zuck. (Var. שבכופין, על מה שבכי׳); Pes. 53a על של בין הכ׳ as long as there are fruits in the tops. Tosef. Kel. B. Bath. II, 1 שכיפת שתי כ׳ של תמרה וכ׳ (כופות) who tied together two palm branches and sat upon them. Sabb. XXIV, 2 מפספסין את הכ׳ you may spread the bunches of branches (for fodder), contrad. to זְרִיזִין a. fr. פְּקִיעִין. Ib. 155a כ׳ תלתא bunches are called *kippin* when tied with three bands.—b) *billow-crests, surf*. Sot. 34a. Ḥag. 19a; Ḥull. 31b אין מטבילין בכ׳ you must not immerse vessels in the surf (caps of waves), contrad. to ראשין; Tosef. Mikv. IV, 5 בכיפא ed. Zuck. (oth. ed. בכיפה).

כִּיפּוּר, v. כַּפֻּפּוֹר.

כִּיפּוּף (כִּיפּוּחַ) **קִפְּי, קִיפִּי**, m. (כּוּפָּה, כָּפַף, v. כִּפָּה) 1) (sub. שׁוֹקִים) *one having high and arched shoulders, hump-backed*. Y. Keth. VII, end, 31d כ׳ . . . . עובדא (not בכופרת) a case (petition for divorce) came before R. J. against a husband who had become hump-backed (after marriage), and he forced him (to a divorce).—2) (v. גִּבְּחַ, גִּבְרִיחַ) *an extremely tall and unshapely person*. Bekh. VII, 6 (45b) כ׳ Ar. (ed. קפי), v. גִּבְּחַ. Y. Ber. IX, 13b bot. כ׳; Bab. ib. 58b קפח ed. (Ms. M. קי׳; Ms. F. כופה, corr. acc.); Tosef. ib. VII (VI), 3 כ׳ (Var. קפח, כִּיפִּיחַ); Tanh. Pinh. 10; ed. Bub. 1 ק׳. V. חִדְרָנִיקוֹס.

בֵּי כִּיפֵי, pr. n. pl. *Be-Khefé* in Babylonia. Ber. 31a (Ms. M. קופאי, v. Rabb. D. S. a. l. note).

כִּיפְלָא, כִּיפְלָא, כֶּפֶל, m. (כָּפַל) *duplication*; בכ׳ *double*. Targ. Y. II Gen. XLIII, 12. Targ, Job XLII, 10; a. fr.—Y. Pes. 30d bot. [read:] וקנסיה בכִיפְלָה and he fined him double the amount. Y. Peah VII, 20b top בכפ׳ הוות מעבידּ it would have yielded twice the quantity. Gen. R. s. 91 יהבון לי בכ׳ give me double the amount. Lam. R. to I, 5 אוכלוסין בכ׳ twice as many troops; a. e.—V. כְּפֵילָא.

כִּיפְלָה, v. preced.

כִּיפְלוֹסִין, Y. Peah VII, 20a top דיעבי׳ ד׳ כ׳, read: דיעבידּ כְּלוּפְסִין.

כִּיפַּר pr. n. m. *Kippar*. Gitt. 14b; Y. ib. I, end, 43d; Y. Kidd. III, 64a בן כ׳ (בר) ר׳ יוסי; Tosef. Shebi. II, 5; a. fr.

כִּירָה, כִּירָה f. (b. h.; כרר) *a circle,* esp. *banquet.* B. Bath. 75a (expl. יכרו Job XL, 30, with ref. to II Kings VI, 23) אין כ׳ אלא סעודה *kerah* means banquet.

כִּירָה I f.(כָּרָה) 1) *digging, making a pit.* Mekh. Mishp., N'zik., s. 11 (prob. to be read: כְּרִיָּה).—2) [*selecting,*] *buying, sale.* R. Hash. 26a הוו קורין למכירה כ׳ I heard them call a sale *kirah* (which accounts for כריתי, Gen. L, 5); Sot. 13a.

כִּירָה II f. (b. h. כִּירַיִם; cmp. כּוּר II) *a portable stove on feet,* with caves for two pots, v. כּוּפָּה. Sabb. 38b. Ib. III, 1. Ib. 138b, v. יָרֵךְ. Kel. VI, 1 כ׳ . . . חשטה שתי if one improvises a stove by means of two stones; Tosef. ib. B. Kam. V, 3 כרה ed. Zuck. (R. S. to Kel. VI, 4 כרכה). Kel. VI, 2 כִּירַת הטבחים the butchers' stove (improvised with several stones). Y. Bets. II, 61c top בשעה שכִּירָתְךָ סתומה at a time when thine own (private) stove is closed (when you are not permitted to cook), opp. כירת רבך thy Master's stove (the altar); Bab. ib. 20b; Tosef. Ḥag. II, 10; a. fr.—*Pl.* כִּירַיִם. Kel. VI, 3 כ׳ שתי two fire-places.—Dual form: כִּירַיִם, כִּירְיַיִם. Sabb. III, 2. B. Mets. VIII, 7. Sifra Sh'mini Mill. כ׳ . . . לא אלא מן הכ׳ they brought the fire in from the (private) stove; Lev. R. s. 20; Tanḥ. Aḥaré 6; ed. Bub. 7 מבירת (ה)כ׳ from the kitchen. Ab. d'R. N. ch. XII כ׳ זה טמא (Var. כ׳ זו טמאה; v. II Vers., ed. Schechter, ch. XXVIII) this stove is unclean.

כִּירָוָנָא, כִּירָוָתָא, v. כִּרְיָא.

כִּירוֹמַנִיקְיָא m. pl. (χειρομάνικα=μανίκια, S.) [*tight sleeves,*] *handcuffs, manacles* (cmp. Lat. manicae). Targ. II Chr. XXXVI, 6 (a gloss to שושלון דנחשא). Ib. XXXIII, 11 כירומנק׳ ed. Lag. (h. text בחחים); —Y. Snh. X, 28c bot.; Ruth. R. to II, 14 כירומניקאה; Pesik. Shub. p. 162a כרדי ומנקדיה (corr. acc.). Cant. R. to IV, 8 (ref. to זקים, Is. XLV, 14) קרקומניקיא, Bxt. כרקומ׳ (corr. acc.).

כִּירְחָא, v. כִּרְחָנָא.

כִּירִי (χαῖρε, imper. of χαίρω) *hail!* Gen. R. s. 89 (play on כר, Is. XXX, 23) (when thy cattle has pasture) כ׳ כ׳ מרובה בעולם Ar. 'hail! hail!' is largely heard in the world (good-will prevails); [ed. כ׳ עבר קורי אדון; 'Rashi': כ׳ קירי מרובה בעולם (χαῖρε κύριε, hail, O Lord &c.), misinterpreting: כ׳ עבר קירי אדון (v. next w.), which gloss came into the text of the ed. in place of the original passage]. Tanḥ. Mikk. 9 א״ל קירי כ׳ Mus. (ed. ברא; ed. Bub. 11 בדא; corr. acc.), he said to him, hail mylord!

כִּירִי I m. (χείριε, vocat. of χείριος=ὑποχείριος) *in the control of, captive.* Erub. 53b (of a Galilean woman who wished to say קירי, κύριε, O Lord) מרי כ׳.—Ḥull. 139b (of doves which uttered a sound like קירי קירי) . . . . אמרה קירי בירי (corr. acc.) said she, blind one, say rather κύριε χείριε lord slave (an allusion to Herod the Great, v. הֹרְדְּסִיאוֹת).—[Gen. R. s. 89 כ׳ עבד קירי אדון, v. preced. w.

כִּירִי* II כ׳ רָם *Kiri Ram,* an imitation of a musical

כִּירְיָא, v. כּוּפָּרָה.

כִּירְיָא, v. כּוּפָּשׁ.

כִּירְפַּת, constr. of כִּירְפָּה; כִּירְפַּת, constr. of כִּירְפָּה.—[Tosef. Ohol. XII, 2, a. e. כירפת ed. Zuck., v. כּוֹפֶת].

כִּירְפָּא, כִּיפָּא, כֵּיפָא, כִּיפְתָּא f. ch.=h. כִּרְפָּה 1) *vault, vaulted chamber; arcade.* Y. Snh. VII, 25d top תפשיתון כירפ׳ the vaulted chamber (in the bath) seized them (kept them spell-bound). Y. Naz. VII, 56a top כ׳ דקסרין the arcade of the gate of Caesarea (considered unclean); Y. Ber. III, 6a כִּפְתָּה דק׳.—*Pl.* כִּירְפִין. Targ. II Esth. I, 5, v. כִּפָּה.—2) *bow, curve.* Targ. Job XLI, 12 דעבוד כיפא which forms a bow (in boiling over; h. text וגמן); cmp. כִּרְפָּה beg.

כִּיפָּא, כִּיפְתָּא, כֵּיפָא f. (כִּפַּף) 1) *stocks,* an instrument of torture in the shape of a wooden *collar.* Targ. Jer. XX, 2, sq.; ib. XXIX, 26 (h. text מהפכת, which Rashi explains by כיפה).—2) (v. כִּפְרָה) *muzzle* with fodder basket. Snh. 98b בטולא דכי׳ דחמריה Ms. M. (ed. דכופיתא, v. כַּפּוּתָא) in the shadow of the basket of the Messiah's ass.—*Pl.* כִּירְפָּתָא, כֵּיפָּ׳. Midr. Sam. ch. XXI (expl. ירומו, Ps. CXL, 9, v. זָמַם) רומם כֵּיפָתוֹי (some ed. כִּפְתָּחוֹי) lift high his muzzle (strengthen his enemies); Lev. R. s. 21; Yalk. Sam. 126 חזק כחפוי (corr. acc.) tighten his muzzle.—[Y. Shebi. IV, end, 35c כִּירְפָּתָא, v. כֵּירָפָא I.]

כִּיצַד (contr. of כְּאֵי זֶה צַד, v. כְּאֵי) *how?, in what manner?, in what respect?* B. Kam. II, 1 כ׳ הרגל וכ׳ in what respect is the foot of an animal a constant danger (no forewarning being required to make the owner responsible)? Ib. V, 4 כ׳ משלם וכ׳ how is the value of the embryo assessed? Zeb. V, 3 כ׳ in what manner (is the sprinkling performed)?—B. Mets. III, 12; a. v. fr.—Tosef. B. Kam. IX, 2, a. fr. ed. Zuck. כֵּיזְצַד.—Num. R. s. 4 כ׳ וכ׳ הא כְּאֵי צַד (some ed. כיצד) how now &c.?

כִּיר (כִּיד), *Pi.* כִּיֵּיר (כִּיֵּיד) (denom. of כִּירָה II or of כַּד II) [*to do the work of the stove-setter* or *of the potter* (כַּיָּיר or כַּיָּיד, v. כִּרְכַּיָּיר),] *to cement; to lay out with tiles, panels* &c. [Ar. reads ר, editions mostly ד.] B. Kam. 51a bot. אחד . . . וסיירד וכ׳ (Ms. F. וסיירר וכיירר) if one dug a pit ten handbreadths deep, and another came and lined it with plaster and cemented it; Mekh. Mishp., N'zik., s. 11. Ab. Zar. III, 7 (47b) סיירדו וכִיֵּירוּ לאלילן Mish. (Bab. ed. וכיירדו לע״ז) he plastered the room and put tiles on (v. Sm. Ant. s. v. Abacus) designing it for idolatrous purposes. Ib. סיירדה וכִיֵּירָהּ וכ׳ (Ms. M. וציירה) if one plastered and stuccoed a stone (slab) for an idolatrous purpose. Gen. R. s. 28 סיירה וכיירה וציירה he plastered and panelled and painted the wedding chamber; Lam. R. to IV, 11 וכיירה. Tosef. Sot. VIII, 7 כִּיֵּירוּהָ וסיירוהו וכ׳ (Var. כִּיְּרוּהָ, כִּיְּדוּהָ) they panelled the stone and stuccoed it and wrote upon it. B. Bath. 60b אין מסיירין ואין מְכַיְּירִין וכ׳ we must not decorate our rooms with plaster, panels and paintings in these days (after the destruction of the Temple); Tosef. ib. II, 17.—Part. pass. מְכוּיֶּרֶת, f. מְכוּיֶּרֶת. Ib.

כִּירְבִי, Y. Kil. I, 27a bot. לבנון כ׳, read: כִּרְיסוֹלְכַנּוֹן.

sound for beating time for dancers. Num. R. s. 4 (expl. מכרכר, II Sam. VI, 14) שהיה מקיש . . . . ואומר כ׳ רם he clapped his hands and kalled *kiri ram.*

כִּירִי, Ḥull. 62^{b} Ar., v. כּוֹרָא.

כִּירַיָּא כ׳ דבית סכל, pr. n. pl. *Kiraya near Beth Sekhel.* Targ. Y. I Num. XXXIV, 9 (v. Hildesh. Beitr., p. 46, sq.).

כִּירְיוֹן, כִּירְיוֹ, v. כִּרְיוֹן.

כִּירַיִם, v. כִּירָה II.

***כִּירִין, כִּירִים** m. pl. *iron tools for crowding olives into the vat* (Maim.; cmp. כְּרִי). Kel. XII, 8 (some ed. כורים, ed. Dèhr. כידים; Ar. כידין, Var. כיר׳, expl. = עֲבִירִים q. v. —R. Hai Gaon quotes a Var. כידון); [Tosef. ib. B. Bath. VII, 12 יתידין, *some* ed. עמידין, עכירים].

כִּירְכּוּר, v. כִּרְכּוּר.

כִּירְכֵּר, כִּירְכֵּם, v. sub כִּרְכֵּר.

כִּירְצָא, v. כִּרְצָא.

כִּישׁ (cmp. כְּשָׁשׁ) *kish*, an imitation of a clapping sound. B. Mets. 85^{b} (prov.) אסתירא . . . כ׳ כ׳ קריא Ms. H. a. Ar. (ed. קִישׁ) a coin in a bottle cries *kish kish* (clappers, i. e. an ignorant man boasts of what little knowledge he has).

כִּישָׁא m. (כוש or כנש, cmp. כיס) 1) *bunch.* B. Bath. 146^{b} מכ׳ דירקא כ׳ a bunch of vegetables. Kidd. 45^{b}. Ḥull. 105^{b} דאסר וכ׳ out of a bunch which the gardener has tied. Sabb. 140^{b} כ׳ כי כ׳ (Ms. M. ב׳, incorr.) a bunch is a bunch, v. אוּרְכָּא. Ib. כִּישְׁתָּא fem. (Ms. M. ברישא, corr. acc.; Ar. הוּצָא).—*2) *a pouch* (of a garment).—*Pl.* כִּישֵׁי. Ib. 147^{a} Ar. (Ms. M. כּוּשֵׁי), v. כִּרְסָא a. מַרְזֵב.—[Ib. 108^{b}, v. כְּשׁוֹרָא.]

כִּישׁ׳, כִּישׁוּת m. (כָּשַׁשׁ) *sorcery, witchcraft.* Snh. 56^{b} אף על הכ׳ the prohibition of sorcery is also included in the Noachidic laws (v. נֹחַ). Ib. פרשת כ׳ (Ms. M. a. Rashi מכשף) the passage referring to sorcery (Deut. XVIII, 10, sq.). Pesik. R. s. 14 לא כ׳ ולא כשפים וכ׳ I applied neither sorcery nor witchcraft; a. e.

כִּישׁוּת v. כָּשׁוּת.

כִּישְׁרָא, v. כְּשׁוֹרָא.

כִּישָׁרוֹן, כִּשׁ׳ m. (b. h. כִּשְׁרוֹן, כָּשֵׁר) *virtue, fitness.* Num. R. s. 3 (ref. to בכושרות, Ps. LXVIII, 7) בכ׳ אין כתיב it is not written here 'in fitness' but *bakkosharoth,* that means through the merits of noble and worthy women.

כִּישְׁתָּא, v. כִּישָׁא.

כִּיתָּא I m. (כָּתַת) *beating (of flax).* Sabb. 140^{b}, v. כִּיתּוֹנִיתָא.

כִּיתָּא II *band,* v. כִּתָּא.

כִּיתָּה f. same, v. כַּתִּי.

כִּית׳, כִּיתּוֹנָא m. ch. (v. כִּיתֵּן) =h. כְּתוֹנֶת, *linen coat,* in gen. *undergarment, shirt.* Targ. O. Gen. XXXVII, 3; a. fr.—R. Hash. 27^{b} דהפכיה ככ׳ that he turned it like a shirt (the inside outside). Ned. 55^{b} כ׳ דצלא a leather coat (v. אִיסְקוֹרְטָא). Ḥull. 46^{a}, v. וְרַד; a. e.—*Pl.* כִּיתוּנִין, כִּיתוּנַיָּא, כִּית׳. Targ. Ex. XXVIII, 40. Targ. Is. III, 22; a. fr.

כִּיתּוֹנִיתָא f. (diminut. of preced.) *fine linen shirt.* Sabb. 140^{b} דזבן כ׳ וכ׳ he who wishes to buy &c. Ib. מאי כ׳ כיתנירתא Ms. O. (not כיתנירתא) what is a *k.*?—Fine flax; ed. כיתא נאה 'fine beating', v. כִּיתָּא I.—*Pl.* כִּיתּוֹנִיּוֹתָא. Ib.^{a} bot. Ms. M. (ed. כִּיתָּנִיתָא q. v.).

כִּיתּוֹנְתָא, v. כִּיתָּנִיתָא.

כִּיתִּים, כִּיתּוֹת, v. כַּתִּי.

כִּיתְמָא, v. כִּתְמָא.

כִּיתָּן (כִּיתָּנָא, כִּיתָן), כִּית׳, כִּיתָּן m. (כתן, cmp. כתת, a. כּוּתָּנָא) [*beaten,*] *flax.* Targ. Deut. XXII, 11. Targ. Ex. IX, 31; a. fr.—Y. Snh. X, 29^{a} bot. (in Hebr. dict.) זרעו כ׳ חוא . . . מאי what proof is there that *shesh* means flax?; ib. אגב כ׳ תמים וכ׳ sow wheat and flax. Yoma 71^{b} לקוותיה וכ׳ flax splits into branches only when beaten (while it grows in plain stalks); Zeb. 18^{b}. B. Mets. 29^{b} bot. רומיתא כ׳ (fem.; Ar. a. M. R. רומאה) Roman (fine and expensive) linen; Ḥull. 84^{b}. Ib. 51^{b} דעביד בטוני כ׳ *flax-stalks* in bundles. Ib. כ׳ דדיירן וכ׳ flax which has been pounded &c., v. נָפַץ. Y. Sabb. II, beg. 4^{c} (expl. רָרוֹקָה) כ׳ דמיי 'water-flax' (a sort of lichen); a. fr.—*Pl.* כִּיתָּנַיָּא. Ib. VII, 10^{a} bot. ההן כ׳ (insert דעבד) he who works in flax-stalks &c., v. אַפְּסִטִירָתָה.

כִּיתְנַאי, Y. Peah I, 16^{a}, v. כותנאי.

כִּית׳, כִּיתָּנִיתָא f. collect. noun (preced. wds.) *washed linen clothes, underwear.* Sabb. 140^{a} כסכוסי כ׳ ed. (Or Zar. Sabb., end כיתונא, R. H. quot. ib. כִּיתַּנְיָאתָא *pl.*, Ms. M. כִּיתּוֹנִיּוֹתָא, pl. of כִּיתּוֹנִיתָא; Alf. a. Ash. כִּיתּוֹנְתָא, כִּיתּוֹ׳) to rub the starch out of linen underwear; לרכוכי כ׳ וכ׳ he intends only to soften the linen &c. Ib. bot. דאי כ׳ וכ׳ (Or Zer. l. c. a. Ash. כיתונא, v. Rabb. D. S. a. l. for Var. lect.). Y. Snh. II, 20^{c} bot. אותניתיה read: כִּיתָּנִיחֵיהּ (=חלוקא) דכיתנא ib.) his linen garments.

כִּיתָּרָא, v. כִּתַּר II.

כָּךְ (b. h. כָּכָה) *thus, so.* Ab. IV, 5 וכך הי׳ הלל וכ׳ and even so (in the same sense) did Hillel say. B. Kam. 61^{a} כך מקובלני וכ׳ such is my tradition from &c. Tosef. Keth. V, 9 כך תתנו וכ׳ even so much (and no more) may you have wherewith to endow your daughters; Bab. ib. 66^{b}; ib. 65^{a} כך תפסקו; Y. ib. V, end, 30^{c} כָּכָה; a. fr.—כך וכך *so and so many, a certain number, date* &c. R. Hash. 18^{b} בשנת כך וכך in the year—of John &c.; a. fr.—אחר כך, v. אַחַר.—לָכֵן (cmp. b. h. לָכֵן) *for such a purpose, therefore.* Ab. II, 8, v. יָצַר. Num. R. s. 4, beg. ל׳ הַקָּהֵל וכ׳ therefore be

exact in recording the numbers &c.; a. fr.—V. חִילְכָךְ, לְפִירְכָךְ.

כַּבָּא m. (collect. noun), *pl.* כַּבֵּי (אכך or חכך, dropped guttural; cmp. אַבָּא) *molars*, in gen. *teeth.* Targ. Jud. XV, 19 ed. Lag., a. Kimḥi Var. (ed. בִּירָא, h. text מכתש). Targ. Y. Num. XXI, 35 כַּבֵּיהּ ושיניהּ his molars and his (front) teeth. Ib. XI, 33; a. fr.—Pes. 113ª לא תעקר כ׳ never have a molar tooth extracted. Gitt. 69ª לכ׳ for pain of the molars. B. Kam. 92ᵇ (prov.) שיתין . . . לכ׳ דקל וכ׳ sixty pains befall the teeth of him who hears his neighbor's sounds (at meals) and is himself not permitted to eat (not being invited). Ab. Zar. 28ª; a. e.—אַקְלִידָא, v. כ׳ דאקלידא. —B. Bath. 167ª כַּבֵּיהּ דבר״ת Ar., Ms. H. (Ms. M. בבי, v. Rabb. D. S. a. l. note; ed. גַּבֵּיהּ דבר״ת וכרישה) the teeth, the upper and the lower horizontal lines of the letter Beth.—[כַּבֵּי *cakes*, v. כַּעֲכָא.]

כַּבָּא, כַּבָּא, v. sub כּוֹב׳.

כַּבְדִּיתָא, v. כַּבָּרִיתָא.

כַּבָּה, v. כָּבַד.

כַּבֵּי, כָּבֵי f. (=כִּיבֵּי, כִּיבֵּי, כו׳, cmp. כַּוָּא) [*small apertures, meshes,*] *spiderweb;* trnsf. *the web-like marrow of reeds.* Ohol. XIII, 5 כ׳ שיש בה ממש substantial spiderweb; [oth. opin.:] substantial reed marrow. Kel. XVII, 17 עד שיוציא את כל חכ׳ (Var. כבאי, read כַּבָּאי) until he has taken out the entire marrow; Tosef. ib. B. Mets. VII, 12 כ׳ quoted by R. s. to Kel. l. c. (ed. זָבָר).

כִּלְאָא* m. (κόχλος) *purple-fish* (murex); trnsf. *purple*, esp. *the purple stripe on the tunica, a badge of nobility.* Y'lamd. to Gen. XXV, 23; 25, quot. in Ar., corresp. to צִיצִית on the Jewish garment.

כִּלְכְּלָן*, m. (preced.) *purple cloak.* Targ. O. Gen. XXV, 25 ed. Berl. (oth. ed. כִּגְלָם, codices כִּגְלָם, v. Berl. Targ. O. II, p. 9); Targ, Y. II ib. כִּבְלָן (corr. acc., or כִּכְרִילָן).

ככר, Targ. Prov. XVII, 25 מכברי Ms., v. כְּבַד *Af.*

כִּכָּר c. (b. h.; = כרכר, v. כִּרְכֵּר) [*circle,*] 1) *district.* Gen. R. s. 41 כל ערי חכ׳ all the towns of the (Jordan) district.—2) *loaf.* Erub. VIII, 2; Kel. XVII, 11 מכ׳ בפונדיון וכ׳ bread for two meals consists of a loaf bought for a *dupondium* when four S'ah of wheat are worth one Sela; ib. משתי ידות לכ׳ וכ׳ of two thirds of a loaf three of which represent a Kab of grain. Sifré Deut. 40 כ׳ ומקל ירדו וכ׳ bread and stick (reward and punishment) came down from heaven tied together; a. v. fr.—*Pl.* כִּכָּרִים, כִּכָּרוֹת. Toh. V, 6 שני כ׳. Ber. 39ᵇ שתי כ׳; a. fr.—3) *Kikkar*, a weight of silver or gold, *talent* (=3000 Shekel, v. Zuckerm. Talm. Münz. p. 7). Ab. Zar. 44ª שוה כִּכַּר זהב worth a gold talent; a. fr.—*Pl.* כִּכָּרִים, constr. כִּכְּרֵי. Y. Shek. VI, 50ᵇ top.

כִּכְּרָא, כַּ׳ ch. same, 1) *talent.* Targ. O. Ex. XXV, 39; a. e.—*Pl.* כִּכְּרִין, כִּכְּרֵי, כַּ׳. Ib. XXXVIII, 27; a. e.—Bekh. 5ª כללי קחשיב בכ׳ וכ׳ large round sums the Bible counts by Kikkars, units of Kikkars it does not (but counts by Shekels).—2) *ball.*—*Pl.* as ab. B. Mets. 86ª, v. כּוּכְבָא.

כַּבְרִיתָא* f. (preced.) [*loaf,*] *honey-comb.* Targ. Prov. V, 3 ed. Lag. (Ar. a. Lev. ככדיתא, v. Koh. Ar. Compl. II, p. 221); a. e., v. כַּבְרִיתָא I.

ככרתו, Y. Succ. II, 52ᵈ bot., v. כְּוִירֵת.

כֹּל, constr. כָּל (b. h.; כָּלַל) *all, every one.* Sot. 5ª חקב״ה חגיח כל הרים וכ׳ the Lord passed over all mountains and hills and caused his Presence to rest on Sinai. Ib. (ref. to Job XXIV, 24) כבַּכֹּל מִכֹּל כָּל . . . באברהם like Abraham, Isaac and Jacob of whom is written 'with everything' &c. (Gen. XXIV, 1; XXVII, 33; XXXIII, 11).—Ḥull. I, 1 הַכֹּל שוחטין וכ׳ all persons are competent to slaughter &c.; וכוּלָּן וכ׳ but all those (mentioned as unfit), if they &c. Ib. 2 ובכֹּל שוחטין וכ׳ and you may slaughter with any cutting tool except &c. Tem. I, 1; a. v. fr.—דברי הכל the words of all, (*it is*) *the unanimous opinion, all agree.* Bets. 9ª ד׳ ח׳ מותר all agree that it is permitted; a. fr.—כל . . . אין ערוך *not at all.* Y. Dem. I, 21ᵈ אינו מפריש כל עיקר he does not set aside at all; a. fr.—Y. Shebi. VIII, beg. 37ᵈ, a. e. לא חכל ממנו it is not in his power to do so, v. חֵרֵם.—כָּל העולם כולו the whole world. Ber. 17ᵇ; a. fr.—כל ד׳—כל *whosoever, whatsoever.* Gitt. 11ᵇ כל האומר תנו וכ׳ whoever says, 'Give you' (a letter of emancipation &c.), is considered as having said, Take possession (in behalf of the person concerned). Kidd. 43ᵇ כל שאין יכולה וכ׳ whatever woman is incapable of guarding her letter of divorce, is incapable of being divorced. Ḥag. 4ᵇ, v. יֵשׁ; a. v. fr.—כָּל שֶׁהוּא whatever it be, i. e. *the smallest quantity.* Macc. 17ª, a. e. כ׳ ש׳ למכות for punishment with lashes, the partaking of any quantity is sufficient, opp. בזירת, v. זֵרֵת. Shebu. III, 1 ואכל כ׳ ש׳ and ate the least thing; a. v. fr.—כָּל שֶׁכֵּן (abbr. כ״ש) there is every reason that it is even so, i. e. *so much the more, a matter of course.* Sabb. 63ª . . . אורך וכ״ש וכ׳ there is length of life promised and, as a matter of course, wealth and honor; a. fr.—לא כ״ש, v. הַשְׁתָּא.

כָּלָא, כָּלָא ch., v. כּוֹל.

כְּלָא, כְּלָא, v. כלי.

כִּלְאָב (b. h.) pr. n. m. *Chileab*, son of David. Tanḥ. Tol'doth 6 כִּלְאָב שהיה כולו אב Kilab, he was entirely (like) his father; Y'lamd. to Gen. XXV, 19 כאילו אביו.

כְּלָאָה f. ch. = h. כְּלִיָּה, *extinction.* Lam. R., introd. (R. Joh. 1) לא תשוון כ׳ גמירא do not exterminate (them) entirely.

כַּלָּאֵי m. pl. (כָּלָא I), כ׳ בבא *guard-house at the gate* (cmp. חַרְזִיקֵי). Ned. 91ᵇ אירחיב בכ׳ ב׳ he was placed in the guard-house &c. [Ar. s. v. בלאי : בב, ed. Koh. כלאי.]

כִּלְאַיִם m. du. (b. h.; כלא, v. Ges. H. Dict. s. v.) *junction of two,* esp. *Kilayim, the forbidden junction of heterogeneous plants in the same field, of heterogeneous animals by hybridization or by harnessing together, of wool and linen in the same web* (Lev. XIX, 19; Deut. XXII, 9 to 11). Gen. R. s. 82; Y. Ber. VIII, 12ᵇ top וחכ׳ וכ׳ האש fire and hyb-

rids (mules) although not having been created in the six days &c. Kil. VIII, 1 כִּלְאֵי הכרם mixed seeds in the vineyard. Ib. I, 1 אינם כ׳ זה בזה are no forbidden junction. Ib. 9 משום כ׳ as coming under the law of K.—Tosef. ib. III, 16 כשות אינו כ׳ *cuscuta* is not forbidden (in the vineyard); Sabb. 139ᵃ; a. v. fr.—*Kilayim*, name of a treatise of the Mishnah and Tosefta, of the Order of Z'raïm.

כִּלְאַמִּין *chlamys*, v. כְּלָמוּס.

כָּלַב (cmp. כָּלַל) *to seize.*—Denom. כֶּלֶב.

Pi. כִּלֵּב, *Hif.* הִכְלִיב (denom. of כֶּלֶב) [*to make stitches resembling dog-bites* (cmp. our 'cat-stitching'),] *to stitch*, opp. to תָּפַר to sew in a workmanlike manner. M. Kat. I, 8 (8ᵇ) האומן מְכַלֵּב Ms. M. a. Y. ed. (Mish. a. Babli מַכְלִיב) the professional tailor is permitted (during the festive week) to stitch (but not to sew); expl. ib. 10ᵃ מפסיע he makes wide steps (cross-stitches); (another opin.) שיני כלבתא (Ms. M. only כַּלְבָּתָא q. v.) dog's teeth, i. e. irregular stitches; Y. ib. 80ᵈ bot. מפסיע; (oth. opin.) אחת אחת each stitch singly. Ib. הרוצענין מְכַלְּבִין the saddlers are permitted to do dog-stitching.

כֶּלֶב m. (b. h.; preced.) *dog*. Snh. 63ᵇ (expl. נבחן, II Kings XVII, 31) כ׳ they worshipped a dog. Yoma VIII, 6, a. e. כ׳ שוטה a mad dog. Kil. I, 6, v. כּוּפְרִי. Kel. XVII, 13 כ׳ חמים sea-dog. Gen. R. s. 77, v. אַנְדְּרִיאוֹן. Y. Snh. VII, 23ᶜ top (ref. to Ps. XXII, 21) מִכַּלְבּוֹ שֶׁל וכ׳ from the dog (the vicious accuser) of that pious man, v. ib. 23ᵇ bot., sq.); a. fr. *Pl.* כְּלָבִים. Ber. 3ᵃ. Tosef. B. Kam. VIII, 17. Ex. R. s. 20 עשו . . כ׳ של וכ׳ the Egyptians made golden dogs by sorcery that they should bark &c.; a. fr.

כַּלְבָּא, כְּלַב, כֶּלֶב I ch. same. Targ. Ps. LIX, 7. Targ. Prov. VII, 22 (Ms. כְּלִיבָא; h. text עכס); a. fr.—Y. Ab. Zar. III, 42ᵈ top, expl. נבחן, v. preced.—Erub. 61ᵃ (prov.) כ׳ בלא מתיה וכ׳ a dog away from home barks not for seven years, i. e. however quarrelsome a man may be, he will not fight in a strange place; a. fr.—Trnsf. *a mean person*. Lev. R. s. 9.—*Pl.* כַּלְבִּין, כַּלְבֵּיָא, כַּלְבֵּי. Targ. Ps. XXII, 17. Targ. Is. LVI, 10; a. e.—Y. Peah I, 15ᶜ bot.; Y. Kidd. I, 61ᵇ, v. שׁדוּשׁ ch.—Sabb. 152ᵃ כַּלְבּוֹהִי לא וכ׳ his (euphem. for *my*) dogs no longer bark, i. e. my voice is weak from old age. B. Mets. 94ᵃ top כך וכך כ׳ אינא וכ׳ so and so many dogs have we with us. Pesik. B'shall., p. 86ᵃ תרין כלבי דחרשין (not כלבא) two dogs (of gold) made by the sorcerers (v. preced.). Ib., sq. כ׳ דקושטא the real (natural) dogs do not bark at us (ref. to Ex. XI, 7); a. e.—[Targ. Koh. IV, 6 כלב גוזלא, some ed., read ג׳ בלא.—Lam. R. to I, 4 כלבא, read: כַּלְבָּתָה.]

כַּלְבָּא II, pr. n. m. בֶּן כ׳ שָׁבוּעַ *Ben Kalba S'bu'a*, name of a wealthy citizen of Jerusalem. Gitt. 56ᵃ.

כַּלְבָּא III or כְּלֵבָא, Var. of אַכְלְבָא. V. Ar. Compl. ed. Koh. IV, 235.

כַּלְבָּה f. (v. כֶּלֶב) 1) *she-dog*. Lam. R. to I, 4 (not כלבא). Y. Snh. VI, 23ᵇ bot. נזקקין לכ׳ having connection with a dog. Koh. R. to VII, 26.—2) *tongs, pinchers*. Tosef. Kel. B. Mets. III, 11 כ׳ של ספרין וכ׳ the barbers' tongs, the physicians' &c.; v. כַּלְבּוּס.

כלבודא, v. כַּלְבִּיד.

כַּלְבּוּס m. (enlarg. of כלב, v. כַּלְבָּה 2) 1) *tongs, pinchers*, Sot. 19ᵇ כ׳ של ברזל (Alf. ק׳) iron tongs (to force her mouth open; Tosef. ib. II, 3 צבת). Tosef. Kel. B. Mets. III, 11 some ed., v. כַּלְבָּה. Men. 63ᵃ כמין כ׳ עמוק (Ar. כיל׳) a baking form in the shape of forceps with cavities (which clapped together give the dough the shape of an apple &c.).—2) (v. כָּלַב) *shape of cross-stitches, zigzag* of nails in the sole. Sabb. 60ᵇ עשאו כמין כ׳ (Ms. M. כלכוס, Alf. ק׳) if he drove the nails in in the shape of &c. Koh. R. to XII, 11 חכ׳ אינו וכ׳, v. כַּלֶּבֶת.—[B. Kam. 100ᵇ ב׳, v. כַּלְכּוּס.—Tanḥ. Balak 13, read: כַּלִּינוֹס.]

כַּלְבִּיָא* f. (an assumed word for כַּלְבָּה, after the form of לָבְיָא) *she-dog, bitch*. Midr. Till. to Ps. XXXIX (in an allegorical contest of the limbs) כ׳ אה לך חלב here is dog-milk for thee, ed. Bub. כלבא; Yalk. Ps. 721 כלבתא (corr. acc.). Ib. חבאת חלב כ׳ (read with Yalk. l. c. כַּלְבָּא; ed. Bub. כלבתא) thou hast brought dog-(instead of lion-) milk. Ib. ועוד ג״כ כי לבייא קורין אותה כ׳ (differ. in Yalk; ed. Bub. כלבתא . . . ועוד ללבייא) and furthermore a lioness may likewise be called a bitch.

כִּלְבִּית, v. כִּרְלִבִּית.

כַּלֶּבֶת f. (כְּלַב, v. כַּלְבּוּס) *dog-stitch, the shoemaker's pegging* of the sandal. Y. Snh. X, 28ᵃ כ׳ אינה עולה וכ׳ the *kallebeth* does not count among the number of nails to be driven into shoes; Y. Sabb. VI, 8ᵃ כלי בית כ׳ (corr. acc., or כִּלְרִבִּית); Koh. R. to XII, 11 הכלבוס אינו וכ׳.

כַּלְבְּתָא (tradit. pronunc. כַּלְבָּתָא) f. ch.=h. כַּלְבָּה, *bitch*. R. Hash. 4ᵃ. Yalk. Ps. 721, v. כַּלְבָּא; a. e.—שיני כ׳ (cmp. preced. w.) *dog-stitch*. M. Kat. 10ᵃ, v. כָּלַב.

כַּלְדָּאָה m. ch., *pl.* כַּלְדָּאֵי *Chaldeans, soothsayers*. Sabb. 119ᵃ. Yeb. 21ᵇ; a. e.

כַּלְדָּי m. h. same. *Pl.* כַּלְדִּים. Pes. 113ᵇ אין שואלין בכ׳ (Ar. כַּלְדָּאִין) we must not consult soothsayers.

כְּלָה* m. (v. עוּכְלָא, אוּכְלָא) *K'lah*, a measure for spices. Y. Bets. III, end, 62ᵇ תן לי כ׳ וכ׳ give me a *k'lah* of spices, for housekeepers are in the habit of putting a *k.* of spices &c. Y. Peah VIII, 20ᵈ bot. כולה תבלין a K. is the ordinary quantity for spices; (Erub. 29ᵃ; R. S. to Peah VIII, 5 עוכלא).

כַּלָּה f. (b. h.; כָּלַל) 1) [*crown, ornament*, v. Is. XLIX, 18,] (sub. בעלת or בת, cmp. אִיחוּ, חוֹרִים a. בֶּן חוֹרִים) *bride; daughter-in-law*. Yeb. I, 1 וכַלָּתוֹ and his (deceased) son's wife. Sot. IX, 14 שתצא הכ׳ וכ׳ that the bride on her wedding day may be taken around in procession, v. אַפְרִיוֹן. Keth. 71ᵇ; Pes. 87ᵃ כב׳ שנמצאת וכ׳ like a bride (daughter-in-law) found perfect in the house of her father-in-law. Ib. כ׳ בבית אביה a bride in her father's house (not yet taken to her husband's paternal house). Ex. R. s. 41 (play on וככלותו, Ex. XXXI, 18, cmp. כָּלַל *Pa.*) מה כ׳ זו מקושטת וכ׳ as the bride is adorned &c.; a. fr. [Tanḥ. Ki Thissa 18 כ׳ נופי, read with ed. Bub. ib. 9 קלי נינפי.]—*Pl.* כַּלּוֹת. Sot. l. c. עטרות כ׳ (Talm. ed. *sing.*) the bridal wreaths. Ib. 49ᵇ; a.

fr.—2) *general assembly*, esp. *Kallah, the assembly of Babylonian students in the months of Elul and Adar*. Ber. 8[b] פרשיריתא דכ׳ Ar. (Ms. Paris דבלא, v. Rabb. D. S., Vol. I, p. 384; ed. דכולא שהא) the weekly Scripture lessons of the Kallah weeks (during which R. Bibi could not find time to peruse the section of each week). Ib. 6[a], v. הוּחָקָא. Ib. 57[a] ראש לבני כ׳; B. Bath. 22[a] ריש כ׳ the president of the Kallah.—*Pl.* (of כַּלָּא) כַּלֵּי. Ḥull. 49[a] ריש כ׳.—מסכת כלה, מסכתא דכ׳ a (small) treatise of the Talmud named *Kallah* (from its first word). Sabb. 114[a]; Kidd. 49[b]; Taan. 10[b]; [oth. opin.: a subject which has been discussed in the general assembly].

כָּלָה, v. כלי.

כָּלוּ, constr. כְּלוּ f. (כָּלֵי I, sub. חֵימְתָא) *finishing, venting full wrath*. Targ. Y. Deut. XXIX, 27. Targ. Ps. LIX, 14 בכ׳ (Ms. בכרילו). Targ. Y. II Gen. XXVII, 44 כולתיה (read: כְּלוּתֵיהּ). Targ. Y. Deut. XXIX, 22 כְּלֵיתֵיהּ.

כְּלוּב m. (b. h.; כָּלַב) [*twisted together, united by tenons,*] *shed, coop*. Bets. 24[a] באין לכְלוּבָן בערב enter their coop in the evening.

כָּלוּב* m. (כָּלַב, cmp. כּוּלָּב) *axe*.—*Pl.* כְּלוּבִין. Pesik. Zakh., p. 22[b].

כְּלוּבָא ch. same, v. כּוּלָּבָא.

כלודי, Yalk. Gen. 147, v. כֶּלִי.

כְּלוֹזָא =אוֹכְלוֹזָא. B. Bath. 8[a] Ms. H. (Ar. s. v. כר 11 quotes כִּילוֹזָא).

בֵּי כ׳, כְּלוּחִית pr. n. pl. *Be-K'luḥith*. Bets. 5[b] מבי כ׳ (Ms. M. מכ׳). Keth. 40[b].

כלום, v. כָּלוּט.

כלומסין, v. כְּלוּפְּסִין.

כָּלוֹל m. 1) =כָּלִיל; 2) part. pass. of כָּלַל. [Tanḥ. Bo 5 כ׳ לדברות; Mekh. Bo, beg. כלל לדברות, read: כְּלִי (v. Levy, Catal. of Rabb. Semin. of Breslau 1889, p. 38, note).]

כְּלוּם m. (=כל מ, cmp. מְאוּם) 1) *anything, something, somebody* (Lat. ullus). Targ. Koh. I, 9 ליח כ׳ (h. text אין כל).—Yalk. Num. 730 (ref. to Num. X, 35) ואין . . . מפניך אנו כ׳ לפניהם before thee they flee, and are we nothing before them? אלא כשפניך אתנו אנו כ׳ לפניהם וכשאין פניך אתנו אין אנו כ׳ לפניהם but (it means) when thy countenance is with us we are *something* before them &c.; Sifré Num. 84 (corr. acc).—Kel. XXIV, 1 טהורה מכ׳ is clean from any (of the aforementioned impurities). Ber. 22[b], a. fr. פטור מכ׳ is entirely exempt. Ned. I, 1, a. fr. לא אמר כ׳ he has said nothing, i. e. what he said is void.—לא כ׳ *not the least, nothing at all*. Erub. 11[a] לא עשה ולא כ׳ (Rashi לא עשה כ׳) he has done nothing at all, i. e. what he has done has no legal consequences. Ib.[b] הכל מודין Ms. M. all agree that if . . . , there is nothing at all (to consider; ed. לא כ׳ חיא ולא כ׳=ולא כ׳ פטורה it is exempt, and there is nothing &c.); Yoma 11[b] ולא כ׳ (ולאו) חיא (v. Rabb. D. S. a. l. Ms. M. and note).—Koh. R. to IX, 10 מאן חיא דכ׳ ודבר בגרמיה כ׳ וכ׳ if a person is somebody and comports himself as somebody (is proud of his value), it were better he had not been born; a. fr.—2) (interrog.) introducing a question to which a negative answer is expected, *is there any? has any?* &c. Snh. 105[a] כ׳ יש לזה על זה כ׳ has the one still any claim on the other? Sabb. 31[a] כ׳ מעמידין וכ׳ is there ever a king appointed except &c.? Ned. VIII, 7 כ׳ אמרת וכ׳ wouldst thou have said it, but for thy wish to honor me?; a. fr.—[Tosef. Men. XIII, 19; Tosef. B. Kam. VII, 8, v. הֶלֶם.]

כְּלוֹמַר (=כְּאִילּוּ אָמַר) *as though one said, that is to say, this means*. Naz. II, 3 (11[a]) לא נתכוונה זו אלא כ׳ וכ׳ (Mish. ed. לומר) she had no intention except that of one who says, 'This be unto me a sacrifice', i. e. she meant only to forbid herself this cup (cmp. ib. כמאן דאמר). Snh. VI, 4 (interpret. כ׳ מפני מה וכ׳ (Deut. XXI, 23) which means as much as, (people will say,) Why has this man been hanged? &c.—Ib. 6 כ׳שאין וכ׳ as if saying (intimating), we bear no grudge &c. Ex. R. s. 41 היא מגלה פניה כ׳ וכ׳ she uncovers her face, as if saying &c.; a. v. fr.

כלונוס, Ab. d'R. N. ch. XLIV, ed. Schechter, v. כָּלִינוֹס.

כלוניא, כלוניס, v. לִינְיָא.

כלונים, Tosef. Kel. B. Mets. IV, 7, v. כָּלִינוֹס.

כְּלוֹנָס m. (a sing. of κελεόντες, as if κελέονς) *beam of the loom*, in gen. *beam, pole*.* Kel. XX, 3 קבעו בכ׳ if he inserted the transverse staff of the loom in the beam; כסא שקבעו בכ׳ if one fixes a chair on the top of a beam; Tosef. ib. B. Mets. XI, 5. Zab. III, 3 על הכ׳ Ar. (ed. האכ׳) was seated on a beam. Tosef. Kel. B. Bath. II, 2 כלינים ed. Zuck. (corr. acc.). Ib. VII, 2 כלינים ed. Zuck. (ed. כלינוס, corr. acc.). [Ab. d'R. N. ch. XXIV, v. כָּלִינוֹס.]—*Pl.* כְּלוֹנָסוֹת, כְּלוֹנָסִיּוֹת, כְּלוֹנָסָאוֹת. B. Bath. 67[b] (expl. בחולות) כ׳ של ארז וכ׳ cedar beams supporting the transverse press beam. R. Hash. II, 3 (22[b]) כלונסא (Ms. M. 2 קְלוֹנָסוֹת). Sifré Num. 160. Tosef. Kel. B. Bath. II, 2; a. e.

כְּלוֹנָסָא ch. same. Targ. I Kings VI, 4; VII, 5 Ar., Rashi a. Kimḥi (ed. כִּלְנָסָא, כְּלֵנָסָא, Levita Var. קלונסא; h. text שְׁקָף) beam used for arches (v. Sm. Ant. s. v. Camara). Ib. 4.—*Pl.* כְּלוֹנָסָן. Targ. Y. II Num. XXXV, 20 (v. Sifré Num. 160).

כלוסין, v. next w. a. כָּלִיס.

לְבֵסִין, לְבֵסִים, קְלוּפִּי, גְּלוּפִּי, כְּלוּפְּסִין m. pl. (Lesbii; v. גְּלוּסְקָא a. גְּלוּגְרָא) *Lesbians*, 1) a species of *figs*. Ned. 50[b] (quoting Maasr. II, 8) דרה עושה בכ׳ if one is doing hired labor among Lesbian figs; Maasr. l. c. לבסים; Mish. Y. ed. לכסים; Y. ib. II, 50[a] כלוסין. Ned. l. c. מאי כ׳ what is K.? Answ. מינא דתאיני וכ׳ a species of figs used for cooking purposes. Ib. 49[b] (in Chald. dict.) בלוספיין, read כְּלוּסְפִּיּוּן (or פָּרִין . . .); [Ar. reads בלופסין; Mus. refers to φιβαλέως, a species of *early figs*.]—2) (cmp. גְּלוּסְקָא) a species of *table-olives*, opp. זיתי שמן. Tosef. Ter. IV, 3 קלופסין ed. Zuck. (Var. גלופ׳; Ter. II, 6 זיתי כבש). Ib.

III, 15 ק׳ (Var. קולפין, קולפ׳); Y. ib. I, end, 41ᵃ כלוכסין (read: כלוב׳ or כלוף׳).

כִּלּוּרְכִין, v. כלורכין.

כִּלּוּתָא, v. כְּלוּ.

כְּלִי, כֶּלִי m. (b. h.; next w.) 1) *vessel, receptacle; bag* &c. B. Bath. 85ᵃ כֶּלְיוֹ שֶׁל אָדָם וכ׳ a man's vessel takes possession for him (of its contents). Ber. 23ᵃ כ׳ שֶׁהוּא בֶּלֶדִין a receptacle which is intended for them (the T'fillin). Ib. כ׳ בְּתוֹךְ כ׳ one wrapper within the other. Y. Sabb. VII, 10ᵈ top חוֹגֵל כְּלִי צוּרָה he who shapes an earthen vessel; חוֹנֵף כ׳ זְכוּכִית who shapes a glass vessel by blowing; חָצוּשׁ כ׳ בְּדַפּוּס who makes a vessel in a mould. Y. Ḥag. III, 79ᵃ top, a. fr. נִזְקָקוּ לִכְלֵיהֶן they are tied to their vessel, i. e. the vessel in which they are offered makes them to be considered one mass, though they are otherwise disconnected; Ḥag. III, 2 הכ׳ מִצְרָף וכ׳. Mekh. Yithro, Amalek, 2 (ref. to Ex. XVIII, 19) הֱיֵה לָהֶם כְּכ׳ מָלֵא דְּבָרוֹת be unto them like a vessel filled with divine revelations. Ab. d'R. N., II vers., ch. II, v. רָחַב. Mekh. Bo., beg. כְּלֵל לִדְבָרוֹת; Tanḥ. Bo. 5 כְּלוּל לוֹ׳ (read כְּלֵי) a vessel of revelation; a. fr.—*Pl.* כֵּלִים, constr. כְּלֵי. Ḥag. III, 1 כ׳ בְּתוֹךְ כ׳ vessels put into larger vessels. Kel. I, 1. Ib. II, 1; a. fr.—2) *outfit, apparel, garment, tool, weapon. Pl.* as ab. Keth. 59ᵇ כ׳ פִּשְׁתָּן linen garments. Sabb. 114ᵃ כ׳ לְבָנִים white garments; a. v. fr.—Gen. R. s. 90 (expl. Gen. XLI, 44) כ׳ יָדִים official badge of the hands (bracelets, rings &c.), כ׳ רַגְלַיִם greaves &c.; (Ar. a. Rashi כלידרין, כלידרים, corrupt. of כלי ידים). Ib. s. 89 שֵׁאֵין עֵבֶד ... כ׳ יָדִים (some ed. כלידים, Ar. כלידרין; Yalk. ib. 147 כלודי, corr. acc.) that no servant was to hold office or wear rings &c. (v. Sm. Ant. s.v. Annulus).—כלי זיין, v. זַיִן.—B. Mets. IX, 13 חִיֵּיב מְשׁוּם שְׁנֵי כ׳ he is guilty of having seized two implements (the upper and the lower millstone). Ib. שְׁנֵי כ׳ two objects of use (a mattress and a plough). B. Bath. V, 2 כֶּלְיוֹ the outfit of the ass (saddle &c.); a. fr.

כלי, כָּלָא, כָּלַח (b. h.; v. כָּלַל) 1) *to enclose; to restrain, keep back.* Midr. Till. to Ps. CXIII לְכָלּוֹת אֶת חֲמָכָה וכ׳ to ward this plague off from thee. Midd. IV, 6 כְּלָה עוֹרֵב 'keeping off the raven', an arrangement of *iron points* on the roof of the Temple; Sabb. 90ᵃ כּוֹלֵי עוֹרֵב (*pl.*) Ms. M. (ed. כַּלְיָא ch.; v. Rabb. D. S. a. l. note); Men. 107ᵃ כולי Ms. M. (ed. כַּלָּה); M. Kat. 9ᵃ כולי Ms. M. (ed. כלא); Arakh. 6ᵃ כלוה.—Part. pass. כָּלוּי. Y. Naz. II, beg. 51ᵈ כ׳ אֲנִי מִמֶּנּוּ I will be restrained from it (for 'I will abstain').—2) (cmp. שלם) *to be full, to be finished, to cease.* Ber. 39ᵃ צְרִיךְ שֶׁתְּכַלֶּה בְּרָכָה וכ׳ the benediction must be finished simultaneously with breaking the bread. Tanḥ. Ki Thissa 5 כִּבֶּר כָּלוּ יִשְׂרָאֵל וכ׳ Israel would have ceased to exist; (Pesik. Shek., p. 13ᵇ מְכוּלִּין .. הָיוּ, v. infra). Snh. 97ᵇ כָּלוּ כָּל הַקִּצִּין all the predicted terms of redemption are ended (have passed by); a. fr.—[Pesik. R. s. 12 מת וכלה בקבר, read: ובלה.]—Part. (fr. כּוּל, cmp. חוּל, part. חוֹלוֹת a. חֲלוֹת) כָּלָה. Snh. 17ᵃ (ref. to כִּלְאָם, Num. XI, 28) הַטֵּל ... וְהֵן כָּלִין מֵאֲלֵיהֶם throw upon them the care for the public, and they will cease (to prophesy) of themselves; a. fr.

Pi. כִּלָּה 1) *to finish, cease.* Yoma 60ᵇ (ref to Lev. XVI, 20) אִם כִּפֶּר כ׳ when he has atoned (for the sanctuary &c.), he has finished (his task). Ib. אִם כ׳ כִּפֶּר when he has done all (the prescribed ritual), he has achieved atonement; Sifra Aḥăré ch. IV, Par. 4; a. e.—Tanḥ. Vayetse 2 מְכַלִּין אֶת שְׁדוֹתֵיהֶן they reap their fields entirely (leaving no corners for the poor). Snh. 67ᵇ כַּלֵּה מְדַבְּרוֹתֶיךָ וְלֵךְ וכ׳ (some ed. כְּלֵךְ, v. Rab. D. S. a. l. note) cease from thy homiletical interpretations, and turn to &c.; Midr. Till. to Ps. CIV, 6; Ex. R. s. 10, v. כַּלֵּךְ.—2) *to finish, destroy.* Y. Shek. VI, 50ᵇ top (ref. to מִכְלוֹת, II Chr. IV, 21) הֵן כִּירֵי וכ׳ they (these vessels) consumed all the gold (of the country); Men. 29ᵃ שֶׁכִּירְיָתָהּ וכ׳ it consumed &c. Pesik. R. s. 2 שכי׳ אוֹתָהּ וכ׳ whom the Lord destroyed. Num. R. s. 3 הִיא הָאָרוֹן מְכַלָּה בְּבְנֵי וכ׳ the Ark made havoc among the sons of Kehath (who had charge of it; cmp. II Sam. VI, 7). Mekh. B'shall., Amalek, s. 2 לְכַלָּן to destroy them. Y. Ḥag. II, 78ᵃ bot. (cited in Tosaf. to Ḥag. 17ᵇ a. v. אלא) וּבִלְבַד שֶׁיְּכַלֶּה עִיסָּתוֹ (ed. שירבלים) provided he has used up all his dough for the day; a. fr.—Part. pass. מְכוּלָּה, pl. מְכוּלִּין. Pesik. Shek., p. 13ᵇ כְּבָר הָיוּ יִשְׂרָאֵל מ׳ וכ׳ Israel would then have been destroyed; a. e.

Hithpa. הִתְכַּלָּה, *Nithpa.* נִתְכַּלָּה *to be destroyed, visited by death.* Num. R. s. 5 הָיוּ מִתְכַּלִּין they were diminished. Ib. שֶׁלֹּא יִתְכַּלּוּ מִן וכ׳ that they may not be destroyed from the world. Ib. s. 3 לֹא נ׳ וכ׳ not one of them was missing on being counted &c.; a. e.

כְּלָא, כְּלֵי I ch. same, 1) *to keep enclosed, to withhold, restrain.* Targ. I Sam. VI, 10. Targ. Ps. XXI, 3. Targ. Is. XXXIII, 15 כָּלֵי (ed. Wil. כָּל) restrains his eyes. Targ. Prov. XI, 26 כָּאלֵא ed. Lag.; ib. XVII, 28 כָּאלֵי ed. Lag. —Part. pass. כְּלִיָּא. Targ. Jer. XXXII, 2; (Targ. Ps. LXXXVIII, 9 כְּלוּא, h. form).—Sabb. 57ᵇ כְּלָיָא פְּרוּחֵי, v. בְּזִיוְנָא I; [Var. Ar. דירדבי, reminiscence fr. Nidd. 17ᵃ, v. בָּאלֵי. — כְּלָיָא עוֹרֵב, v. preced.—2) *to be finished, gone.* Ber. 39ᵃ כַּלְיָא בִּרְכָה the benediction is finished &c., v. preced. B. Mets. 79ᵃ וְקָא כְּלֵיא קַרְנָא and the capital itself is used up (v. infra). Yoma 69ᵇ כ׳ עָלְמָא the world would come to an end; a. fr.—3) (cmp. שלם) [*to be entirely with,*] *to trust.* Targ. Ps. XXXI, 7. Ib. 25 כַּלְיָרִין (ed. Lag. a. oth. כירלין, corr. acc.). Ib. XXXII, 10; a. e.; v. חֲכַל. [Differ. fr. b. h. כָּלָה *to be consumed* by anxiety, *to long, die for.*]

Af. אַכְלֵי *to lock up, restrain.* Targ. II Chr. VII, 13.—Kidd. 81ᵇ מַכְלֵי לְהוּ מְכוּלָּה וכ׳ Ar. a. Tosaf. (ed. מכלילה, read: מִכְלֵי לֵיהּ) kept the cattle off from the entire field (in which he walked); (ed.: kept himself aloof from the entire pasture ground). B. Bath. 5ᵃ, v. next w.

Pa. כַּלֵּי *to destroy, use up, diminish.* B. Mets. l. c. מְכַלְּרִינָן קַרְנָא (when hiring the usufruct of an object,) we are permitted to use up the stock itself, e. g. if you hired an ass for travelling, and it died on the road, you may sell its carcass, and hire another ass for the money; ib. לָא מְכַלֵּי קַרְנָא we must not use up the stock, i. e. you may *buy* another ass for the carcass, but not hire one. Ib. Ms. M. לְכַלּוּיֵי קַרְנָא לָא חֲיִישִׁינַן (v. Rabb. D. S. a. l. note 8) and as for using up the stock, we need not take that into consideration. B. Kam. 3ᵃ דְּמְכַלְּיָא קַרְנָא when the obnoxious subject destroys the object itself (not only the fruits).

Ithpe. אִתְכְּלִי *to be closed up, withheld; to refrain.* Targ. O. Gen. VIII, 2. Targ. Prov. III, 27; a. fr.

Ber. II, 5c bot. Snh. 63a כ׳ ...נתחייבו שונאיהם the enemies of Israel (censorial change רשעיהם, euphem. for *Israel*) would have been condemned to destruction. Gen. R. s. 10 ארן ויכלו .... לשון כ׳ *vaykhullu* (Gen. II, 1) has the meaning of affliction, of diminution (ref. to the reduction of the planetary courses after Adam's sin). Ib. s. 49 (expl. כלה, Gen. XVIII, 21) כ׳ הן חייבין they deserve extinction; [Targ. Y. II Gen. l. c. עבדו גמירא, read: כַּלָּיָרה גמירא]. Mekh. B'shall., Shirah, s. 5 כ׳ .. גמרה thou hast passed the verdict of destruction &c.; a. fr.

כליכה, v. כְּלִיבָה.

כָּלִיל (כְּלוֹל) m. (b. h.; כָּלַל) *entire*, esp. *Kalil*, a *sacrifice burnt entirely*. Sifra Tsav, Par. 3, ch. V; Men. 51b בכ׳ תקטר shall be burned as a *Kalil*. Y. Sot. III, 19b top קריבה בכלול is offered as a *K*.—Men. 74a; a. e.—Tosef. Par. I, 2; Zeb. V, 4 לאישים כ׳, v. אִישֶׁה.

כְּלִילָא, כְּלִיל c. (כְּלַל) 1) *circle, wreath, crown*. Targ. Y. II Ex. XXV, 11. Targ. Num. VI, 7 (h. text נֵזֶר). Targ. Y. I Deut. XIV, 1 כ׳ דיסער (cmp. כְּלָכּוּל). Ib. XXXIV, 5 fem. (also כְּלִילַת constr.). Targ. Is. XXVIII, 5; a. fr.—Sabb. 152a, v. חִילְפָּא II. Gen. R. s. 98, end (ref. to נזר, Gen. XLIX, 26) כְּלִילֵיהוֹן דאחוך the crown of thy brothers. Gitt. 7a כ׳ לברתיה a bridal wreath for his daughter. B. Bath. 4a, v. יַיְלָא; a. e.—*Pl.* כְּלִילַיָּא, כְּלִילָן, כְּלִילֵי. Targ. Y. Deut. l. c. Targ. Job XXXI, 36. Targ. Jud. VIII, 26 ed. Lag. (oth. ed. *sing.*); a. e.—B. Bath. 16b כלילי חוו לחתו Ms. M. (ed. *sing.*) they had wreaths (each dedicated to a friend).—2) כ׳ דמי or כ׳ *coronation tax* (aurum coronarium, v. Sm. Ant. s. v.). Ib. 8a כחתוא דמי כ׳ וכ׳ as in the case of a coronation tax which they put on the city of Tiberias. Ib. כ׳ פקע (Ms. M. בטל) the tax was repealed.—3) כ׳ or כ׳ מלכא *melilot*. Keth. 77b. Sabb. 109b חד כ׳ one dose of melilot.—*Pl.* כְּלִילֵי. Ib. חמשא כ׳ five parts of melilot (Rashi: roses). [Y. M. Kat. II, 81d bot. וגנבון מנהון כלילייא, read: כל לילייא.]

כְּלִילָאֵי m. pl. (v. preced.) *coronation tax*. Meg. Taan. II אתנטילו כ׳ the coronation tax was remitted (v. I Macc. XIII, 39); [Scholion to Meg. Taan.: *wreaths*, an idolatrous rite forced upon the Jews by the Syrians.]

כְּלִילָתָא, constr. כְּלִילַת, v. כְּלִיל.

כְּלִימָה f. (b. h. כְּלִמָּה; כָּלַם) *disgrace*, usu. with בּוּשָׁה. B. Bath. 75a; a. fr.

כלימך, Ex. R. s. 15 Mus., read: כל הדמך, v. דְּמַךְ.

כְּלִין, v. כַּלְיָא.

כָּלִינוֹס m. (χαλινός) *bridle*. Tanḥ. Balak 13 כלבוס (corr. acc.); Num. R. s. 20 בלינוס; Y'lamd. to Num. XXIII, 5 quot. in Ar., v. פָּקַם.—Ab. d'R. N. ch. XXIV לסוס שיש לו כלינס Ar. (ed. כלים נאים, Var. כלונס, corr. acc.) like a horse which is bridled. Tosef. Kel. B. Mets. IV, 7 כלינס, כלוניס, כולוניס (corr. acc.). Pesik. R. s. 42 בל׳ (corr. acc.)

כְּלִינְדִין m. (χλανίδιον meant for χλαμύδιον, cmp.

כְּלָא, כְּלֵי II, *Af.* אַכְלֵי (v. preced.) [*to assemble, call together* (cmp. אוֹכְלוֹסָא),] 1) *to call, give a signal*. Targ. Jer. I, 15. Targ. Zeph. II, 15; a. e.—2) (of the lion) *to roar; to shout, thunder* &c. Targ. Ps. CIV, 21, v. אַכְלֵי. Ib. XXIX, 3. Ib. LXXIV, 4; a. e.—B. Bath. 5a עיזא בעלמא לאו לאכלויי אַכְלוּנֵי מַכְלִינָן בה v. Ar. s. v. כל; (incorr. in eds. בעיא) as to a goat, we need only shout at her (to drive her off). Ib. ולאו גברא בעי לאכלויי Rashi (ed. דמיכלי, read דְּמַכְלֵי) and need you not a man to shout at her?; [oth. opin. we need only *keep* her *off*, v. preced.]

כְּלָא, v. כְּלָיָה.

כַּלָּא, v. כַּלַּפָּיָה.

כַּלְיָא, v. כְּלִי I.

כְּלִיבָא, v. next w.

כְּלִיבָה f. (v. כְּלוּב) *box*, consisting of movable tenoned links. Tosef. Kel. B. Mets. IX, 1 כ׳ של חריטין the tailors' box.—Pesik. Anokhi, p. 138a ונתנום בכ׳ and put them (the Cherubs of the Temple) in a box; a. e.—Esp. *coffin* with *bier*. M. Kat. 27a, sq. ועניים בכ׳ (not בכליכה) and the poor were carried out on a common bier; opp. דרגש; Tosef. Nidd. IX, 16 בכְלִיבָא. Par. XII, 9 קרן של כ׳ the movable support of the bier, Maim.; (oth. opin.: the ring for keeping the corpse in position). Lam. R. to III, 16 כלובא.

כַּלִּידָא, כַּלִּיד m. (χάλις, -ιδος, only in χαλιδοφόρος; κύλιξ, κάλιξ, calix) 1) *cup*. Targ. II Chr. IV, 5. Targ. O. Gen. XLIV, 12, a. e. (Var. ק׳, v. Berl. Targ. O. II, p. 16). Targ. Ps. XI, 6; a. e.—*Pl.* כַּלִּידִין. Targ. Jer. XXXV, 5.—2) *calyx* of flowers. *Pl.* as ab. Targ. Ex. XXV, 33, sq. (Ms. I ק׳).

כלידרין, כלידים, כלידרים, כלידו, corrupt. of כַּלֵּי ידים, v. כַּלֵּי.

כְּלִידָה, כְּלִיָּא, כּוּלְיָא ... ית f. (b. h. כְּלָיָה; כלי, v. כּוּלְיָא) 1) *kidney*. Y. B. Mets. II, beg. 8b. Ḥull. 55a כוליא; a. fr.—*Pl.* כְּלָיוֹת, constr. כְּלָיוֹת. Ib. III, 2. Ber. 61a, a. e., v. רָעַץ. Tanḥ. Vayigg. 11, a. e. כְּלָיוֹתָיו, v. כַּד II; a. fr.—2) *the belly* of a stove. B. Bath. II, 11 כליא (Ms. F. a. H. כרליא). Ib. 20b כ׳ דתנור טפח the protuberance of the belly of the stove is one hand-breadth beyond the rim; Tosef. ib. I, 3 כרליא ed. Zuck. (Var. כְּלָדָה, כּוּלְדָה). [R. Ḥănanel: כרליא=κοιλία.]

כְּלָדָה, v. כְּלָיָה.

כלונים, Tosef. Kel. B. Bath. VII, 2, v. כְּלוֹנָס.

כְּלִיוּתָא f. (כְּלִי I 3) *cheer, trust*. Targ. Ps. CXIX, 116 Ms. (ed. כִּלְיָ; h. text שִׂבְרִי).

כַּלָּיָא, כַּלַּיָּה m. pl. (v. כַּלָּה) [*crowns, ornaments,*] *brides*. Y. Ab. Zar. III, 42c top; Y. Peah I, 15d.—Targ. Y. Deut. XXIV, 6 חתנין וכַלַּיָּן (h. text רחים ורכב).—[Targ. Y. II Gen. XVIII, 21 כְּלָיָה, v. כְּלָיָה.]

כְּלִיָּה, v. כְּלָיָה.

כְּלָיוּת f. (כָּלָה) *destruction, diminution, extinction*. Ab. V, 8 ריעב של כ׳ a destructive famine (general miscrop). Y.

Cast. Lex. Syr. s. v.) *a fine mantle*, an officer's distinction. Y. Snh. X, 29ª top, v. זוֹנָרָא.

כלינס, v. כַּלִּינוֹס.

כְּלִינָסָא, v. כְּלוּנָסָא.

כְּלִיס m., pl. כְּלִיסִין, כְּלִיסִרִין (כלס, enlarg. of כל; cmp. Ges. H. Dict.[10] s. v. כרשׁ) *bags*. Tosef. Kil. V, 26 אחולין וחכ׳ אכסלי׳ ed. Zuck. tents and bags, filters &c., v. חגרגים וכ׳. —Trnsf. *pods, a dehiscent fruit*, similar to carob. Ter. XI, 4 כ׳ וחרובים *k'lisin* and carobs; Ukts. I, 6 כְּלוּפְּסִין (Maim.: a species of *figs*, v. כְּלוּפְּסִין).—Ḥull. 67ᵇ (a species of *peas*, Rashi); Sifra Sh'mini, Par. 10, ch. XII, a. e. יחושין שבכ׳ the bugs found in &c.; Y. Ter. VIII, 45ᵇ bot. Tosef. Ter. V, 7; Y. Bicc. III, beg. 65ᶜ; a. e.—[Ukts. III, 2, v. בּוּלְבּוֹס. Y. Maasr. II, 50ª, v. כְּלוּפְּסִין.]

כלוסריקים, v. next w.

כלירכין, read: כִּילְיָרְכִין m. pl. (χιλιάρχοι, chiliarchi) *chiliarchs*, commanders of one thousand soldiers. Koh. R. to XII, 7 (expl. לשום כרים, Ez. XXI, 27ª) כלירכין (כלור׳) to appoint chiliarchs; [Lam. R., introd. (R. Josh. 2) פלירכים, v. פּוֹלִיַרְכוֹס.]—Sifré Deut. 317 (expl. כרים, Deut. XXXII, 14) אלו כאלירקין שלחם (ed. Fr. כלוסריקים, corr. acc.) this refers to their (the Roman) chiliarchs; Yalk. Deut. 944 כלירקין.

כלירקין, v. preced.

כְּלֵירָתָא, v. כְּלוּרָתָא.

כַּלָּךְ m. (v. כּוּלְכָּא) *cissaros-blossoms*, a woolly substance, v. אַגְּבִין. Kil. IX, 2, expl. Y. ib. 32ª top אגבין קיסרייי. Sabb. II, 1. Ib. 20ᵇ הירנו כ׳ this (metaxa) is *kallakh*. Ib.; Men. 39ᵇ השיראים והכ׳ וכ׳ (garments of) silk, *K.* &c. (v. סְרִיקִין). Sabb. 27ª. Tosef. ib. IX (X), 3 צמר כ׳ *Kallakh* wool. Tosef. Kel. B. Bath. V, 11 כולך ed. Zuck. (R. S. to Kel. XXVIII, 8 כלך).

כַּלֵּךְ (contr. of כַּלֵּה וָלֵךְ, v. כָּלָה) *cease and turn!, go!* Yeb. 44ª אצל שכמותך כ׳ turn towards one corresponding to thine own age. B. Mets. 22ª אצל יפות כ׳ go to better fruits (to take T'rumah from); Erub. 71ª. B. Bath. 164ᵇ מלשון וכ׳ כ׳ turn away from this kind of slander. Sifra Thazr., Neg., Par. 2, ch. II או כ׳לדרך זו or turn this way, i. e. I may argue thus; (ib. Emor, Par. 12, ch. XVII או לכה וכ׳). Ib. Vayikra, Ḥobah, Par. 7, ch. XI או כ׳ לך (corr. acc.); a. e.

כַּלְכַּל, כִּילְ, כִּלְכּוֹל m. (כִּלְכֵּל) 1) *hair-crown* (cmp. כְּלִילָא), *front hair* from temple to temple. Sabb. VIII, 4 (78ᵇ) כדי לעשות כ׳ (Bab. ed. כלכל; Ms. M. כדי לסוד כו׳, v. Rabb. D. S. a. l. note) enough to produce a crown by depilation of undergrowth. Ib. 80ᵇ, v. אַגְּדִיפֵּי. Naz. 3ª (ref. to Mish. I, 1 הריני מכלכל) how do we know דהאי כ׳ שערו הוא that this vow refers to letting the hair grow?—Nidd. 52ᵇ; Tosef. ib. VI, 6 (ref. to the hair around the pudenda as evidence of maturity) (מהו) כ׳ זה אינו יודע about this *kilkul* I know nothing.—2) *support, sustenance.* Naz. l. c. אימא מיזן ענוי I may say that the *kilkul* (of the Mishnah, v. supra) means supporting the poor.

כַּלְכּוֹס* m. (χαλκός) *a copper, caldron.* B. Kam. 100ᵇ (ref. to Mish. IX, 4 [read:] צבאו כעור כ׳) מאי כעור...שצבעו (v. Rabb. D. S. a. l. note 50) what does, 'he dyed it *ka'ur*' mean? ... the copper dyed it (cmp. הקדירה היורה ib.); מאי שצבעו כ׳ כפרא דודי (Ms. H.) what does it mean &c.? The sediment of kettles. [Editions a. Mss. have כלבוס, קלבוס with ב.]—*Pl.* כַּלְכִּין. Y. B. Bath. IV, 14ᶜ bot. בסלקי (read: בית כלכין, corresp. to בית היורות Tosef. ib. III, 3) the copper room.

כַּלְכִּידָא, כַּלְכִּיד f. (χαλκίς, -ίδος) *chalkis*, a small fish resembling sardines (v. Sm. Ant. s. v.). Y. Ned. VI, 39ᶜ bot. if one says, I will taste no הָגָה אינו ... אלא בכ׳, he is forbidden ony *ch.* (small fish). Ib.ᵈ top כיל׳ אנא טעים I feel as if I were eating *ch.*—Ib. כ׳ לית ... והוא זבין ליה is it not often the case when a man says to his neighbor, buy me a fish, that he will buy *ch.* for him?—Y. Erub. III, 20ᵈ top כלבודא (corr. acc.); Y. Peah VIII, 21ª top כלקורא (סלק׳), read: כַּלְקִידָא.

כִּלְכּוֹת, v. כִּילְ׳.

כָּלַכֵּל (b. h.; כול, כלל) [*to surround,*] 1) *to provide with everything; to sustain.* Naz. 3ª, v. כַּלְכּוֹל. Ber. 58ᵇ וכ׳ אתכם בדין וכ׳ and provided for you (while alive) in justice, and gathered you in justice.—2) (cmp. כְּלִילָא) *to raise a crown of hair, to be a nazir.* Naz. I, 1 הרינו מְכַלְכֵּל I will grow a crown (as a substitute for, 'I will be a *nazir*', v. פֵּרְנוּר). Y. ib. 51ᵇ top כאומר הרינו מן המְכַלְכְּלִין as if he said, I will be one of those who wear a crown of hair.—Tosef. Nidd. VI, 6; Nidd. 52ᵇ עד שתְּכַלְכֵּל (euphem.) until she has a full growth of hair (around the pudenda).—*3) denom. of כְּלִי *to arm, fit out.* Midr. Till. to Ps. VII א״ל הקב״ה ולא אני כלכלתי בה (read: כִּלְכַּלְתִּיהוּ) said the Lord to him (Doëg), is it not I that fitted him (David) out with it (the sword of Goliath deposited in the Sanctuary)?—[The entire sentence is missing in ed. Bub.; note 69 a. l. quotes fr. mss. קלקלתי.]

Nithpalp. נִתְכַּלְכֵּל *to be supported.* Pesik. R. s. 4 אליהו נ׳ וכ׳ (not נתבלבל) Elijah was supported by the woman of Zarephath.

כַּלְכָּל, v. כִּלְכּוֹל.

כַּלְכָּלָה f. (preced. art.) 1) *support, provision.* Ber. 44ª על המחיה ועל חכ׳ (be blessed &c.) for sustenance and support.—2) *supply*, esp. *basket containing chosen fruits* designated for use. Eduy. IV, 10 (9); Maasr. IV, 2 כַּלְכָּלַת שבת supply of fruits for the Sabbath (not for sale). Ib. חלוקט חכ׳ וכ׳ he who selects figs to send as a present. Y. ib. IV, 51ᵇ כ׳ שבת אינה וכ׳ Sabbath supply must not be sold. Y. Ter. II, end, 41ᵈ תאינים שבכ׳ figs in the provision basket, opp. מוּקְצֶה. Y. Dem. I, 21ᶜ bot. כ׳ אחת וכ׳ there is only one basketful (of the late fruits) which I reserve &c. Lev. R. s. 33, beg. כ׳ של תאנים a basket of figs for use (subject to tithes even for luncheon, v. עֵרֶב); a. fr.—*Pl.* כַּלְכָּלוֹת. Dem. VII, 6; a. fr.

כָּלַל (b. h.; v. כּוּל) 1) *to surround, comprise, include.* Gen. R. s. 4 חזר וכָלָן כולן וכ׳ (not וכללו כולו) he again included them all in the praise (Gen. I, 31). Shebu. 23ᵇ

בכוֹלֵל המותרים וכ׳ when he (in his vow) includes permitted things as well as forbidden things. Ib. 24ª, a. fr. איסור כולל, v. אִישׁוּר. R. Hash. IV, 5 וכולל מלכיות עמהן and inserts that section of prayers concerning the divine rulership, v. מַלְכוּת; a. fr.—*Part. pass.* כָּלוּל, f. כְּלוּלָה a) *included.* Y. Pes. V, 32ᶜ bot. ירידת גשמים כ׳ וכ׳ the praise for the rain-fall is included therein (Ps. CXXXV, 7); Y. Taan. III, 67ª, end.—Y. Ber. I, 3ᶜ top עשרת הדברות כְּלוּלִין בהן the Ten Commandments are contained therein.—b) *entire,* v. כְּלִיל.—2) *to generalize* (v. כְּלָל). B. Kam. 63ª חזר וכ׳ (הדר) the text generalizes again.—[Y. Ab. Zar. IV, 44ᵇ top כולהון . . . טוחנין, read: כּוֹבְרִין, v. כָּבַר.]

Nif. נִכְלַל *to be implied, to be stated in general terms,* opp. נפרט. Y. Sot. VII, 21ᵈ top דברים שנִכְלְלוּ ונפרטו things which have been stated both implicitly and specifically.

Pi. כִּלֵּל 1) *to crown.* Tanḥ. R'eh 7 אם נוצחין . . . ומְכַלְּלִין אותו when they (the legions) are victorious, they come and make a wreath, and crown him (the king).—2) *to include, imply. Part. pass.* מְכוּלָּל, *pl.* מְכוּלָּלִים *enclosed* (as a germ), *potential.* Gen. R. s. 10 (ref. to ויכלו, Gen. II, 1) מ׳ הוו המעשים things had been created potentially, and then they developed more and more.—[Y. Ber. VI, 10ª top ויכללו, read: וְיִבָּלְלוּ, v. בָּלַל.]

Hif. הִכְלִיל *to crown, finish, perfect.* Part. pass. מוּכְלָל. Yoma 54ᵇ (expl. מכלל, Ps. L, 2) מצִיון מ׳ יופיו וכ׳ from Zion the beauty of the world was perfected (by religion). [Cant. R. to V, 11, end מוכללת, read: מוּבְלֶלֶת, v. בָּלַל.]

כְּלַל ch. same, 1) *to surround, crown.* Targ. Cant. III, 11.—2) (denom. of כּוֹלָא) *to make whole, combine.* Y. Meg. IV, 75ᵇ bot. לינך חזרין וכָלְלִין לון do we not again combine them (the separated portions)?

Pa. כַּלֵּל 1) *to surround, crown.* Targ. Ps. V, 13.—2) (v. כִּרְלָתָא, כִּרְלָא I) *to prepare a bridal room.* B. Mets. 101ᵇ כַּלְּלָהּ לבריה if the owner of the rented dwelling gave it to his son as a bridal room (Rashi: if he was making preparations for his son's wedding, and needed the dwelling for the young couple). Gen. R. s. 70; Yalk. Gen. 125 כולי יומא הוו מְכַלְּלִין (בירה) לירה the whole day they were helping him to prepare the bridal chamber (decorating it).

Af. אַכְלֵל *to crown, surround.* Targ. Ps. LXV, 12. Ib. CIII, 4; a. e.—[Kidd. 81ᵇ מכללה, read: מכלי לחו, v. כְּלֵי I.]

Ithpa. אִיתְכַּלַּל, אִיתַּכַּל, *Ithpe.* אִיתְכְּלִיל 1) *to be crowned, to adorn one's self.* Gen. R. s. 34, beg. (expl. Ps. CXLII, 8) יִתְכַּלְּלוּן בי וכ׳ the righteous shall adorn themselves with me.—2) *to be led into the bridal room, be married.* Meg. 27ᵇ כי אירס רבה וכ׳ when his son R. was to marry.

כְּלָל m. (preced. wds.) 1) *general rule, principle.* Sifra K'dosh., Par. 2, ch. IV (ref. to Lev. XIX, 18) זה כ׳ גדול וכ׳ this ('love thy neighbor as thyself') is the most important principle in the Law. Sabb. VII, 1. Ḥull. III, 1 זה הכ׳ this is the general rule; a. v. fr.—Trnsf. לְכַלָּל, בְּכַלָּל *under the influence of.* Sifré Num. 157 לפי שהיה בכ׳ כעס בא לכ׳ טעות because he was under the influence of anger, he came under the influence of mistaken judgment; Yalk. ib. 786; a. fr.—2) *community.* Ber. 49ᵇ מן הכ׳ . . . לעולם אל a person must never exclude himself from the community (by saying, 'Praise ye', instead of 'Let us praise'). Mekh. Bo., Pisḥa, s. 18 מן הכ׳ וכ׳ . . . ולפי שהוציא and as he excluded himself from the community (by saying 'you') &c.; a. e.—3) *total, sum.* B. Bath. 123ª בְּכָלָן אתה וכ׳ as their sum total you find seventy (Gen. XLVI, 27), whereas the detailed record counts only sixty nine.—4) *generalization, statement by implication,* opp. פרט specification; *inclusion, comprehension under a class.* Ber. 26ᵇ, a. fr. עד ועד בכ׳, v. עַד.—Sifra introd. מכ׳ ופרט מפרט וכ׳ וכ׳ interpretation based upon a general law followed by specification, or specification followed by generalization. Ib. כל דבר שהיה בכ׳ וכ׳ when a law is once laid down in general, and in another place a specification is given (e. g. Lev. VII, 37, a. ib. 20), it is stated specifically not for its own sake alone, but as applicable to the whole class. Ib. beg. מכ׳ ופרט וכ׳ אי אתה דן if a general rule is followed by a specification and this again by a generalization, you must be guided by the specification (e. g. Deut. XIV, 26). Tosef. Sot. VIII, 10; Sot. 37ª ברוך בכ׳ . . ארור בכ׳ וכ׳ 'blessed be' was pronounced on Mount Gerizim in general (corresp. to the general curse, Deut. XXVII, 26) and was specified (corresp. to ib. 15—25); 'cursed be' was pronounced on Mount Ebal in general (ib. 26) &c.; a. fr.—מִכְּ׳ *by implication.* Ned. 11ª, a. fr. מכ׳ לאו אתה שומע הן from *no* you understand *yes,* v. הֵן.—Pes. 16ᵇ שהותרה מְכְּלָלָהּ וכ׳ which was permitted (dispensed with), by implication, for a community (if unclean, derived fr. Num. IX, 2, v. Pes. 77ª). Ḥull. 37ᵇ מכ׳ דטרפה וכ׳ this proves by implication that *t'refah* is not the same as &c.; a. v. fr.—לאו כ׳ . . . *not at all* (cmp. כְּלוּם). Ib. 20ᵇ; a. fr.—[Mekh. Bo, beg. לדברות כ׳, read: כְּלִי.]—*Pl.* כְּלָלוֹת (*fem.*). Naz. 48ᵇ. Sot. 37ᵇ. Erub. 27ª אין למדין מן הכ׳ וכ׳ from general rules (the use of the word כל, as ib. III, 1) we must not derive anything, not even when an exception is stated (as there may be other exceptions); a. fr.—Ex. R. s. 32, beg. כְּלָלִים.

כְּלָלָא ch. same. Targ. Y. Deut. XXVII, 26 ברכתא בכ׳ וכ׳ blessings in general &c. (v. Sot. 37ª quot. in preced.).—Sabb. 147ª, a. fr. נקוט האי כ׳ בידך take this as a rule. B. Mets. 103ᵇ, a. e. כ׳ דמילתא the general rule is &c. Ḥull. 95ª הא דרב לא בפירוש איתמר אלא מכ׳ איתמר this opinion of Rab has not been delivered explicitly but only arrived at by implication; Ber. 9ª; a. fr.—Yeb. 21ᵇ הוא וכ׳ is this rule without exceptions?—Shebu. 26ª אהני כ׳ לאתויי וכ׳ the generalization (after specification) has the effect of including &c.; a. v. fr.—*Pl.* כְּלָלֵי, כְּלָלָא, כְּלָלִין. Y. Ter. I, 40ᶜ כְּלָלוֹי דרבי כ׳ לית (כללי) the general rules of Rabbi (in the Mishnah; expressions like זה הכלל or הכל, כל &c.) are not without exceptions. Keth. 60ª לא . . לחני כ׳ דכריך וכ׳ do not heed those rules which my brother . . . laid down. Gen. R. s. 33 [read:] אלוקים . . . כל כ׳ דאוריתא ואילין אינון חלכתא דבבלאי (v. 'Rashi' a. l.) he taught Rab . . . all the general rules (of interpretation) of the Law, and these became the guiding laws of the Babylonians.

כָּלַם (b. h.; cmp. כָּלָא) *to be restrained, to be retired.*

Nif. נִכְלַם (cmp. כָּזַז) *to be retired,* (cmp. כָּזַז) *to be put to shame, be rebuked.* Ab. d'R. N. ch. IX (ref. to Num. XII, 14) שתִּכָּלֵם ז׳ ימים that she should live in retirement for seven

days (and not appear before the king); (Sifré Num. 106 שתהא מוּכְלֶמֶת). Ber. 16b שלא נבוש ולא נִכָּלֵם מאבותינו (v. Rabb. D. S. a. l. note 4) that we may not be put to shame and not be abashed when compared with our fathers (Y. ib. IV, 7d bot. שלא נבוש מאבותינו לעו״הב). Cant. R. to I, 14 בִּהְכָּלְמוֹ in his shyness.

Hif. הִכְלִים *to cause to retire, to rebuke, shame.* Kidd. 31a bot. ולא הִכְלִימָתוּ and he did not scold her. Ib.b כלום ולא הִכְלַמְתּוּהָ... did she (thy mother) throw a bag of money into the sea in thy presence, and thou didst not reproach her?—Midr. Till. to Ps. IV, 3 עד מתי אתם מַכְלִימִין וכ׳ how long will you slander me and my dignity?; a. e.—Part. Hof. מוּכְלָם, f. מוּכְלֶמֶת, v. supra.

כְּלַם ch. same. [Targ. Y. Deut. XXIX, 4 כלמו, Var. בלמו, read: בְּלָה or בְּלִיאוּ, v. בְּלִי I.]

Af. אַכְלֵם as preced. *Hif.* Targ. I Sam. XX, 34. Ib. I, 16; a. e.—B. Kam. 86a bot. דמַכְלְמוּ לית ומִיכְלֵם when you rebuke the child and he shrinks back in shame; ib.b (not דמיכלמו).—Part. pass. מְכֻלָּם. Y. Yeb. XII, 12d bot. והיא מְכֻלֶּמֶת עלך and she (the young woman) will be put to shame on account of thee (the old man); ib. והוא מכלמה וכ׳ (read: מְכֻלָּם).

Ithpa. אִיתְכְּלַם, *Ithpe.* אִיכְּלַם as preced. *Nif.* Targ. O. Num. XII, 14. Targ. II Sam. X, 5; a. e.—B. Kam. l. c., v. supra.

כְּלוּמָא, כְּלָמָא* m. (preced.) *refraining, warding off.*—*Pl.* כְּלֻמֵּי. B. Mets. 103b Ar. (Ms. כלומי, ed. כְּלָמָא q. v.).

כַּלְמָא, *pl.* כַּלְמֵי *vermin,* v. כַּלְמְתָא.

כֶּלֶמוֹס m. (χλαμύς) *chlamys, officer's cloak* (v. Sm. Ant. s. v.). Y'lamd. to Gen. XXV, 23; 25, quot. in Ar., corresp. to the Jewish garment עֲטִילִית, v. כִּיטְלָא. —Tanḥ. Vayera, ed. Bub., 21 [read:] כל הימים ... היה מהלך בסגון כיון שנכנס הלבריש הכלמוס שלו (v. ib. notes 124; 125) as long as he was on the road, he travelled in a *sagum* (common soldier's cloak), when he entered to take office, he put on the chlamys; Gen. R. s. 50, beg. כפגן.. כקאלמין; Lev. R. s. 26 כפגן... כקלאמין; Yalk. Gen. 84 כגפ׳... כקאלמין (read: בסגון .. בְּקָלָאמִין or בְּקָלָאמִין).

כַּלְמְתָא, קַלְ׳ f. (collect. noun; a dialect. adapt. of h. קִנָּם, v. קִנָּח) [*nesting*, cmp. כלם,] *vermin.* Targ. O. Ex. VIII, 12 sq. ק׳ (cod. 10 כ׳, v. Berl. Targ. O. II, p. 21).—קַ׳, כַּלְמֵי. Targ. Y. ib. ק׳.—Ber. 51b כ׳ .... ממהדורי from peddlers comes gossip, from rags—vermin. Nidd. 20b כ׳ (Ar. s. v. סרס : כלמי).

כָּלָן, Y. Peah VIII, 20d bot., v. כּוֹל.

כַּלָּן, v. כַּלָּתָא.

כַּלְנוֹס, v. כָּלִינוֹס.

כְּלַנְדְּרִיָּא m. pl. (χλανίδιον, –ια) *fine cloaks* for women. Y. Sabb. VI, 8b bot. כ׳ (expl. הרעלות, Is. III, 19; not ב׳).

כַּלְנִיתָא, v. כּוּלְנִי׳.

כַּלְנָסָא, v. כִּלּוֹנְסָא.

כַּלַּעַס, Y. Ter. VIII, 46a ואיתכ׳, v. בַּלְעֵס.

כַּלַּפֵּי h. a. ch. (=לאפי׳ (ון) כְּ, v. אַפָּא, a. (כון) *directed towards, opposite, against.* Targ. Job XXIV, 15; a. e.—Snh. VI, 4 פניו כ׳ העם his (the culprit's) face towards the people; כ׳ העץ towards the cross. Ib. 105a, v. חוּצְפָּא. Pes. 8b כ׳ שאמרה תורה in the face of what (considering that) the Law says; Y. Macc. II, 31d top שנאמר כ׳; a. fr.—כ׳ אלידה, לייא, v. אַלְיָדָה.

כַּלְקְדִיקָה, v. גְּלוּגְדָקָא.

כַּלְקוֹרָא, v. כַּלְכִּיד.

כַּלְקְטוֹרִין, כַּלְקְטוֹרִים read:

כַּלַּקְטִירִין (m. pl. χαρακτῆρες) *features* of the face. Lev. R. s. 23 הריני צר את כל קטורין וכ׳ (corr. acc.) I will shape his features in resemblance to &c.; Pesik. R. s. 24 בלקטורים (corr. acc.). Ib. יושב וצר בל׳ וכ׳ (corr. acc.) was painting the picture of the ruler (Lev. R. l. c. איקונין). [Ar. s. v. קנכתר : קנכתירין.]—V. also כּוֹלָקְטָר.

כַּלְקִירָא, v. כַּלְכִּיד.

כַּלְקִיס pr. n. pl. (Χαλκίς) *Chalkis,* a town of Cœlesyria. Y. Meg. I, 70c bot. פליטת ... במדינת כ׳ וכ׳ refugee scholars in the city of Ch. and in Beth Zibdin; Y. Taan. II, 66a בולקוס (כול׳); Meg. Taan. XII בלקו׳ (corr. acc.). [Schol. to Meg. Taan. defining our w.: במדינת קוסלקוס, prob. a corrupt. of Cœlesyria.]

כַּלְקוֹרָא, v. כַּלְכִּיד.

כַּלְרִיוּת, Tosef. B. Kam. VII, 4 את הכ׳ some ed., read: את הכל, דייה.

כַּלָּא, כַּלְ׳, כַּלְתָּא f. ch.=h. כַּלָּה, *bride; daughter-in-law.* Targ. Is. LXI, 10 (ed. Wil. כַּלְתָּא). Targ. Gen. XI, 31; a. fr.—Gitt. 57a כי הוו מפקי חתנא וכ׳ when they led forth bride and groom in procession. B. Bath. 143b כַּלְתֵּיהּ his daughter-in-law. Meïl. 19a דחבא דכלתיה דנון the gold ware of the daughter-in-law of Nun (which was found to have lost in weight); a. fr.—[Targ. Job XV, 32 וכַלְתֵּיהּ, v. כִּירְלָא I.]—*Pl.* כַּלָּתָא, כַּלָּתָה, כַּלָּן. Targ. Ruth I, 6. Targ. Jer. VII, 34.—Meïl. l. c. דחבא דרמירין כַּלָּתָיךְ the gold ware which thy daughters-in-law cast carelessly about (by which they wear off). Keth. 17a משרי קמי כ׳ they sang before (the processions of) brides. Yeb. 21b כלתה ... דבי the daughters-in-law of the house of ... (where there were wives of his daughter's sons and wives of his son's sons).—V. כַּלָּוָה, כַּלִּין.

כַּלְתִּין, Y. R. Hash. II, 58a top, read: בַּלְתִּין.

כְּמָא, כְּמָה (v. כְּ׳ a. מָא) 1) (followed by ד־) *like that which.* Targ. Jud. XI, 39 a. fr. [Usu.: הֵיכְמָא, הֵיךְ מָא.]—

2) (mostly כמה) *how! how many!, how much!, how long!*; (also interrog.) *how much?* &c. Targ. Ps. CXXXIX, 17. Ib. XXXV, 17; a. fr.— Gen. R. s. 6 כ׳ נפשיה וכ׳ how the soul of this man's (my) brother is now chopping cedars and sawing &c. (is in the agony of death)! (Midr. Sam. ch. IX; Yalk. Ps. 743, only כ׳ נפשיה וכ׳). Yoma 22ᵇ, v. חֲלִי. Ber. 14ᵇ כ׳ מעליא וכ׳ how excellent &c. B. Mets. 86ᵃ כ׳ ככרין וכ׳ how many cakes of nardus do we owe to &c.!—M. Kat. 16ᵇ כל כ׳ דהוה וכ׳ as long as &c.; a. fr.—Y. Ab. Zar. II, 41ᵃ top כְּמָן קטל how many of them did he kill?

כְּמַאי (v. preced.) *as much as.* Yoma 43ᵇ כ׳ דמסיק וכ׳ (Var. כמה) as much as a fox carries (on its feet) from a ploughed field; (Nidd. 65ᵇ כרמסיק).

כְּמָה, v. כְּמָא.

כַּמָּה, כְּמָה h. (preced.wds.) 1) *how much?, how many?* Kidd. 9ᵇ כ׳ אתה נותן וכ׳ how much (dowry) wilt thou give &c.? Ber. 14ᵃ עד כ׳ up to how much? Ib. 30ᵇ כ׳ ישהה וכ׳ how long must he pause between &c.?; a. fr.—2) *how!, how many!, how much!* Sabb. 12ᵇ כ׳ גדולים דברי וכ׳ how grand are the words of &c.; a. fr.—על אחת כ׳ וכ׳, v. אֶחָד. —3) (I don't know) *how many, many.* M. Kat. 16ᵇ אירבדתי כ׳ דוד מפניו I should have destroyed many Davids for his sake. Y. Keth. V, 30ᵃ bot. לאחר כ׳ ימים after ever so many days. Ib. אפי׳ כ׳ even much longer; a. fr.—[Y. Succ. I, 51ᵈ top גבוה מכמה, prob. to be read: מכ׳ אמה= מעשרים ib.]

כְּמֵהִין, כְּמֵהִים, כְּמֵהוֹת, כְּמֵי׳ c. pl. (כָּמַהּ *to be hot, to thirst, long for*) a kind of *mushroom, morils.* Gen. R. s. 69, beg. (ref. to כמה, Ps. LXIII, 2) ככ׳ חללו שהן מצפין וכ׳ like those morils which look out for water; Yalk. Gen. 119 כַּכְּמֵהוֹיוֹת (not כמ׳); Yalk. Ps. 786 כאמבטאות (corr. acc.). Ned. 55ᵇ; Y. Maasr. I, 48ᵈ top, כ׳ ופטריות morils and truffles which are not planted; Ber. 40ᵇ; a. fr.

כְּמֵהִין ch. same. Y. Bets. V, end, 63ᵇ.

כְּמוֹ (b. h.; v. כָּמָה) *as, like.* Yalk. Ex. 246 חקשו לבם כ׳ אבן they made their hearts hard like stones (Mekh. B'shall., Shirah, s. 5 כאבן). With suffixes: כָּמוֹנִי, כָּמוֹךָ &c. *like me, like thee* &c. Ned. 9ᵇ, v. כָּמוֹת. Mekh. l. c., s. 8; a. fr.—V. כְּמוֹת.

כמון, a word in a charm formula. Sabb. 67ᵃ (v. next wds.).

כַּמּוֹן m. (b. h. כַּמֹּן, v. כָּמַן, cmp. חֲמָם) *cumin.* Dem. II, 1. Ter. X, 4 בכ׳ של וכ׳ with cumin stalks of T'rumah.

כְּמוֹנָא, כַּמּוֹנָא ch. same. Targ. Is. XXVIII, 25; 27. —Ab. Zar. 29ᵃ, v. כְּרַוְיָא.—*Pl.* כְּמוֹנֵי, כְּמוֹנְיָא. Sabb. 67ᵃ כמוניא (Rashi: כמוני; Ms. M. sing.), v. בִּינְתָא I.

כַּמּוֹנָא m. (כָּמַן) *insidiousness, crafty plan.* Targ. Y. II Ex. XXI, 14 (h. text ערמה).—V. כְּמָנָא.

כְּמוֹת (=כְּמוֹ אֵת, cmp. כְּנָת) *like, as.* Y. Maas. Sh. IV, 54ᵈ כ׳ שהוא מוכר according to the selling price. Sabb. 51ᵃ, a. fr. כ׳ שהוא (חי) in its natural condition (raw). Keth. 17ᵃ כלה כ׳ שהיא the bride at weddings must be praised according to her perfections (without exaggeration); a. fr.—With suffixes: כְּמוֹתִי, כְּמוֹתְךָ &c. *like myself, like thyself* &c. B. Mets. 59ᵇ אם הלכה כ׳ if the law is in accordance with my opinion, v. כְּוָת. Y. Ned. I, 36ᵈ bot. ירבו כ׳ וכ׳ may there be many like thee &c.; (Bab. ib. 9ᵇ כְּמוֹךָ). Ber. V, 5, a. fr. שלוחו של אדם כְּמוֹתוֹ a man's messenger is like himself, i. e. action by proxy is legal; a. fr.

כְּמִידוֹת, כְּמִידִים, כְּמִידִין, v. sub כְּמֵהִין.

כמיך, a word in a charm formula. Sabb. 67ᵃ.

כְּמִין, v. כְּמַן.

כְּמִינָא, v. כְּמָנָא.

כְּמִיסַת, v. כְּמַס.

כְּמִישׁ, v. כְּמַשׁ.

כָּמָךְ, m. (Pers. Kâmakh, Arab. Kâmaḥ, Fl. to Levy Talm. Dict. II, 452²) *Kamakh, a Persian sauce* of milk, curdled milk &c.; cmp. כּוּתָּח. Nidd. 51ᵇ שבת העשירית לכ׳ dill intended to be put into the *k.*

כָּמְכָא ch. same. Pes. 30ᵃ Ar. (ed. כותחא). Ib. 76ᵇ Ar. (ed. כותתא). Hor. 12ᵃ Ms. M. (ed. כות׳). Ḥull. 112ᵃ; a. e.

כְּמָן, v. כְּמָא.

כָּמַן (cmp. כָּמַר) [*to be heated* in the ground,] *to be hidden, lie in wait.*

**Pi.* כִּמֵּן *to hide fruits* in the ground. Maasr. IV, 1 Mish. a. Bab. ed. (Ms. M. חמכמיר, Y. ed. חמכמר, v. כָּמַר).

Hif. הִכְמִין *to keep witnesses hidden,* a proceeding applied only against seducers to idolatry (v. מֵסִית). Snh. VII, 10 מַכְמִירִין לו עדים וכ׳ the court puts witnesses in wait for him behind an enclosure. Y. Yeb. XVI, 15ᵈ bot.; a. e.—Y. Snh. VIII, 21ᶜ top המַכְמִין עדיו וכ׳ he who keeps witnesses hidden (while eliciting a confession of indebtedness from his debtor), has done nothing, i. e. the confession has no legal consequences.

כְּמַן ch. same. Targ. O. Ex. XXI, 13; a. fr.—Part. כָּמִין, f. כְּמִינָא (כָּמְנָא). Targ. Jer. IX, 3 מְכַמֵּן כ׳ (h. text עקב יעקב). Targ. Prov. VII, 12.—Koh. R. to IV, 14; Midr. Till. to Ps. IX, v. כַּשָּׁכַשׁ.

Pa. כַּמֵּן *to hide, cover.* Targ. Prov. X, 18 מְכַמֵּין Ms. (ed. מַכְמִין *Hif.*).—Part. pass. מְכַמַּן *lurking.* Targ. Lam. III, 10 (ed. Amst. מְכַמֵּן; h. text אֹרֵב).

Af. אַכְמִין 1) same, v. supra.—2) as preced. *Hif.* Snh. 29ᵇ.

כַּמָּן, v. כְּמַנּוֹן.

כְּמָנָא f. (preced. wds.) *ambush, trap; insidiousness.* Targ. Jud. IX, 35. Targ. II Sam. XIII, 32 (ed. Lag. כְּמִינָא; h. text שרמה); a. e.—*Pl.* כְּמָנְיָא, constr. כְּמָנֵי. Targ. I Chr. I, 20 (ed. Lag. כמינא). Targ. Ps. X, 8; 10.—V. כַּמּוֹנָא.

כְּמָנָה f. h. same.—*Pl.* כְּמָנוֹת. Yalk. Deut. 804 . . . אין שאין בה כ׳ there is no road on which ambushes are not to be apprehended; Sifré ib. 20 מקומות (corr. acc.).

כְּמָנוֹן m. (preced. wds.) *craft, artfulness.* Koh. R. to IX, 14 (expl. מצודים ib.) כ׳ ועקמון Craft and Trap (allegorical names of towers); Yalk. ib. 989 כַּמָּן; Gen. R. s. 33 עַקְמָן וכַמְנָן Tricky and Wily.

כָּמַס (b. h.; cmp. כָּמַן) *to hide, store away.* Part. pass. כָּמוּס. Yalk. Ex. 165 הוא כ׳ משרינו he is hidden from our sight; Pirké d'R. El. ch. XLVIII.—V. כּוֹמְסָה.

כֶּמֶס m. (preced.) *subterranean prison* (carcer). Yalk. Hos. 532 נותן לו כ׳ וכ׳ . . . . . בתחלה קורא אילוגין first he reads the charge, then he strikes him (to extort confession), and then he assigns to him a prison &c.; Pesik. Shub., p. 159[b] (corr. acc.).

כֶּמֶס ch. (v. preced.) *store-room, cellar* (Assyr. כמס, Schr. KAT[2] p. 559). B. Bath. 145[b] עתיר כ׳ rich of stores.

כְּמֵיסַת, כְּמֵסַת c. (v. מְסָתָא; a phrase borrowed fr. Deut. XVI, 10; 17, v. Targ. Y.; =h. כְּדֵי) *adequate, able, worthy.* Targ. Y. II Lev. XXIII, 29 דכ׳ וכ׳ that is able (or of adequate age) to fast. Targ. Y. Gen. XX, 16. Targ. II Sam. VII, 18; Targ. I Chr. XVII, 16 ליה אנא כ׳ I am not worthy (h. text מי אנכי).

כָּמַר (b. h., v. כָּמַס, כָּמַן, כָּמַהּ) 1) [*to heat,*] *to make* כּוֹמֶר (v. כּוֹמֶר I), *to produce shrinking and maturing of fruits by underground storage* or *by exposure to the sun.* Tosef. Men. IX, 10 לא דרכו . . וכומרין אותן (Var. וכורמין) they did not cut the grapes and let them shrink (before putting them in the press), but cut and immediately pressed them. B. Mets. 89[b] ולא יְכַמֵּר באדמה וכ׳ (Ar. כַּמַّر) *Pi.*, v. Rabb. D. S. a. l. note 90) the laborer must not hide grapes in the ground (to eat them afterwards).—2) (trnsf.) *to watch, guard.*—Denom. כּוֹמֶר II.—3) *to lay a trap,* v. infra.

Pi. כִּימֵּר, *Hif.* הִכְמִיר 1) *to hide in the ground, heat.* Maasr. IV, 1, v. כָּמַן. B. Mets. l. c., v. supra.—2) (denom. of מִכְמָר) *to lay a trap, net.* Tosef. Yeb. XIV, 6 שהיו מְכַמְּרִין מִכּי׳ מכמורין; Yeb. 121[a] מכמורות that were laying nets; Y. ib. XVI, 15[d] top לְכַמֵּר מ׳.

Nif. נִכְמַר 1) *to shrink, fall in by the effect of the heat, to tumble inward.* Y. B. Mets. X, beg. 12[c] כ׳ בתנור if the house fell in like a furnace, opp. נפל לחוץ.—2) (trnsf.) with רחמים, *to be bent over, to feel compassion* (cmp. גָּלְגֵּל). Yalk. Gen. 150 נִכְמְרוּ רחמיו של יוסף Joseph was moved to compassion; (Tanḥ. Vayigg. 4 נתגלגלו ר׳).

כֶּמַר ch. same, 1) *to hide, keep warm* (corresp. to h. כָּמַן). Y. Sabb. IV, beg. 6[d] (read:) כַּמְרָאי גו גיפתא, v. גִּיפְתָּא. Ib. כַּמְרָהּ put it in &c. B. Mets. 74[a] מחוסר מְכַמֵּר ועיולי וכ׳ requiring heating (of grapes) and carrying to the press. —2) *to shrink, be wrinkled.* Pes. 58[a] מכמר בישרא the shrinking and drying up of the meat (from lying over too long).—3) (with רחמין as object) *to feel compassion.* Targ. Y. Deut. XIII, 18. Targ. Ps. LXXVII, 10.—[Kidd. 81[b], v. אִכְמַר.]

כְּמָרָא, כֻּמְרָא, v. כּוֹמֶר, כּוּמְרָא.

כְּמַרְיָאתָא f. pl. (preced. wds.) *withered, black fruits.* Lam. R. to V, 10 (expl. נכמרו ib.) כאילן כ׳ wrinkled like withered fruits.

כמרוסא, Num. R. s. 12, v. קַמְרוֹטָא.

כָּמַשׁ (cmp. כָּמַר) *to wrinkle, wither.* Y. Maas. Sh. IV, 54[d] bot. עד שיְכַמְּשׁוּ until they are withered.—Part. pass. כָּמוּשׁ, f. כְּמוּשָׁה; pl. כְּמוּשִׁין, כְּמוּשׁוֹת. Lev. R. s. 23; Cant. R. to II, 2 מה שושנה . . והיא כ׳ וכ׳ as the lily, when the heat comes upon it, is withered, but blooms again when the dew falls . . . נראין כ׳ וכ׳ so does Israel . . . seem to be withered &c. Succ. 31[a] bot. כמושין withered fruits, contrad. to יבשין dried up; a. fr.

Nif. נִכְמַשׁ same. Cant. R. to II, 1 נוחה לְהִתְכַּמֵּשׁ withers easily.

כְּמַשׁ ch. same. B. Bath. 16[b] וכיון דכַּמְשֵׁי וכ׳ and when they withered, they knew (that an accident had befallen their friend).—Part. כָּמִישׁ, pl. כְּמִישִׁין. Y. Pes. IV, end, 31[c]; Esth. R. to I, 4, v. זָלַל.

כְּמָתֵּי (v. כְּמָא a. דִּכְמָא) *like.*—Targ. Ps. LXXIII, 15 דְּמַכְמָתְהוֹן ed. Lag. (oth. ed. דכמתהון) (something) which is of the nature of their speeches.

כָּן *here,* v. כַּאן.

כֵּן I (b. h.; v. כִּי, כָּהּ) *so, thus.* Ber. 11[b] וכן הוא אומר and so we read; a. v. fr.—אלא אם כן, אם כן, v. אִם.—לָכֵן *for such a purpose.* Y. Maas. Sh. II, 53[b] bot. דרכו ל׳ it is usually employed for such a purpose. Y. Erub. VII, beg. 24[b] ייחדו ל׳ he devoted it to such &c.—יתר מִכֵּן, יתר על כן, v. יֶתֶר I.

כֵּין, כֵּן, ch. same. Targ. Is. LI, 6. Targ. O. Ex. I, 12; a. fr. —Ber. 11[b] וכן אורי ליה וכ׳ and so taught R. El. &c.; a. v. fr.—בתר כן, contr. בָּבֵן, *after this; therefore.* Targ. II Sam. II, 1; a. fr.—Ib. XXII, 47; a. e.—מְבַּכֵּן וּלְהָלָא, מְבַּכֵּין וּלְהָלָא from now and further on=h. מכאן ואילך. Targ. I Kings XIV, 14.—Y. Sabb. XIV, 14[d] ר״י מטתיה כן such (disease) befell R. J.; Y. Ab. Zar. II, 40[d] הוה ליה כן. Ib. bot. ימות ולא כן let him rather die than do this (idolatrous cure); a. fr.—Y. Ber. III, 6[b] top לָכֵן דאתרין (v. preced.) it is for this purpose that we came here (to be reminded of death).—הֵל כֵּן, הֲלָכֵן, v. הֵל.—כל דכן, v. כּוֹל.—כין הי=כֵּינִי *it is so*; (interrog.) *is it so, indeed?* Y. Peah II, 17[a] bot. כ׳ אלא וכ׳ is that so? (No,) but it is thus. Ib. III, 17[c] top כ׳ (insert מתניתא); ib. II, beg. 16[d] כ׳ מתניתא (not ב׳) so is the Mishnah to be read. Y. B. Mets. III, beg. 9[a] ואין כ׳ but if this be so; a. fr.

כֶּן II, with suff. כַּנּ־, m. (b. h.; כּוּן or כָּנַן) 1) *base, stand, rest.* Cant. R. to I, 1 (ref. to והנה חלום, I Kings III, 15) החלום . . . על כַּנּוֹ the dream (after he awoke) remained standing on its firm stand (was realized); Yalk. Kings 175. Yoma V, 3, sq. חניחו על כ׳ וכ׳ he set it down on the stand. Tosef. Kel. B. Mets. II, 17 מחוסרין כן vessels that have lost their rest; a. fr.—*Pl.* כַּנִּים, constr. כַּנֵּי. Kel. XI, 3.—

Trnsf. *social status.* Yeb. 77[b] גיורת מכַּנָּה a proselyte of her own status, i. e. born after the conversion of her parents both of whom were of the same nation.—2) (cmp. כּוּן *Pi.*) *ruler.* Ib. XII, 8; Tosef. ib. B. Bath. VII, 12 חכן וחכַּנָּא (Var. וחכַּנָּא) the ruler and that which is ruled (the writing material); oth. opin.: the ruled material and the ruler; [oth. opin.: (cmp. σταθμός) the *base* of the scales and the *scales*; oth. opin. *the strike* and *the measure.*]

כַּנָּא ch. same, 1) *base, fixed place, line.*—*Pl.* כַּנָּיָא. Ber. 57[b] בכַּנָּיָיהוּ חזי (Ms. M. בב׳) he saw them (in his dream) in the regular places (as planted in the field). V. כַּנְתָא.—2) *kanna,* a small measure (v. preced.). Keth. 99[b]; Meïl. 21[b] כ׳ כ׳ בפרוטה each *k.* for a P'rutah (no reduction for larger quantities).—*Pl.* כַּנֵּי. Ib.

כַּנָּא *louse,* v. כִּינָּא. [Targ. Y. II Gen. XXXVIII, 26 בכנא some ed., read: בדינא.]

***כַּנְגַּד** m. (prob.=גַּנְגִּידִין) a kind of *chervil.* Sabb. 109[b] Ms. M. (ed. אבנגר, Ar. כנגר; Rashi ed. Sonc. אניגרון כ׳ וכ׳ כנגדי, v. Rabb. D. S. a. l.) elaiogaron, *kangad* and theriacon are good for &c., v. גִּילּוּדָא. [Ar.:=ḥantal, *cucumis colocynthis*; Löw Pfl. p. 294: =Κανάρα *artichoke.*]

כַּנְדָּא I m. (κάνδυς, Pers.) *a gown* with wide sleeves. —*Pl.* כַּנְדֵּי. M. Kat. 24[a] תלי סר כ׳ מאני Ar. (ed. תריסר מני; Ms. M. תל׳ בגדי מני מני being a gloss to our w.).

כַּנְדָּא II m. (dial. for כַּדָּא, cmp. גוּנְדְּרָא) *pitcher, pot.* [Pes. 111[b], v. כַּנָּא.]—*Pl.* כַּנְדֵי. Pes. 30[a] מזבני כ׳ sellers of earthen ware. Ib. אשוו זבינו אכַּנְדֵיכוּ (not דיכו . .; Ms. M. אשוו זבינייכו) set a fair price on your pots.—Ḥull. 48[b] דקיימו כ׳ כ׳ lungs upon which there are pot-like excrescences.—[Ber. 40[b], v. כַּדָּא.]

כַּנְדוֹקָא m. *Kandoka,* surname of one Minyomin. Ḥull. 49[b]. [Rashi: *dealer in pottery,* cmp. Syr. כנדוקא, P. Sm. 1764; v. Fl. to Levy Talm. Dict. II, 452[b].]

כְּנָה, v. כִּינָּה.

כַּנָּה f. (v. כֶּן II) 1) *base, stand.* Kel. VII, 6 נותן את הכ׳ וכ׳ he places the base of a stove between them; [oth. opin. he puts *a ruler* between, measuring a straight line.] —2) *ruler* or *ruled material.* Ib. XII, 8, v. כֶּן II.

כְּנָה, *Pi.* כִּינָּה, v. כנה.

***כַּנְתָא** (v. כנה; cmp. Ezra IV, 9; 17) *of the same class, rank.*—*Pl.* כַּנְתָיָא. Kerith. 3[b] תנא יתהון בכַּנְתֵיהוֹן Ar. (ed. בינכיהון, אבינכיהון, v. כִּינְכָא) the redactor specifies them among their classes.

***כְּנָוְתָא** (preced.) *K'navatha,* an adaptation of the name of a Babylonian festive time and fair. Y. Ab. Zar. I, 39[c] מחורי וכנוני וכ׳; cmp. אַכְּנָיְיתָא.

כְּנוּיָא, כְּנוּי, v. כִּינּוּי.

כְּנוֹן, pl. כְּנוֹנִים, v. כּוֹנָנִית.

כְּנוֹנָא m. (כנן) *a (fire) stand, a portable brazier,* v. כַּנָּה. Bets. 21[b]; Sabb. 47[a].

כְּנוֹנֵי (preced.) an adaptation of a *Babylonian festive season* and fair., v. כְּנָוְתָא.

כְּנוֹס, v. כִּינּוּס.

כִּינּוּפָא, כְּנוּפָא m. (כְּנַס I) *crowd, assembly* (cmp. הוֹתָקָא). Targ. Y. Num. XXXIII, 25 (transl. מקהלות) אתר כ׳. —Sabb. 60[b] איכא כי׳ there is a large gathering (in synagogues &c.). Ib. כי׳ דאיסורא gathering on a day when labor is not permitted. R. Hash. 27[a] כל כי׳ דכסף חוא all signals for assemblies were blown on silver horns. Yoma 51[a] אתי בכ׳ is offered by large crowds. Gitt. 11[a] כ׳ דארמאי Ar. a. Rashi (ed. כְּנוּפְרָאתָא *pl.*) popular assemblies of gentiles, opp. ערכאות, v. עַרְכִי. B. Kam. 113[a] וכי לדידכו כְּנוּפְרָכוּ is your gathering (v. כְּלָה) held for your individual benefit? (Var. v. כְּנַס I).—*Pl.* כְּנוּפְרָאתָא, v. supra.

כִּינּוֹר, כְּנוֹר m. (b. h.; prob. fr. כרר with ג inserted, v. כְּרַכֵּר, cmp. חִינְגָּא) *lute, cithern.* Arakh. 13[b] כ׳ של מקדש the *kinnor* of the Temple was seven-stringed. Ber. 3[b]; Y. ib. I, 2[d] כ׳ היה תלוי וכ׳ David had a lute suspended &c. Snh. 101[a] עשאוני בניך כנ׳ וכ׳ thy children made me (the Law) like an instrument upon which the scorners play; a. fr.—*Pl.* כְּנוֹרוֹת, כְּנוֹרִים, כְּנֵי׳. Arakh. II, 5. Shebu. 15[b]. Kinnim III, 6 בני מעיו לכ׳ its small bowels are used for strings for the cithern; Ab. Zar. 47[a] מהו לכ׳ Ms. M. (ed. לפארוח). Pesik. R. s. 26; a. e.

כַּנְרָא, כִּינּוֹר, כְּנוֹרָא ch. same. Targ. Gen. IV, 21 (v. Berl. Targ. O. II, p. 3). Targ. Job XXX, 31 כִּינָּךְ (ed. Wil. כְּנָךְ); a. fr.—*Pl.* כַּנָּרַיָּא, כְּנָרִין, כְּנָךְ, כְּנֵי׳. Targ. Ps. XCII, 4. Targ. Y. Gen. XXXI, 27 (O. חִנְגִּין, v. Berl. l. c. p. 12). Targ. Is. XVI, 11 (ed. Lag. sing.); a. fr.

כְּנוּשָׁאָה m. (כְּנַשׁ) *sweeper.*—*Pl.* כְּנוּשָׁאֵי. Ḥull. 60[a], v. זְלוּתָאָה.

כָּנָה, כְּנִי, *Pi.* כִּינָּה, כְּנָּה (b. h., v. כֶּן I) 1) *to qualify, define; to surname, to nickname; to modify an expression, circumscribe; to compare.* B. Mets. 58[b] הַמְכַנֶּה שם רע וכ׳ he who calls his neighbor by a nickname. Shebu. 36[a] כַּנֶּה circumscribe (use the third person as euphemism). Sifré Num. 84, a. fr. כי׳ הכתוב the Bible modifies the expression (to avoid anthropomorphism, e. g. Zech. II, 12 עינו for עיני). Meg. IV, 9 חמכנה בעריות he who modifies (symbolizes) in translating the laws of incest (e. g. Lev. XVIII, 7, 'uncover not thy parents' weakness or disgrace'). Yalk. Num. 771, v. פּוֹלְיָרִיטוֹן; a. fr. Part. pass. מְכוּנֶּה. Tanḥ. Ki Thissa 17 (ref. to באדם, Ps. LXVIII, 19) מכ׳ משה באדם (not לאדם) the name of Moses is here disguised by the substitute *Adam.* —[Yalk. Ps. 832 מכונה, v. כָּנַן.]

כְּנִי, *Pa.* כַּנֵּי ch. same. Targ. Y. Gen. IV, 26.—Shebu. 36[a] לא מְכַנְּינַן we must not modify the (Biblical) expression (to avoid cacophemism).—[Bets. 33[b] מכניא, read: מכניף, v. כָּנַף I.]

Ithpa. אִתְכַּנִּי, *Ithpe.* אִתְכְּנִי 1) *to be surnamed.* Targ. Is. I, 4.—*2) *to associate one's self* (v. כְּנָתָא). Targ. Ez. XXIX, 7 באתכנויותחון וכ׳ when they form an alliance with thee (h. text בתפשם; Kimḥi quotes a Var. באתכנעותחון, v. כָּנַע).

כְּנִיָּא, כְּ׳ פִּרְוָא m. *Kanya Parva,* name of an unclean bird. Ḥull. 62[b] כ׳ פ׳ אסיר Ar. (ed. בוניא שרי פ׳ אסיר).

כְּנִימָה f. (denom. of כִּנָּם; cmp. כַּלְמִיתָא) *vermin, moth.* Sifré Deut. 40. Y. B. Kam. IX, beg. 6[d] הרקיבו מן הכ׳ if the grain became ruined by moths, contrad. to חולעים. Makhsh. VI, 1; Tosef. ib. III, 1 מפני הכ׳ in order to prevent the grain from getting mothy.—*Pl.* כְּנִימוֹת. Midr. Till. to Ps. XXIII ולא היו עושין כ׳ (ed. Bub. עושין בהם כְּנָמִיּוֹת . .; v. note a. l.) but did they not get vermin?; Cant. R. to IV, 11 כְּנָמִיּוֹת; (Yalk. Ps. 691 בלאות; Deut. R. s. 7 מאכולת)

כְּנִיסָא, v. כְּנִישָׁא.

כְּנִיסָה f. (כָּנַס) 1) *gathering, assembly.* Meg. I, 1 מקדימין ליום הכ׳ read the M'gillah in advance on the gathering (market) day before Purim. Ib. 4[b]; a. e.—2) *entering,* opp. יציאה. Y. Erub. V, 22[c]; Midd. I, 3, v. רְצִיאָה.—B. Mets. 104[a] בשעת כְּנִיסָתָן לחופה when they were being led to the wedding chamber. Keth. 12[a]. Ber. IV, 2 בכְנִיסָתוֹ לבה״מ on his entering college (for teaching and judging). B. Mets. 83[b] בכְנִיסָתוֹ the time consumed in going home, v. פּוֹעֵל; a. fr.—3) *keeping in, detention.* Yalk. Num. 782, v. עֲצִירָה.—[Y. Shebi. VII, beg. 37[b] כניסות, v. קְבִיסָה.]—4) *recess, settle.* Men. 97[b], interch. with פּוֹנְסָה a. כְּנָסָה.

כנוסתא, Targ. Prov. XXV, 23 some ed., read כְּנִיסָתָא, v. כְּנִיסָא.

כְּנִישׁ m. (כָּנַשׁ) *festive gathering.* Targ. O. Deut. XVI, 8. Targ. II Chr. VII, 9 (h. text עצרת).

כְּנִישׁ, כְּנִישְׁתָּא, כְּנִישָׁא f. (preced.) 1) *gathering; assembly.* Targ. O. Gen. I, 10 בית כְּנִישַׁת מיא (h. text מקוה). Targ. Ex. XXXV, 1 (ed. Amst. כְּנִישׁ׳). Targ. Joel I, 14. Targ. Ps. XLVIII, 12 (some ed. כְּנִישָׁתָא *pl.*, h. text בנות); a. fr.—Y. Peah I, 15[d] ארזל צור כ׳ עליה shall I call a meeting against him?; a. e.—2) כ׳ or בית כ׳ (בר׳) *synagogue, school-house.* Targ. Ez. XI, 16; a. fr.—Y. M. Kat. III, 81[d] bot. קומי חדא כ׳ before a certain synagogue. Ber. 7[b]; a. fr.—כ׳ רבתא *the Great Synagogue, Synagoga Magna,* v. כְּנֶסֶת. Targ. Cant. VI, 5; a. e.—*Pl.* כְּנִישָׁתָא, v. supra; כְּנִישָׁן, כְּנִישָׁן. Y. Kil. IX, 32[b] top אשירונרה חמני כ׳ עסרי they stopped the funeral procession eighteen times for mourning assemblies; Y. Keth. XII, 35[a] בניסן (corr. acc.).—[B. Mets. 21[a] כ׳ דבי דרי Ar., v. מַיבְּנִשְׁתָּא.]

כַּנְבָּב, v. כַּבְבָּב.

כָּנַן (cmp. כּוֹן a. כּוֹנְנִית) *to nest.*—Denom. קִנְּנָה.

Pi. כִּנֵּן *to form circles, to wind around.* Par. VII, 7 המְכַנֵּן . . . . על יד על יד (Talm. ed. only once על יד) he who winds the rope (for drawing the bucket up) around his hand until a sufficient length is wound up; ואם כִּנְּנוֹ באחרונה but if he winds it after he has finished drawing; Tosef. ib. VII (VI), 4 וחזר ובנאו ed. Zuck. (Var. וכי, read: וכינני as R. S. to Par. l. c.).—*Part. pass.* מְכוּנָּן a) *wound around.* Makhsh. IV, 1 בחבל שהוא מכ׳ וכ׳ with the rope which is wound around the neck of the vessel.—2) *nested.* Gen. R. s. 37 מכ׳ כביצה shut up in the nest like an egg, i. e. selfish; Yalk. Ps. 832 מכונה (corr. acc.).

כָּנַס (b. h.; v. כּוֹס I) 1) *to collect, gather; to cover, shelter, bring home.* B. Kam. VI, 1 הכונס צאן לדיר he who takes the flock into the stall; a. fr.—משקה כ׳ *to absorb* liquids through pores, opp. to הוציא to let liquids escape through pores. Nidd. 49[a] . . . . אם כָּנְסָה וכ׳ יביא get a tub full of water and put the pot in, if it draws water &c. Kel. X, 8 היו בכונס משקה (sub. נקובין) if the vessels were so porous as to be called absorbers of liquids. Nidd. l. c. כיצד . . לידע how do we examine to find out whether a vessel is porous to the extent of absorbing liquids? (v. supra); a. fr.—Esp. *to take a woman home, to consummate a marriage by conducting a woman to one's house, to wed,* v. אֵירוּסִין a. נִישׂוּאִין. Keth. 3[b] וברביעי כּוֹנֶסֶת and on the fourth day of the week he weds her. Ib. ומסכנה ואילך נהגו . . . לִכְנוֹס וכ׳ and from the days of persecution . . the people adopted the custom to wed on the third day; . . ובשני לא יִכְנוֹס but on the second day one must not marry. Y. Yeb. IV, 6[b] כָּנָסָהּ ולא וכ׳ he took her to his home but did not touch her &c.; a. fr.—Part. pass. כָּנוּסָה. Y. Sot. II, 18[b] top שומרת יבם וכ׳ neither while waiting for the *yabam* nor after having been taken to his house.—2) (of a sore) [*to gather,*] *to grow smaller, to contract,* opp. פשה. Neg. IV, 7; Tosef. ib. II, 6; Sifra Thazr., Neg., Par. 2, ch. II; a. e.—3) (archit.) *to recede, to form a settle* or *recess* in a wall. Midd. III, 1 עלה אמה וכ׳ אמה (the altar) rose one cubit and then receded one cubit; Men. 97[b].—Y. Erub. VII, 24[b] bot. (of an inclined plane) עולה אמה וכונס שלש it rises vertically one cubit, while the incline measures three cubits, v. כִּיבּוּשׁ.—Part. pass. כָּנוּס, f. כְּנוּסָה. Tosef. Erub. I, 10 כותל שצידו אחד כ׳ מחבירו וכ׳ a wall which is more receding on one side than on the other, either the inner wall being even &c.; Erub. 9[b]; 15[a]; (Y. ib. 19[b] top כותל הנכנס). Y. Succ. I, 52[a] אפי׳ כנוסה כמה even if the reduction be ever so large.

Nif. נִכְנַס 1) *to be brought in, to enter,* opp. יצא; *to assemble, meet.* Erub. 65[a], v. סוֹד. Ib. 15[b] נ׳ ויוצא is easily passed in and out. Kel. IX, 7 נ׳ . . . מלא when a piece of the size . . . . can be passed, לא נ׳ when it cannot pass (exactly fitting in). Y. Erub. I, 18[c] bot. אין . . . לִיכָּנֵס וכ׳ it is not the habit of man to enter through one door and leave through another.—Ḥull. 3[a], a. fr. יוצא ונ׳ superintending by going in and out. Sabb. 137[b] רָכַנס . . כשם שנ׳ וכ׳ as he (the child) has been entered into the covenant, so may he be introduced to the study of the Law &c. Snh. 101[a] נִכְנְסוּ תלמידיו וכ׳ his pupils came together to visit him. Tosef. Ber. VII (VI), 19, a. e. לא יִכָּנֵס אדם להר וכ׳ one must not enter the Temple mount &c.—Meg. I, 3 מקום שנִכְנָסִין וכ׳ a place where the country people are in the habit of assembling on Mondays &c.; a. fr.—2) *to form a recess* or *settle.* Y. Erub. I, 19[b] top, v. supra.—3) *to be married,* v. supra. Y. Yeb. IV, 6[b] הִיכָּנְסִי וכ׳ be my wife and raise thy sister's children; Koh. R. to IX, 9; a. fr.

Pi. כִּינֵּס *to gather, collect.* Tosef. Ber. VII (VI), 24 בשעת המְכַנְּסִין...כִּנְּסוּ when people collect (learning), scatter, when they scatter (are indifferent), gather in (withdraw); v. בְּרַר; Ber. 63[a] המכנירסים (read: הַמְכַנֵּי, v. Rabb. D. S. a. l. note 9). Ex. R. s. 17, beg. שכִּינְּסָן מעל הארץ which (waters) he gathered from upon the land. Deut. R. s. 3 כִּינְּסָה את בניה she assembled her children; a. fr.—Part. pass. מְכוּנָּס, f. מְכוּנֶּסֶת; pl. מְכוּנָּסִין, מְכוּנָּסוֹת. Erub. 21[a] מ׳ (מים) collected water, opp. מים חיים. Midr. Till. to Ps. LXX חרי

חצאן מכ׳ the flock is gathered again. Neg. IV, 3 במ׳ when the hairs on the leprous spot are close together, opp. מפוזר; a. fr.

Hif. הִכְנִיס *to bring in, to lay in, store up; to introduce, pass; to initiate.* Lev. R. s. 9 הִכְנִיסוֹ לבירתו he invited him to his house. Ex. R. s. 20 אם אני מַכְנִיסָן וכ׳ if I lead them now into the land. Ib. ח׳ יינו וכ׳ he stored his wine in the cellar. Men. 97a ומכניס קנה וכ׳ and passes a tube under it. Sabb. 118b ח׳ ידו וכ׳ put his hand under his belt. Ib. מַכְנִיסֵי שבת who usher the Sabbath in (with prayer). Ib. 137b לַהֲכְנִיסוֹ בבריתו וכ׳ to initiate him into the covenant &c. (v. supra). Y. Yeb. I, 3a bot. הרי אתם מַכְנִיסִין ראשי וכ׳ you want me to put my head between two great mountains. Mekh. B'shall., Shir., s. 6 לא מוציא ולא מַכְנִיס neither lets escape nor receives, v. נוֹד; a. fr.

Hithpa. הִתְכַּנֵּס, *Nithpa.* נִתְכַּנֵּס 1) *to assemble, meet, be reunited.* Taan. 27b מִתְכַּנְּסִין לבה״כ meet at the synagogue. Gen. R. s. 39, a. e. אם מתכנסין כל וכ׳ if all human beings were to join for creating &c.; Cant. R. to I, 3 מִתְכַּנְּשִׁין. Mekh. B'shall. s. 6 אין הגלויות מִתְכַּנְּסוֹת וכ׳ the diaspora will be reunited only as a reward for faith; a. fr.—Gen. R. s. 12, beg. מתכנסין ויוצאין; (Koh. R. to II, 12 נכנסין) they go in and out.—2) *to gather, become closer* (v. supra). Neg. I, 6 נִתְכַּנְּסָה the sore gathered.

כָּנַס ch. same, 1) *to gather, receive.* Targ. Ps. XLI, 7 Ms. (ed. כנס, h. text קבץ). Targ. Esth. IV, 16 (Targ. II Esth. ib. כנוש). Targ. Y. Gen. XVIII, 3 אֶרְכְּנוֹס וכ׳ I shall receive the passers-by.—V. כְּנַשׁ.—2) *to marry.* Y. Erub. III, 21b top וּמֵיכְנַסְנִיךְ ליום פלן and to marry thee before such a date; Y. Gitt. VII, end, 49a ומנכסיך (corr. acc.). Ib. ולא כְּנַסְתִּיךְ and I shall not have married thee. Y. Keth. I, beg. 24d אילין דמְכַנְּסִין וכ׳ those who marry widows; a. fr. —3) *to enter.* Y. Snh. VI, 23c bot. כיון דכ׳ when he had entered; a. e.—[Targ. Esth. II, 21; IV, 17, v. כְּנַס.]

Pa. כַּנֵּס *to gather, heap.* Targ. Ps. XXXIII, 7 Ms. (ed. מַכְנִיס *Af.*). Ib. CXLVII, 2 (Ms. *Pe.*).

Ithpe. אִתְכְּנַס *to be gathered, to assemble.* Targ. I Chr. XI, 1 (ed. Lag. a. Rahmer אתכנישׁ). Targ. Ps. XLVII, 10 Ms. (ed. אתכנש).

כְּנַסָא, Targ. Job XVI, 10 Ms., v. כְּנָסָא.

כְּנָסָה, v. כְּנִיסָה end.

כְּנֵסְיָה f. (preced. wds.) *gathering, union.* Ab. IV, 11 כל כ׳ וכ׳ every union for a sacred purpose. Ex. R. s. 21; Midr. Till. to Ps. XIX; ib. to Ps. LXXXVIII, end כ׳ האחרונה the latest gathering (for prayers); Yalk. ib. 840 כנסת; a. e.—[Num. R. s. 1 אני בונה כ׳, read: אַכְסַנְיָא, v. Tanḥ. B'midb. 2.]—*Pl.* כְּנֵסִיּוֹת, v. next w.

כְּנֶסֶת f. (preced.) 1) *gathering, storage.* Y. B. Bath. IV, 14c bot. בית הכ׳ של עצים a store-house for wood (=אוֹצָר). —2) *assembly, community, congregation,* esp. *congregation of worshippers.* Ex. R. s. 21 (interch. with preced. w.); Yalk. Ps. 840, v. preced.—בית הכ׳ (abbr. בה״כ) *synagogue.* Ber. 6a. Meg. III, 1 (25b); a. fr.—Sot. VII, 7 חזן הכ׳ the sexton of the synagogue within the Temple precincts; Succ. 51b of the synagogue of Alexandria, v. חַנָּן; a. fr. —כ׳ ישראל (abbrev. כ״י) the congregation of Israel, *the Ecclesia,* (often personified as a woman betrothed to the Lord). Cant. R. to I, 4; a. fr.—כ׳ הגדולה (abbr. כה״ג) *the Great Assembly, Ecclesia* or *Synagoga Magna,* a supreme authority established under Ezra and Nehemiah. Ab. I, 1, a. fr. אנשי כ׳ הג׳ the men of the original Great Synagogue. Ib. 2 שירי כה״ג the last members of the Great Synagogue.—*Pl.* כְּנֵסִיּוֹת, כְּנִיסִין. Lam. R. introd. (R. Yitsḥ. 3) בני כְּנֵסִיּוֹתָיו his fellow-members in the royal council; (Yalk. Is. 318 בני חמלך).—בתי כ׳ synagogues. Meg. 6a. Y. ib. III, beg. 73d ארבע . . . ב׳ כ׳ וכ׳ there were four hundred and eighty synagogues in Jerusalem, and each had a school &c. Ḥull. 51a מפטרי כ׳ janitor at meetings of scholars in college. Pes. 49b ראשי כ׳ chiefs of congregations or synagogues.

כָּנַע (b. h. כָּנַע) *to press, oppress.*—Part. pass. כָּנִיעַ, pl. כְּנִיעִין *depressed, mournful.* Y. Ter. XI, end, 48b ע״ר דאירון כ׳ because they are low-spirited.

Ithpa. אִתְכַּנַּע, *Ithpe.* אִיתְכְּנַע *to lower one's self, be humble.* Targ. Y. Gen. XVI, 9 (h. text תתעני). Targ. I Kings XXI, 29. Targ. Is. XLI, 11 (h. text יכלמו); a. fr.—Targ. Ez. XXIX, 7 באִתְכְּנָעוּתָהוֹן Var., v. כנו ch. —Y. Taan. III, 66c bot. מִתְכַּנְּעִין they humble themselves (in penitence).—Esp. *to bow to a superior, to salute.* Gen. R. s. 33 ולא א׳ מינית and he did not salute him. M. Kat. 16b ולא אִיתְכְּנָעָא מקמיה and she did not bow to him; a. e.

כנעה, Y. Ned. III, 37d bot., read: נִנְעָה.

כְּנַעַן (b. h.) pr. n. *Canaan,* 1) son of Ham. Gen. R. s. 36 חם חטא וכ׳ וכ׳ Ham sinned and C. was cursed?; Tanḥ. Noah 15; a. e.—2) *the land of Canaan.* R. Hash. 3a כ׳ על שם מלכותו (Sihon is named) C. from his kingdom; a. fr.

כְּנַעֲנָאָה m. ch. = next w. Targ. O. Gen. XII, 6.—*Pl.* כְּנַעֲנָאֵי, כְּנַעֲנָאִין. Targ. Y. ib. Targ. Gen. X, 18; a. fr.

כְּנַעֲנִי m. (b. h.) 1) *Canaanite.* Tosef. B. Kam. VIII, 19. Mekh. Mishp., Nzikin, s. 7 (ref. to Ex. XXI, 26) בכ׳ וכ׳ the text speaks of a Canaanite slave, opp. to עבד עברי. Kidd. I, 3 עבד כ׳ נקנה וכ׳ a Canaanite slave is taken possession of &c.; a. fr.—*Pl.* כְּנַעֲנִים. Tosef. B. Kam. IX, 10. Mekh. l. c. s. 3 כדרך שחכ׳ וכ׳ as the Canaanite slaves go free. Sot. 35b כ׳ שבחו״ל Canaanites outside of Palestine.—2) *Phœnician, merchant.* Sifré Deut. 306; Yalk. ib. 942 (ref. to Deut. XXXII, 2) לשון כ׳ וכ׳ it is a merchant's expression, f. i., a man says not to his neighbor, 'change for me &c.,' but 'break &c.' (ערוך).

כָּנַף (b. h.) *to bend; to cover.*

Nif. נִכְנַף *to be covered, hidden.* Pesik. Zachor, p. 29a, a. e., v. כָּנָף.

כָּנַף I ch. same, *to press, crowd; to gather.* Targ. Ps. XLI, 7 (v. כָּנַס).—Taan. 23b ניתי לֵיכָּנוֹף גבי הדדי Ms. M. (ed. נִיכָּנִיף הדדי) let us go and crowd together (for prayer). Ab. Zar. 19b כָּנוּף ואתי וכ׳ all the world crowded about him.—Part. pass. כָּנִיף. Snh. 29b כְּנִיפֵי ויתבו if they (before whom he made the admission, v. אוֹדִיתָא) were assembled (for some other business), opp. to כנפרנהו אידהו if he himself called them to a meeting.

Pa. כַּנֵּיף 1) *to collect, grab* (corresp. to גָּבַב). Sabb. 73[b] תאר מאן דכ' וכ' he who grabs (skims with his palm) salt out of the salina. Bets. 33[b] מחזי כמאן דמְכַנֵּיף וכ' Ms. M. (ed. מכניא, corr. acc.) it looks as though he raked together for the next day.—2) *to assemble, call a meeting.* Targ. Y. I Deut. I, 1.—Snh. l. c., v. supra. B. Kam. 113[a] לדידכו כַּנּוּפְיָא Ms. M. (ed. v. כְּנוּפְיָא) have we assembled them for your individual benefit?—Part. pass. מְכַנַּף. Ber. 58[b] דמְכַנְּפֵי כמאה . . . like one hundred stars . . . collected in one spot, opp. מבדרי. Gitt. 20[a], v. infra.—3) (corresp. to כָּפַל) *to fold, crease.* Sabb. 147[a] אדעתא דלַכְנוּפֵי with the intention of creasing.

Ithpa. אִתְכַּנַּף, *Ithpe.* אִיתְכְּנִיף 1) *to be assembled, to meet, join.* Targ. Cant. VIII, 7.—Taan. 23[b], v. supra.—2) *to be compressed.* Gitt. 20[a] כַּנּוּפֵי מְכְּנִיף (ed. Rashi מְכַנַּף), v. חֶרֶס.

כְּנָף (mostly) m. (b. h.; preced. wds.; cmp. גַּף II) [*bend,*] 1) *wing, wing-feather.* Kel. XVII, 14 כְּנַף חצוי things made of feathers of the sea-eagle; a. e.—*Du.* כְּנָפַיִם, *pl.* כְּנָפִים, כַּנְפוֹת. Ib. Toh. I, 2. Ḥull. III, 4 נמרטו כנפיה if the wing-feathers are plucked out, v. נוֹצָה. Ib. 7 כל שיש לו ארבע כ' . . וכְנָפָיו וכ' . . . . that (locust) which has four feet and four wings . . ., and whose wings cover the larger portion of its body (is clean); a. fr.—2) *border, lap.* Sifré Num. 115 מן הכ' גְּדִילָה II. Ib. מצות כ' the law concerning the borders of garments (Num. XV, 38).—*Pl.* as ab. Lev. R. s. 18; Koh. R. to XII, 3 (ref. to הראות ib.) אלו כַּנְפֵי חריאה those are the laps (extreme ends) of the lungs. Ḥull. 45[a] עד כנפי ריאה התחתונה to the borders of the lowest lung (of the animal suspended by its feet).—Euphem. for *a woman's lap* (*pudenda*). Yeb. 4[a]; 49[a] (expl. Deut. XXIII, 1) כ' שראה אביו the lap which his father has seen, i. e. any woman with whom his father has had sexual connection.—3) *cover.* Pesik. Zakh., p. 29[a]; Pesik. R. s. 12; Tanḥ. Ki Thetsé 11 (ref. to רְכָנָף, Is. XXX, 20) . . . כל זמן כ' מכסה וכ' as long as the seed of Amalek survives, it is as if a cover hid the face (of Divinity) &c.—4) (*pl.*) *hands, arms*; (of animals) *shoulders, fore-legs.* Pes. VII, 11 (84[a]) ראשי כ' the cartilaginous tops of the fore-legs. Y. Naz. VI, 55[c] bot. (ref. to Num. VI, 19) בין שיש לו כ' וכ' whether or not he has hands (to receive the offerings; Bab. ib. 46[b] כַּפַּיִם). Tosef. Dem. II, 11 מקבלין לכ' we accept a *ḥaber* (v. חָבֵר), if he promises to observe levitical cleanness of hands; Bekh. 30[b]. Y. Dem. II, 23[a] top מקרבין לכ'. Ib. כ' מדפות וכ' the laws concerning hands, &c., v. מְדָף.—אלישע בעל כ' one Elisha, a *ḥaber* observing cleanness of hands. Y. Ber. I, 4[c] bot.; Sabb. 49[a]; 130[a] (legendary origin of the surname).—Lev. R. s. 32 בעל כ' the winged angel.—5) *curved attachments, handles* &c. Kel. XI, 6; Tosef. ib. B. Mets. I, 7, v. סִרְמְפוֹנְיָא. Kel. XIV, 4 הכ' המקבלות וכ' the curves on the harness for holding the reins; ib. 5 כ' חשושים לנוי for ornament.—Trnsf. כנפי השכינה or כ' *divine protection*; תחת כ' חש' under the wings of divine Majesty, i. e. *belief and faith in God, Jewish religion.* Lev. R. s. 2 פושטין . . . להכניסו תחת כ' חש' we must reach out a hand to him (the proselyte) in order to take him in &c. Mekh. B'shall., Amalek, s. 2 מחתת כְּנָפֶיךָ . . לאבד to lead thy people away from the faith in thee.—Ruth R. to II, 12; a. fr.

כְּנָף II, **כַּנְפָא** ch. same, 1) *wing, lap.* Targ. I Kings VI, 24; a. fr.—Targ. Zech. VIII, 23; a. fr.—B. Mets. 85[a] בכַנְפֵיהּ דרבו in the lap of Rabbi's garment. Sabb. 5[a] פשרט בכנפיה וכ' he spread the lap of his garment and received it. B. Bath. 12[b] בכנפיה דאבוה on her father's lap. Ib. 58[a] בְּכַנְפָהּ דשרה in Sarah's lap; a. fr.—[Euphem. Targ. Deut. XXIII, 1, v. preced.]—Trnsf. *protection.* Targ. II Esth. IX, 14.—*Pl.* כַּנְפִין, כַּנְפַיָּא, כַּנְפֵי. Ib. Targ. Ez. XVII, 3. Targ. O. Num. XV, 38; a. fr.—[כַּנְפָתָא, constr. כַּנְפָת. Targ. Y. II ib., emend. by Bxt., ed. צַנְפַת.]—2) בַּת כַּנְפָא name of an unclean *bird.* Targ. O. Deut. XIV, 13 (h. text הראה).

כְּנַר m., pl. כְּנָרִים, כִּנֵּי=next w. Y. Meg. I, 70[a] bot., v. next w.

כִּנָּרָא, כִּנָּר I m. ch. name of *a shrubby tree, Christ's-thorn* or *lote* (Greek adapt. κόννα̃ρος, v. Löw, Pfl., p. 283 sq.). Meg. 6[a] Kinnereth is Ginnosar (Gennesareth) and why is it called Kinnereth משום דמתיקי פירהא ככ' Ar. (v. Rabb. D. S. note 3) because its fruits are as sweet as those of the Kinnara; [Var. quot. in Ar. כי קלא דכ' as sweet as the sound of the *lute*; Ms. O. כקולירא דכ']. Y. ib. I, 70[a] bot. (hebr.) שהן מגדלות פִּרְנָרִים because they produce *Kinnars.* Pes. 111[b] טולא דכינורא Ms. M. (ed. דכנדא, Ms. M. 2 דכנארא; Ms. O. דכנרא, v. Rabb. D. S. a. l. note) the shade of a *K.* B. Bath. 48[b] תלא לפאפי אכי' Tabi suspended P. on a Kinnara (to force him to sell a field of his; for oth. opin., v. comment.).—*Pl.* כִּנָּרֵי, כִּנֵּי. Ber. 40[b] רימון כ' Ar. a. Ms. F. (v. Rabb. D. S. a. l. note 30; ed. כנדי) *Rimin* (Dem. I, 1) means *K.*

כִּנָּרָא, כִּנָּרָא II, *lute,* v. כִּנּוֹרָא.

כִּנָּרוֹת, Gen. R. s. 45 Ar., v. בַּנָּרוּת.

כִּנֶּרֶת, כִּנֵּי (b. h.) pr. n. *Kinnereth* (Gennesareth), name of a town and of a lake in Galilee. Meg. 6[a]; Y. ib. I, 70[a] bot., v. כַּנָּרָא.

כָּנַשׁ =כָּנַס, *Hithpa.* הִתְכַּנֵּשׁ. Cant. R. to I, 3 מִתְכַּנְּשִׁין, v. כָּנַס.

כְּנַשׁ ch. (v. preced.) 1) *to gather, collect; to gather in.* Targ. Ex. XXXV, 1 (ed. Amst. כְּנַשׁ). Targ. Koh. II, 8. Targ. Is. XXIV, 22; a. fr.—Y. Maas. Sh. IV, end, 55[c] לית כ' את thou shalt not harvest; a. fr.—2) (cmp. גבב) *to rake together, to sweep.* B. Mets. 85[a] קכַנְּשָׁא ביתא Ms. M. (v. Rabb. D. S. a. l. note) was sweeping the house. Ḥull. 60[a] כַּנְּשֵׁיהּ לימא . . . אתא a blast of wind came and swept it (the store of provision) into the sea.

Pa. כַּנֵּישׁ same. Targ. Mic. II, 12; a. e.—Lev. R. s. 25 הרא מְכַנְּשָׁא להון she calls the chickens together. Y. Ber. IX, end, 14[d] דמְכַנְּשִׁין, v. בְּרַר; a. e.

Af. אַכְנֵישׁ same. Targ. Ez. XI, 17 (ed. Lag. אִיכְנֵישׁ *Pe.*); a. e.

Ithpa. אִתְכַּנַּשׁ, *Ithpe.* אִיתְכְּנִישׁ *to be gathered, to be called in; to retire.* Targ. Jud. XII, 1 (ed. Wil. ש...) Targ. Gen. XXV, 8. Targ. Jer. XLVII, 6; a. fr.—Koh. R. to IX, 10 אִתְכַּנְּשׁוּן כל קריתא וכ' all the towns (people) met to mourn for him. Tanḥ. Ki Thetsé 4 טב ליה לצדיקא דאי' בשלם (not לצדיקא) it is better for the righteous man to be gathered in (die) in peace; Pesik. Zakh., p. 23[a] טב ליה להחיא סבא דמִתְכְּנִישׁ וכ' מִתְכַּנַּשׁ בשלם; Yalk. Ps. 868 טב ליה להחיא סבא.

כְּנִשָּׁא, כִּנְשָׁא f. (preced.) *gathering, people.*—*Pl.* כְּנִישָׁן, כִּנְשָׁן. Targ. O. Gen. XVII, 16 (Y. כְּנִשְׁרִין m.; h. text גוֹיִם).

כְּנִשְׁתָּא, v. כְּנִישְׁתָּא.

כַּנְתָּא f. (כנן) *winding, convolution,* 1) (sub. דמעיא) *ileum,* the third division of the small intestines. Ḥull. 48[b]; 113[a], v. חֲדוּרָא. Gitt. 69[a] כ׳ פטרתא the ileum of a first-born.—Yalk. Koh. 976 (counting ten stations of the digestive process) מכרוכא עבת לכַנְתָּא מעיא from the large winding (jejunum) to the ileum (corresp. to דיבי סני(א), Lev. R. s. 3, a. Koh. R. to VII, 19). [Koh. R. l. c. כנת מעיא some ed., read בנת.]—2) (cmp. אַמְבּוּרְקְלוֹן, כָּרֵךְ) *wrapper* of loosely woven matting. Succ. 20[b] חזו לכ׳ דפירי Ar. (ed. לכיני, Ms. M. לבנ׳; v. Rabb. D. S. a. l. note) are fit for baling fruits. Keth. 105[b] כ׳ דפירי a bale of fruits, כ׳ דגלדני of small fish.

כִּנְתִי, a word in a charm formula. Yoma 84[a] כ׳ כ׳ קלירוס (Ms. M. קנגי קנדי קלירים).

כַּס, Num. R. s. 1 כס נאה, read אַכְסַנְיָא, v. Tanḥ. B'midb. 2. —Sabb. 67[a], v. כַּסְכַּסְיָרִית.

כַּס, כָּס, v. כָּסַס, כְּסַס a. נְכַס.

כַּס, כָּס, *cup*, v. כּוֹס, כַּסָּא.

כְּסָא I *to cover*, v. כְּסִי II.

כְּסָא II *to reprehend*, v. כְּסַס a. כְּסָן.

כַּסָּא I, כְּסָא, כָּס m. ch.=h. כּוֹס, *cup, calyx.* Targ. Gen. XL, 11; a. fr.—Targ. I Kings VII, 26; a. fr.—Targ. II Sam. XII, 3 כָּסְיָה ed. Lag. (oth. כּוֹסָרָה).—Ber. 28[a], v. יְקָרָא. Ib. 51[b], v. בִּרְכְתָא. Y. Ḥag. II, 78[a] bot., v. בְּשׁוּרוּתָה. Ib. כ׳ דקיסא וכ׳ out of a cup of sharp-edged glass drink quickly (ere it cut your lip); [Y. Bets. II, 61[c] top סמא; Y. Maas. Sh. V, 56[c] top סבא, Meïri to Bets. 20[b] סססא]; a. fr.—*Pl.* כַּסִּין, כַּסַּיָּיא, כַּסֵּי, כָּסֵ׳. Targ. Jer. XXXV, 5.—Y. Nidd. II, end, 50[b] כ׳ טיבריוּיאי (not אה . . .) Tiberian glass cups (transparent). Pes. 110[a]; a. fr.—בֵּי כַּסַּיָּא (בֵּית) = h. בֵּית הַכּוֹסוֹת, v. כּוֹס. Lev. R. s. 3; [Koh. R. to VII, 19 (of the human body) בית כסא, by mistake borrowed from Lev. R. l. c.; v. Yalk. Koh. 976].

כַּסָּא II m. (כְּסַס) 1) *fodder*, v. כִּרְסְתָּא II.—2) *hash.* כ׳ דהרסנא, v. הַרְסָנָא.—*Pl.* כַּסֵּי. Ab. Zar. 38[a] ed.

כֻּרְסְיָא m. (b. h.; an adapt. and contr. of כּוּרְסַיָּא) *bolsters, chair, throne.* Tosef. Bets. III, 11. Ib. 17 אין יוצאין בכִסֵּה ed. Zuck. (Var. בכסא) you must not be carried out on a sedan chair (on Holy Days); Bets. 25[b]. Ib. כ׳ מה אתון ביה what is your opinion about carrying a person on a chair &c.?—Kel. XXII, 3 חכ׳ שלפני קתידרא the bolster in front of the cathedra (a kind of footstool). Ib. 4, v. חַפּוּי; a. fr. —כ׳ חכבוד the throne of Divine Majesty. Ḥag. 13[a]; a. fr.—כ׳ הדין the throne of Divine judgment; כ׳ רחמים mercy-seat. Lev. R. s. 29 אני עומד מכ׳ הדין וכ׳ I rise from the throne of judgment and seat myself on the throne of mercy; a. fr.—Euphem. בית הכ׳ *privy.* Tam. I, 1 בית הכ׳ של כבוד a chaste privy. Ber. 25[a]; a. fr.—*Pl.* כִּסָּאוֹת, כְּסָוֵי; with suff. כִּסָּאֵי־. Ex. R. s. 31; a. fr.—Tosef. Kel. B. Mets. X, 6 חכירסיות שבבימה (not חכו׳) the (stationary) seats in public courts. Pesik. R. s. 23-24 עמדו מִכִּסָּאֵיהֶם arose from their thrones.—[Zab. IV, 4 כסאות, v. כְּסֵת.]

כֶּסֶא, כֶּסֶת m. (כָּסָה I) *mark, distinction; marked, appointed time.* Lev. R. s. 29; Pesik. Baḥod., p. 153[a] (ref. to Ps. LXXXI, 4) וכי כל החדשים אינן חדש אלא בכ׳ 'on the New Moon', are all other new moons no New Moons (festive days)?; but (therefore is added) *bakkesé*, on the distinguished (month), v. כָּסָה I. [Pirké d'R. El. ch. VII, end, a. Bets. 16[a] our w. is taken in the sense of *cover*.]

כְּסָאן, v. כְּסָן.

כְּסָאנִין, v. כִּיסָנִין, כְּסָנִין.

כְּסַבַּר, v. כּוּסְבַּר.

כְּסַדָּאָה, v. כַּשְׁדָּאָה.

כְּסֵה, v. כְּסָא.

כָּסֶה, v. כְּסָא.

כָּסָה, v. כסי.

כְּסוּ, v. כְּסוּתָא.

כָּסוּחַ, v. כִּיס׳.

כְּסוּי, v. כְּסוּתָא.

כְּסוּרְיָא, כִּסּוּרְיָא, v. sub כִּיס׳.

כְּסוּל m. (denom. of כֶּסֶל) *an animal with a deformed hip.* Bekh. VI, 7 (40[a]) כ׳ שאחת מירכותיו גבוהה (Talm. ed. גבוהות, corr. acc.) a *kasul* is one whose one hip is higher than the other. Ib. 40[a] כ׳ שרגלו אחד וכ׳ a *k.* is he whose one foot is seated in the loin and the other over the loin; Tosef. ib. IV, 10 אירזהו פסול (corr. acc.).

כְּסוּסְטָא, v. כְּסִיסְטָא.

כְּסוּסְטָרָא f. *balcony*, v. בְּצוֹצְרָה a. גְּזוֹזְטְרָא.

כְּסוּפָא, v. כִּיס׳

כְּסוּרְיָא, v. אֶכְסוֹרְיָה.

כְּסוּת f. (b. h.; כָּסָה II) *cover, clothing.* B. Bath. 9[a] אין בודקין לכ׳ we must not investigate in the case of a poor man asking for clothes; Y. Peah VIII, 21[a], v. דְּקַדֵּק. Tam. I, 1 ומיתכסין בכ׳ עצמן and covered themselves with their own (private) garments; a. fr.—[Y. Ḥag. II, end, 78[c] ואפי׳ כ׳, read בְּפוּת, v. יְבַל.]

כְּסוֹתָא, כְּסוּ f. ch. same. Targ. O. Ex. XXII, 8 כסו ed. Berl. (oth. ed. a. Y. כְּסוּי *m.*). Ib. 25; a. fr.

כָּסַח (b. h.; cmp. כסס) *to cut down, clear* (of thorns, bushes &c.); *to trim.* Cant. R. to I, 1; Gen. R. s. 12; (Koh. R. to II, 12 כיסח *Pi.*). Gen. R. s. 49 למגל כּוֹסֵחַ וכ׳ like a

scythe cutting thorns and not being satisfied &c.; a. fr.—Part. pass. כָּסוּחַ, pl. כְּסוּחִים, כְּסוּחִין. Y. Maasr. III, 50[d] bot. כסירתין (not קוצרין) כ' כָּסַחְתִּי I cut mowed thorns, i. e. I only put to death doomed culprits; Pesik. B'shall., p. 92[a] כוסים כוסחים (corr. acc.), v. כּוֹס II.

Pi. כִּיסַּח same. Kil. II, 5 אם נכש או כ' if he weeded or cut. Shebi. II, 10 אין מְכַסְּחִין you must not cut (trim) rice plants (in the Sabbath year). Y. Shek. V, beg. 48[c] הראשונים כיסחו וכ' . . . our predecessors sowed . . ., cleared . . ., yet we have nothing to eat, i. e. they did their utmost for the Law, but we do not profit by their labors. Sifra B'ḥuck. Par. 2, ch. V כיסת, כיסה ed. Weiss (corr. acc.); a. e.

כַּסָּח ch. same. Targ. O. Lev. XXV, 3, sq.; a. e.—Snh. 26[a]. [Y. Sabb. VI, end, 8[d] קריב למכסח, v. מוֹכְסָא.]

Pa. כַּסַּח same. Targ. Ps. LXXX, 13.

כָּסָה, כסי I (cmp. כסח) *to make incisions, mark, count.* *Part. pass.* כָּסוּי *marked, distinguished.* Pesik. R. s. 39 (ref. to Ps. LXXXI, 4, v. כָּסֶא) מהו בכסא בחדש שהוא כ' (not כיסוי) what is *bakkesê?* In the month which is marked (v. infra).

Nif. נִכְסֶה, *Nithpa.* נִתְכַּסֶּה *to be marked, distinguished.* Lev. R. s. 29 (ref. to Ps. l. c.) וכל החדשים אינן נִכְסִין אלא ליום חגנו are all other months (or New Moon Days) not marked?—But (it must be marked by) 'a festive day'; (Ar. . . . חדש ונתכסה) וחלא ניסן חדש נִכְסֶה ויש לו חג: חגו בפני עצמו [read:] but is not Nisan a marked month with a festival? (Answ.) Its festival is separate from it (not coinciding with the New Moon Day); אלא איזהו חדש נ' ויש לו חג וכ' but what month is there that is marked and has a festival, and that on the same day?; Pesik. Baḥod., p. 153[a].

כְּסָא, כְּסֵי, v. כִּסֵּן.

כָּסָה, כסי II (b. h.) *to cover.*—Part. pass. כָּסוּי, f. כְּסוּיָה; pl. כְּסוּיִים, כְּסוּיִין; כְּסוּיוֹת. Gen. R. s. 52 אתם כְּסִיתֶם כסוי עינים . . . . . you have concealed from me the sight (of truth), therefore the son that you will raise will be of covered eyes (blind); Yalk. Gen. 91 כסות (corr. acc.); B. Kam. 93[a]. בנים כְּסוּיֵי עיניים . . . הואיל וכיסוית (v. Rabb. D. S. a. l. note). Y. Ter. VIII, 45[d] החכסוירין (not החכירסין) the covered liquids.

Pi. כִּיסָּה, כִּסָּה *to cover, hide.* Ḥull. VI, 4 . . שחט ולא כ' לכסות if one slaughters and fails to cover the blood, and another person sees it, he is bound to cover it. Pes. 119[a] (ref. to Is. XXIII, 18) זהו המְכַסֶּה דברים וכ' he who keeps secret the things which the Old of Days has covered (mysteries). B. Kam. l. c.; Gen. R. l. c., v. supra. Pesik. R. s. 26 מְכַסָּה אני ממך shall I conceal it from thee?—Gen. R. s. 87 כִּסָּתָה פניה she covered her (the idol's) face. Ib. לא כ' עליהם הכתוב the Bible did not cover their guilt (v. דָּחָה); a. fr.—Part. pass. מְכוּסֶּה, f. מְכוּסָּה; *pl.* מְכוּסִּים, מְכוּסִּין; מְכוּסּוֹת. Ib. s. 52 (ref. to Gen. XX, 16 [read:] עשאה מטרונה כסות עינים שתרא מכ' מן העין he (Abimelech) made a matron of her (Sarah) (giving her) 'a cover of the eyes', by which she was protected from the gaze (of men). Pes. 54[b] . . . מכ' וכ' שבעה seven things are hidden from man; a. fr.—[Gen. R. s. 79, end מה את מכסה בי, read: מב', v. בָּסָא.—Sifra B'ḥuck., Par. 2, ch. V כיסה, v. כָּסָה.]

Nif. נִכְסָה *to be covered, hidden.* Snh. II, 1(18[a]; 19[a]) הן נִכְסָין . . . וחוזא נ' when they (who form the funeral cortege) are hidden from his view (when entering an alley), he (the high priest) appears; when they emerge, he disappears (in the alley). Cant. R. to II, 9 נראה וחוזר וכ' is visible and disappears again; Ruth. R. to II, 14; Pesik. Haḥod., p. 49[b]. Num. R. s. 22 (play on נִכְסִים) נ' מזה וכ' they disappear from one and appear to the other; a. fr.

Hithpa. הִתְכַּסֶּה *to be covered, clothed.* Bets. 16[a] (ref. to בַּכֶּסֶה, Ps. LXXXI, 4) איזהו חג שהחדש מִתְכַּסֶּה בו what festival is that on which the new moon is hidden (seen only by a few)?; Pirké d'R. El. ch. VII, end ביום שמ' כולו on the day when the moon is entirely covered. Deut. R. s. 3 מחכ' משלו clothed himself at his (the fosterfather's) expense. Ib. כל . . . אוכל ומתכ' וכ' all that is spent on you for eating and clothing &c. Keth. V, 8 מִתְכַּסָּה, v. בְּלָאוֹת. Tam. I, 1 מִתְכַּסִּין, v. כְּסוּת; a. fr.

כְּסָא, כְּסָיָא ch. same, *Part. pass.* כְּסִי, f. כְּסָיָא *hidden.* Targ. I Sam. III, 1 כְּסִי Bxt. (ed. כַּסֵּי; h. text יקר). Targ. II Kings VI, 8 (h. text פלני). Targ. Job XXVIII, 21. Targ. II Kings VI, 9 כְּסָן (h. text נֶחְתִּים).

Pa. כַּסֵּי *to cover, hide, conceal.* Targ. O. Gen. XXXVIII, 15 (Y. כעיסת). Ib. XLVII, 18; a. fr.—*Part. pass.* מְכַסָּא *unknown, remote.* Targ. II Kings XIX, 2. Targ. O. Lev. IV, 13. Targ. II Sam. XIII, 2 (h. text וירפלא); a. e.—Sabb. 156[b] כַּסֵּי רישיך וכ' keep thy head covered in order that the fear of the Lord may rest upon thee. Ib. 125[a] לכַסּוּיֵי בחו וכ' to cover a nuisance with it. Gen. R. s. 52, [read as:] Yalk. ib. 91 וכסי עיניך מינאי and close thine eye from upon me, i. e. take the indulgence money. Taan. 25[a] רקיע כסי פניך ולא אִיתְכַּסִי . . 'cover thy face, O sky,' but the sky was not covered. Ḥull. 87[a] . . ומְכַסֵּי בחדא אפשר he may kill with one hand and cover (the blood) with the other; a. fr.

Ithpa. אִיתְכַּסִי, אִירְכַּסִי *to be covered, hidden; to cover one's self; to conceal one's self, withdraw.* Targ. Y. Gen. XX, 16. Targ. Y. Lev. IV, 13. Targ. Gen. XVIII, 14 (h. text יפלא, v. supra); a. fr.—Targ. Ps. CXXXIX, 6 מִתְכַּסְיָא. —Taan. l. c., v. supra. Ib. 23[a] א' מערנא ונים וכ' he disappeared and slept seventy years. Keth. 63[a] . . ואִירְכַּסֵּי שאילי borrow some garments and dress thyself; a. fr.

כַּסְיָא, כַּסְיָה *hidden*, v. preced.—[כסי, Tosef. Kel. B. Mets. II, 9, v. כִּיסּוּי.]

כַּסְיָאן, v. כְּסָן.

כסידא, Targ. Y. Ex. IX, 31, read: כְּסִירָא, v. כְּסַר II.

כְּסִיטָנָא = כִּסּוּי טָנָא, v. כִּיסּוּי.

כְּסִיוּת *f.* (כָּסָה II) *covering*; כְּסִיוּת עינים *blindness.* Meg. 28[a] א"ת כסות אלא כ' ע' ed., v. בְּדוּת.

כְּסִיל m. (b. h.) 1) (a denom. of כֶּסֶל q. v.) [*one with thick loins, stout,*] 1) (cmp. מְגַשֵּׁשׁ) *fool, foolish, overbearing.* Y. Peah I, 15[b] bot.; Yalk. Ex. 415 (ref. to Prov. III, 26) דברים שאתה כ' בהם וכ' in things in which thou

art foolish (ignorant), He will guard thy foot &c.—*Pl.* כְּסִילִים. Num. R. s. 16 (ref. to Prov. XXVI, 6) עשו עצמן כ׳ they (the spies) made fools of themselves.—2) *K'sil*, the constellation *Orion* (v. Winer, Reallex. s. v. Nimrod). Ber. 58b.

כְּסִילָא ch. same, 1) *fool.*—*Pl.* כְּסִילַיָּיא. Targ. Ps. XLIX, 11 (Bxt. *sing.*). Ib. XCIV, 8 (some ed. כְּסִילֵי). [In Targ. mostly סכלא.]—2) *Orion.* Targ. Am. V, 8 (v. נִיפְלָא).—Ber. 58b כְּסָלָא (Ms. M. כּוּסְלָא, Ms. F. כְּרִס׳).

כְּסוּס׳, כְּסִיסְטָא (ξέστης, v. Sm. Ant. s. v.) *xestes, sextarius*, a dry and liquid measure (nearly a pint).—*Pl.* כְּסִיסְטָאוֹת, כְּסוּ׳. Gen. R. s. 4; Yalk. ib. 5. ['Rashi' reads גְּזוּזְטָרָאוֹת.]

כסיפא, v. כָּסְפָּא.

כְּסִיפוּתָא f. = כִּיסּוּפָא. B. Mets. 22a משום כ׳ (Ms. M. מחמת כִּסּוּפָא, v. Kidd. 52b).

כְּסִיפְתָּא, v. כְּסַפְתָּא.

כְּסִיקְבְיָא=כִּיסּוּי קְבְיָא. Tosef. Kel. B. Mets. II, 9 some ed. (ed. Zuck. כסי קמיא).

כסירא, Targ. Y. Ex. IX, 31, v. כְּסַר II.

כְּסִירְתָּא f. (כְּסִי II) [*the covered, rare,*] 1) *coral*; 2) *coral-wood.* B. Bath. 80b, sq.; R. Hash. 23a, v. אַלְמוּג; Yalk. Is. 314 סכסירתא (corr. acc.). R. Hash. l. c. דבי ארמאי מסקן כ׳ the light ships (v. בּוּרְנִי) of the Romans are employed for fishing corals. Ib. (describing the diving process).. וקטר בכ׳ and flax ropes are tied to the coral plants &c. Keth. 98a כ׳ דיתמי Var. in Rashi (ed. כירסתא) corals belonging to minor orphans.

כְּסִיקְתָּא* f. a phonetic rendition of קְשִׁיטָה q. v. Gen. R. s. 79 (corr. vers. after Ar. s. v. קשיטה) (they heard one woman say to another) אשאלי לי כְּסִיקְתָּךְ (for קשיטתך, meaning to say מרגליתיך); (and furthermore) אפיק חדא כ׳ למרעיא lead this *K'sitta* out to pasture (meaning to say אִרְמַלְתָּא); [Ar. reads קשרט׳].

כַּסְכַּס, כֶּסֶךְ m. (transpos. of סכסך q. v.; cmp. נַעְנַע), *pl.* כְּסָכִים, כַּסְכַּסִּים *leather thongs* for crosswise fastening (cmp. b. h. שְׂרוֹךְ נַעַל a. שָׁרְכָּא). Sabb. 138b חגור בכסכיו Ar. (Ms. O. בכסכסיו; ed. בכיסנא, read: בכיסכא; Ms. M. חגור בנסבא, read: חגוד בכסכא, v. Rabb. D. S. a. l.) it is permitted to stretch the milk (or wine) bag by its thongs, v. גּוֹד. Ib. 139b בכילחו ובכסכיה Ar. (ed. וּבְכַסְכַּשֵׁיהּ) wrapt in a bed-curtain with the thongs attached.

כְּסָכוּס m. (next w.) *rubbing.* Zeb. 94b כיבוס דלית ליה כ׳ וכ׳ washing without rubbing is not called *kibbus.*

כְּסַכְּסַ (v. כְּסַס) 1) *to rub, scour.* Nidd. IX, 7 וצריך לְכַסְכֵּס וכ׳ one must scour with these substances three times. Sabb. 141a מְכַסְכְּסוֹ מבפנים he may rub the mud off from the inside. Y. ib. VII, 10a bot. ובלבד שלא יְכַסְכֵּס provided that he does not rub.—2) *to chew, gnaw*, v. כְּסַס.

כַּסְכַּס ch. same, *to rub, to polish.* Sabb. 140a כַּסְכּוּסֵי, v. כִּירְתָּנִיתָא. M. Kat. 10b לְכַסְכּוּסֵי קרמי to gloss fine clothes by rubbing with a substance. Zeb. 94b top שכשוכי אין כסכוסי לא (quot. in Sh'ilt. d'R. Aḥai s. 86; ed. .... שכשוך כירבוס ..) cleansing by rinsing is permitted, by rubbing is forbidden. [Sabb. 147a כגון כסכוסי מאנא דמחזי כמרזב Ms. M. a. Ar., a gloss, interpreting כיסי בבלירתא.]

כַּסְכַּס, v. כֶּסֶךְ.

כַּסְכְּסָנִיוּת m. pl. (v. preced.) *makers of confusion, of strife* (cmp. Is. XIX, 2), allegorical name of messengers from Sodom (Edom), v. בַּזְבְּזָנִיוּת. Sabb. 67a Ms. M. (ed. כס כסיא, read: כַּסְכְּסָנְיָא).

כסכסיוך, a word in a charm formula (v. preced.). Sabb. 67a Ms. M. (missing in ed.).

כֶּסֶל c. (b. h.; כסס, cmp. חֻרְצָא) 1) [*incision,*] *groin, loin.*—Bekh. 40a, v. כָּסוּל. Yalk. Gen. 133 (quot. fr. Midr. Vayisu) בכסא ימנית (corr. acc.) in the right loin.—*Pl.* כְּסָלִין, כְּסָלִים. Tosef. Bekh. IV, 10 [read:] כל שפסלָיו יוצאין a *kasul* is one whose loins protrude. Sabb. 31b וישׁ לחם חלב על הכ׳ Ar. (ed. כְּסָלָם) and yet have fat on the groins (are careless).—Trnsf. 2) (cmp. טפש) *laziness, inactivity*; 3) *trust*; 4) *thought.* Yalk. Num. 742; Yalk. Ps. 819 quot. fr. Y'lamd. (v. Ar. s. v. כסל) מחשבתם וכ׳ ... כְּסִלָם *kislam* (Ps. LXXVIII, 7) means their thought, as we read (Lev. III, 4, cmp. כְּלָיָה) 'that which is by the loins'; (oth. opin.) טרפשותן it means their inactivity, as it is said (Koh. IV, 5) &c.; (oth. opin.) בטחונן their trust as we read (Job XXXI, 24) &c.

כְּסָלָא I ch. same, 1) *ridge.* Ber. 6a (Ar. כְּסָלֵי *pl.*), v. אוּגְרָא.—2) *loin.*—*Pl.* כְּסָלִין. Targ. Ps. XXXVIII, 8 כְּסָלַי (Regia כְּפֵלַי).

כְּסָלָא II, v. כְּסִילָא.

כִּסְלֵיו, כִּסְלֵו (b. h.; v. Schr. KAT2, p. 380) *Kislev*, the ninth month of the Jewish calendar, of thirty or twenty-nine days, beginning between the third of November and the first of December, and ending between the third of December and the second of January. Targ. Zech. VII, 1; a. e.—Sabb. 21b. Meg. Taan. ch. IX.

כְּסָמֶת, v. כּוּפְּ׳.

כְּסַן (cmp. כְּסַס) [*to scrape*, cmp. חָסַד II,] *to rebuke, chastise.* Targ. Y. Deut. XXI, 18; a. e., v. infra.

Pa. כַּסֵּן, כְּסֵן same. Targ. Ps. XXXVIII, 2; a. fr.

Af. אַכְסֵן same. Ib. XVII, 4. Ib. CXVIII, 18 מְכַסְּנָא אַכְסְנָנִי (some ed. מְכָסָא); a. fr.

כִּיסָנָא, כְּסָאן, כְּסָן m. (preced.; cmp. חֶרֶס I) *mud, mire* (from its white and glistening surface). Targ. Ps. XL, 3 ed. Lag. (ed. סירין, סאין, סכן; Regia כַּסְיָאן). Targ. Job VIII, 11 כיסנא ed. Lag. (ed. בִּיצָא). Ib. XLI, 22 כְּסָאן Ms. (ed. כַּפָּאן), v. סְנָן.

כְּסָנִין, כִּסְנִין, v. כִּיסְנִין, כִּיסְנִין.

frighten us (by a false alarm). Ḥag. 5ª וכַסְפַּתְּיָה and thou didst put him to shame; Koh. R. end וכִסְּרְפַתְּיָה. Sabb. 3ᵇ דאי לאו... כספתיה וכ׳ for if he were not a great man, thou mightst have put him to shame, for he might have given thee an inappropriate reply. Hor. 13ᵇ לי מַכְסְפִיתוּ Ms. M. (ed. כסרפיתנן, corr. כַּסְרְפַתּוּנָן) you might have put me to shame; a. e.—2) *to reduce in value, to cause deterioration.* Keth. 104ᵇ מְכַסְּפֵי (or מַכְסְפֵי) they (the heirs) will neglect it (instead of improving).—[3) *to feel ashamed.* Targ. Ps. LXXIV, 21 מַכְסִיתָ (prob. to be read: מַכְסַתָּ or מְכַסַּתָּ, part. pass.).]

Ithpa. אִיכְּסִיתָ, אִיכַּ׳, אִתְכַּסְתָּ, *Ithpe.* אִתְכְּסִיתָ *to be made pale, to be frightened, to be put to shame.* Targ. Job VI, 20; a. e.—Kidd. l. c. מוטב תִּירְכְּסְפוּ . . . . ולא תיכספו מיני וכ׳ it is better that you of the house of Amram be frightened through me in this world, than that you should be ashamed of me (as a sinner) in the world to come. B. Bath. 111ª; Ab. Zar. 36ª איכ׳ he felt alarmed. Taan. 25ª אִירְכְּסְפָא ועיילא וכ׳ (missing in Ms. M.) she felt abashed and went &c.; a. fr.

כַּסָּף m. (b. h.; preced. wds.) *silver*; (sub. מעה) *a silver piece, M'ah* (one sixth of a Denar, v. Zuckerm. Jüd. Münz. p. 15; p. 33, note 203); in gen. *money, value.* Kidd. I, 1 בכ׳ by (handing to her) an object of value. Yeb. 63ᵇ שמזונותיו תלויין בכַסְפּוֹ whose livelihood depends on his money (a money-lender). Shebu. VI, 1 הטענה שתי כ׳ the claim must amount to no less than two M'ah. Tosef. Keth. XIII (XII), 3 כ׳ בבל the Babylonian silver standard; כ׳ א״י the Palestinean &c. Ib. כ׳ שדיברה . . . זו חיא כ׳ צורי זה ירושלמי wherever the Torah speaks of *Kesef* (as fines), it must be paid according to the Tyrian standard . . . that is the Jerusalem *kesef* (eight times the provincial *kesef* כ׳ מדינה, v. Zuckerm. l. c.); a. v. fr.—*Pl.* כַּסָּפִים. B. Mets. 42ª; Pes. 31ᵇ כ׳ אין להם שמירה וכ׳ coins given in trust are not duly guarded unless they are buried in the ground. Y. Yoma IV, beg. 41ᵇ בשלשה . . . . ובכ׳ by three methods was the land of Israel divided, by lots, by the Urim and Tummim, and according to the value of property; a. e.

כַּסְפָּא II, כַּסָּף I ch. same. Targ. Gen. XX, 16. Ib XLIV, 8; a. fr.—Y. Kidd. I, 58ᵈ יַקִּירָא. Y. Bicc. III, 65ᵈ top מתמני בכ׳ appointed to office for money. B. Kam. 87ª אפחתה מִכַּסְפָּהּ Ms. M. he lessened her value; a. fr.—*Pl.* כַּסְפַּיָּא. Targ. Gen. XLII, 25; 35.—Y. Bicc. l. c. לא בכ׳ אתמני was it not through gifts of money that he was appointed?

כַּסְפָּא II (in Nabatean dialect)=חַסְפָּא. Y. Ned. I, 37ª a. e., v. חַסְפָּא II.

כַּסָּף or **כַּסָּפִי** m. (denom. of כֶּסֶף) *silver-smith.*—*Pl.* כַּסָּפִין, כַּסָּפִים. Succ. 51ᵇ. Cant. R. to V, 5.

כַּסְפָּיָא (b. h.) pr. n. pl. *Casifia.* Lev. R. s. 5 (ref. to ארץ רחבת ידים, Is. XXII, 18) זו כ׳ (some ed. כסיפא, v. Rashi to Is. l. c.) that means the exile to C.

כַּסְפְּתָא, כִּסְיָפָא f. (denom. of כַּסְפָּא) *money-chest.* B. Kam. 62ª. Ḥull. 133ᵇ.

כספתיאס, v. אכספטיאס.

כָּסַס 1) *to cut, grind, chew, nibble.* Tosef. Ber. IV, 6 חפוֹסֵס חטים he who chews wheat grains; Ber. 37ª; a. fr. —Num. R. s. 11 (ref. to אש אכלת, Ex. XXIV, 17) . . . שבע הרו כוֹסְסוֹת זו בזו seven partitions (strata) of fire were eating into one another; Pesik. Haḥod. p. 45ª; Pesik. R. s. 15 בוססות (corr. acc.); v. כָּסַס.—2) (b. h.) *to make incisions, to mark, count.* Mekh. Bo. s. 3; Pes. 61ª; Y. ib. V, 32ª bot., v. נָכַס.

Pilp. כִּסְכֵּס *to chew* &c. Tanḥ. Vayigg. 3 מְכַסְכֵּס בשיניו cut (the bronze peas) with his teeth.—V. סְכַסֵּךְ II.

Nithpa. נִתְכַּסְכֵּס, נִיכַּ׳ *to be gnawed at* (by fire), *be charred.* Y. Bets. IV, 62ᶜ bot. בשביל שלא תִּכַּסְכֵּס (prob. to be read תחכ׳) that it (the log) may not catch fire.

כָּסַס ch. same, 1) *to cut, chew.* Yoma 81ᵇ; Ber. 36ᵇ כַּס פילפלי וכ׳ if one chewed pepper on the Day of Atonement. Meg. 7ᵇ בעאי למיכַּס וכ׳ I should have liked to chew the plate after it; Yalk. Esth. 1059 דאיכְּסִיסִיה (not דאיב׳). —2) [*to cut* or *scratch off, peel, diminish,* (v. P. Sm. 1777),] *to rebuke, chastise* (v. כָּסַן). Targ. Prov. IX, 8 תְּכוּס (ed. Lag. תְּכֵיס *Af.*).

Af. אַכְסִיס, אַכֵּיס 1) *to give to chew.* Keth. 77ª אַכְסוּהוּ שערי וכ׳ give El. barley to chew (as to an animal, i. e. he is an ignoramus). Ib. על דא אכסוה וכ׳ on account of this (opinion), they gave El. barley to eat in Babylonia.—2) *to rebuke, chastise.* Targ. Prov. l. c., v. supra. Ib. XXVIII, 23.

כַּסַּף (b. h.) *to peel, whiten* (cmp. חָסַף). —Part. pass. כָּסוּף, pl. כְּסוּפִים *bright.* Sifré Deut. 13 כ׳ וותירקים distinguished (of position), bright of intellect; ib. Num. 92 וכסופים.

Hif. הִכְסִיף 1) *to grow pale, fade, wither.* Pes. III, 5 (expl. שיאור) כל שהִכְסִיפוּ פניו כאדם וכ׳ a dough the surface of which becomes pale and wrinkled, like (the sight of) a man whose hair (שֵׂעָר) stands up from fright. Nidd. 47ª משהִכְסִיף ראש וכ׳ when the centre of the oblate portion of the breast begins to be wrinkled; Tosef. ib. VI, 4 משיְכַסֵּף (*Nif.*). Sabb. 34ᵇ ה׳ התחתון when the lower horizon becomes pale (is no longer red); Y. Ber. I, 2ᵇ bot.—Pes. 39ª פניו מַכְסִיפִין the leaves look faded (and curled); a. e.—2) *to deteriorate, fall in value,* opp. חשבירה (cmp. חָסַר). Arakh. 30ª וה׳ ויצמד על מנה and fell until it was worth only one Manah. Keth. 80ᵇ שמא תַּכְסִיף the soil may deteriorate (through neglect); a. e.—3) *to put to shame; to frighten, to alarm.* Ex. R. s. 35 (play on כֶּסֶף, I Chr. XXIX, 4) שהיה מַכְסִיף כל חזהבים it alarmed all gold-workers (emptying their shops); Cant. R. to III, 10; Y. Yoma IV, 41ᵈ top שהיה מ׳ בעד וכ׳ spread alarm among all the shops of &c.

Nif. נִכְסַס *to grow pale* &c., v. supra.

כָּסַף I, כְּסִיף ch. same, *to feel ashamed, frightened.* Targ. Y. Num. XII, 14 (h. text הכלם); a. e.—Arakh. 16ᵇ דלִיכְסוֹף זרעיה וכ׳ that the seed of Rab should be put to shame through me. Taan. 22ª וכְסִיפָא להו מילתא וכ׳ Ms. M. 2 a. Rashi (Ms. M. 1 only וכסיפא להו, ed. ואִכְסִיפוּ *Ithpe.*) and the gentlemen (you) felt abashed to tell us; a. fr.—[Targ. Ps. XLI, 7 יכסף some ed., read: יִכְנַף, v. כָּנַף I.]

Pa. כַּסֵּף, *Af.* אַכְסֵף 1) *to frighten; to put to shame.* Targ. Ps. XLIV, 10; a. fr.—Kidd. 81ª כַּסַּפְתִּינָן (כַּסַּפְתָּ) thou didst

grow hot in the stomach, *to ferment, swell.* Gitt. 70ª לכשתְּכָעוֹס תעמוד על מליאה Ar. (ed. מילואך) when it (the food) swells, it will just fill the capacity of thy stomach.

Hif. הַכְעִיס *to provoke to anger.* Deut. R. s. 3. שהם עתידים לַהַכְעִיס אותי that they are going to provoke me (through idolatry). Ab. V, 2 הרו מַכְעִיסִין וכ׳ were constantly provoking (the Lord). Snh. 27ª, a. fr. לְהַכְעִיס in a spirit of defiance, v. מוּמָר; a. fr.—Imper. אַכְעֵיס (for הכעיס). Ruth R. end (ref. to Ps. IV, 5) ארגיז יצרך ... א׳ יצרך ולא תחטא let thy tempter rage, but sin not; but the Rabbis say, arouse thy (good) inclination to indignation, and thou shalt not sin. [Midr. Till. to Ps. l. c. ואל יחטיאך ... אַכְחֵישׁ weaken thy tempter (by ascetics) &c.; Yalk. Ps. 627;—Pesik. Shubaḥ, p. 158ª אכופס, corr. acc.]

כְּעֵיס, כַּעַס ch. same. Targ. Ps. CXII, 10.—Y. Ber. VII, 11ᵇ bot. שמע .. מלכא וכ׳ King Jannai heard of it and became angry; Gen. R. s. 91; a. fr.—[Targ. Y. Gen. XXXVIII, 15 כְּעִיסַת אפין angry-looking, morose (h. text כסתה פניה); prob. a. corrupt. of כַּסְיָא, and רחים, at the end of the sentence, to be read חכים; cmp. Gen. R. s. 85].

Af. אַכְעֵס *to provoke to anger*; קדם (עובדא) א׳ *to act provokingly, defiantly against.* Targ. Y. II Deut. XXXII, 19. Ib. 21.—Esth. R. introd. מדאַכְעֲסוּ ... עובדיהון וכ׳ when the beloved children (Israel) defied &c.; (Yalk. Esth. 1044; Yalk. Job 920 ארגיזו).

כַּעַס m. (b. h.; preced.) *anger, grief.* Tosef. Yeb. VI, 6 היה לה כ׳ מבעלה if she had been living on bad terms with her husband; Yeb. 42ᵇ; Keth. 60ᵇ בבית בעלה; Erub. 47ª עם ב׳. Ex. R. s. 45 כשאהרה בכ׳ וכ׳, v. כָּעֵס. Ab. IV, 18 אל ... בשעת כַּעֲסוֹ do not try to pacify thy neighbor while he is excited. Sifré Num. 157, v. כָּלָל; a. fr.

כַּעֲסָא ch. same. Targ. Y. II Deut. XXXII, 19. Ib. 27.

כָּאַר, כָּעַר (cmp. כָּעַס) *to be dark, ugly, repulsive* (cmp. אוּכְמָא).—Part. pass. כָּאוּר, כָּעוּר; f. כְּעוּרָה; *pl.* כְּעוּרִין, כָּעוּרִים; f. כְּעוּרוֹת, כָּא׳ a) *ugly, ungainly.* Gen. R. s. 36 לפיכך ... כ׳ כְּעוּרוֹת ומפוחם therefore shall this man (thou) be ugly and black. B. Kam. IX, 4 (100ᵇ) צבעו כ׳, v. כַּלְכּוּס. Esth. R. to I, 12 אם רואין אותי כ׳ if they find me ungainly. Cant. R. to V, 11; a. fr.—b) *unbecoming, indecent.* Y. Keth. VII, 31ᶜ top כא׳ הדבר תצא that is indecent conduct, and cause for divorce; (Yeb. 24ᵇ, sq. מכוער). Gen. R. s. 60 שכ׳ לאיש וכ׳ for it is unbecoming for a man to walk behind a woman.—c) (cmp. חָוַר) *not evident, strange, implausible.* Ḥull. 115ᵇ; 117ª; Kidd. 9ᵇ כעורה זו ששנה וכ׳ is what R... taught to be rejected?—Tosef. Kel. B. Bath. II, 2 כ׳ מזו טימא וכ׳ something more strange than this (or more inappropriate to be used as a seat) did R ... declare unclean.

Pi. כִּיעֵר *to make* or *declare repulsive.*—Part. pass. מְכוֹעָר, f. מְכוֹעֶרֶת; *pl.* מְכוֹעָרִין, מְכוֹעָרוֹת=כָּעוּר &c. Keth. 105ª מ׳ הדרין contemptible is the judge who receives fees for giving judgment. Yeb. 24ᵇ, sq., v. supra. Yoma 86ª כמה מכ׳ דרכיו how mean are his ways!; a. fr.

Hithpa. הִתְכָּעֵר *to appear ugly, become ungainly.* Gen. R. s. 17 הִתְכַּעַרְתִּי בעיניו I appeared repulsive to him. Ib. s. 45 מִתְכָּעֶרֶת ומתעזבת she becomes ungainly and is neglected. Cant. R. to II, 14 מחכ׳ ומתועבת, v. הָעַב.

כסרא, Targ. Job XVIII, 13 ed. Lag., read: בְּסָרָא or כְּבִסְרָא *as meat*, a gloss to תקוף משכיה.

כֶּסֶת f. (b. h.; denom. of כֶּרֶס) 1) *bag, bolster, cushion.* Mikv. X, 2 חכר וחכ׳ של עור mattress and pillow cases of leather; כ׳ עגולה a round cushion (closed all around). Ber. VIII, 3; Tosef. ib. VI (V), 3 על הכ׳ on the cushion (whereon the diner reclines); a. fr.—*Pl.* כְּסָתוֹת. Gitt. 56ª. Kil. IX, 2; a. fr.—כְּסָיוֹת, כְּרָסֵי׳. Tosef. Zab. IV, 4 מוטל על ה׳ כ׳ stretched on five (separated) bolsters; Zab. IV, 4 (Talm. ed. כסאות, ed. Dehr. כסיות).—2) (trnsf.) *thick flesh.*—*Pl.* כְּסָתוֹת. Bekh. 45ª כ׳ calves. Gen. R. s. 17; Koh. R. to III, 19 כסות כ׳ לרחתיתיו thick flesh of the ischium; Yalk. Koh. 969 (corr. acc.).—3) חכ׳, *Hakkeseth*, surname of one Ben Tsitsith. Gitt. l. c. [כסת, Sifra B'ḥuck. Par. 2, ch. V, v. כָּסַת.]

כעבין, כעבים, v. כַּעֲבָא.

כָּעוּס m. (part. pass. of כָּעַס) *an excited serpent.* Sabb. 62ᵇ (play on תעכסנה, Is. III, 16) כארס בכ׳ ... ומכניסות they caused lust to seize their (the men's) hearts (as hot as) as the venom of the excited serpent; (older eds. כארס נחש כעוס; Ms. O. כא׳ של עכנה, Ms. M. כאש בנעורת); Yoma 9ᵇ; Yalk. Is. 264.—V. כָּעֵס.

כְּעִירוּת f. (כָּעֵר) *ugliness, repulsiveness.* Y. Gitt. IX, end, 50ᵈ אום חיא עצמה מבראה לידוי כ׳ even this very thing (neglect of toilet) will make her repulsive (in her husband's eyes); Sifra M'tsora, end (נכנס הדבר לידי אירוה). Esth. R. to I, 3 (opp. נוֹי).

כַּעַךְ m., *pl.* כַּעֲכִין, כַּעֲכִים (=כעכע, transpos. of עכעך, formed like כֶּסֶךְ; cmp. כַּבָּא) [*teeth,*] *pronged and lengthy unleavened cakes.* Tosef. Ḥall. I, 7 עשאה כ׳ if he shaped 'the dogs' dough' into prongs, opp. לימודין; Y. ib. I, end, 58ª כעבין (corr. acc.); Ber. 38ª top כעכים a. לימודין Ms. M. (ed. כעב׳ a. כלימודין). Pes. 48ᵇ.

כַּעֲכָא, pl. כַּעֲכֵי same. Ber. 42ª top ריפי כ׳ Ar. (ed. only ריפתי, Ms. F. כעכי ריפתא; Var. in Ar. כַּפֵּי).

כעכע, v. בַּעְבַּע.

כְּעַן (contr. of כְּעִידָּן, v. כְּדֹן) *now.* Targ. O. Num. XXIV, 4; 6 (Y. כדון, h. text עתה). Targ. II Sam. III, 8 מכ׳ (h. text היום); a. fr.—Cant. R. to I, 1 חוינה כד הוינא ברם כ׳ וכ׳ I was (king) when I was, but now I am no more.

כְּעֵנַת adv. (ענה) *correspondingly,* וְכ׳ *and so forth,* i. e. and as the corresponding titles may be. Ezra IV, 10; a. e.—Ib. 17 וּכְעֶתָּ.

כָּעַס (b. h.) [*to be dark, hot,* cmp. חמין,] 1) *to be angry, displeased.* Ber. 61ᵇ top, v. כָּבַד III. Tem. 16ª (play on עַכָּסָה) כל ... פּוֹעֵס על וכ׳ whoever saw her became displeased with his own wife. Ned. 22ª, a. fr. כל תכועס whoever allows himself to be carried away by his wrath. Ex. R. s. 45 מטרונה שכָּעֲסָה על וכ׳ a matron (queen) that was angry with the king's daughter; a. fr.—Part. pass. כָּעוּס, f. כְּעוּסָה; *pl.* כְּעוּסוֹת, כְּעוּסִים. Ib. כשיהיו פניך כ׳ וכ׳ when thou shalt be angry, I shall conciliate thee &c.; (Tanḥ. Ki Thissa 27 כשאהרה אני בכעס); a. e.—V. כָּעוּס.—*2) *to*

כְּעַר ch. same; *Pa.* כַּעֵר, part. pass. מְכַעַר, f. מְכַעֲרָא *repulsive, ugly.* Nah. III, 6 (h. text כראי).—Keth. 60ᵇ bot. בני מְכַעֲרֵי (not מכוערי) ugly children (differ. from אוכמי).

כְּעֵת, v. כְּעֶנֶת.

כ״ף *Kaf,* the eleventh letter of the Alphabet. Lev. R. s. 19, v. בי״ת; a. e.—*Pl.* כְּפִין. Sabb. 103ᵇ, v. בי״ת.

כַּף, כָּף, v. כְּפַף, כְּפַת.

כֶּף, v. כִּיף.

כַּף c. (b. h.; כָּפָּה) [*something arched, hollow,*] 1) *palm of the hand, hand.—Du.* כַּפַּיִם. Y. Ber. I, 3ᶜ bot., v. חָטַם. Naz. 46ᵇ, v. כָּנָה; a. fr.—כ׳ נשא *to raise the hands, to pronounce the priestly benediction.* Ber. V, 4 לא ישא את כַּפָּיו must not pronounce &c.; a. fr.—2) *sole of the foot. Du.* as ab. Ḥull. 70ᵇ מהלכי כ׳ animals walking on soles (having no split hoofs, Lev. XI, 27).—Trnsf. *glove; sole of the shoe.* Kel. XXVI, 3 כף לוקטי(ם) קוצים (R. S. כפלוקטי) the thorn-pickers' glove. Tosef. ib. B. Bath. IV, 5 רוב כף אחת, the larger portion of one sole; כל כף אחת the whole of &c.—3) *the crest* (fleshy elevation) *over the genitals.* Tosef. Nidd. VI, 4, sq. עד שתחפשט את הכף (Var. משתחפשט) when the crest (of the girl) begins to flatten; Y. Yeb. I, 2ᵈ bot. עד שתחפשט חכת; Y. Snh. VIII, beg. 26ᵃ משתחפשט הכ׳ (of a male); Nidd. 47ᵃ, sq. נתמעך הכ׳ the crest grows lower. Ib. 52ᵇ אחת על הכ׳ one hair on the crest; a. e.—4) *pan, censer.* Tam. V, 4 (containing the בָּזָךְ). Ib. VII, 2 כף וכסויה the censer and its lid; a. fr.—*Pl.* כַּפּוֹת. Num. R. s. 14; a. e.—5) *spoon, mason's trowel* &c. Kel. XIII, 2; 4; a. fr. Sabb. VIII, 5 כ׳ סיד, expl. ib. 80ᵇ כ׳ של סיידין the plasterers' trowel.—*Pl.* כַּפִּים, כַּפִּין. Midd. III, 4 כפין של ברזל Ar. (ed. כפיס, Var. כפים) iron trowels.—6) (with, or without מאזנים) *scale of the balance.* Ab. II, 8. Pesik. Aḥăré, p. 167ᵃ כ׳ עוונות וכ׳ the scale of sins on the one side, and that of merits on the other; וחקב״ה מטה לכ׳ זכות and the Lord bends (the balance) towards the scale of merits. Ab. I, 6, v. זְכוּת; a. fr.—*Du.* כַּפַּיִם, כַּפַּיִן. Tosef. Kel. B. Mets. II, 5 (ed. Zuck. כיפין, read: כפיין).—7) *shore, banks* (v. כִּיפָא). Num. R. s. 13, v. חָקַק.—*Pl.* כַּפִּים, constr. כַּפֵּי. Lam. R. introd. (R. Ḥăn. 3) (transl. גיא החלח, II Chr. XXV, 11) כ׳ החלח the salt shores.

כַּפָּא, כַּף I ch. same, 1) *palm, hand.* Targ. Y. Gen. III, 19.—*Pl.* כַּפָּיָא. Targ. Ps. XCVIII, 8 (v., however, Num. R. s. 13, s. v. חָקַק).—2) *border, shore,* v. כִּיפָא.—3) *bundle, sheaf.* Snh. 26ᵇ bot. חד גנב כ׳ Ar. (v. Rabb. D. S. a. l. note 6, Var. in Ar. כ׳ חזמת, v. חזמת; ed. קבא דשערי) one stole a sheaf.—*Pl.* כַּפִּין (כִּיפֵּי). Y. Sabb. III, 5ᵈ bot. מיחן תלתא כ׳ וכ׳ to bring three bunches (of twigs) and put dishes upon them. Gitt. 86ᵇ דבריני כיפי כ׳, v. הִידְבָא. Pes. 40ᵃ, v. חֲפַף. Ned. 48ᵇ top כ׳ דכיתנא flax bunches, v. שְׁמַט; a. e.—Ib. bot. דשדיא בכיפי כ׳, v. כְּפַר.—4) *top branch* of palm trees (v. כִּיפָּה).—*Pl.* כַּפֵּי. Succ. 32ᵃ ואימא תרתי כ׳ דתמרי perhaps *kappoth* (Lev. XXIII, 40) means two tops of palm trees?—5) *pan, spoon* &c. Pes. 28ᵃ, v. חַמַּט I. Sabb. 142ᵇ מנח כ׳ אכיפי (Ms. M. כיפא) placed a ladle on a pile of sheaves. Ḥull. 54ᵃ מאי כ׳ what *kappa* do you mean?—כ׳ דידא pan of the fore foot (shoulder), כ׳ דמוחא *scull.*—6) *shoulder* (also of human beings). B. Bath. 96ᵇ top אכ׳ Ms. M. a. Ar. (ed. אכתפא); Sot. 34ᵃ bot. בכ׳ Ar. (ed. לכתפיה); Taan. 23ᵇ אחד כַּפִּיה Ar. (ed. כתפיה), v. בַּתְפָא.—Sot. 6ᵇ . . . אנו בכַפָּה תלי לה Ar. (ed. בכיפה) do the young priests (that guard the woman) suspend her by her shoulder (Rashi: by her cap), i. e. can they watch all her movements?

כַּפָּא II (Κάππα) *the Greek letter Kappa,* as a numeral (׳כ) *twenty.* Lam. R. to I, 1 רבתי (חד בר נש), v. דּוֹקְרָיָא.

כִּיפָא, v. כִּירְפָא.

כִּפָּא, כְּפָא, v. כפי h. a. ch.

כְּפָאתָן, v. כִּפְתָא.

כִּפָּה, v. כִּירְפָּה.

כֻּפָּה, v. כִּירְפָּה.

כִּפּוּי, v. כְּפָה.

כְּפוּיוֹ, v. כִּבּוּיָא a. כִּפּוּתָא.

כְּפוּלוֹת *folding doors,* v. כִּפֵּילָה, a. כָּפַל.

כִּפּוּנִי, v. כָּפְנִיתָא.

כִּיפּוּר, כִּיפּ׳, כְּפוּר m. (b. h. כִּפֻּרִים; כָּפַר) *redemption, atonement;* mostly *pl.* כִּיפּ׳, כְּפוּרִים. Meïl. II, 1 מחוסר כ׳ one wanting the ceremony of atonement for full restoration to cleanness; a. fr.—יום כְּפוּר, mostly יום הַכִּפּוּרִים (abbr. יוה״כ, י״ה, יה״כ) *Day of Atonement,* the tenth day of Tishri. Yoma 85ᵇ יום כפור ed. (Ms. M. יום הכפורים). Y. Shebu. I, 32ᵈ bot. י״ה a. יום הכפו׳. Zeb. V, 1. Yoma I, 1. Ib. 4 ערב יוה״כ on the eve of the Day of Atonement (the ninth of Tishri). Ib. VIII, 9 אין יה״כ מכפר אחטא . . . if one says, I will sin, and repent, the Day of At. will bring him no atonement. Y. ib. VII, 45ᵇ bot., v. אֶפֶשׁ; a fr.—Sifré Num. 24 ומה כפורים וכ׳ (=יה״כ) the institution of the Day of Atonement being a strict one &c.—יה״כ *Yom hak-Kippurim,* name of a treatise of the Tosefta, v. יוֹמָא.

כִּיפּוּר, כְּפוּרָא, כִּיפּ׳ ch. same. Targ. Hos. III, 2.—Targ. Y. II Lev. XXIII, 29 יום צום כְּפוּרֵיהּ.—*Pl.* כְּפוּרַיָּא, כִּיפּ׳, כְּפוּרֵי.—Targ. Ex. XXIX, 36; a. fr.—יומא דכפורא, י׳ דכפוריא, י׳ דכפורי *Day of Atonement.* Targ. Lev. XXIII, 27; a. fr.—Yoma 20ᵃ; a. fr.—Keth. 67ᵇ מעלי יומא דכ׳ = ערב יה״כ, v. preced.

כְּפוֹר I m. (b. h.; כָּפַר) [*crust,*] *hoar-frost,* cmp. גְּלִיד. Ohol. VIII, 5; Tosef. ib. XIV, 6. Mikv. VII, 1.

כְּפוֹר II m. (b. h.; v. preced.) (prob.) *plated vessel.*—*Pl.* כְּפוֹרִים, constr. כְּפוֹרֵי. Zeb. 25ᵃ; 93ᵇ; Men. 7ᵇ (ref. to Ezra I, 10, etymol. fr. כפר *to wipe off*).

כְּפוּרָא, v. כְּפוּר ch.

כְּפוֹרָא I ch.=h. כְּפוֹר I. Targ. Y. II Ex. XVI, 14.

כְּפוֹרָא II ch.=h. כְּפוֹר II. Targ. I Chr. XXVIII, 17.—*Pl.* constr. כְּפוֹרֵי. Ib.

. . . . כְּפוּ מיטותיכן וכ׳ I (the Lord) had placed my image among you, and for your sins I upset it (decreed death), upset now your beds; Y. Ber. III, 6ª top; Y. M. Kat. III, 83ª top כְּפֵה מיטתך. Ib. כבר כְּפִינוּם we have already lowered them (the couches); Y. Ber. III, 5ᵈ bot. כפיטם (corr. acc.). Keth. 4ᵇ כּוֹפֶה מיטתו he lowers his couch (when his wife is in mourning); כּוֹפָה מיטתה she lowers &c. (when her husband is in mourning); a. fr.—Part. pass. כָּפוּי, f. כְּפוּיָה, pl. כְּפוּיִים, כְּפוּיוֹת. Tosef. Ohol. XII, 2 סאה כ׳ על פיה a dry measure turned upside down. Lam. R. introd. (R. Ḥăn. 3) (play on כפי חמלח, v. כָּפָה) כְּפוּיֵי מלחמה those upset by war. Y. Ber. III, 6ª top מטה כ׳ a lowered couch; a. fr.—Esp. כְּפוּי טובה *one on whom kindness is upset, ungrateful, unappreciative.* Ab. Zar. 5ª כפויי טובה בני וכ׳ you ungrateful ones, sons of ungrateful ones. Lev. R. s. 4; a. fr.—2) *to press, force.* Keth. V, 5 כּוֹפָה לעשות וכ׳ he may compel her to work in wool. Yeb. 106ª, a. fr. כּוֹפִין אותו עד וכ׳ the court uses means of coercion, until he says 'I will', opp. to בעל כרחו. Sot. 46ᵇ כ׳ ללוייה we force a host to escort (protect) his guest on parting. B. Bath. 12ᵇ כגון זו כ׳ על מדת סדום in such a case we apply force on the ground of the law of equity (v. סְדוֹם). Y. Peah I, 15ᵈ; Y. Kidd. I, 61ᶜ top וכופין do we compel (a son to support his father)? Ib. כופין את חבן we do compel &c.—R. Hash. 28ª כְּפָאוֹ if somebody forced him, and he ate Matsah (on the first Passover night). Ib. כ׳ שד a demon possessed him. Ib. כְּפָאוּהוּ פרסיים Persians (gentiles) forced him; a. fr.—[Snh. 70ᵇ כפאתו, v. כְּפַת.]—V. כּוּף I a. כָּפַף.

Nif. נִכְפֶּה 1) *to be inverted, upset; to be forced.* Y. M. Kat. l. c. וינכפה הסרסור let the agent (of sin, the evil inclination) be overpowered (by mourning ceremonies); Y. Ber. l. c. כפה וכ׳ (corr. acc.). Ib. 5ᵈ bot.; Y. M. Kat. l. c. אינה נכפית need not be upturned, v. הִרְגִּישׁ; a. fr.—2) *to be overtaken by a demon,* esp. *to be epileptic.* Lev. R. s. 26 ישראל..שנכפו an Israelite and a priest that were afflicted &c.—Pes. 112ᵇ אותו תינוק נִכְפֶּה that child will become epileptic. Ib. בנים נִכְפִּין epileptic children; Keth. 60ᵇ (Chald. form) בני נִכְפֵּי. Tosef. B. Bath. IV, 5 נִכְפֵּית היא she is subject to epileptic attacks; B. Mets. 80ª. Yeb. 64ᵇ משפחת נִכְפִּין a family subject to epilepsy.

כְּפָא, כְּפִי ch. same, 1) *to bend, upturn, invert.* Gitt. 68ᵇ top כפא לקומתיה מיניה he bent his body away from it (the wall of the hut). Y. Ḥag. II, 77ᵈ bot. וכפונהן על רישיהון and they inverted the pots and put them over their heads; a. e.—2) *to force.* Targ. Esth. I, 22.—Y. Gitt. I, 43ᵇ כְּפוּנֵיה ויהב לה חורן the court compelled him to give her another letter of divorce. Snh. 107ª, v. כּוּף I ch. B. Bath. 8ᵇ רבא כַּפְיֵיה וכ׳ Ms. M. (ed. אַכְפְּיֵיה *Af.*) Raba forced R. N. Kidd. 45ᵇ כַּפְתֵּיה עד וכ׳ she forced him, until &c.

Af. אַכְפֵּי same. B. Bath. 4ª, v. כּוּף I ch. Ber. 56ª ואַכְפֵּה לך וכ׳ (Beth Nathan ואַכְפֵּת) and she shall finally make thee yield, and thou shalt give them (thy daughters) away to her relatives; a. e.

Ithpe. אִיתְכְּפִי *to be upset.* Y. Ab. Zar. III, 42ᶜ top אירתכפון, v. אַנְהַרְטָא.

כְּפִיזָא, v. קַפִּיזָא.

כְּפִיפָה III ch.=h. כּוֹפֶר I, *cyprus flower.*—*Pl.* כְּפִופִּרִין. Targ. Cant. IV, 13.

כַּפּוֹרֵי m. pl. (v. כְּפוּרָא) *atonement*; ביה כ׳ *the place of atonement,* v. next w.—Targ. Lev. XVI, 2 (some ed. O. כַּפּוּרְתָּא). Targ. I Chr. XXVIII, 11 (h. text בית הכפרת). Targ. I Kings VI, 5 (h. text דביר); a. e.

כַּפֹּרֶת, כַּפּוֹרֶת f. (b. h.; v. preced.) [*cover*; in symbolical language *place of atonement,*] 1) *cover of the Holy Ark.* Sifra Vayikra, N'dabah, Par. 1, ch. II. Men. 27ᵇ אל פני הכ׳ up to the very front of the *kapporeth,* contrad. to מבית לפ׳ the room occupied by the *k.*, Holy of Holies. Ib. מקדש שני דלא הוו ארון וכ׳ during the Second Temple when ark and cover no longer existed. Yoma 55ª; a. e.—2) (=בית הכ׳) *the innermost of the Temple, the Holy of Holies* (מקדש הקדש). Shek. VI, 5; Tosef. ib. III, 1 זהב לַכַּ׳ (inscription on one of the offering boxes) 'Gold for the *k.*,' expl. ib. 6 צירפו לבית קה״ק . . . עושרן of these offerings were made gold foils for the inside of the Holy of Holies. Tosef. Tem. IV, 8 אין . . . אפי׳ לאחורי בית הכ׳ we dare not use it for gold foils even for the back wall of &c.; [Ar.: כְּפוֹרֶת *plating for the Temple roof*; comment. כְּפִי (collect. noun) *vessels,* v. כְּפוֹר II.]

כַּפּוֹרְתָּא (כַּפֹּרְתָּא, כְּפִי, כַּפִּי, כַּפִּי) ch. same. Targ. Ex. XXV, 17; a. fr.—בית כ׳, v. כַּפּוֹרֵי.

כְּפוּשָׁה, v. כְּפִישָׁה.

כְּפוּת m. 1) part. pass. of כְּפַת.—2) *bandage.*—*Pl.* כְּפוּתִים. Pesik. R. s. 31 כְּפוּתֵינוּ חזקים וכ׳ our bandages were as strong as iron.—[כְּפוּתִין, Tosef. Kel. B. Kam. VII, 7, v. קְבוּרָה.]

כַּפּוּתָא f. (כְּפַת, cmp. כִּיפָּא I, כְּבוּרָא) *ball, excrement.* B. Bath. 73ᵇ אפיק כ׳ וכ׳ Ar. (ed. רמא כופתא, Ms. H. רמא כפו׳, v. Rabb. D. S. a. l. note 2; Rashi to Snh. 98ᵇ רמי כופיתא) it cast a ball of excrement with which it obstructed the Jordan; Zeb. 113ᵇ כַּבָּא (Ms. M. קלא, v. Rabb. D. S. a. l. note). Sabb. 110ᵇ.—[Snh. 98ᵇ, v. כִּירְפָּתָא; Rashi: *excrement.*—Ib. 110ª כי כופתא ed., Ms. M. כפותא, Ar. מלפפונא].

כָּפַח, v. קָפַח.

כְּפִיחַ, v. כִּיפֵּחַ.

כְּפַת, כָּפָא, כְּפָה (b. h.; v. כָּפַף) 1) *to bend over, invert, turn upside down.* Tam. V, 5 היה כּוֹפֶה עליהן וכ׳ he inverts a large vessel and puts it over them (the coals). Ib. כּוֹפִין אותה וכ׳ they invert it over &c. Pesik. Ekhah, p. 123ª כ׳ סיח את המנורה the ass (of gold, given as a bribe to the judge) has upset the lamp (offered on the other side; whence a proverbial expression for litigants outbidding each other in bribery); Y. Yoma I, 38ᶜ bot.; Lev. R. s. 21; Pesik. Aḥăré, p. 177ª.—Esp. כ׳ את המיטה *to upset the couch, to place the mattresses on or near the floor,* as a sign of mourning, opp. to זָקַף. M. Kat. 15ᵇ top [euphemistic version, read with Ms. M.:] דמות . . . בכם ובעונותיכם

כְּפִירָה f. (כָּפָה) *inverting*, כְּפִירַת המטה the lowering of the couch in mourning. M. Kat. 15[a] bot. אבל חייב בכ' המ' a mourner is bound to have his couch lowered. Tosef. ib. II, 9 מי שקיים כ' המ' וכ' he who has been observing the lowering of the couch for three days &c., needs not invert it &c. Y. ib. III, 83[a]; a. fr.

כְּפִיל, v. כָּפַל.

כְּפִיל־, v. כָּפַל.

כְּפִילָא m. ch. 1) =h. כָּפָל. B. Kam. 65[b] כ' ד' וחומשא זוזא the thief's fine amounts to four Zuz and the one-fifth-fine (v. חוּמְשָׁא) to one Zuz; a. e.—2) *twofold condition.* Ned. 48[b] לאתויי מילתא דשדיא בכ' Ar. (marg. vers. כפילה) to include that case (mentioned before) which was decided on the basis of a twofold eventuality (either the son or the grandson becoming a scholar); [ed. דשדיא בכיפי.. הא that case which came up in consequence of the son's roaming about (stealing) sheaves of flax].

כִּפְלָה, כְּפִילָה f. (preced. wds.) 1) *the double share of the first-born.* Y. B. Bath. VIII, 16[b] top, opp. פשוטה the single share. Ib. כִּפְלַת אביו the double share to which his (deceased) father would have been entitled.—2) *folding door.*—*Pl.* כְּפִילוֹת, כְּפֵלֵי. Lev. R. s. 16 כפו' (corr. acc.); Yalk. Lev. 557, v. כָּפַל.—3) *twofold condition*, v. preced.

כִּפְלְתָא, כְּפִילְתָא f. (preced.), כ' מערת *the double cave, Makhpelah.* Targ. Gen. XXIII, 19; a. fr. [Var. כִּפֵּי, כְּפֵי, כַּפֵּי.]

כְּפִין m., כְּפִינָא f. (כָּפַן) *hungry, starving.* Targ. Ps. CVII, 9; a. e.—V. כָּפֵן I.—Meg. 7[b] (prov.) כ' עניא ולא ידע the poor man is hungry and knows it not (until food is placed before him). Koh. R. to V, 12 'an evil disease' מסכן ותשרש ערטיל וכ' one poor and feeble (unable to work), naked (unfit to go out) and hungry (v. דגלוס).—Ber. 58[b]; a. fr. —*Pl.* כְּפִינֵי, כְּפִינִין. Targ. Job V, 5. Targ. Ps. CVII, 5. Ib. 36 כפינין Ms. (ed. Lag. כפינים, oth. כָּפָנִים!)

כְּפִינֵי m. pl. constr. (preced.) *want, need, desire.* Targ. Y. Gen. XLII, 19; 33 (h. text רעבון).

כָּפִיס m. (b. h.; v. כָּפַס) *girder, bond-lath.* [Midd. III, 4 כ' של ברזל, read כפים, v. כַּף.—Y. Bets. III, 62[a] top שבב', read: שבכפים, v. שִׁירַיִם.]—*Pl.* כְּפִיסִין, כְּפִיסִים. B. Bath. I, 1, v. אֲרִיחָא. B. Mets. 117[b] תחתון שבא לשנות .. בכ' when the owner of the lower story desires to make an alteration ... in the girders. Tosef. Erub. XI (VIII), 2 כפיס' (Ar. כפיתים). Tosef. Kel. B. Bath. II, 3 כ' שני R. S. to Kel. XXII, 9 (ed. כתיפין, כתפין, corr. acc.).

כְּפִיפָה f. (כָּפַף) 1) *bending, being bent.* Y. Ber. I, 3[d] top לך כ' unto thee is bending due. Ib. תזקפנו מכְּפִיפָתינו erect us from our humiliation. Snh. 65[a] כְּפִיפַת קומתו bending one's body (before the idol). Sabb. 104[a] (ref. to the shape of certain letters, v. כָּפַף) כ' על כְּפִיפָתוֹ .... הוסיף the Lord has given thee repeated admonitions to humility, v. מָנוֹד.—2) (v. קִפְּדָה; cmp. Assyr. *kuppu*, Schr. KAT[2], p. 582) *cage, prison.* Keth. 72[a], a. fr. אין אדם דר עם נחש בכ' nobody can be expected to dwell in a cage with a serpent, i. e. no man or woman can be compelled to live with an obnoxious consort. Tosef. Dem. III, 9; Y. ib. II, 22[d] bot.—3) [*muzzle*, in gen.] *a basket of osier*, v. זְמָמָא. Kel. XXVI, 1 כ' מצרית a basket made of palm twigs; Sot. II, 1; a. fr.—Y. Yoma VIII, end, 45[c] אין .. מתוך כ' וכ' an ass brays only when a basket of carobs is before him, i. e. living in plenty makes haughty, cmp. Ber. 32[a].—Tosef. Kel. B. Kam. V, 8 Var., v. כְּפִישָׁה; a. fr.—*Pl.* כְּפִיפוֹת. Ter. IX, 3 תולה כ' וכ' we may muzzle beasts by hanging baskets with fodder &c.; Y. ib. IX, 46[d] top תולה כ' .. בדישו you may hang a basket over the neck of a beast in threshing.

כְּפִירָה f. (כָּפַר) *denial.* B. Mets. 4[a] טענה וכ' claim and denial. Shebu. 39[b] כְּפִירַת טענה, v. טַעֲנָה. B. Mets. 36[a] כ' ממון, v. בִּיטּוּר. Ib. 4[b], a. e. כ' שעבוד קרקעות a disputed hypothecary obligation; a. fr.

כְּפִישָׁא, v. next w.

כְּפִישָׁה f. (כָּפַשׁ) 1) *an inverted vessel*, usu. *a vessel divided into two compartments by the bottom between.* T'bul Yom IV, 2 בכ' מצרית או וכ' on an inverted basket of twigs or on a tray (which have no distinct receptacles, בית קבול); Tosef. ib. II, 14; Nidd. 7[a]; Tosef. Dem. III, 1 לפי כפישא ed. Zuck. (Var. לתוך) on the rim of an inverted vessel; Gitt. 62[a] בכפישא או באנחותא. Tosef. Kel. B. Kam. V, 8 עשויה ככ' ed. Zuck. (Var. בכפיפה, read כב') formed like a *k'fisha*, i. e. resting on the projecting sides, not on pegs. Ohol. V, 6 נתונה עליה וכ' and an inverted vessel put on it as a tight lid. Ib. 7 כ' שהיא .. . שבתוך הכ' וכ' if a *k'fisha* is put on pegs ... with an unclean object beneath, the things which lie in the (upper compartment of the) *k.* are clean. Ib. XI, 8 כ' נתונה .. . וכ' עומדת an inverted vessel is so put over it, that it would remain in position if you removed &c. Ib. 9 בין שפתי הכ' לבין וכ' between the sides (the hollow space) of the inverted vessel over the cistern and the sides of the cistern; a. fr.—Y. Shebi. VIII, 38[a] זה שהוא מודד בכ' וכ' one who measures fruits in a *k.* whose capacities he has found out by using it twice or three times.—Trnsf. מדד בכ' *to deal unfairly.* Y. Yeb. XIII, 13[c], v. כָּפַשׁ. Tanḥ. Thazr. 6 Var.; ed. Bub. 8 אין חקב"ה מודד בכ' (not בנפישה) the Lord has not two measures for man.—2) (colloquial expression) כְּפִי or כְּפוּשָׁה *an ungainly woman.* Midr. Till. to Ps. XXIV [read as] Yalk. Job 917 אבוד חבחור הזה על הכ' הזו this fine young man has thrown himself away on this &c. [Midr. Till. l. c. באפריון ככ' חזאת, ed. Bub. דכ', strike out ככ' חזאת or דכ', v. Yalk. l. c.]

כְּפִיתִין, כָּפִית pl., v. כּוֹפֶת. [כפיתים, Tosef. Erub. XI (VIII), 2, v. כָּפִיס.]

כְּפִיתָה f. (כָּפַת) *binding, collar-band* for animals. Kel. XII, 1.

כַּפְכֶּפֶת, v. כַּבְכֶּבֶת.

כָּפַל (b. h.; cmp. כפף) *to bend over, fold, double.* Ber. 63[a] כּוֹפְלִין לו וכ' his means of support will be doubled to him. Gen. R. s. 95, end כל מי שכ' שמו וכ' every one whose name the Scripture mentions twice in the blessings of Moses;

(B. Kam. 92ª אותן שהוכְפְּלוּ בשמות). Succ. III, 11 . . . מקום לְכָפוֹל וְכִפּוֹל where it is customary to recite twice (each verse of Ps. CXVIII, 21—29), let one do so. Tosef. Pes. X, 9 רבי היה כּוֹפֵל בה דברים Rabbi used to repeat certain words (in singing the Hallel); Pes. 119ᵇ; Succ. 39ª מוסיף לכפול מאודך וכ׳ adds (to Rabbi's repetitions) by doubling the verses from *Od'kha* (Ps. l. c.). Sifra Vayikra, N'dabah, Par. 10, ch. XII; Men. VI, 4 (75ᵇ) כופל אחד וכ׳ (Bab. ed. קופל) he folds it twice over and breaks it (into four parts). Ned. 61ᵇ רכפלו, v. כָּפַל. Gitt. 62ª כּוֹפְלִין שלום וכ׳ we must double the greeting (say twice *shalom*) &c. B. Mets. 104ᵇ לכפול וכ׳ where it is costumary to write out the *K'thubah* for double the amount of the dowry, half the amount is collected; a. fr. — Part. pass. כָּפוּל, f. כְּפוּלָה; pl. כְּפוּלִים, כְּפוּלִין; כְּפוּלוֹת. Kel. XXVII, 5 נמדד כ׳ is measured as it is doubled (folded). Ib. 6. — Ohol. XI, 3 כ׳ Var. in R. S. a. l. (ed. ק׳) folded up one above the other. Ned. 66ᵇ כ׳ חן her ears are bent over (deformed).—Treat. Sof'rim II, 11 אותיות הכ׳ letters which have two forms (מנצפך); a. fr.— תְּנַאר כ׳, v. תנאר.

Nif. נִכְפַּל *to be doubled.* Y. Kil. IX, 32ᶜ top נִכְפְּלוּ לו שניו his years of life were doubled to him. Gen. R. s. 30, beg.; Tanḥ. Sh'moth 18, a. e. כל מי שנ׳ שמו every one whose name appears twice in immediate succession (as Noah Noah, Gen. VI, 9); a. fr.

Hif. הִכְפִּיל *to double, fold up.* Ned. 61ᵇ, sq., v. כָּפַל.

Hof. הוּכְפַּל *to be doubled, bent.* Ib., v. כָּפַל. M. Kat. 25ᵇ (in a poetic eulogy) קאת . . . הוּכְפְּלוּ לראות וכ׳ pelican and owl were bent upon looking (took pains to see, cmp. next w. Ithp.).—B. Kam. 92ª, v. supra.—Part. pass. מוּכְפָּל (*Pu.* מְכוּפָּל) *doubly guarded, surrounded.* Yalk. Lev. 557 מוכ׳ כמה כְּפֻלּוֹת; Lev. R. s. 16 מכו׳ בכמה כפולות (the tongue) is guarded by several folding doors (teeth, lips).

Pi. כִּיפֵּל *to fold.* Sifra l. c.; Men. l. c. לא היה מְכַפְּלָהּ (Bab. ed. מק׳) he did not fold it (in four parts, v. supra).

כֶּפֶל ch. same. Part. pass. כָּפִיל *double.* Targ. Cant. VIII, 7.—Gitt. 62ª דכַפְּלִינָן שלמא וכ׳, v. preced.

Ithpe. אִיתְכַּפִּיל, אִיכְּפִיל 1) *to be folded up, doubled.* Targ. Is. XXXVIII, 12 (ed. Lag. אתק׳). Targ. Ez. XXI, 19.—B. Mets. 104ᵇ אי מקנא לא מִיכְּפֵל if formal obligation is to be entered into (v. קִנְיָן), the document must not be made out for double the amount, v. preced.; a. fr.—2) *to be bent upon, take pains.* Sabb. 5ª איכ׳ תנא וכ׳ was it necessary for the Tannai to take pains to let us hear all this (to be so explicit)?—B. Mets. 46ª וא׳ תנא וכ׳ should the Tannai have taken the trouble to speak of such an exceptional case as that of a naked man &c.?—B. Bath. 91ª אִיכְּפֵל ואוליד וכ׳ apply thyself (Rashi: *marry again*), and beget &c. Shebu. 48ᵇ אִיכְּפֵלִי ואתאי וכ׳ have I taken the trouble to come all this distance for the sake of upsetting &c.?; a. e.—[Y. Ter. VIII, 46ª top אכפלן ed. Zyt., v. אֲפַךְ.]

כֶּפֶל m. (b. h.; preced. wds.) *doubling, double amount,* esp. כ׳ (תשלומי) *the additional amount to be paid as fine on restoring stolen goods* (Ex. XXII, 3; 6—8). Snh. I, 1. B. Kam. VII, 1; a. fr.—Ib. 65ª עולה לו בכְפֵילוֹ (fr. כָּפַל; Rashi: בתוך חכפל) is credited to him as the thief's fine; Tosef. ib. VIII, 8 מתוך כפילו . . . is deducted from &c. Y. Sot. III, end, 19ᵇ; Kidd. 18ª ולא בכפילו *cannot* be sold for the fine; a. fr.—*Du.* כִּפְלַיִם, כִּפְלַיִם. Succ. 51ᵇ; Tosef. ib. IV, 6 כ׳ כיוצאי מצרים twice as many as those who went out of Egypt; a. e.—*Pl.* כְּפָלִים *even numbers.* Pes. 110ª חשותה כ׳ Ms. M. he who drinks even numbers of cups, v. זוֹגָא.—כְּפֻלּוֹת *folding doors,* v. כָּפַל.

כַּפְלָא (or כִּ׳) m. (preced. wds.) 1) *curve, winding road.* Targ. Is. XL, 4 (h. text עָקֹב). Ib. XLII, 16 (h. text מעקשים). —2) (cmp. כֶּסֶל) *groin, loin.* Targ. Job XV, 27.—Ḥull. 93ª (Ar. בהו בכַפְלֵי) חמשא . . . ביה בכ׳ there are five veins (of forbidden fat) in the loin.—*Pl.* כַּפְלֵי. Targ. Y. Lev. III, 4 (ed. pr. כִּ׳); a. e.—Targ. Ps. XXXVIII, 8, v. כִּסְלָא.—Ḥull. 8ᵇ. Ib. 93ª; a. e.—3) =h. כֶּפֶל, v. כְּפִירָא.

כפלון, Gen. R. s. 59 בא בכ׳ מפולש, read as Yalk. ib. 103 a. Ar. s. v. בפילון: פלן.

קִיפְלָאוֹת, כִּפְלָיוֹת* f. pl. (κέφαλος) a species of *mullet,* a delicious fish (v. Sm. Ant. s. v. Cephalus). Gen. R. s. 98 (expl. מעדני מלך, Gen. XLIX, 20), כ׳ ואנפקינון (not טן . . .) mullets and oil of unripe olives. Sifré Deut. 355 (ref. to Deut. XXXIII, 24) שחיח . . בשמן אנפירקין ובקר׳ וכ׳ (corr. acc.) Asher made himself agreeable to his brother tribes by furnishing them oil . . . and mullets, while they supplied him with grain; Yalk. ib. 962 (comment.: *fine fruits*).

כפליון, Y. Nidd. II, 50ª bot. כפ׳ של ראש וכ׳, read: כִּפִּילְיוֹן like the color of a felt cap &c.; v. אַפִּילְיוֹן III.

כָּפַן (b. h.; cmp. כפף) *to bend*; part. pass. כָּפוּן *bent upon, eager for.* Gen. R. s. 79, beg. (ref. to Job V, 22) זה לבן שבא כ׳ וכ׳ that refers to Laban who rushed with eagerness at his (Jacob's) money to plunder it.

כְּפִין I, כָּפַן same 1) *to bend.*—Part. pass. כָּפִין. Targ. Job XL, 17 (ed. Lag. כפיף, ed. Wil. כפף, Ms. כאיף; h. text ירחפן).—2) *to pine* (for food), *to starve.* Targ. Ps. XXXIV, 11. Targ. Gen. XLI, 55; a. fr.—Ber. 62ᵇ (prov.) עד דכַּפְנַת אכול eat while thou art hungry (delay nothing). Pes. 107ᵇ bot. כי חיכי דאגיד׳ ואִכְּפַן אמצה וכ׳ Ms. M. (read: דאיגרר, v. Rabb. D. S. a. l. note; ed. דניגררה ללריבה) that I may get an appetite and be eager for the *Matsah* in the evening. B. Mets. 83ª וכְפִינָן and we are hungry; a. fr.—[Esth. R. to I, 4 כַּפְנָאי I am hungry (?).]

Af. אַכְפֵּין *to cause to hunger.* Targ. Deut. VIII, 3; a. e.—Sabb. 33ª מַכְפֵּין נפשיה he starved himself (and grew sick in consequence).

כְּפִין II, כַּפְנָא m. (preced.) *hunger, famine.* Targ. Ruth I, 1. Targ. Gen. XII, 10; a. fr.—Sabb. 33ª נפיחי כ׳ swelling (and lying) from starvation.—Taan. 19ᵇ top, v. בְּצוֹרְתָא. Ib. 8ᵇ כ׳ ומותנא famine and pestilence; a. fr.—*Pl.* כַּפְנִין. Targ. Ruth. l. c.—V. כְּפִינֵי.

כְּפִנֵי, v. כְּפִינְתָא.

כְּפָנִים, v. כְּפִין.

כְּפָנִית f. (כְּפָן, cmp. כּוּפְרָא III a. גפן) *the inflorescence of palms, date-berry in its early stage,*—*Pl.* כְּפָנִיּוֹת. Orl,

I, 9. Tosef. Maas. Sh. I, 14 כ' הרי הן כפרי וכ' *Kofniyoth* are in every respect to be considered as fruits, except &c.; a. fr.

כּוּפְנִי, כָּפְנִי, כּוֹפְ', כְּפִנְיָתָא, ch. same. Y. B. Kam. VI, 5[b] bot. גנב זהדא כפוני (corr. acc.) stole one palm-flower (cmp. Bab. ib. 59[b] s. v. כּוֹפְרָא III).—*Pl.* כּוֹפְ', כְּפִנְיָתָא. Bekh. 18[a]; B. Bath. 107[b] עד דאכלת כ' וכ' while thou wert yet eating date-berries in Babylonia, did we expound &c. Pes. 52[b] (identified with כופרי).—Y. Shebi. IX, end, 39[a] [read:] מירבלא כופְנִירין לאשקלון to export date-berries to A. (in the Sabbatical year).

כְּפַס (cmp. כפת) *to tie, fasten.*—Part. pass. כָּפִיס, f. כְּפִיסָא, *pl.* כְּפִיסָן. Targ. Esth. I, 6.

כְּפַע* (v. כָּפָה), *Hif.* הַכְפִּיעַ *to upset, make havoc.* Gen. R. s. 28 מַכְפִּיעַ Ar. (ed. מפקיע), v. חִיצָא.

כְּפַע ch. *Ithpe.* אִתְכְּפַע, Targ. II Chr. XXXIII, 13, v. נְפַע.

כָּפַף (b. h.) 1) *to bend, curve.* Gen. R. s. 87, end כּוֹפֶפֶת ... כְּפוּפִים אני את קומתך (Potiphar's wife said to Joseph) I shall bend thy proud stature (humiliate thee with slave labor); said he, The Lord erects those who are bowed down. B. Kam. 55[b] בפני וכ' ... הכּוֹפֵף he who bends his neighbor's grain stalks before the fire (so as to make them catch fire). Num. R. s. 6, beg. נביא כופף ידיו וכ' the prophet must bend his hands and feet to sit before (surrender his power to) the high priest; (Y. Hor. III, 48[b] bot. מְכֻפֶּפֶת). Cant. R. beg. לָכוֹף אזניך וכ' to bend thy ear and listen; a. fr.—Part. pass. כָּפוּף, f. כְּפוּפָה, *pl.* כְּפוּפִים, כְּפוּפִין; כְּפוּפוֹת. Sabb. 17[a] הית חלל כ' ויושב וכ' Hillel sat bent (in submission) before Shammai. Gen. R. l. c., v. supra. R. Hash. III, 4 בשל זכרים כ' with bent horns of rams. Yalk. Ex. 276 דווים וכ' suffering and humbled (v. סָחַף, סָגַף); a. fr.—Esp. the *curved letters* כ, נ, פ, צ, opp. פשוט the straight-lined, the shape of the final letters. Sabb. 104[a] (symbolization of letters) נו"ן כ' ... ואמן כ' וכ' *Nun* bent, *Nun* straightened, faithful when bent (in distress), faithful when straightened (raised up) &c. Ib. 103[b] כ' פשוטין וכ' that one must not write the curved letters straightened &c. —2) *to bend, force, conquer.* Y. Snh. I, 18[a] bot. מומחה שכ' ודן an authorized judge that forced (the law requiring three judges) and judged singly. Y. Yeb. XII, 12[c] ר' יצחק כ' R. J. forced (the law requiring three judges for *ḥălitsah*); ib. הא רבן כ' it was our teacher who did it. Keth. 4[b] אין לָכוֹף וכ' ... no husband dares force his wife (in mourning) to paint &c. Num. R. s. 14 (play on כּף) זה אברהם שכָּפַף את יצרו וכ' (some ed. שכפף) that refers to Abraham who conquered his inclinations &c.—3) *to invert, upset.* Y. Ber. III, 6[a] top גרמתני לכוֹפָפָהּ thou didst cause me to upset it (the divine image), v. כָּפָה; (M. Kat. 15[b] ובעינותיכם הפכתיה). Y. l. c. כְּפוּיוֹת=מטות כְּפוּפוֹת, v. כָּפָה; a. fr.—[Num. R. s. 10 כפפתו אימו, read כפתתו, v. כָּפַת.—Sabb. 106[a] הסיט כפוף Ar., ed. כָּפוּל, v. סרט.]—4) *to bend one's self upon, to take pains* (cmp. כָּפַל). Cant. R. to I, 17 כפפתי לעקור וכ' I took pains to destroy the passion for idolatry.

Nif. נִכְפַּף *to be bent.* Pesik. R. s. 28 [read:] עד שנִכְפְּפָה קומתם וכ' so that their statures were bent under their load. Arakh. 19[a] שרביט שאינו נכפף a staff (of gold or silver) which cannot be bent. Num. R. s. 5, end נִכְפְּפָה תרומה וכ' the curtain around the Ark was bent aside (prob. to be read נכפלה). B. Kam. 61[a] בנִכְפֶּפֶת when the fire is diverted from its course through the wind; (oth. opin.: when the fire is subdued (low) and creeping over the plants on the ground), opp. קולחת or קודחת. Cant. R. to I, 17. Pesik. R. s. 14 שתי השערות נִכְפָּפוֹת (not פרם ...) the two hairs (on the neck) are bent, opp. נזקפות; a. e.

כְּפִיף, כְּפַף, ch. same, 1) *to bend.* Targ. Job XL, 17, v. כְּפַן I. Targ. Ez. XVII, 7 כָּפַת (h. text כפנה, v. כָּפַן). Targ. II Esth. I, 5 כָּף אילנא וכ' bent tree to tree and made arches. Targ. Is. LVIII, 5; a. e.—Part. pass. כָּפִיף, f. כְּפִיפָא, pl. כְּפִיפִין. Ib.—Targ. II Esth. V, 1. Targ. Is. LX, 14.—2) *to invert.* M. Kat. 25[a] כּף כדא וכ' inverted a pitcher on the ground and placed thereon &c.

Pa. כַּפֵּף same. Targ. Ezek. XVII, 6. Ib. 7 כַּפַּת some ed., v. supra.

כְּפַפְתָּא f. ch.=h. כְּפִיפָה, *muzzle, basket.*—*Pl.* כְּפַפָתָא. Midr. Sam. ch. XXI, v. כִּירְפָתָא.

כָּפַר (b. h.; cmp. כפף) 1) *to bend, arch over, cover*; v. כּוֹפֶר, כָּפוֹר &c.—2) [*to pass over with one's palm* &c., *to wipe out, rub* (cmp. חפף),] *to deny, withhold the truth by claiming ignorance; to ignore* (mostly with ב of the object). B. Mets. 4[a] הכּוֹפֵר במלוה he who denied having received a loan (and was refuted before being sworn, v. הֵרִיסֵת). Ib. על מה שכ' וכ' he is sworn on what he denied. Shebu. IV, 1 עד שיְכַפְּרוּ בהן בב"ד until they declare their ignorance (of the testimony) before court. Ib. 4 כָּפְרוּ שניהן וכ' if both witnesses pleaded ignorance at the same time. Ib. כָּפְרָה הראשונה if the first set of witnesses pleaded ignorance. Ib. VI, 3 וכ' בקרקעות ... והודה and defendant admits the debt concerning vessels, but denies it as to landed estate. Sabb. 116[a] מכירין וכוֹפְרִין they know (true religion) and yet are disbelievers. Cant. R. to I, 14 (play on הכפר, ib.) שכ' באו"ה He disowned the gentiles (did not assist them), opp. הודה; a. v. fr.—כ' בעיקר *to deny the principle of religion* (unity of God &c.). B. Bath. 16[b]; a. fr.—Snh. 39[a] א"ל כּוֹפֵר ed. (Ms. M. קיסר) an infidel said &c.

Hif. הִכְפִּיר (v. כַּפָּרָה) *to say of a person, 'May his death be an atonement for his sins!'* euphem. for *to be angry at.* Pes. 69[a] אל תַּכְפִּירֵנִי בשעת חדרין ed. (Ms. M. a. Ar. תְּכַפְּרֵנִי) do not make me an atonement (saying תהא מיתתו כפרה) at the time of judgment (differ. in comm.); Ab. Zar. 46[b] (some eds. תכפרוני).

Pi. כִּפֵּר, כִּירְפֵּר [*to wipe out,*] *to forgive, atone; to procure forgiveness.* Yoma 5[a] כאילו לא כ' וכפר as if he (the priest) had not procured atonement (in the proper manner), although he has procured atonement (for the person concerned); Neg. XIV, 10 כ' ומעלין עליו כאילו לא כ' he has brought atonement, but it is accounted to the officiating priest as if he had not done so. Ber. 55[a]. ... כל זמן מזבח מְכַפֵּר על וכ' as long as the Temple existed, the altar was the means of atonement for Israel, but now each man's table must be the means of atonement (ref. to Ez. XLI, 22). Tanh. Vayishl. 6 כשם ... מְכַפֶּרֶת וכ' as the altar brings atonement, so does she (the chaste wife) atone for her household. Kidd. 57[a], a. e. מכשיר ומכפר, v. כָּשֵׁר I; a. v. fr.—[Ab. Zar. 46[b], v. supra].

rifice is a sin-offering. Tosef. Yoma V (IV), 6, a. e. חלוקי כ׳ v. חֲלַק.—Neg. II, 1 אני כַּפָּרָתָן my life be an expiatory sacrifice for them (an expression of love); Esth. R. to I, 11 א״ר אידבו [אני] כ׳ של ישראל. Kidd. 31b (one reporting an opinion of his deceased father must say) כך הריני כַּפָּרַת משכבו ... so said my lord my father, may I be an expiation for his rest. Yoma 40b כפרת דמים atonement through blood; כ׳ דברים atonement by confession; a. fr.—*Pl.* כַּפָּרוֹת. Zeb. 52a (expl. Lev. XVI, 20) שלמו כל הכ׳ with this are all the acts of expiation (of the Day of Atonement) finished. Y. Shebu. I, 33a מחלוקי כ׳ about the classes of atonements (v. חֲלַק). Gen. R. s. 44 כל הכ׳ הראה לו he showed him all expiatory sacrifices; Lev. R. s. 3; a. fr.

כַּפְרוֹנְיָא, v. כַּפְרָנָא.

כַּפְרוֹסָאֵי m. pl., nom. gent. *Kafruseans.* Targ. Y. II Gen. X, 17 (h. text סִינִי), v. אַרְכּוֹסְיָה.

כַּפְרִי pr. n. pl. *Kafri* in Babylonia. Kidd. 44b. Snh. 5a. B. Bath. 153a כופרי (Ms. M. בי כפרי). B. Mets. 73a (Ms. H. כופרי); v. Berl. Geogr. p. 37, sq.

כַּפְרָן m. (כָּפַר) *denier, liar.* Shebu. 41b חוחזק כ׳ he is presumed to be a liar (and cannot be sworn). Ib. 42a; a. fr.

כְּפָרְנָא, כּוּפְּ׳, m. ch. = h. כָּפָר, *village.*—*Pl.* כַּפְרָנְיָא, כַּפְרָנִין, כּוּפְּ׳. Targ. Num. XXXII, 41, sq. (h. text חַוֹּת).—Y. Ber. I, 2a, v. דַּקּוּק. Cant. R. to I, 5 (expl. בנות, Ez. XVI, 61) כופרנין country towns.—Targ. II Esth. IX, 19 כַּפְרוֹנֵיָא (Var. כּוּפְרָנָאִין).

כַּפְרָנוּת f. (v. כַּפְרָן) *an obligation decreed in court over the defendant's denial.* Y. Gitt. V, 46c bot. מלוה שנעשית בו כ׳ אינה נשמטת (strike out בו) a loan which has been passed in court over the debtor's denial, does not fall under the law of prescription in the Sabbatical year; כ׳ שנעשית מלוה נשמטת a decreed obligation which has been converted into a loan (the defendant giving his note in settlement) is subject to prescription. Ib. [read:] מלוה שנעשית כ׳ גובה בעידית כ׳ וכ׳ a loan which has been passed &c. is collectible from the best class of landed property; a decreed obligation which has been converted into a loan is collectible from the middle class &c.; Y. Shebi. X, 39c כַּפְרָנִית; ib. מלוה שהיא נעשית מלוה (read: כ׳ שהיא וכ׳).

כַּפְרְתָּא, כַּפְּ׳, v. sub כַּפּוֹר.

כָּפַשׁ (cmp. כפף) *to invert.* מִדָּה כְּפוּשָׁה *an invertible measure*, a measure containing two uneven compartments separated by the bottom; כ׳ מדד במדה *to deal unfairly*, v. כְּפִישָׁה. Yeb. 107b במ׳ כ׳ מדד לפיכך וכ׳ פישון ... Pishon .. acted unfairly towards his wife, therefore the court dealt with him unfairly (against the rule).—כפושה (sub. אשה) *an ungainly woman*, v. כְּפִישָׁה. [Tosef. Ohol. VI, 3 הירתה כפושה, read: כְּפִישָׁה, v. R. S. to Ohol. V, 7.]

כָּפַת (cmp. preced.) *to twist, tie.* Tam. IV, 1 לא היו כוֹפְתִין וכ׳ they did not twist (tie together the four feet of) the lamb, opp. הֶעְקִיד, v. עָקַד. Snh. 70b (ref. to Prov. XXXI, 1) שכְּפָתתוּ אמו וכ׳ Ms. M. (ed. שכפאתו) his mother tied him to a post; Num. R. s. 10 כפפתו (corr. acc.). Par. III, 9 כְּפָתוּהָ וכ׳ they tied her (the red heifer) with a rope

Hithpa. הִתְכַּפֵּר, *Nithpa.* נִתְכַּפֵּר *to be expiated; to be forgiven.* R. Hash. 18a; Yeb. 105a (ref. to I Sam. III, 14) מִתְכַּפֵּר וכ׳ ... בזבח through sacrifice .. it will not be expiated, but it may be so by the study of the Law. Shebu. 12a שנִתְכַּפְּרוּ בעליו .. אשם an animal dedicated for a guilt-offering ... whose owner has otherwise obtained atonement; (Tem. III, 3 שכִּפְּרוּ וכ׳ whose owner has procured atonement &c.). Yoma 50b, a. e. חמִתְכַּפֵּר he for whose atonement the animal is dedicated. Ib. 51b שאין הצבור מִתְכַּפְּרִין בו as the community is not to obtain forgiveness through it (the bullock); a. fr.—Y. Macc. II, 31d bot. ויִתְכַּפֵּר יעשה ... לו let him repent and he shall be forgiven; Pesik. Shub. p. 158b; Yalk. Ez. 358; Yalk. Ps. 702. Tanḥ. T'rum. 8 נתכ׳ להם they were forgiven; a. fr.

כִּפֵּר ch. same, *to deny, renounce.* Targ. Jer. II, 27. Targ. Y. Lev. V, 21, sq.; a. fr.—B. Kam. 107a בכולית בעי דנְכַפְּרֵיה ed. (Ms. M. דנכפר ליה, v. Rabb. D. S. a. l.) he would have liked to deny the whole of his indebtedness, וחאי דלא כָּפְרֵיה ממונא קא and the reason why he did not do so. Ib. 105b כ׳ ליה through his denial he withholds from him value. M. Kat. 18b כַּפְרַת בה Ms. M. thou growest a disbeliever through it (when thy prayer is not answered; ed. כ׳ בה thou renouncest the Lord); a. fr.

Pa. כִּפֵּר 1) *to wipe out, efface.* Targ. Prov. XXX, 20.—B. Bath. 167a כ׳ ליה וכ׳ Ms. M. (ed. מחקיה) he erased the horizontal lines of the Beth (v. כַּבָּא). Ḥull. 8b למיכְפְּרֵיה with which to wipe the knife off. Yeb. 115b מיכַפֵּר הוה כַּפֵּר he would have obliterated the mark. Gitt. 56a ואתי לכַפּוּרֵי וכ׳ and wants to wipe his hands off on this man (me), i. e. desires to put the responsibility on me; a. e.—2) *to forgive, atone, procure forgiveness.* Targ. Lev. XVI, 17; a. fr.—Zeb. 6a מקרבנא לא מְכַפְּרָא וכ׳ as a specially appointed offering it has no atoning effect, by implication it has; a. fr.

Ithpe. אִתְכַּפַּר, אִיכַּ׳ 1) *to be wiped out, obliterated.* Targ. II Esth. III, 8.—2) *to be forgiven, to be expiated.* Ib. Targ. Deut. XXI, 8; a. fr.—Yoma 50b בקביעותא מִתְכַּפְּרֵי וכ׳ (Ms. M. 2 מִיכַּ׳) do they (the high priest's kindred and fellow priests) obtain forgiveness by special appointment (so as to be considered fellow owners of the sacrifice) or by implication? Kerith. 24a מיכַפְּרָנָא באידך חבריה my atonement shall be effected through the other animal; a. e.

כֹּפֶר, v. כּוֹפֶר.

כָּפָר m. (b. h.; כפר *to be round*, cmp. כְּבָרָה, כְּוִורֵת) [*circle,*] *village, country town.* Meg. I, 3 פחות מכאן הרי זה כ׳ if a place has less (than ten persons of leisure), it is considered a country place, opp. עיר גדולה. Ḥag. 13b v. יְחֶזְקֵאל. Eduy. II, 3; a. fr.—*Pl.* כְּפָרִים. Meg. I, 1, sq.; a. fr. [In compounds: . . . כְּפַר pr. n. pl., v. respective determinants.]

***כַּפְרָא** m. (כְּפַר) *wipings,* or *covering,* כ׳ דודי (read: דדודי) sediments of dye (or rust) of the kettles. B. Kam. 101a top (Rashi כּוּפְּ׳), v. כַּלְכּוֹס.

כַּפְרָה, כַּפְּרָא, pr. n. pl., v. כּוּפְּרָה.

כַּפָּרָה f. (כָּפַר) *atonement, expiation, expiatory service.* Zeb. 8a שתהא כ׳ וכ׳ that the act of expiation (sprinkling) be performed with the understanding that the sac-

&c. Gen. R. s. 56 כל מה..עוקד...כופת וכ׳ (some ed. כובש) as much as Abraham bound Isaac..., the Lord tied (held in check) the genii of the gentiles; Yalk. Gen. 101; Yalk. Nah. 561. Gen. R. l. c. כְּפָתַנִי וכ׳ tie me well. Macc. III, 12 כופת שתי ידיו וכ׳ (some ed. כופה) one puts both his hands in stocks on the pole. Gitt. 14b אומרין כְּפוֹתוּ כּוֹפְתִין when they (the officers) say, put him in stocks, they put him &c. Succ. 32a (ref. to כפת, Lev. XXIII, 40) כָּפוּת אם היה פרוד יִכָּפְתֶנּוּ (Ms. M. omits כפות) it must be tied; if the branch is spread, one must tie it closely. Ib. כָּפוּת מכלל וכ׳ 'tied' implies that it is sometimes spread, while this (the stalk) is always tied (closely pressed together). Toh. VII, 5 אפי׳ כפות, v. יָבַל. Y. Gitt. I, end, 43d; Y. Kidd. III, 64a bot. ויוסי אחי כ׳ וכ׳ and (I saw) my brother J. in stocks and the lash passing over him. Midr. Till. to Ps. II, 3 (ref. to 'their bands', ib.) אלו שבע מצות שהן כְּפוּתִין בהן (not כתופין, כתיפ׳, v. ed. Bub. note) those are the seven (Noachidic) laws by which they (the gentiles) are tied (restrained); a. e.

Pi. כִּיפֵּת same. Tosef. Kel. B. Bath. II, 1. Y. Hor. III, 48b bot. מְכַפֵּת, v. כָּפַף.—Part. pass. מְכוּפָּת, pl. מְכוּפָּתִין. Esth. R. to I, 6, v. כָּפָתָא.

Nif. נִכְפַּת *to be tied.* Cant. R. to. I, 14.

כְּפַת ch. same. Targ. Y. Gen. XXII, 9. Targ. Ps. CXVIII, 27; a. e.—Part. pass. pl. כְּפוּתִין (hebr.) *put in stocks.* Targ. Y. II Num. XXI, 29.—Tam. 31b דכַפְתִיה בשיראי if one tied the sacrifice (hands and feet) with silk ropes. B. Bath. 167a כפתיה ואודי he put him in stocks (or in prison), and he confessed. Gitt. 14a דכַפְתֵי ושקלי וכ׳ who use force (have him arrested) and collect their due immediately (allowing no time). Y. Gitt. I, end, 43d; Y. Kidd. III, 64a כַּפְתוּן ואפקון מיניה they put him in stocks and forced him to pay; a. e.—[Gitt. 62a מְכַפְּתִי וכ׳, v. אִכְפַּת.]

Pa. כַּפֵּית 1) same. Targ. Cant. VII, 5.—Y. Kil. IX, end, 32d דחוא מְכַפֵּת ביה he (the weaver) uses it for tying (or *knotting*, v. infra).—2) (v. P. Sm. 1803) *to produce knots, to mature fruits.* Targ. O. Num. XVII, 23 ed. Berl. (Var. כָּפֵית, כְּפֵית; h. text גמל); cmp כַּפְתּוֹר.

כְּפַת, v. כִּיפֵּת.

כְּפַת, כֻּפְתָא, v. כִּיפֵּת, כֻּפְתָא.

כֻּפְתָא m. (כְּפַת) *tie, knot.*—*Pl.* כֻּפְתָּא, כֻּפְתִּין. Gen. R. s. 56; Yalk. Gen. 101; Yalk. Nah. 561 אילין כ׳ those bonds (with which the genii of the nations were tied, v. כְּפַת).—Esth. R. to I, 6 (in Hebr. dict.) הוו מכופתין בכֻּפְתִּין של כסף the couches were tied with silver straps.

כֻּפְתָּא f. h. (v. preced.) *travelling implements tied up, bundle.*—*Pl.* כֻּפְתָּוֹת. Gen. R. s. 100 קשרי כֻּפְתָּוֹתֵיהֶן התירו (some ed. קשרות) they (the Canaanites) untied the knots of their (the pall-bearers') bundles (assisted them in their preparations for camping); Yalk. Gen. 161 בתרי כתפותיהם; Y. Sot. I, 17b bot. קשרי כתפיהן (corr. acc.).

כַּפְתּוֹר m. (b. h.; כפת with format. ר; v. כָּפַת Pa. 2, a. preced. wds.) *ball,* esp. *an ornament* of the candlestick in the shape of *a pomegranate.* Gen. R. s. 91 end כ׳ ופרח pomegranate and blossom!, i. e. well and nicely said!—Men. 28b.—*Pl.* כַּפְתּוֹרִין, כַּפְתּוֹרִים. Ib.

כַּפְתּוֹרִים (b. h. כפתרים) pr. n. gent. *Kaftoreans.* Gen. R. s. 37; Yalk. ib. 62; Yalk. Chr. 1074 כ׳ נגסין Kaft. were dwarfs.

כְּצַד, v. כְּיֵצַד.

כְּצוֹצְרָה, כְּצוֹצְטְרָה, v. בְּצוֹצְרָה a. גְּוֹזְטְרָא.

כַּר m. (b. h.; כרר, v. כָּרָה) 1) *bolster, mattress.* Mikv. X, 2. Kel. XXVI, 5, v. כָּסֶת; a. fr.—*Pl.* כָּרִים. Kil. IX, 2; a. fr.—Meg. 12a (expl. כרפס, Esth. I, 6) כ׳ של פסים mattresses of striped goods.—2) *rounded;* (cmp. כֶּבֶשׂ) *fat lamb.* Men. 66b, a. e., v. כָּרְמֶל.—Esth. R. to I, 14 (play on כרשנא) מי . . כֹּר בן שנה (not פר) who offers unto thee a lamb one year old?—*Pl.* as ab. Meg. 12b כ׳ בני שנה; Yalk. Esth. 1051 פרים (corr. acc.). [Y. Sabb. V, 7b bot. כ׳ יוצארן לבובין ed. Krot., read: זכרים.]—Trnsf. *commander.*—*Pl.* as ab. Koh. R. to XII, 7, a. e., v. כלירכין.—4) *runner, roller.*—*Pl.* as ab. Gen. R. s. 69 מעבירין כ׳ עלידם pass the paving rollers over them; (ib. s. 41 רדידה; Yalk. Is. 337 דדין).

כַּר, כָּרָא ch. same, *bolster.* Gitt. 47a כריסי כָּרֵי my fat belly is my bolster. Y. Yoma VIII, 44d top; Y. Taan. I, 64c [read:] תחות (תותי) כָּרֵיהּ under his bolster.—*Pl.* כָּרִין. Targ. Lam. II, 21.

כְּרָא, v. כְּרַהּ a. כְּרֵי.

כְּרָאזָא, v. כְּרָזָא.

כְּרָאכָא, v. כְּרָכָא.

***כְּרַב** I (cmp. כָּרָה), Af. אַכְרֵב *to surround, crown.* Targ. Job XXXI, 36, v. כְּבַן.

כְּרַב II (preced.) [*to dig around,* denom. כְּרוֹבָא, fr. which כְּרַב] *to plough.* B. Kam. 96b כ׳ בהו כרבא (Ms. M. omits כרבא) he ploughed with them. Sabb. 33b . . . חזו כַּרְבֵי וזרעי they saw people plough and sow. Ib. 73b מכדי מִכְרַב כרבי בריש do not people first plough (and then sow)? Ib. וחדר כרבי . . . בא״י the Mishnah speaks of Palestine where they first sow and then plough. B. Mets. 105a לה כָּרֵיבְנָא I shall plough it over. Ib. 107a כָּרֵיב ותני he ploughs twice (after harvesting and before seed-time); a. e.

כְּרָבָא I m. (preced.) *ploughing.* B. Kam. 96a, v. preced.—B. Bath. 12a יומא כ׳ one day's ploughing (Rashi: at ploughing season, opp. to the second ploughing before seed-time).—בי כ׳ a ploughed field. Yoma 43b; Nidd. 65b, v. כְּמָאי.

כְּרָבָא II or **כַּרְבָּא** m. ch.=h. כְּרוּב II, *cabbage.* Macc. 16a, v. בִּינְיְתָא; [Tosaf. a. l. *a ploughed field,* v. preced.]. B. Kam. 92a, v. הוּצָא I. Sabb. 115a; a. e.—*Pl.* כַּרְבֵי. Ḥull. 62b דבי כ׳ (Rashi sing.; Ar. כּוֹרֵי) those (locusts) found among cabbage.

כַּרְבוֹנִי, v. כַּרְכּוֹמָא II.

כְּרַבְיָא, Targ. Job IV, 10, v. כְּרַכָּא.

כַּרְבִּין, כַּרְבִּיז, v. כַּרְכּוּז.

***כַּרְבִיתָא** f. (denom. of כְּרָבָא I) *like a ploughed field, of rough surface.* B. Kam. 85a (expl. גַּרְגּוּתָנִי) כ׳ נאתא Ms. M. (v. Rabb. D. S. a. l. note; ed. כריכתא; Yalk. Ex. 332 כרכית) a rough seam (of the wound), *scar.*

כְּרְבֵּל (v. כְּרַב I) *to turn around, shake a sieve* (cmp. חֲזַר). Y'lamd. to Gen. XXII, 21, quot. in Ar. מְכַרְבֵּל.

כרבלין, v. כּוֹרַבְלִין.

כַּרְבָּלְתָּ f. (v. כְּרְבֵּל, cmp. הדר), *crown, crest.* Sabb. 110b יטול כַּרְבַּלְתּוֹ let him cut off his (the cock's) crest.

כַּרְבַּלְתָּא ch. same, 1) *helmet, crest.* Ber. 7a; Ab. Zar. 4b כי חוורא כ׳ דתרנגולא when the crest of the cock is white. Erub. 100b [read:] שונרא לישמטיה לכַרְבַּלְתֵּיה דהחוא תרנגולא וכ׳ (v. Rabb. D. S. a. l. note) may the cat tear off this cock's (my) crest, if I have (wherewith to buy) and do not buy for thee.—*Pl.* כַּרְבַּלָּתָא. Y'lamd. to Gen. III, 22, quot. in Ar. (expl. כרבלתחון, Dan. III, 22) קסידין *cassides* (v. Koh. Ar. Compl. s. v.).—2) (cmp. אַדֶּרֶת) *a certain kind of cloak.* Ber. 20a חזיה . . דהות לבישא כ׳ saw a Samaritan woman (whom he believed to be a Jewess) wearing a *karbalta* (which was considered improper for a Jewish woman).—*Pl.* as ab. Y'lamd. l. c., (another opin.) expl. כרבלתחון (v. supra) טליות, v. טַלְיָת.

כַּרְבֵּק* (Parel of כבק, dial.=קָנַק) *to call, give a signal.* Targ. Job XXVII, 23 ed. Ven. (oth. ed. שרק, ed. Lag. Var. ברבק, Bxt. s. v. quotes Var. ברכק).

כַּרְגָּא (כְּרַגָּא) m. (cmp. חֲרִיקָא, a. Arab. ḫarāg) *capitation tax, tax, tribute.* Targ. Lam. I, 1; a. e.—B. Bath. 55a כ׳ אקרקף וכ׳ *karga* rests on the head of man, i. e. is a personal liability, opp. to סַסְקָא. Ib. אפי׳ . . . משתעבדי לכ׳ even the barley in the pot is seizable for *k.*—B. Mets. 73b דירהבי זוזי אַפּ׳ דאינשי וכ׳ who pay the taxes for other people and force them to unreasonable services. Keth. 87a, v. אַכְרְזָתָא.

כַּרְדּוּ, v. קַרְדּוּ.

כַּרְדּוּם m. (chiridota, χειριδωτός) *a tunic with sleeves.* Targ. I Sam. II, 18; a. e. (h. text אפוד).—*Pl.* כַּרְדּוּטִין. Targ. II Sam. XIII, 18 (h. text מעילים).—V. next art.

כרדוכאות, v. כַּרְנִיבָּאוֹת.

כַּרְדּוּטִין (כַּרְדּוּ׳) m. pl. (a corrupt. of κονδρίται) *bread made of groats.* Targ. Jer. VII, 18; XLIV, 19 (h. text כַּוָּנִים).

כרדכאות, v. כַּרְנִיבָּאוֹת.

כָּרָה, v. כרי.

כָּרָה, v. כִּירָה.

כָּרַח (v. כרח) *to shrink, be narrow,* (with or sub. רוחא) *to be ill-tempered.*—Part. כָּרִי, f. כָּרְיָא (=כריהא, כריה); *pl.* כָּרִין. Targ. Prov. XIV, 17; 29 דכ׳ רוחיה (h. text קצר רוח, קצר אפים).—ענבי דכָרִין grapes which shrunk, undeveloped (blackish) grapes. Naz. 34b, a. e., v. כָּרוּם ch.

Ithpe. אִיכְּרַח *to be ill.* Targ. Prov. XXIII, 35.

כָּרְחָא m. (preced.) *distress, illness.* Targ. Y. Deut. VII, 15 Ar. (Levita כריחא, ed. מרעין, v. Koh. Ar. Compl. s. v.).

כּוֹרְ, כָּרְדָּנָא m. same. Targ. Prov. XVIII, 14 (Levita כִּרְכֶּרֶת).

כרד, Pes. 111b כ׳ משא, v. כְּרוּמְשָׁא.

כְּרוּב I m. (b. h.; cmp. כְּרַב I; v., however, Schr. KAT2 p. 39; p. 609) [*head,*] *Cherub.* Succ. 5b; Ḥag. 13b . . . מאי כ׳ כרבְיָא וכ׳ what is K'rub?—. . 'Childlike', for in Babylonia they call a child *rabia.* Ib. וחפכו לכ׳ and he changed it (the face of the ox, Ez. I, 10) into that of a Cherub. Ib. הירנו פני כ׳ וכ׳ the face of the Ch. is the same as that of man, the one being large, the other small. Yoma 77a. Lev. R. s. 32; a. e.—*Pl.* כְּרוּבִים. Tanḥ. ed. Bub. B'resh. 25 לפיכך נקראו כ׳ שהן רבים (read: רוֹבִים, v. רוֹבָה) they are called Ch., because they are young (childlike), v. supra. Yoma 54b ראה חכ׳ משורים וכ׳ saw the figures of the cherubs twined around each other. Ib.a וכ׳ כ׳ דצורתא painted cherubs were in the Second Temple; a. e.

כְּרוּב II m. (v. preced.) [*rounded,*] *cabbage.* Ter. X, 11 כ׳ של שקויא cabbage from an irrigated field, opp. כ׳ של בעל, v. בַּעַל 3.—Ber. 44b קלח של כ׳ cabbage stalk. Ib. כ׳ למזון cabbage is good for a satisfying meal. Ned. VI, 10, v. אִיסְפַּרְגּוֹס; a. fr.

כְּרוּבְּתָא, כְּרוּבְּדָא ch. same, v. כְּרָבָא II. Ber. 38b Ar. ed. pr. (ed. Koh. a. Talm. ed. כרבא).—Y. R. Hash. I, 57b bot.; Y. Ḥall. I, 57c top [read:] אַפְסָק כרובתא . . צם (v. פְּסָקָא) fasted two days in succession on a last meal of cabbage, and died.—*Pl.* כְּרוּבְּתָא *various species of cabbage,* cmp. אִיסְפַּרְגּוֹס. Y. Ned. VII, beg. 40b.

כְּרוּבְּא ch.=h. כְּרוּב I. Targ. Ex. XXV, 19; a. e.—*Pl.* כְּרוּבַיָּא, כְּרוּבִין. Ib. 18, sq.; a. e.

כְּרוֹבָא (כְּרוּ׳) m. (כְּרַב II) *dug around, marked off*; כרוב ארעא (cmp. חַקְלָא) *a certain measure of land.* Targ. O. Gen. XXXV, 16; XLVIII, 7; Targ. II Kings V, 19 (h. text כברת ארץ).

כְּרוּבְּתָא, v. כְּרוּבְּא.

כְּרוּבְתָא f. (כְּרַב I, cmp. כְּרְבַּלְתָּא) *wrap, blanket.*—*Pl.* כְּרוּבָתָא, constr. כְּרוּבְתָּא. Targ. Zech. XIV, 20 (ed. Wil. כְּרוּבַת, ed. Lag. כרורת, Var. בדורת, כרובת; h. text מְצִלּוֹת).

כַּרְוָן, v. כָּרְיָא.

כָּרוֹז m. *a vessel.* Lev. R. s. 10 כי כ׳ Ar. (ed. כַּכַּדִּין; Pesik. Shub. p. 163a; Yalk. Jer. 303 ככלי), v. קָרוֹז.

כְּרוֹז m. (כְּרַז) *public announcement.* Lev. R. s. 6 הוציא והכ׳ יוצא וכ׳ he issued a proclamation. Snh. VI, 1 (43a) Ms. M. (ed. וכ׳) and it is cried out before him (the delinquent). Ib. 43a (missing in later ed.) והכ׳ יוצא לפניו וכ׳ and forty days before his (Jesus') execution, it was published &c.; a. fr.

כָּרוֹז m. (preced.) *public crier.* Y. Succ. V, 55b bot. שילח גבירי כ׳ (not גבי) G. the Temple crier. Pesik. R. s. 5 את הכ׳ he sent the crier forth. Esth. R. to VI, 12 כּוֹרֵז, v. גּוּלְיָר.—*Pl.* כָּרוֹזוֹת. Deut. R. s. 4.

כְּרוֹזָא, כָּרוֹזָא ch.=h. כְּרוֹז. Targ. O. Ex. XXXVI, 6 כָּרוֹז (Y. כָּרוֹזָא, some ed. כָּרוֹ). —Y. Sabb. XVI, 15[d]; Y. Ned. IV, 38[d] top כ׳ . . . אפיק R. I. issued a proclamation; a. fr.

כָּרוֹזָא ch.=h. כָּרוֹז. Dan. III, 4.—Targ. Y. Lev. XIII, 45 וְכָרוֹ (read: וְכָרוֹז) (transl. קרא הגבר) אכריז כ׳ the Temple crier has announced the morning; Y. Succ. V, 55[c].

כְּרַוְיָא, כָּרַוְיָא m. (careum, sub. cuminum, v. Sm. Ant. s. v.) כַּמּוֹנָא כ׳ *caraway*. Ab. Zar. 29[a] (a remedy for nausea, v. אוּנְקְלַי I) מיירתי כ׳ כ׳ (Ar. כרויא כמונא, v. Koh. Ar. Compl. s. v. כמן, IV, p. 247, note 15) let him take caraway &c. [Rashi: כמין כף אגרוף (כמון), obviously a corruption of a Provençal word.]

כְּרוּיְתָא, v. כְּרָה.

כְּרוֹךְ *to tie around*, v. כְּרַךְ I.

כְּרוֹךְ m. (preced.) *band, priestly division*. Targ. Y. Deut. XVIII, 6 (cmp. Y. Yeb. XI, 12[a] bot. בכל משמר שירצה).

כְּרוֹכָא, כָּרְכָא f. (כְּרַךְ) *winding, intestines*; כ׳ קשונא small winding (duodenum), כ׳ עבריא the large winding (jejunum). Koh. R. to VII, 19; Yalk. Koh. 976; Lev. R. s. 3, v. כַּנְתָא. [Targ. Y. Lev. XI, 22 כרוכא Ar. a. Levita, v. כְּרָזָא.—Y. R. Hash. I, 57[b] bot. כרוכה, v. כְּרוּבָא.]

כְּרוּכְיָא, v. כּוּרְכְיָא.

כְּרוּכִין, Y. Shebu. III, 34[d] Ar., v. קְרוּבִין.

כְּרוּכְסִין, Y. B. Mets. II, 8[c] bot., Var. in ed. כדוכ׳, פרוכ׳, v. כְּרַכְסִין.

כְּרוֹמָא, v. כְּרוּמָא.

כְּרוֹם m. (כָּרַם) 1) [*coating,*] *color*, esp. *yellow* or *green*. Cant. R. to I, 14 (play on בכרמי, ib.) בכ׳ פניו וכ׳ . . . זה יעקב that alludes to Jacob who went in to his father with paleness of face, trembling in his shame &c.—2) *K'rum*, name of a bird changing colors in the sun. Ber. 6[b].

כְּרוּם, כְּרוּמָא ch. same, *color*, v. אִכְרוּם.—כ׳ יַמָּא *sea-green*, name of a *beryll* (aqua marina). Targ. Ex. XXVIII, 20; a. e.—* עִינְבֵי דְכ׳ [*green berries,*] *undeveloped grapes, worm-eaten grapes*. B. Mets. 106[b] ע׳ דכדום ed. a. Ar. (Ms. H. a. Rome 2, Alf. דקרום; v. Rabb. D. S. a. l. note 50). Naz. 34[b] (38[b]) ע׳ דכרין (Ar. דכדום, Rashi frequ. ענבין דיכרין), v. כְּרַהּ. Ḥull. 58[b] top Var. דכרים.

כְּרוּמְשָׁא m. *service-tree*. Pes. 111[b] כרו משא ed. (Ms. M. כרכמושא, emend. כררמ׳); v. Löw Pfl. p. 287.

כְּרוּסָא, v. אוֹלוּבְרוּסוֹן.

כְּרוּסְפֵּדָא m. (κράσπεδον, mostly pl. κράσπεδα) *edge, border, fringe*. Targ. O. Num. XV, 38 כְּרוּסְפֵּד כנפא ed. Berl. (Mss. a. ed. כרוספדא דכ׳).—*Pl.* כְּרוּסְפֵּדִין. Ib., sq. Targ. O. Deut. XXII, 12.

כְּרוּסְפַּדַּאי pr. n. m. *Crusp'day*. Snh. 69[a] (v. קרוספדאי, a. כְּרִיסְפָּא).

כְּרוּפְיוֹתָא m. pl. (prob. fr. כרוף, dial.=כרוב, cmp. כְּרַכְּתָא) *dealers in vegetables, greens* &c. M. Kat. 13[b] כ׳ דפומבדיתא (Alf. קְרוֹפְּדָאתָא).

כְּרוּפְסֶלֶת, Y. Sabb. VI, 8[b] bot. some ed., v. פּוּדוּפְסִילָא.

כְּרוּשְׁיָתָא f. pl. (כרש, cmp. כרס) *balls, cakes*. Gitt. 69[b] כ׳ דשערי Ar. (ed. ברושיראתא; Ar. s. v. כמך: קְרוּשְׁתָא) barley cakes; כ׳ דחיטי wheat cakes.

כְּרוּשְׁתָּנָא f. (=כרושת עינא; v. preced.) [*with large eye-balls,*] name of a species of *bats*. Sabb. 78[a] ed. (Ms. M. כרושתא, Ms. O. ברושטינא; Ar. ed. Koh. כרשתינא).

כְּרוּתָא, v. כָּרַת.

כְּרוּתָא, v. כְּרַת.

כָּרַז *to call together* (cmp. כָּלַי II); *to call out, announce*. Tanḥ. Mishp. 19 וכשהמלאך כּוֹרֵז האדם בשלום as long as the angel cries out ('give honor to the image of God'), man is safe. Ib. (ref. to Job XXXIII, 23) אם יהא מן אותן אלפּ כורז וכ׳ if there be one out of the thousand (angels) crying out before him, to proclaim a man's righteousness. Esth. R. to VI, 12 כּוֹרְזִין, v. כָּרוֹז. Deut. R. s. 4 והכרוזות כּוֹרְזִין וכ׳ and the criers (angels) call out before him, Give room &c., v. infra.

Hif. הַכְרִיז same. Tanḥ. l. c. ואחד מהם מַכְרִיז . . . תנו וכ׳ and one of them (the angels) cries out before him, saying, Give honor &c.; Midr. Till. to Ps. XVII; Yalk. Ps. 670 מַכְרִיזִין, v. אִיקּוֹנְיָא. B. Mets. II, 1, sq. אלו חייב לְהַכְרִיז the following finds one must publish. Ib. 28[b] אבידתא מַכְרִיז the crier announces that something has been found (not defining the object), opp. to גלימא מכריז 'a cloak' (or whatever the object may be).—Pes. 113[a] שלשה חקב״ה מכריז עליהם וכ׳ Ms. M. there are three persons for whose sake the Lord sends out the crier every day (to announce their praise); a. fr.

כְּרַז, *Af.* אַכְרִיז same. Targ. Jon. III, 7 (h. text ויזעק); a. fr.—Targ. Ps. CV, 16 Ms. (ed. ואכלי, v. כָּלַי II). Targ. Y. Deut. XXIV, 3 אַכְרִיזוּ וכ׳ it has been announced (decreed) in heaven.—Kidd. 81[a] מר זוטרא מלקי ומַכְרִיז M. Z. punished (a woman for being closeted with a man) and published the fact (in order to protect her children's legitimacy). Ib. וכ׳ (מַכְרִיזִי) אי לאו דקא מַכְרִיזִי if it had not been called out in heaven, Beware of R. M. &c. Yoma 72[b], a. fr.

כְּרָזָא m., pl. כְּרָזֵי name of two species of winged *locusts*. Ḥull. 62[b] כ׳ דבי חילפי וכ׳ (Ar. כְּרָאזֵי) those living in rushes are permitted, כ׳ דבי כורי וכ׳ Ar. (ed. כרבי, v. כְּרָבָא II) those among heaps are forbidden (v. Tosaf. a. l.).

כַּרְזֵג, v. בַּרְזֵג.

כַּרְזוּבָא, כַּרְזֻבָּא a species of *locusts*. Targ. Y. Lev. XI, 22 (Ar. a. Levita כרוכא; h. text חגב). Targ. Ps. LXXVIII, 47 (h. text חנמל). Cmp. אַרְזֻבּוֹנִית.

כַּרְזַיִים, v. כַּרְזַיִם.

כַּרְזִילָא m. (כַּרְזִי, with format. ל) 1) *the shepherd's as-*

sistant that gathers the scattered flock. B. Kam. 56^{b} מסרו לרועה לכַרְזִילֵיהּ Ar. (ed. לב׳, corr. acc.) 'he surrendered it to the shepherd' (in Mish.) means to his assistant.—2) *he who calls to, and leads in prayer.*—*Pl.* כַּרְזִילִין. Targ. Cant. I, 8 כַּרְזִילָהָא (not בַּ׳, v. ed. Lag. II, p. XIV) her (the congregation's) leaders. Targ. Koh. X, 10.

כַּרְזַיִם, כַּרְזִים pr. n. pl. *Karzayim*, near Jerusalem. Men. 85^{a} חיטי כ׳ (Ms. M. כרוים, Ms. R. 2 a. Ms. K. ב׳, v. Rabb. D. S. a. l. note) wheat of K.

כַּרְזִימִין, v. גַּרְזִימִי.

כַּרְזַנְיָיתָא f. pl. (כְּרִז) *calling out.* B. Mets. 40^{b}, v. בַּרְזַנְיָיתָא.

כָּרַח (v. כְּרַהּ a. כָּרַךְ) *to be tied, narrowed in.*—Denom. כִּרַח.

Hif. הַכְרִיחַ *to force, subdue.* Gen. R. s. 75, beg. (ref. to הכריעהו, Ps. XVII, 13) כַּהֲכְרִיחָהוּ וכ׳ force him down on the scale of guilt, break his resistance; (Yalk. Gen. 130 הכריעהו). Cant. R. to IV, 12 מַכְרִיחִין וכ׳ אם בנפשותן הן (not בעשותן) if they did violence to their souls, how much more &c.; (Pesik. B'shall. p. 82^{b} שליטין).

כָּרַח ch., v. כְּרַהּ.

כֹּרַח, כֹּרַח m. (preced.) *force, unwillingness, necessity.* עַל כרחֲ- (or בעל) *against* or *without one's will.* Ab. IV, 22 עַל כָּרְחָךְ וכ׳ without thy will thou hast been created &c. Gitt. 21^{a} בעל כּוֹרְחָהּ against her will, opp. מדעתה, v. דַּעַת; a. fr.

כַּרְחָא, כּוֹ׳ ch. same. Targ. Y. II Gen. XLIV, 18. Targ. I Sam. II, 16 (h. text בחזקה).—[Targ. Y. Deut. VII, 15, v. כְּרָהָא.]

כרטוסה, v. next w.

כַּרְטִיס m. (χάρτης) *document.* Y. Keth. IX, end, 33^{c} כהן דמר אבד כַּרְטִיסוֹ וכ׳ (not סן ...) in accordance with the opinion of him who says, if one's document (of indebtedness) is lost, write a duplicate for him. Ib. לבר מן כרטוסה קדמיא וכ׳ (read: כַּרְטִיסָיָּה or כַּרְטִיסַיָּה *pl.*) irrespective of a previous document (or previous documents, against me) which may be in thy possession. Ib. [read:] אלא כי אורחא דבר נשא מימר אבד כַּרְטִיסִי עבד חורן but is it a usual matter for a man to say (to his debtor), my document has been lost, write another for me?—V. קַרְטִיס.

כרי, כָּרָה (b. h.) [*to round, heap, cave,*] 1) *to dig.* Mekh. Mishp., N'zikin, s. 11 כּוֹרֶה מנין how am I to know that he who digs a pit is responsible?—B. Kam. 51^{a} כורה אחר כורה one who digs after another one, i. e. who completes the pit to its legal size. Succ. 53^{a}; Macc. 11^{a} בשעה שכ׳ דוד וכ׳ when David dug for the foundations; a. fr.—Part. pass. כָּרוּי, f. כְּרוּיָה *hollowed out.* Kel. III, 5, a. e., v. חֵירוּם a. בָּרָה.—2) *to sit in a circle,* v. infra.

Hif. הִכְרָה 1) *to heap, pile.* Gen. R. s. 100 (ref. to כריתי, Gen. L, 5) חרבה ממון תַּכְרֶה עליה much money shalt thou pile up (give me) for it (the grave); (some ed. הכרה Jacob piled up in settling with Esau). Ib. הִכְרֵיתִי (corr. וְהִכְרֵיתִי); v. כָּרִי; Pesik. R. s. 1 וכל ממון שהיה לו ח׳ וכ׳ (not מסר לו) and he (Jacob) piled up whatever money he had to place it before Esau &c.—2) *to invite to a banquet*; 3) (with play on כרת) *to excise, to destroy.* Snh. 20^{a}; Yalk. Sam. 142 (ref. to להברות, II Sam. III, 35, where Raba had before him a K'thib. להכרות) כתיב להכרות . . . . בתחלה לַהֲכָרוֹתוֹ וכ׳ it is written *l'hakhroth* (to entertain) and read *l'habroth* (v. בָּרָה): originally they came with the intention of destroying him (for the murder of Abner), and finally (when convinced of his innocence) they came to comfort him; [Yalk. Ms. to Sam. l. c., quoted in Rabb. D. S. Snh. l. c. note 9: כתיב לְבָרוֹת וקרינן לַהֲכָרוֹת בתחלה לברות וכ׳ it is written *libroth* (*to pierce,* cmp. Ez. XXIII, 47), and we read *l'habroth* &c.].

כְּרֵי, כָּרָא ch. same, *to dig, bore.* Targ. O. Ex. XXI, 33 יְכָרֵי ed. Berl. (oth. ed. וְכָרֵה). Targ. Ps. XL, 7; a. e.—B. Kam. 51^{a} אמרי ליה זיל כְּרֵי לן ואזל כְּרָא לחו (some ed. כָּרָה hebr.) they said to him, go and dig for us, and he went and dug &c. Ib. 48^{a} כמאן דכַרְיֵיהּ דמי he is as responsible as if he had dug it. Succ. 53^{b} בְּרִינָן פורתא וכ׳ we bore only a little and there comes water; a. e.—*Taan. 24^{a} דהוה כָּרֵיא בחוצא that he was boring a hole in the fence (v. Rabb. D. S. a. l. note for Var. lect.).—[כרר *to be narrow, distressed,* part. כְּרִי, כָּרְיָא, *pl.* כְּרִין, v. כְּרַהּ]

כְּרִי m. (preced.) *heap, pile.* Ex. R. s. 31 (ref. to כריתי, Gen. L, 5, v. כָּרָה) נטל . . . ועשה אותו כ׳ he (Jacob) took all the money he possessed and made a pile of it; כ׳ של דינרין וכ׳ a pile of denars have I given to Esau. Tosef. Ter. III, 17. Ter. III, 5. Y. ib. I, 40^{b} bot. חבקיר כְּרֵיהּ (not כריו) if a man renounced possession of his pile (store) of grain. Ib. IV, 42^{d} top לפטור את כִּרְיוֹ to discharge the duty of T'rumah for his entire store. Y. Gitt. VII, 48^{c} bot. תרם את כִּרְיוֹ if he gave T'rumah for his store; a. fr.—*Pl.* כְּרָיִים. Y. Shek. III, end, 47^{c} אילו שני כ׳ וכ׳ if it were a case of two piles for which a person had discharged T'rumah &c.

כַּרְיָא I, כַּרְיָה ch. 1) same. B. Mets. 105^{a} (in a tenant's contract) ואוקים כ׳ וכ׳ and I will place the pile (of my crop) before thee. Y. Maasr. I, 49^{a} bot. (expl. משירמרת) מן דו ישפר אפוי דכ׳ from the time he gives shape to the pile; a. e.—*Pl.* כִּירָוָן, כִּירָוָתָא, כִּירָוָן, כִּרְוָן. Targ. Y. Ex. VIII, 10, v. כּוֹרָא. Targ. II Chr. XXXI, 6, 7, sq. (h. text ערמות).—2) *digging, ditch; well.* B. Bath. 8^{a} רמי כ׳ חדתא וכ׳ (v. Rabb. D. S. a. l. note 80) put on orphans (heirs) the obligation of contributing towards a new ditch. Ib. לכ׳ (ד)פתיא וכ׳ (הכל) (Ms. F. בִּירָא, v. Rabb. D. S. a. l. note) even scholars must lend their services in digging a street-well; B. Mets. 108^{a} (v. Rabb. D. S. a. l. note 60). Ib. 110^{a} וכרי כ׳ and must do what digging may be required (ditch, well), v. סַסְקָא. Ib. לכ׳ דנהרא for dredging the river (or channel).—*בית כ׳ *House of Heaps* (Ruins), a cacophemistic change of the name בֵּית גַּלְיָא, v. גַּלְיָא II. Ab. Zar. 46^{a}; Tem. 28^{b} (Var. כַּלְיָא *destruction*).—[V., however, גַּדָּא a. גַּלָּא.]—Meg. 6^{a} בית כ׳ Ms. M. (ed. במיא, v. Rabb. D. S. a. l. note).

כַּרְיָא II m. (cmp. כְּרַהּ) *a worm in poppy,* v. קַרְיָא.

כְּרִיָּה, כְּרִיוּת f. (כָּרָה) *digging*, esp. *digging a pit* through which an animal was injured (Ex. XXI, 33). Mekh. Mishp., N'zikin, s. 11; Tosef. B. Kam. VI, 13 נפל לפניו מקול כ' if the animal fell forward (into the pit) frightened by the sound of digging (within the pit), נפל לאחריו מקול הכ' if it tumbled backward &c. B. Kam. 49b על עסקי כ' for the act of digging a pit (although not on his own soil). Ib. 50a ה"א כ' הוא דבעי כיסוי I might have thought only when he dug the pit he is bound to cover it up; a. e.

כְּרִיחָא, כְּרִיחָא m. (v. כָּרַח) *sufferer*. — *Pl.* כְּרִיחֵי, כְּרִיחַי. Sabb. 21a כל כ' דמערבא Ar. (ed. בריחי, corr. acc.) all sufferers of Palestine, v. קִרְקִיוֹן. Ib. 145b כריחי ed. Sonc. (ed. ב'; Ms. Rashi כְּרִיבֵי, v. Rabb. D. S. a. l. note).

כְּרִיחוּתָא f. (preced.) *distress, misfortune*. Sabb. 10a Ar. is it such a misfortune &c., v. טִרְחוּתָא.

כַּרְיוּתָא f. (preced.) *pain*. Targ. Prov. XXV, 20, v. בַּרְיוּתָא.

כְּרִיוּת, v. כְּרִיָּה.

כְּרִיז, v. כְּרַז.

כְּרִיז* m., *pl.* כְּרִיזִין (כְּרַז) *parasites, lichens, moss*. Lev. R. s. 15 כל זמן . . . הרא עושה כ' as long as the well empties into the garden, it will grow lichens (compared to leprous spots on the body, v. חֲזָזִית; Yalk. Lev. 554 הרא עשויה בריצין).

כְּרִיכָא I m. (כָּרַךְ) *winding; rounded*. B. Kam. 50b (v. Rabb. D. S. a. l. note 6); Yalk. Ex. 341.

כְּרִיכָא II f. ch.=h. כְּרֵיכָה, *sheaf*. — *Pl.* כְּרִיכָן. Targ. Y. Gen. XXXVII, 7 מכרכן כ' Ar. (quoted in Rashi to B. Mets. II, 1; ed. מפרכן פרוכין).

כְּרִיכָא III m. (preced.) *bundle* or *band*. — *Pl.* כְּרִיכֵי. Snh. 67b (of a juggler) שדי כ' וכ' cast ribbons (or bundles) of silk out of his nose.—V. כְּרָכָא.

כְּרִיכָה f. (כָּרַךְ) 1) *winding around*. Tanḥ. Vaëra 4 (ref. to Ber. V, 1) כְּרִיכַת נחש למלכות . . . מה what led the scholars to place the serpent winding itself around a person side by side with the (Roman) government?; Ex. R. s. 9.—2) *bundle, bunch, small sheaf*, contrad. to אֲלוּמָּה.— *Pl.* כְּרִיכוֹת. B. Mets. II, 1. Ib. 22b; a. e.—[Ib. 37b כְּרֵיכוֹת, v. כָּרַךְ.]

כְּרִיכְתָא* f. (v. כְּרִיז) *lichen-like, scabby*. B. Kam. 85a נאתא כ' (Yalk. Ex. 332 כַּרְכִּירְתָא), v. כִּרְבִירְתָא.

כְּרִין, כרים, v. כְּרֵה.

כְּרִיסָא, כְּרֵיס־, v. כְּרֵס, כַּרְסָא.

כְּרִיסוֹ כ' אַרְנוֹנְרָא m. (χρυσοάργυρον, usu. χρυσάργυρον) *gold and silver tax* levied by Constantine the Great (v. Sachs Beitr. II, 140; Rapap. Er. Mill. p. 193, a. authors there quoted). Y. B. Kam. III, 3c top אהן כ' א'וכ' as to the chrysargyron: before that tax is arranged, it is permitted to say (to the officers), 'this man is my fellow-trader'; when it has been arranged (and is being collected), it is not permitted (because it would injure the person omitted in the list without alleviating the burden of others); cmp. אכסניר.—*Pl.* כְּרִיסַרְגּוֹרִיוֹת. Cant. R. II, 2 (variously corrupted).—Midr. Till. to Ps. XII מרגזאות, ed. Bub. מזה נמסאות; Yalk. ib. 656 מדגראות, read: כְּרִיזַרְגּוֹרָאוֹת (ascribed to Hadrian).

כְּרִיסוֹלַכַּנוֹן m. (χρυσολάχανον) *orach*. Y. Kil. I, 27a bot. כירבי לבנון (corr. acc.).

כְּרִיסְטִיוֹנָא m. (χαριστίων) *charistion*, an instrument for weighing or lifting (Lidd. et Scott. Gr. Dict.); *scales for minute weights* (P. Sm. s. v. כרסטונא, p. 1836). Lam. R. to I, 5 כרסטייתא Ar. (corr. acc.; ed. קְרַצְטִיוֹנָא).

כְּרִיסִית f. (denom. of כְּרֵס) *a leather bag*, (as a measure) *K'resith* containing one S'ah. Kel. XX, I Talm. ed. (Mish. ed. a. ed. Dehr. כריתית, Ar. ed. Koh. כרתית, denom. of כַּר).

כְּרִיסְפָּא, קְ' pr. n. m. (Crispus) *Crispa*, name of an Amora. Pesik. Shubah, p. 157b; (R. Hash. 16b כרוספדאי); Y. ib. I, 57a bot. קרוספא ed. Krot.—Ib. II, 58b top קריספא; Y. Snh. I, 18c bot. קריספרא. Pesik. R. s. 15 קריספא.

כְּרִיעָה f. (כָּרַע) *kneeling*. Ber. 34b; Meg. 22b, contrad. to קְדִידָה. Y. Ber. I, 3c bot., a. e., v. בְּרִיכָה. Ib.d top לך כ' unto thee is kneeling due.—*Pl.* כְּרִיעוֹת. Ber. 31a, v. הִשְׁתַּחֲוָאָה.

כְּרִישָׁא, כְּרֵישׁ I (כרש, cmp. כְּרוֹשְׁיִיתָא) name of a *fish*, prob. *shark*. B. Bath. 74a bot. כריש Ms. M. (ed. כרישא, Ar. כרשא).

כְּרִישָׁה, כְּרֵישָׁא II m. (v. preced.; cmp. כַּרְשִׁינָה) *leek*. Sabb. VIII, 5 (80b) כדי לזבל כ' as much manure as is required for one leek plant. Y. ib. VII, 9d bot. כדי ליטע כרישה as much space as is required for planting one leek. Makhsh. I, 5; Tosef. ib. I, 5.—*Pl.* כְּרֵישִׁין, כְּרִישִׁים. Kil. I, 2 כ' וכרישי שדה וכ' (garden) leek and field-leek . . . are not heterogeneous, v. כִּלְאַיִם. Tosef. Sabb. XV (XVI), 14 גוזזין לו כ' ed. Zuck. (Var. כרשינן) we may cut leek for him (on the Sabbath, as a remedy for a serpent's bite). Ned. VI, 9; Tosef. ib. III, 6; Y. ib. VI, 39d bot., v. קִפְלוֹט; a. fr.— V. כַּרְתִּי.

כְּרִית f. (כָּרָה) 1) *the groove* in the mountain slopes made by running water. Y. M. Kat. I, 80b top עד כדי שתפרח הכ' (ed. הב', corr. acc.) until the grooves bloom (are covered with vegetation). Ib. פרחה כ' ולא פסקו if the grooves have bloomed, but the rains have not ceased (set in again); Y. Ter. VIII, 46a top עד כדי שתפוח הכ' (corr. acc.).—2) (b. h.) *K'rith*, name of a brook. Targ. I Kings XVII, 3.

כְּרִית pr. n. *K'reth*, a district near Philistia. Targ. I Sam. XXX, 14 (ed. Lag. כרת; h. text הכרתי).

כְּרִית־, v. כָּרַת.

כְּרִיתָה f. (כָּרַת) 1) *cutting of genitals, mutilation*. Yeb.

75[b], v. שָׁפַךְ.—2) *divorce by means of a deed* (סֵפֶר כְּרִיתוּת). Gitt. 10[b] וה לאו בני כ' נינהו but they (the gentiles) are not subject to the Jewish mode of divorce (how, then, can they act as judges in divorce cases)?—3) (sub. ברית) *the making of a covenant.*—*Pl.* כְּרִיתוֹת. Tosef. Sot. VIII, 10; 11 ed. Zuck., v. כְּרִית.—4) =כָּרֵת *excision.* Macc. III, 15, v. כָּרֵת.—*Pl.* כְּרִיתוֹת, v. כָּרֵת.—5) *decision.* Pl. as ab. Midr. Till. to Ps. III (ref. to כורתי כ', II Sam. XV, 18) (ed. Bub. ברותות) those who pass (final) decisions.

כְּרִיתוּת f. (b. h. כְּרִיתָה; preced.) *final divorce.* Sifré Deut. 269 (ref. to Deut. XXIV, 1) שירא כורת מכאן .... אין זה כ' he must make the thing final, from this we derive that if a man says, this is thy letter of divorce under the condition that thou wilt never go ...., this is no final (valid) divorce; Gitt. 83[b]. Tosef. ib. IX (VII), 1; a. fr.—Gitt. l. c.; ib. 21[b]; Succ. 24[b], a. e. כרת כ' the legal deduction from the use of the word כריתות (Deut. l. c.) where the word כָּרֵת might have been used.

כְּרִיתִינוֹן, v. כְּרֵתִינוֹן.

כְּרִיתִיּוּת, v. כְּרֵיסִיּוּת.

כָּרַךְ (cmp. כָּרָה) *to encircle, twine around, embrace, wrap.* Men. 39[a] תכלת שכ' רובה a fringe the larger portion of which he twined together (v. תְּכֵלֶת). Ib. כדי שיכרוך enough to twine around three times. Yoma 38[a] כָּרְכָה embraced it (clung to the bronze door). Sabb. 133[b] וכָרְכֵהוּ בשיראין נאין Ms. M. (ed. וכוֹרְכוֹ) and twine handsome ribbons around it. Pes. 115[a]; Zeb. 79[a] היה כוֹרְכָן וכ' used to wrap them together (insert the Passover meat and the bitter herb between the Matsah). Ab. Zar. 18[a] כָּרְכוּהוּ בס"ת וכ' they wrapped him in a scroll of the Law and burned him. Tosef. Meg. IV (III), 20 כּוֹרְכִין תורה וכ' you may wrap the Pentateuch in covers intended for &c.; (Meg. 27[a] גוללין); a. fr.—Pes. IV, 8; Tosef. ib. II (III), 19 כּוֹרְכִין את שמע they recited the confession of faith (Deut. VI, 4 sq.) in one כְּרֵךְ, without the proper pauses (or without inserting 'Blessed be the Name of His glorious kingdom &c.' between verses 4 and 5), v. Pes. 56[a], a. Y. ib. IV, 31[b].—Part. pass. כָּרוּךְ, f. כְּרוּכָה; pl. כְּרוּכִים, כְּרוּכִין; כְּרוּכוֹת *twined around, wrapped up*; trnsf. (with אחר) *clinging to, running after.* Ber. V, 1 אפי' נחש כ' וכ' even if a serpent is wound around his heel, he must not interrupt his prayer, v. כְּרִיכָה. Kidd. 66[a] חרי כ' ומונחת וכ' behold it (the Law) is wrapped up and lies in the corner, whoever wishes may study it. Gen. R. s. 78 בפנים כ' אני מהלך I shall walk with my face wrapped up (in humility).—Ḥull. 78[b] (expl. Lev. XXII, 28) מי שבנו כ' אחריו that animal to whom the young clings (the mother). Sabb. 52[a] כרוכין with the chain or halter twined around them, opp. נמשכין led by the chain &c. Ḥull. 59[b] כרוכות (קרנים) horns the layers of which encircle one another. Ex. R. s. 33 היו כ' זה בזה their bodies were twisted around each other; a. e.

Nif. נִכְרַךְ *to be twined around; to be wrapped up.* Y. Ter. VII, 46[b] bot. יִכָּרֵךְ המת בסדינו shall the dead be wrapped up in his sheet?, i. e. shall that man be abandoned to his fate?—Yoma 69[a] שמא תִּכָּרֵךְ וכ' lest one thread wind itself around (stick to) his body.

Pi. כִּרֵךְ; *Hif.* הִכְרִיךְ *to wind around, wrap.* Ab. d'R. N. ch. III, beg. חמכריך סמרטוטין וכ' he who ties a bandage over his eyes (pretending blindness) &c. Men. 39[a] אפי' לא כי' בה וכ' even if he formed only one link by winding the twine around. Y. Ḥag. III, 79[a] top ויכרכינה בסיב ויטבילה let him wrap bast around it and so immerse it; ib. II, end, 78[c] (corr. acc.). Tosef. Kel. B. Mets. IX, 6 שהוא מכרך בו וכ' which one twines around the couch. Ib. מכריך.—Part. pass. מְכוֹרָךְ, מְכוֹרָכִין, *pl.* Lev. R. s. 35 (פרוכים) חסירה ... ניתנו מכ' וכ' (Sifré Deut. 40) the sword and the book have been handed from heaven wrapped up together; a. e.—[Tosef. Kel. B. Mets. VI, 1, v. כִּרְכֵּם.]

כָּרֵךְ I, כְּרוֹךְ, כְּרִיךְ ch. 1) same. Targ. Job XXXI, 36, v. כְּבַן. Targ. Prov. VI, 21. Targ. I Kings XIX, 13; a. fr. (interch. in ed. with *Pa.*).—Taan. 22[a] top לצפרא כַּרְכִינְהוּ וכ' (v. Rabb. D. S. a. l. note) in the morning they rolled the mattresses up and carried them off. Yoma 78[b]; Yeb. 102[b] כריך סודרא וכ' tied a cloth around his legs. Sabb. 110[a] האי מאן דכַרְכֵיה וכ' he around whom a serpent has twined itself. B. Bath. 14[b] דכ' ביה פורתא ומנח ליה לכַרְכֵיה לעיל Ms. H. (ed. פורתא וכַרְכֵיה לעיל ..., v. Rabb. D. S. a. l. note 40) he rolled up a small portion (of the scroll) and placed that rolled portion on top (of the scroll). Ab. Zar. 18[b] כְּרַכְתֵּיהּ she embraced him; a. fr.—Part. pass. כָּרִיךְ. Y. Ter. VIII, 45[d] top כ' עליה wound around it.—Esp. כ' ריפתא *to double the bread,* placing salt, herbs &c. between (v. preced.), in gen. כ' ר' (or sub. ר') *to begin a meal, to dine.* Targ. Y. I Deut. XXXII, 50 ובעו . . למִכְרַךְ ר' and the guests were about beginning to eat.—Ber. 22[b] כְּרוֹכוּ ר' sat down to dine together. Taan. 23[b] איתו . . . יתיב וכ' ר' כְּרוֹכוּ he sat down to eat and did not say to the scholars, come eat with us; Y. ib. I, 64[b] bot., sq. אתון כריכין (corr. acc.).—Trnsf. כְּרוֹךְ ותני combine the two versions into one. Sabb. 34[b]. Men. 87[a].—2) *to surround, fortify.* Targ. Jer. LI, 53.—Part. pass. כָּרִיךְ, f. כְּרִיכָא, כְּרִיכְתָּא; pl. כְּרִיכִין, כְּרִיכָן, כְּרִיכָתָא, כְּרִיכָיָא. Targ. Is. II, 15. Ib. XXVII, 10. Targ. Ps. XXXI, 3; 22. Targ. O. Deut. III, 5; a. fr.—[V. כְּרִיכָא.]

Pa. כָּרֵיךְ 1) same, v. supra.—2) *to turn around.* Targ. Prov. XXVI, 14 (h. text סבב).—Sabb. 129[a], v. זִיקָא I.

Ithpe. אִתְכְּרִיךְ 1) *to be wrapped up.* Targ. Esth. VIII, 15 מִיתְכָּרִיךְ clothed in &c. (h. text תכריך) וכ' IX, 10 וריש׳ מִיכְּרַךְ with his head wrapped up (in mourning). Sabb. 110[b] אִיכְּרַךְ גנא ביה he wrapped himself up in the cloak and slept in it.—Trnsf. *to attach one's self.* Keth. 77[b] מי אִיכְּרַכְתְּ וכ' hast thou mingled with gonorrhoeists &c.? Ib. א' בהו mingled with them.

כָּרֶךְ m. (preced. wds.) 1) *twining.* Men. 39[a] חוט של כ' the thread which is used for twining (v. תְּכֵלֶת).—2) *roll, volume* (of a book). B. Mets. 29[b] ולא ידחו ג' קורין בכ' אחד Ms. M. (differ. in ed.) three persons must not read together in one volume (of a book held in trust by the finder).—3) *bundle*; trnsf. *a combined action*; בכ' אחד *simultaneously; without intermission.* Ib. 37[a] כמי שהפקידו לו בכ' א' as if they had entrusted their money to him by one act (v. Rabb. D. S. a. l. note 50), opp. to שני כְּרֵיכוֹת.

—Y. Shek. III, 47[b] bot. בכ' א' (drinking four cups) in immediate succession (Pes. 108[b] בבת אחת), opp. בפיסקין (v. כְּרָךְ).—Tosef. Maas. Sh. IV, 11 [read:] נתנן כולן בכ' וכ' if he put all of them into one fund, he takes the money realized from their sale out of the common fund. Tosef. Meg. IV (III), 17, sq. ג' פסוקים בכ'אחד three verses without intermission (for the expositor, v. מְתוּרְגְּמָן).—*Pl.* (fr. כְּרָךְ) כְּרֵיכוֹת, v. supra; B. Mets. 37[b] שתי כ'.

כְּרָךְ c. (v. כְּרַךְ 2) *fortified place*, in gen. *city, capital.* Meg. 3[b] כ' שישב ולבסוף הוקף a place which was first settled and then fortified. Ḥag. 13[b] בן כ' an inhabitant of a city, a refined person, opp. בן כפר. Succ. 51[b] he who has not seen Jerusalem in her glory, לא ראה כ' וכ' has never seen a beautiful city; a. fr.—כ' גדול (של רומי) *Rome.* Snh. 21[b] כ' ג' שברומי ed. (Ms. ר' של); Sabb. 56[b]. Pes. 118[b] בכ' ג' ed. (Ms. M. של רומי). Yalk. Num. 759 לדחוק את שרה של כ' ג' וכ' to drive out the genius of Rome &c.; Pesik. R. s. 14 (corr. acc.); Pesik. Par., p. 41[a] (corr. acc.); a. fr. —*Pl.* כְּרָכִין, כְּרַכִּין. Erub. 21[b] judge me not כיושבי כ' like the dwellers in large cities (where there are many vices). Meg. I, 1. Keth. 110[b] ישיבת כ' קשה living in large cities is a hardship. Sifré Deut. 52 Remus and Romulus arose ובנו ב' כ' ברומי and built two forts in Rome (Cant. R. to I, 6; Y. Ab. Zar. I, 39[c] צריפים); a. fr.—כְּרַכֵּי חוּם *sea-towns, mercantile ports* (Tyre &c.). R. Hash. 26[a]. Cant. R. to I, 4; a. fr. —[Ruth. R. to II, 4 בין תכרכים, read: באַרְכָיִם, v. אַרְכִי I.]—כְּרַךְ *Fort . . .*, v. respective determinants.

כְּרָךְ II, כְּרָכָא, כַּרְכָא ch. same. Targ. II Sam. XX, 19. Targ. Jer. LI, 25 (h. text הר); a. fr.—Yoma 53[b] דתרום ריש אכולה כ' that thy head be raised over the whole city (that thou become the leader of the Jewish community). Taan. 22[a] מגנית אכולה כ' thou art the protector of the whole community. Ḥull. 56[b] כ' דכולה בירה a community in which everything (all classes) can be found; a. fr.—*Pl.* כְּרַכִּין, כְּרַכָּיָא, כִּרְכֵי'. Targ. Num. XIII, 19 (O. ed. Berl. כְּרָכִין, Var. כְּרָכִין, כְּרָכִין, כְּרַכִּין). Targ. Job IV, 10 ed. Lag. מרתיתין כרכיא (ed. מרתיתין כרביא, corr. acc.).—[כְּרַכָּא ד־, כְּרַכָּה ד־ *Fort . . .*, v. respective determinants.—Targ. Y. Num. XXXIV, 8 כַּרְכּוֹי דבר סניגורא the forts of &c. Ib. כדכור דבר זעמה or כדכור, read: כַּרְכּוֹי.]

כָּרָכָא m. (כְּרַךְ) 1) *roll.* B. Bath. 14[b] כְּרִיכָה, v. כְּרַךְ I.—2) *pl.* כָּרָכֵי *matting* which can be rolled up. Sabb. 19[b] (Ms. O. כְּרָאכֵי); ib. 156[b] (Ms. O. כְּרִיכֵי), v. זָוִיא I.

כִּרְכֵּב (redupl. of כרב, v. כְּרוּב) *to round off, to make a rim by hollowing out the centre* (as on a mechanic's stool, a pot-lid &c.). Ḥull. 25[a] bot. unfinished wooden vessels לכַרְכֵּב . . . שצתיד which require polishing . . . . or caving out; Tosef. Kel. B. Mets. II, 17 כרכב (read לכ'). Ib. 10 (of metal ware) לכרכב; Ḥull. 25[b] לכַרְכֵּר (Ar. לכרכם).

כרכד, v. כַּרְכַּר.

כַּרְכְּדוֹנִין, כַּרְכַּדְיָא, כרכדיונן, v. כַּרְכְּדוֹן.

כַּרְכָּה, v. כְּרַכָּא.

כַּרְכּוֹב m. (b. h. כַּרְכֹּב, v. כִּרְכֵּב) *a rim* around the altar. Zeb. 62[a] זה כיור . . אירזהו כ' what is meant by *Karkob* Rabbi says, a panel work; R. J. says, the rim (סוֹבֵב). Ib. כ' בין קרן לקרן (another) rim between one horn and the other; Tosef. Shek. III, 19; Y. ib. VIII, end, 51[b] (ref. to Shek. VIII, 8; Tosef. ib. III, 18).

***עִיזָּא (ד) כ', כַּרְכּוּז** name of a goat-like animal, *Carcuz-goat.* Ḥull. 59[b] ed. כ' עיזא ed. (Ar. עיזא דכרבין goat of *Carbin* (a place); Var. כרכין, כרכיז, v. Ar. Compl. s. v.).

כַּרְכּוֹם I, כַּרְקוֹם m. (b. h. כַּרְכֹּם; v. כָּרַם a. כִּרְכֵּם I) [*paint,*] *crocus, saffron.* Kerith. 6[a]; Y. Yoma IV, 41[d] (one of the ingredients of frankincense).—Nidd. II, 6 כקרן כ' of the color of the bright-colored crocus; expl. ib. 7 ברור שבו like the choicest of all (expl. ib. 20[a] as the middle leaf of the middle row); Y. ib. 50[b] top; Tosef. ib. III, 11; a. e.—Tosef. Kil. I, 1 כרקם ed. Zuck. (oth. ed. כרפס, corr. acc.).—[Ib. III, 12 ed. Zuck., v. כַּרְפַּס II.]—[Targ. Cant. II, 1 כרקום some ed., read: כַּרְקוֹס.]—*Pl.* כַּרְכְּמִין. Y. Maasr. V, end, 52[a]. Y. B. Bath. IX, end, 17[b] כּוּרְכְּמִין (Chald. form).

כַּרְכּוֹם II, (כּוּרְכִּי, כַּרְקוֹם) m. (v. כָּרַם, cmp. כְּרָךְ) [*encircling,*] 1) *troop of siege, stage of siege.* Keth. II, 9; Ab. Zar. 71[a] עיר שכבשוה כ' (v. Rabb. D. S. a. l. note 80) a town which troops of siege have taken. Gitt. III, 4 על עיר שהקריפה כ' concerning a husband living in a town during a siege (that he is legally presumed to be alive), opp. to עיר שכבשה כ'. Y. Keth. II, 26[d]; Y. Gitt. III, 45[a] top אירזהו כ' what is called a stage of siege (for legal purposes); Ib. כ' של אותה מלכות a siege by the government troops of the country, opp. to a siege by the enemy.—2) *camp of besiegers, the Roman castra.* Ab. Zar. 18[b] ההולך . . . ולכ' whosoever goes to the arena or the camp; Tosef. ib. II, 6 ולכַרְקוֹמִין (*pl.*). Ib. 7 ולכ' (מותר) מפני וכ' and going to the camp is permitted for the sake of maintaining the political order, v. חָשַׁב *Hithpa.*—*Pl.* כַּרְכּוֹמִין, (כְּרָךְ). Koh. R. to XII, 7 (ref. to לשום כרים על שערים, Ez. XXI, 27) עשה כ' he erected camps of siege (Lam. R. introd., R. Josh. 2 טירונין, v. טִירוֹן II). Tosef. l. c., v. supra.

כַּרְכּוֹם, כַּרְכּוֹמָא I (כַּרְךְ') ch. same, mostly *pl.* כרכ' (ed. Berl. כרך'; Targ. Y. קַרְקוֹמִין). Targ. Lam. I, 19. Targ. Is. XXIX, 3 כרקום (ed. Lag. קַרְקוֹם; h. text מָצָב). Targ. I Sam. XXVI, 5; 7 כרכומא (ed. Lag. כרך', h. text מעגל).

כַּרְכּוֹמָא II m. (v. כַּרְכּוֹם I, cmp. כְּרוּם) *bronze, brazen* (cmp. יָרַק II). Targ. Job XX, 24 (some ed. כרבוניי, corr. acc.). Ib. XL, 18 Ms. (ed. נחשא). Targ. Ps. XVIII, 35 (ed. Lag. כרכומיא, Targ. II Sam. XXII, 35 נחשא).

כרכוס, Ab. Zar. 18[b] some ed., read: כַּרְכּוֹם.

כִּרְכּוּר, כִּיר' m. (כִּרְכֵּר) 1) *circle, circuit, round about way.*—*Pl.* כִּרְכּוּרִים, כִּירִין . . ., כִּיר'. Gen. R. s. 20; s. 45, end; s. 63; Yalk. Gen. 80; 82 כמה כ' כרכר בשביל להסית וכ' how many circuits did the Lord make before he addressed Sarah directly (ref. to Gen. XVIII, 13 to 15, and interpreting ויאמר, verse 15, 'and the Lord said'); Y. Sot. VII, beg. 21[b] [read:] כמה כִּירְכּוּרֵי כ' חקב"ה מתאוה בשביל להשית

עם אותה צדקניות how many circles around circles did the Lord draw in order &c.—2) *whirl*, v. כַּרְכָּר.

כַּרְכּוּשְׁתָּא f. (v. כַּרְבֵּשׁ I) *weasel*. Targ. Y. Lev. XI, 29 (h. text חלד).—B. Mets. 85[a] בני כ' young weasels (v. Rabb. D. S. a. l. for correct vers.). Snh. 105[a] (prov.) כ' ושונרא וכ' weasel and cat (making peace) feast on the fat of the luckless. Meg. 14[b] (translation of Huldah), v. חוּלְדָּה III.—[B. Kam. 52[a], v. כַּרְכַּשְׁתָּא I.]

כַּרְכְּמִישָׁא, v. כַּרְבְּמִישָׁא.

כַּרְכִּין, v. כַּרְכּוּז.

כַּרְכִּישׁ, v. כַּרְבֵּשׁ.

כַּרְכִּיתָא, v. כִּרְיְתָא.

כִּרְכֵּם (reduplic. of כרם) 1) *to draw a circle*; denom. כַּרְכּוֹם II. 2) (cmp. כִּרְהֵם) *to paint, varnish; to polish, bronze*. Kel. XV, 2 סירקן או כִּרְכְּמָן if he painted or varnished the boards. Ib. XXII, 9 כופת שסירקו או כִּרְכְּמוֹ וכ' a block which one painted or varnished so as to give it a distinguishable surface. Ḥull. 25[b] לכַרְכֵּם Ar. to polish or bronze (metal vessels), v. כִּרְבֵּב. Tosef. Kel. B. Mets. VI, 1 ואם . . לכרכם עד שיְכַרְכֵּם if he intends to varnish (the leather goods), they cannot become unclean until he has varnished them. Cant. R. beg. סיתתה וכירְכְּמָהּ he chiseled and polished the stone, v. כָּרַךְ. — כ' פנים [*to braze the face,*] *to be bold, defiant* (cmp. עָרַךְ). Y'lamd. to Num. XX, 8 quot. in Ar. והוא מְכִרְכֵּם פניו כנגדן (some ed. Ar. מכרכס, (v. Koh. Ar. Compl. s. v.) and he (Moses) defied them; Yalk. Num. 763 נִתְכַּרְכְּמוּ פניו, v. infra.—Part. pass. מְכוּרְכָּם; פנים מְכוּרְכָּמוֹת *green, pale face*. Gen. R. s. 99 רצאו ופניהם מכורכמות כ' they went out pale-faced (abashed).—Denom. כַּרְכּוֹם I.

Nithpa. נִתְכַּרְכֵּם (denom. of כַּרְכּוֹם I, cmp. כָּרַךְ), with פנים 1) *to look saffron-like, pale, abashed, grieved*. Ib. s. 20 נִתְכַּרְכְּמוּ פניו he turned pale. Y. Snh. I, 19[a] bot. Pesik. Par. p. 38[a]; Num. R. s. 19 (some ed. נתכרמו, corr. acc.).—Midr. Till. to Ps. XVIII, 35 ופניו מִתְכַּרְכְּמִין and his (Abraham's) face turned pale (from jealousy); Yalk. Sam. 162 ופני אברהם מִתְכַּרְכְּמוֹת.—2) *to become bronze-colored*. Cant. R. to I, 6 נתכ' פניו his face was tanned (from exposure to the sun; Yalk. ib. 982 נפחתם).—3) *to become angry, defiant*. Yalk. Num. 763, v. supra.

כַּרְכְּמָא, Sabb. 139[a] כשותא בכ' Ar., v. כַּרְמָא.

כַּרְכְּמוּשָׁא, v. כִּרְמוּשָׁא.

כַּרְכְּמִין, v. כַּרְכּוֹם I.

כַּרְכֻּמִּי, כַּרְכְּמִישָׁא m. (prob. a. denomin. of כִּרְכְּמִישׁ) *lead* (plumbum). Targ. Job XIX, 24. Targ. Y. I Num. XXXI, 22.

כּוּרִ' כַּרְכְּמִית, pr. n. f. *Kark'mith*, a freed woman. Eduy. V, 6; Ber. 19[a]; Sifré Num. 7;—Yalk. Num. 706; Num. R. s. 9 כור'. Y. Sot. II, end, 18[b] כור' חוכית let the case of K. come in as evidence.

כַּרְכֵּס, v. כִּרְכֵּם.

כַּרְכַּס (b.h.) pr. n. m. *Carcas*, one of the seven attendants of King Ahasuerus. Esth. R. to I, 10 (interpret. by way of acrostics) [read:] זוֹתֵר וְכַרְכַּס זְנוּתוֹ רְאֵה של אותו רשע וְכָרְכֵם (the Lord said to the angel) see the profligacy of this wicked man, and tie them (like sheaves for threshing; v. Matt. K. a. l.); v. כרכסון.

כַּרְכָּסָא ch. form of preced. Esth. R. to I, 10 (an objection to the interpretation וְכָרְכֵם (v. preced.), because of ignoring the ס (כ' כתיב) but it is written *Carcasa* (and not *Carcam*).

כרכסון, read: כִּרוּכְסִין (ἐκήρυξεν, sub. ὁ κῆρυξ; cmp. כריכסון) *it has been announced*. Esth. to I, 10 (ref. to זוֹתֵר וכַרְכַּס, v. כִּרְכֵּס) לשון יוני הוא הידך מה דאת אמר כ' Carcas it a Greek expression ('see the profligacy . . . and *publish* it', κήρυσσε) as you say ἐκήρυξεν, proclamation has been made.

כִּרְכֵּר (Pilp. of כָּרַר, v. כָּרָה) 1) *to go around, go about;* [b. h. *to dance*]. Gen. R. s. 20, a. e., v. כִּרְכּוּר.—2) *to finish by designing circles, emblazon*. Ḥull. 25[b], v. כִּרְכֵּב.—3) *to form a circle in order to make an announcement*. Pesik. R. s. 21 למלך שהיה עומד ומְכַרְכֵּר על וכ' like a king standing and gathering a circle around him at the entrance of his palace; כך . . . כשעמד ומכ' על הר סיני so the Lord when he stood addressing a meeting on Mount Sinai.

כַּרְכָּר (כרכד) m. (preced.) 1) *whorl* of the spindle (vorticulus), also *shuttle* (v. Sm. Ant. s. v. Tela). Sabb. VIII, 6 (81[a]) ראש הכ' (Y. ed. a. Mish. Pes. הכרכד, v. Rabb. D. S. a. l. note) the top of the whorl; Y. ib. XVII, 16[b]. Bab. ib. 123[a] תוחכין בכוש או בכ' (Ms. M. בכַרְכִּיר) you stick it up with a reed or a whorl; Y. l. c. top. Tosef. ib. IX (X) 10; Sabb. 92[b]; Sifra Vayikra, Ḥobah, ch. IX, Par. 7, v. לָגַז. Sifré Deut. 96; Ab. Zar. III, 9 (49[b]) נטל הרמנה כ' Ms. M. (ed. כַּרְכּוֹר, Var. כִּירְכּוֹר, v. Rabb. D. S. a. l. note) if one took from it (the Asherah) a piece to use it as a shuttle; a. fr.—2) [*turner,*] *a rod used for shaking olives down*. Y. Peah VII, 20[a] ברכר, ברכרה, read: כַּרְכָּר, כַּרְכָּרָה (f.), v. מַחֲבֵא a. מַחֲבוֹא.

כַּרְכְּרָא, כַּרְכָּר* ch. as preced. 1. Y. Shek. IV, 48[b] bot. שבמא דכדכד ביניהן (Bab. ed. דכדכדא, corr. acc.) the staff of the shuttle (the cane which brings the threads of the web into their place [arundo]), is between them, i. e. there is a great difference between them (cmp. 'stamen secernit arundo', Ovid M. 6, 55).

כַּרְכָּרָן f. pl. (v. כִּרְכֵּר) *dances, rejoicing*. Targ. Is. LXVI, 20 בכ' (missing in ed. Lag.; h. text בכרכרות, cmp. Targ. II Sam. VI, 14 שבח for h. כרכר) ותושבחן with dances and songs of praise.

כִּרְכֵּשׁ, כַּרְכִּישׁ I (reduplic. of כרש, v. כְּרוֹשְׁיָיתָא a. כָּרֵס) 1) *to hollow out*, v. כַּרְכּוּשְׁתָּא, כַּרְכְּשָׁא.—2) (cmp. b. h. קרס) *to bend, bow*.—(ב)רישא כ' *to nod assent*. Erub. 65[b] כ' לית ברישיה רישיה . . . . R. nodded &c. Nidd. 42[a] showed his approval of it by nodding; B. Bath. 143[a] top.

כַּרְכֵּשׁ, כַּרְכִּישׁ II = כַּשְׁכֵּשׁ *to knock, strike*. Sabb. 77[b] לכַרְכּוּשֵׁי ed. (Ms. M. לכַשְׁכּוּשֵׁי), v. כַּשְׁכֵּשׁ.

כַּרְכֶּשָׁא m. (כַּרְכֵּשׁ I) *large intestines, great-gut and rectum*). Sabb. 82ª [read with Rashi:] יתיב...האי כ' (or with Ms. O. יתבא . . . כַּרְכְּשָׁתָא, v. Rabb. D. S. a. l. note) the rectum is supported by three teeth-like glands. Ib. שרני דכרכשתא the glands of &c. Gitt. 57ª; Ber. 62ᵇ שמטיה לכַרְכְּשִׁיה he dropped his gut (from fright). Ḥull. 49ᵇ חזטי דכ' the fat glands surrounding the large intestines. Ib. 113ª ומעייא כ' great-gut and (small) intestines.

כַּרְכַּשְׁתָּא I, קַרְקַשְׁתָּא f. (כַּרְכֵּשׁ II) *the shepherd's bell.* B. Kam. 52ª (expl. משכוכית כ') Ms. M. (Ms. R. כרכוש, v. Rabb. D. S. a. l. note; ed. קרק).

כַּרְכַּשְׁתָּא II f. (כַּרְכֵּשׁ I) 1) =כַּרְכְּשָׁא q. v.—2) (cmp. כְּרוּשְׁיָרְתָּא) *tufts, tassels* (v. Sm. Ant. s. v. Fimbriae). B. Mets. 7ª דתפיסי בכ' (Ms. R. 2 בכרשתא, corrected into בכרדשתא, v. Rabb. D. S. a. l. note 60) both taking hold of the fringes of the cloth (which they claim as finders).

כַּרְכְּתָא f. (כְּרַךְ) *a plantation fenced in from all sides.* B. Mets. 22ᵇ (Ms. R. 1 כַּרְכָּאתָא *pl.*; Ms. M. כראכת, corr. acc., v. Rabb. D. S. a. l. note).

כָּרַם (v. כָּרָה) 1) *to surround, cut off.* Denom. כֶּרֶם, כַּרְמְלִית, כַּרְכּוֹם.—2) *to pile up.* Kel. XXIII, 4 the washer's chair שהוא כורם עליו את הכלים (ed. Dehr. כּוֹרֵס) upon which he piles the clothes (to press them); Tosef. ib. B. Bath. II, 9 שמוכרין ed. Zuck. (oth. ed. שמוכרים, read: שכּוֹרְמִ'); Sabb. 88ᵇ (play on כרמי עין גדי Cant. I, 14) עון גדי שכָּרַמְתִּי the guilt of the kid (=golden calf; oth. opin. גַּדִּי the idol Gad) which I piled (stored up) for me (for future punishment). Ib. מאי . . . כרמי לישנא דמכניש הוא (Ms. M. כרם..דמכמש, Ms. O. דמכבש, v. Rabb. D. S. a. l. note) what evidence is there that the word *Kerem* has the meaning of gathering (or of *pressing, preserving*)?—Answ. (by ref. to Kel. l. c.) שכּוֹרְמִים עליו את הכלים.—3) *to cover, paint,* v. כַּרְכּוֹם, כַּרְמַד I.—[Tosef. Men. IX, 10 וכורמין Var., v. כָּמַד.]

כֶּרֶם m. (b. h.; preced.) [*enclosure,*] *plantation,* esp. *vineyard.* Ber. 35ª, a. e. כ' זית איקרי כ' סתמא לא אקרי an orchard of olive trees is called *kerem zayith,* but not plain *kerem.* Ib. (ref. to Maas. Sh. V, 1 sq., a. fr.) חד תני כ' רבע . . . נטע רבעי one authority reads everywhere a *kerem* of the fourth year's crop, the other *n'ṭ'a* (plantation) &c. Lev. R. s. 32 (play on כֶּרֶם, Ps. XII, 9) כַּרְמָן של ממזרים the plantation (genealogy, cmp. יחוס) of the bastards. Peah VII, 6. Kil. IV, 1, v. קָרַחַת; a. v. fr.—Trnsf. *circle of scholars, college,* esp. כ' ביבנה the college of R. Johanan b. Zaccai in Jamnia (v. יַבְנֶה). Keth. IV, 6; B. Bath. 131ᵇ; Y. Ber. IV, 7ᵈ top; a. fr.—[Ber. 63ᵇ כ' ביבנה for which Cant. R. to II, 5: אוּשָׁא.]—*Pl.* כְּרָמִים. Men. VIII, 6 (86ᵇ) כ' העבודים carefully cultivated vineyards (dug over twice a year); a. e.—בֵּית כֶּרֶם pr. n. pl. *Beth-Kerem.* Nidd. II, 7 בקעת ב' כ' the valley of Beth K. (whose soil was red); Tosef. ib. III, 11.

כַּרְמָא, כֶּרֶם ch. same. Targ. Ex. XXII, 4; a. fr.—B. Mets. 104ª; B. Bath. 7ª if one says כרמא אני מוכר לך (כרם) 'I sell thee a vineyard', although there are no vines in it &c.; והוא דמתקרי כ' provided the property goes by the name of vineyard (*Karma*); a. fr.—Yeb. 42ᵇ ממתניתן דכ' וכ' he changed his opinion on account of what had been taught in the college (at Jamnia), v. preced.—[Yeb. 121ª בכרמא, v. כַּרְמִי.]—*Pl.* כַּרְמִין, כַּרְמַיָּא, כַּרְמֵי. Targ. Deut. VI, 11. Targ. Jud. XV, 5. Targ. Koh. II, 4 ביבנה כ' *schools,* (v. preced.); a. fr.—Y. Kil. IV, beg. 29ª, v. next w.—Succ. 44ᵇ, v. קַשְׁקֵשׁ.

כַּרְמוֹן* m. (preced.) *a row of vines in a vineyard.* Y. Kil. IV, beg. 29ª נסב חד כ' if the owner took away one of the five rows.—*Pl.* כַּרְמִין (prob. to be read: כַּרְמוֹנִין). Ib. תלתא כ' ותרי בינירין three rows and two intervals.

כַּרְמִי pr. n. pl. *Carmi* in Babylonia. Yeb. 121ª דאטבע בכ' וכ' (Ar. בכרמא) a man that was drowned at *C.* and whose body was found &c.

כַּרְמֶל m. (b. h.; v. כֶּרֶם) 1) *a well-cultivated plot*; whence (sub. גְּרִישׁ) (*grist of*) *early ripened and tender barley.* Men. 66ᵇ; Sifra Vayikra, N'dabah, ch. XIV, Par. 13 (ref. to Lev. II, 14). כרמל רך ומל soft yet brittle; Y. Sabb. I, 2ᵈ bot. [read:] רך מל לא לח וכ' soft yet brittle, neither green nor dry, but between the two. Sifra l. c.; Men. l. c. (another explan.) כר מלא rounded and full.—2) pr. n. *Carmel*; (prob. everywhere) *Mount Carmel.* Y. Succ. III, 53ᵈ כשעוה וכשושנת כ' of the color of wax or of the lily of Carmel (v. יַרְקָרַק); (Tosef. Neg. I, 5 כשעוה וכקורמל, Var. וכקורמן; R. S. to Neg. XI, 4 וכקורמין.—Y. Ber. I, 2ᵇ bot. ראש הר הכ'; Sabb. 35ª ראש חכ' (Ms. M. ראש הר חכ') the summit of M. C. Gen. R. s. 99; Mekh. Yithro, Baḥod., s. 5 (alluding to Jer. XLVI, 18) תבור . . . וכ' מאספמיא Tabor came (to the desert for the law-giving) from Beth-Elim and C. from Ispamia; Meg. 29ª.

כַּרְמְלִי m. (sub. יין; v. preced.) *Carmel wine.* Tosef. Nidd. III, 11 [read:] היין השרוני הדומה לכ' חי ולא מזוג חדש ולא ישן Sharon wine (mixed) which resembles in color the Carmel wine pure but not mixed, new &c.; Nidd. 21ª.

כַּרְמְלִית f. (v. כֶּרֶם) *a marked off plot in a public thoroughfare,* in gen. *an area which cannot be classified either as private ground* (רשות היחיד) *or as public ground* (רשות הרבים). Y. Sabb. XI, 13ª כ' כל המעכב..נקרא whatever obstructs the public road is called *karm'lith.* Tosef. ib. I, 1; Sabb. 6ª, v. רְשׁוּת. Ib. ואיסטווניות וכו' אבל . . but the sea, the valley, the colonnade and the *carm'lith*; expl. ib. 7ª קרן זוית הסמוכה לרה"ר a corner plot adjoining the public road; a. fr.—*Pl.* כַּרְמְלִיּוֹת. Y. ib. XI, end, 13ᵇ.

כָּרֶמֶת f. (denom. of כֶּרֶם) *vines trained over the wall of the vineyard.* Tosef. Men. IX, 10 לא מן הכ' וכ' (Var. תכדמת) neither from vines trained over the wall nor from those trained on espaliers, v. דָּלִית.

כֶּרֶן m., constr. כֶּרֶן (v. כרי, cmp. קרן) *roundness, fullness, essence*; כ' יומא *the very day* (h. עצם היום). Targ. Ez. XXIV, 2. Targ. Lev. XXIII, 28; a. fr. [Naḥm. to Lev. l. c. quotes a version קֻרְנָן.]

כַּרְנְבָּאוֹת, v. כַּרְנִיבָּ׳.

כַּרְנְבוֹ pr. n. f. *Carn'bo* (*Lamb of Nebo*), legendary name of Abraham's grandmother. B. Bath. 91a.

*כָּרַנְבִּי f. (χράμβη) *cabbage.* Lam. R. to III, 42 (not כרנכי), v. בְּסִירְתָּא.

*כַּרְנִיבָּאוֹת f. pl. (χέρνιψ, -βος) *vessels containing lustral water,* placed at the doors of Greek and Roman temples (v. Sm. Ant. s. v.). Sifré Num. 158 כרדוכאות (corr. acc.; Ar. כַּרְנְבָּאוֹת).

כרנכי, v. כָּרַנְבִּי.

*כרס, *Af.* אַכְרִיס, v. ברס.

כֶּרֶס f. (b. h. כְּרֵשׂ in כַּרְשׁוֹ; cmp. כַּרְכֶּשָׁא) [*bag,*] *stomach, belly.* Taan. 26a top על נפש..וכ׳ מלאה when the appetite is satisfied and the stomach filled. Sabb. 151b (ref. to Koh. XII, 6) זה הכ׳ 'the pitcher is broken', that means the stomach. Ib. לאחר שלשת..כְּרֵיסוֹ נבקעת וכ׳ three days after burial one's stomach bursts open . . . saying (to the mouth), Take what thou hast put into me; Koh. R. to l. c.; Y. Yeb. XVI, 15c bot.; Gen. R. s. 100. Keth. 16a, a. fr. כְּרֵיסָהּ בין שיניה her belly extends to her teeth, i. e. she cannot deny her pregnancy. Koh. R. to VII, 8 [read:] הירה מפעפע בכְרֵיסָהּ כאריסה וכ׳ burned in her stomach like the venom of &c.; [Y. Snh. X, 28d top ככרישה, v. חֲכִינָה]; a. fr.—Esp. *the stomach of ruminants, maw.* Ḥull. III, 1 הכ׳ הפנרמית the inner stomach, expl. ib. 50b כל הכ׳ כולו . . . ואיזהו כ׳ התיצון וכ׳ (masc.!) the whole maw is called the inner stomach, and the outer stomach is the flesh (muscle) which covers the largest portion of the stomach; ib. (another opinion) טפח בוושט סמוך לכ׳ וכ׳, corrected; טפח בכ׳ סמוך לוושט one handbreadth of the stomach where it joins the gullet is called the inner stomach; [oth. defin., v. אַסְתּוֹמָכָא a. הִירְבָּא, מַיְלַת.]—*Pl.* כְּרֵיסוֹת. Succ. 21b שכְּרֵיסוֹתֵיהֶן רחבות whose bellies are broad (projecting further than the rider's body; Tosef. Par. III (II), 2 שכְּרֵיסָן רחבה).

כְּרֵיסָא, כַּרְסָא ch. same, also *womb.* Targ. Y. Num. V, 21. Targ. Y. Lev. IV, 8 (O. גַּוָּא; h. text קֶרֶב). Targ. Job XXXI, 18; a. fr.—Ḥull. 50b, v. אַסְתּוֹמָכָא. Ib. נפל כ׳ בבירא the stomach fell into the well, i. e. your definition of the 'inner stomach' is of no value. Gen. R. s. 70 (prov.) כ׳ טענא רגליא the stomach carries the feet, i. e. cheerful prospects lend physical energy; Yalk. ib. 123. Gitt. 12a דנהום כַּרְסֵיהּ לא שוי (Ar. דנהם כריסא) who is not worth the bread he eats; B. Kam. 97a. Koh. R. to XI, 9 כְּרֵיסֵיהּ דהאי גברא קומך בזיעה this man's (my) stomach is before thee, cut it open (I cannot pay for my meal); Pesik. Shub., p. 164b הא כ׳ . . . בזיעה (masc.); a. fr.—Yeb. 65b bot. אילו ילדת לי חדא כ׳ אחריתי Oh that you would bear unto me one more issue of the womb!—Gen. R. s. 68 מני . . . בכ׳ דביתך (=h. בקרב ביתך) count twenty beams in the inner chamber of thy house; (Y. Maas. Sh. IV, 55b bot. גו ביתיך).—*Pl.* כְּרֵי סַיָּא (m.); כְּרֵיסָתָא, כַּרְסָתָא. Targ. Y. Num. V, 22 (not כְּרֵיסָן). Targ. Ps. XVII, 14.—Keth. 103a תרתי כ׳ ליה לה she has not two stomachs (double alimentation is of no use to her).

כָּרֶסָא, *chair, pl.* כָּרְסָוָן, v. כּוּרְסַיָּא.

כָּרְסָוָן, f. pl. (v. preced.) *upholstered seats,* satirical expression for *stoutness.* Lev. R. s. 34 חמי כ׳ see (that beggar's) fat body! (Yalk. Lev. 665 ערפין).

כרסום, v. בַּרְסָם.

כרסמויתא, v. כַּרְיסְטָיוֹנָא.

כרסין, Tosef. Neg. V, 14 some ed., read: בַּרְסִין.

כרסלא, Snh. 5a, read: בַּר סַלָּא (v. Rabb. D. S. a. l. note).

כרסם, v. בַּרְסָם.

כַּרְסָנָא pr. n. m. *Carsana.* Y. Shebi. IX, 39a אילין דביתּ ברסנא (corr. acc.) those of the family (or school) of C.—Y. Erub. III, 21a bot.; V, 22d, a. e. ר׳ שמעון בר כ׳ Y. Dem. III, 23b bot. בר בר סנא (corr. acc.). [Fr. M'bo, p. 129b: *Carsana,* pr. n. pl., fr. which כּוּרְסָאֵי.]

כרסס, v. בַּרְסָם.

כַּרְסֻפְתָּא f. (cmp. כַּרְזְבָא) a species of *locusts.* Ḥull. 65b (Var. in Ar. כַּרְפֻּסְתָּא, כרסניתא).

כַּרְסָתָן m. (denom. of כַּרְסָא) *large-bellied, stout.* Ḥull. 60a שור כ׳ וכ׳ an ox (in order to fetch a high price) must be stout, have large hoofs &c.

כָּרַע (b. h.; denom. of כֶּרַע) *to bow, bend the knee.* Ber. 12a כשהוא כוֹרֵעַ וכ׳ when bowing in prayer, one must bow at the word *barukh,* opp. זָקַף. Ib. 34b; Y. ib. I, 3c bot. (interch. with שחה); a. v. fr.

Hif. הִכְרִיעַ 1) *to cause to kneel; to subdue; to humiliate, sadden.* Gen. R. s. 65; Yalk. Gen. 114 אני מַכְרִיעַ את אוהבי I shall sadden my friend. Gen. R. s. 75, beg., v. כָּרַח. Ib. s. 67 מה אני מכריע וכ׳ (Yalk. ib. 116 מַעֲכִיר) why shall I sadden my father?—2) *to put the knee of the balance down; to overbalance; to outweigh.* Y. Peah I, 16b bot. הזכיות מַכְרִיעוֹת the good deeds overbalance (the sins). Ab. II, 8 מַכְרִיעַ את כלם outweighs them all. B. Bath. V, 11 חייב להַכְרִיעַ לו טפח (weighing a litra of meat or more) he must allow the scale (which contains the meat) to sink one handbreadth lower than the scale of weights, i. e. he must give overweight, opp. עיין to weigh exactly. Ib. 89a שקול לי...והַכְרִיעָה weigh for me each litra for itself and give me the legal overweight on it; a. fr.—Y. Sabb. I, 3c bot. הַכְרַע עליו כסף put money to it in the balance (bribe him). Gen. R. s. 80 כמה ממון ד׳ how much money he put in the balance (paid for it).—Trnsf. *to cast the deciding vote, to decide.* Tosef. Ḥull. VII, 1; Ḥull. 90b; Pes. 83b הדעת מַכְרַעַת reason decides, v. הַדַּעַת. Y. Keth. II, 26b; Y. Yeb. X, 10d bot. הדעת מכרעת בעדי מיתה (not לידי) reason decides in favor of trusting the witnesses testifying to the death of a person.—3) *to keep the balance;* trnsf. *to harmonize two contrary opinions, to compromise.* Sifra introd. שני כתובים המכחישים . . . ויַכְרִיעַ ביניהם when two Biblical verses contradict each other, you must not draw any conclusions until a third verse is found which harmonizes them. Ib. end (ref. to Ex.

XIX, 20 a. Deut. IV, 36) תנ' השלישי a third passage (Ex. XX, 22) harmonizes (that the Lord lowered the heavens so as to make them rest on Mount Sinai); Mekh. Yithro, Baḥod. s. 9. Sifré Num. 58.—Kidd. 24b המכריעים לפני החכמים the harmonizers arguing before the scholars. Sabb. 39b כל מקום . . . ואחד מכריע הלכה כדברי המכ' whenever you find two scholars differing and one compromising, the practice follows the opinion of the compromiser; a. fr.—V. הַכְרָעָה, הַכְרַע.

כְּרַע ch. same, 1) *to bow, bend the knee.* Targ. O. Gen. XXIV, 26 (Y. גחן). Targ. II Esth. III, 2; a. e.—Y. Ber. II, 5a bot. הוא כ' מגרמיה it (the head) bowed spontaneously. 2) (of the balance) *to sink, outweigh.* Targ. Y. Ex. I, 15.——3) *to decide by majority.* Targ. Y. Deut. XXV, 1 (v. Snh. 10a).

Af. אַכְרַע 1) *to sadden.* Targ. Jud. XI, 35.—2) *to weigh.* Pesik. B'shall., p. 82a באכרעתא דאכרעון וכ', v. אַכְרַעְתָּא.

Ithpe. אִתְכְּרַע *to be weighed.* Ib.

כֶּרַע c. (b. h.; cmp. כָּרָה) [*hollow*, cmp. כֶּבֶךְ,] *knee, leg.* Zeb. VIII, 5 כַּרְעוֹ של וכ' the leg of one of them (Talm. ed. 77b כרעים *du.*). Kel. XVIII, 7 כ' שהירתה וכ' a knee-shaped piece of wood which became unclean . . . and which one fastened to a bedstead; Tosef. ib. B. Mets. IX, 3. Ib. VIII, 8 כ' שפרש וכ' a leg of a bedstead which was taken off with the longside &c.; a. e.—*Du.* כְּרָעַיִם, כְּרָתַיִם; *pl.* כְּרָעִים, כְּרָעִין. Tam. IV, 2. Zeb. VIII, 5. Succ. 15b, v. אֲרוּבָּה. Cant. R. to VII, 3 מה כרס . . . וחכ' וכ' as the belly is bounded by the heart (chest) on the one, and the legs on the other. Kel. XVIII, 5; Tosef. ib. B. Mets. VIII, 5; a. fr.

כַּרְעָא ch. same. Ber. 7a קאי אחד כ' stands on one leg. Men. 34a; Yoma 11b כי עקר איניש כַּרְעֵיה וכ' when a person starts to walk, he moves his right leg first. Ib. 78a חזה כאיב לי כַּרְעָאי my leg was hurting me. Ib. גבא דכ' חזה I mean the upper portion of the leg. Kidd. 49a מסאנא דרב מכַּרְעָאי וכ' I want no shoe larger than my foot, i. e. I want no husband too high in rank.—Sabb. 104a כַּרְעֵיהּ דגימ״ל, דדל״ת the foot of the letter Gimmel, . . . Daleth; a. fr.—*Pl.* כְּרָעַיָּא, כְּרָעַיִן. Targ. O. Lev. I, 13 (Y. ריגלי). Ib. 9 כְּרָעוֹהִי. Targ. Am. III, 12; a. e.—Y. Shek. V, 49a bot. חמון כ' look at these legs (how fat); Y. Bicc. III, 65c bot.; Lev. R. s. 34; Yalk. ib. 665; Koh. R. to V, 13.—Ab. Zar. 38b עד טופרי דכָרָעַיהוּ to the nails of their feet; a. fr.—Y. Maas. Sh. IV, end, 55c כורעתא דערסא legs of the bed.

כֶּרַךְ* (cmp. כָּרוּב), *Ithpe.* אִיכְּרַךְ *to become round* (of the nipple of the breast), *to develop.* Nidd. 48b top (ref. to Ez. XXIII, 21) אִיכָּרְפוּ דדיך . . . אישתדו וכ' thy breasts began to develop, yet thou didst not repent, thy breasts were fully developped, yet &c.; [other interpret. in Rashi: איכ' *to be swollen*, אישת' *to dry up*; Ar.: אירפית, v. Koh. Ar. Compl. s. v.].

כרפוזנה, כרפונה, Y. Kil. I, 27a top (ref. to פול חלבן Mish. I, 1; Ar. ספרווה, R. S. to Kil. l. c. מרשיא) corrupt. of a probably Greek name for *white beans.*

כַּרְפַּס I m. (b. h.; cmp. κάρπασος, carbasus, Sanscrit carpâsa *cotton*) *fine linen.* Esth. R. to I, 6, expl. קַרְפָּסִינוֹן. Meg. 12a, v. כַּר.

כַּרְפַּס II m. (cmp. כְּרוּב II, כָּרְכָּם) *an umbelliferous plant, celery, parsley.* Shebi. IX, 1 כ' שבנהרות (Y. ed. Krot. כוסבר, corr. acc.) water-parsley, expl. Y. ib. 38c פיטרוסילינון (πετροσέλινον), contrad. to garden-parsley; Succ. 39b (Rashi: *cress*, or 'apium', *parsley*). Y. Sabb. VII, 10a; a. e.—[Tosef. Kil. I, 1 חכוסברי וחכ' (ed. Zuck. וחכרכם, v. כַּרְפּוֹם I.].

כַּרְפַּסָא I ch.=h. כַּרְפַּס I. Targ. Esth. VIII, 15.

כַּרְפְּסָא II ch.=h. כַּרְפַּס II. Ab. Zar. 28a כ' בטילא parsley put in strong wine. Ib. 38b כ' ביזרא parsley-seed. Keth. 61a.—[Tosef. Kil. III, 12 והכרפסא ed. Zuck., Var. והרכפא.]

כרפת, Tosef. Sabb. XIII (XIV), 17 ed. Zuck., read: כּוֹפֶת.

כִּרְצָא, כְּרָצָא m. (כרץ, cmp. קרץ) *intestinal worms.* Gitt. 69b לכ' Ar. (ed. לכי) a remedy for &c. Ib. לכ' חיורא for white worms.

כַּרְקוֹמָא, כַּרְקוֹם, v. sub כַּרְכּ'.

כרקומניקיא, v. כִּירוֹמַנִיקָא.

כַּרְקֹם, v. כַּרְפּוֹם.

כָּרָר* m. (v. כרר) *upholsterer.* M. Kat. 13b quot. in Kimḥi Shorash. s. v.; v. כַּהַד.

כָּרְשָׁא, v. כָּרִישׁ.

כַּרְשִׁינָא I f. ch. (v. כָּרִישׁ) *ball, pebble.*—*Pl.* כַּרְשִׁינֵי. Sabb. 81a כ' בבליתא Babylonian pebbles (cloddy and brittle).

כַּרְשִׁינָה I, כַּרְשִׁינָא II f. (cmp. כְּרִישָׁה) *a porraceous plant.*—בורית כ' an alkaline solution of *carshina.* Ker. 6a; Y. Yoma IV, 41d.—*Pl.* כַּרְשִׁינִים, כַּרְשִׁינִין. Sabb. I, 5 (17b) אין שורין...וכ' אלא וכ' (shortly before Sabbath) we must not lay in ink-material, ... or alkaline plants; [comment. refer to next w.].

כַּרְשִׁינָה II כַּרְשִׁינָא III f. (cmp. כַּרְשִׁינָא I) a species of *vetch*, prob. *horse-bean*, rarely used as human food. Bekh. VI, 1 (37a) ניקבה מלא כ' if there is a hole in the ear lap of the size of a *carshinah*; ib. 37b, expl. הינדא; Tosef. ib. IV, 1. Y. Kidd. I, 59d top פחות מן הכ' less than the size of &c.; a. e.—*Pl.* כַּרְשִׁינִים, כַּרְשִׁינִין. B. Mets. 90a. Ḥall. IV, 9, a. fr. כַּרְשִׁינֵי תרומה beans set aside for the priest's share. Maas. Sh. II, 4; Tosef. ib. II, 1. Y. Ḥall. IV, 60b אימתי גזרו על הכ' (contrad. to בִּרְקָא) when was the law declaring *carshinah* subject to T'rumah enacted?—Answ. בימי רעבון in days of famine (when it served as human food). Esth. R. to I, 14 (play on כַּרְשְׁנָא, ib.) אני בוזק לפניהם כַּרְשִׁינִין ומשירן מן העולם I shall crush vetch (to be placed) before them (send a famine compelling

them to eat vetch) and make them fall off (fade away) from the world. Y. Maas. Sh. II, 53c בכרשיני ... קל (read: בכרשינין) they made the law concerning *carsh.* less stringent. Ib. כרשיני עיסה של כ' a dough made of *c.*—Meïl. III, 6 הקדש; Tosef. ib. I, 21 כַּרְשַׁנֵּי ed. Zuck. (some ed. כר שני, corr. acc.), v. חֲקַהֵשׁ; a. fr.—Koh. R. to VI, 1 כַּרְשַׁנִּים בפלפלין he who puts vetch into pepper; (Tosef. B. Bath. V, 6 כּוֹסְבֵּרֶת).

כַּרְשַׁנִּים, כַּרְשַׁנֵּי, v. preced.

כרשתנא, כרשתינא, v. פְּרוּשְׁתִּינָא.

כָּרְת, v. כָּרִית.

כָּרַת (b. h.; cmp. כָּרָה) 1) *to cut.* Num. R. s. 16 ונקרא אשכול ... לְבָרוֹת וכ' and he (Abraham's ally) was named Eshkol (Cluster), on account of the cluster of grapes which the Israelites were destined to cut in his home. —Esp. *to cut genitals, mutilate.* Bekh. 38b נותק אחר כּוֹרֵת, v. נָתַק.—Part. pass. כָּרוּת. Ib.; a. fr.—כ' שפכה one that is mutilated at his membrum, v. שָׁפַךְ. Tosef. Yeb. XI, 2. Yeb. VIII, 2; a. fr.—2) [*to draw a circle, place outside,* cmp. meanings of חרם, ברי,] *to cut off, excommunicate,* v. כָּרֵת. Y. Bicc. II, beg. 64c; Y. Snh. XI, 30b צא ... עונשין וכוֹרְתִים deduct twenty years up to which age the divine court neither punishes nor decrees excision.—3) *to separate, divorce; to make final.* Gitt. 21b; Succ. 24b (ref. to Deut. XXIV, 3) ספר כּוֹרְתָהּ וכ' the delivery of the deed divorces her and nothing else does. Ib. דבר הכּוֹרֵת בינו לבינה something (a condition) which (if fulfilled) severs definitely the connection between him and her (e. g. a condition that she will drink no wine for the next thirty days, after the lapse of which time the letter of divorce takes its effect retroactively, opp. to a condition that she will abstain from wine all the rest of her life in which case the letter of divorce cannot take effect).—Part. pass. כָּרוּת *definite.* Y. Gitt. VII, 48d כגט כ' הוא it is like a final divorce (taking effect immediately); Y. B. Bath. VIII, 16c top כ' הוא. Y. Gitt. III, 44d top; IX, 50b bot. זה כ' לשמה וזה כ' לשמה (not זו) this letter was definitely made out for this woman, and so was the other for the other woman. Ib. III, beg. 44c ראשונה ... אלא שלא הרי לה כ' (strike out לה); a. fr.—3) *to decide, make final.* Ber. 4a; Snh. 16b (ref. to כְּהֻנָּתִי as a symbolical name for the Urim and Tummim, or for the Sanhedrin) שכּוֹרְתִים את דבריהם they give definite and precise decisions; Midr. Till. to Ps. III כּוֹרְתַי כריתות, v. כְּרִיתָה; a. e.—כ' כְּרִיתוּת (v. כְּרִיתוּת) *to covenant, make a firm promise.* Gen. R. s. 44 כָּרַתָּ ב' עם וכ' thou hast promised to Noah that thou wilt not destroy his descendants; Yalk. Gen. 76 כָּרַתָּה.—Part. pass. כָּרוּת, f. כְּרוּתָה. M. Kat. 18a, a. fr. כריות כ' לשפתים, v. כְּרִיתוּת. R. Hash. 17b ב' כ' לי"ג מדות וכ' there is a solemn insurance given that the invocation of the thirteen divine attributes (Ex. XXXIV, 6, sq.) will never be without effect (ref. to Ex. ib. 10).—Trnsf. ב' כ' *it is a necessity, unavoidable.* Nidd. 58b ב' כ' לו שכל וכ' whoever crushes it cannot help smelling it.

Nif. נִכְרַת 1) *to be cut, mutilated.* Yeb. VIII, 2 (expl. כרות שפכה, Deut. XXIII, 2) כל שנ' הגיד when the membrum is mutilated. Ib. 75b נִכְרְתוּ ביצים when the testicles are cut out; a. fr.—2) *to be covenanted.* Sot. 37b שלא נִכְרְתוּ עליה וכ' upon which were not closed forty eight covenants; Tosef. ib. VIII, 11; a. fr.—3) *to be cut off, destroyed.* Y. Peah I, 15d bot. (ref. to Num. XV, 31) מלמד שהנפש נִכְרֶתֶת ושונה בה which intimates that (the idolator's) soul is cut off (through premature death, כָּרֵת), while her guilt remains with her (unexpiated by death); Snh. 64b (ref. to the emphasized expression הכרת תכּרת, Num. l. c.) הִכָּרֵת בעו"ה וכ' *hiccareth* refers to this world &c.; a. fr.—Verbal noun הִכָּרֶתָת, v. כָּרֵת.

Hif. הִכְרִית *to destroy, exterminate.* Tanḥ. R'eh 7 והכריתם and exterminate them. Ib. כשיכריתך וכ' when the Lord ... shall have destroyed..., you will enter. Tosef. Snh. IV, 5 להכרית זרעו וכ' to exterminate the seed of Amalek; a. fr.

Pi. כֵּרֵת *to doom to destruction.* Arakh. 15b שכבר כֵּרְתוֹ וכ' for David has doomed him &c. (ref. to Ps. XII, 4); Yalk. Lev. 559.

כָּרַת ch. same, esp. *to separate, divorce.* Gitt. 21b, a. fr. עידי מסירה כַּרְתֵי it is the witnesses of delivery (in whose presence the deed of divorce is handed to the wife) that effect the divorce (and the signature of the witnesses is unessential); opp. to עידי חתימה כרתי it is the signing witnesses &c.—Imper. כְּרוֹת (only in) כ' גיטא *make the divorce final, definite* (v. preced.). Ib. 9a חיישינן טעמא משום דלאו כ' ג' הוא the reason (that the manumission of the slave is not lawful) is because the form was not in compliance with the rule, 'make the divorce definite'; B. Bath. 150b.

כָּרֵת f. (= הִכָּרֶתָת, v. כָּרַת *Nif.*) *excommunication, extermination*; (in Talm. law) *divine punishment* through premature or sudden death, opp. to מיתה בידי אדם capital punishment. Snh. 60b זובח .. כ' הוא is not slaughtering consecrated animals outside of the Temple punishable with extinction?, opp. קטלא death by execution. M. Kat. 28a מת בחמשים שנה זו היא מיתת כ' if one dies at the age of fifty, that is death of divine visitation; Y. Bicc. II, beg. 64c בהכָּרֶת; Treat. S'maḥ. III, 8 בהכָּרֶת. Ib. 10 וכי מה מודיענו שמיתתם בהכרת what is there to indicate that they died by divine visitation?; Y. l. c. 64d top שהוא בהכרת.—M. Kat. l. c. נפקי לי מכ' I have escaped the punishment of *kareth* (being sixty years old). Ib. כ' דשני the *kareth* of years, premature death; כ' דיומי the *k.* of days, sudden death. Ḥull. 31a עון כ' a transgression punishable with *k.*, opp. איסור מיתה. Macc. III, 15 (23a) Ms. M. (ed. ידי כְּרִיתָתָם) נפטרו מידי כְּרֵיתָן are released from *k.* (which would otherwise await them). Ib. 13b ולמה יצאת כ' באחותו why is the punishment of *k.* specifically mentioned with reference to incest with a sister (Lev. XX, 17, being included in Lev. XVIII, 29)?—Gen. R. s. 28 (ref. to כְּרֵתִים, Zeph. II, 5, v. Targ. a. l.) גוי שהוא ראוי כ' a nation deserving extermination; (Yalk. Zeph. 567 ראוי לִיכָּרֵת); a. v. fr.—*Pl.* כְּרִיתוֹת (fr. כְּרִיתָה). Ker. I, 1 שלשים ושש כ' בתורה there are thirty six transgressions mentioned in the Torah as (eventually) punishable with *kareth.* Macc. III, 15, a. fr. חייבי כ' those on whose transgressions the penalty of *k.* is pronounced; a. fr.—K'rithoth, a treatise of the Mishnah, Tosefta, and Talmud Babli, of the Order of Kodashim.

כְּשׁוֹךְ, v. כְּשׁוּךְ.

כְּשׁוֹר, כְּשׁוֹרָא f. (כשר; cmp. גְּשָׁרָא) *joist, beam, post.* Targ. Y. Gen. XIX, 8 (O. שְׁרִיטָא; h.text קֹרָה). Targ. II Kings VI, 2 (ed. Lag. שדי, Var. שרי, כ'); a. e.—B. Kam. 66b, v. טָלָלָא. Ib. 11a, v. זוּזָא I. Hor. 3b כי חיכי דנימטרן שיבא מכ' in order that each of us may carry off a chip of the beam (that you may share the responsibility with me). Keth. 17a אין דמיין עליכי ככ' if they (the brides you carry in procession) are on your shoulders like a beam (awaking no sensual desire). Ib. 86b; B. Kam. 98b כי כ' לצלמי like a beam fit for decorative mouldings (proverbial expression for *straight and exact*), v. גְּבִי. Kidd. 80b . . . מיחברי כ' וכ' ten persons combine to steal a beam and are not ashamed of one another; a. e.—*Pl.* כְּשׁוֹרֵי, כְּשׁוֹרִין. Targ. II Chr. XXXIV, 11. Targ. Cant. I, 17 כְּשׁוֹרוֹהִי (some ed. כְּשָׁרוֹהִי); a. e.—Sabb. 67a צירבי מז' כ' ז' seven chips from seven beams. B. Kam. 96a גובי ועבדינהו כ' if one stole trunks and made them into joists (by trimming). Gitt. 67b ארעסק בכ' busied himself with carrying (or trimming) beams; a. e.—Trnsf. *lengthy slices of a radish.* Sabb. 108b במערבא מלחי כ' כ' Ms. M. (ed. כְּשָׁרֵי, Ar. כְּשָׁרֵי, Var. כְּישֵׁי; Alf. פישרי) in Palestine they salt them (on the Sabbath) each slice by itself (just as they are eaten).

כְּשׁוֹרְתָא f. same. Y. Bets. II, 61c top quot. in Ḥidd. Meiri, v. מוּלְרֵי.

כְּשׁוּת f. (cmp. כְּשָׁא) 1) *tuft, pubescence, fine hairs or fibres.* Ukts. II, 1. Mikv. IX, 4 כ' של קטן the downy hair growth of a youth before puberty; Tosef. ib. VI, 10 כ' של גדיל וכ' quot. by R. S. to Mikv. l. c. (ed. כתות) the hair growth of one entering on puberty, about which he cares not.—Esp. (also masc. sub. שער) *cuscuta*, a parasite growing on shrubs (v. Löw Pfl. p. 230, sq.). Tosef. Kil. I, 11 (Var. קשות), v. חִזְמָא. Ib. III, 16 כ' אינו וכ' ed. Zuck. (oth. ed. אין); Sabb. 139a Ms. M. (ed. כרשות), v. כְּלָאַיִם.—2) (collect. noun, sub. מיני) *cucumbers or melons in an early stage when they are pubescent.* Ib. 109a כ' אין בהם משום רפואה pubescent cucumbers or melons are not considered medicinal (in Sabbath law). Ib. כל מיני כ' שרו וכ' (Ms. O. כרשות, Ar. s. v. טרז : קִרְשׁוּת or קִרְשׁוּת q. v.) all kinds of downy plants are permitted (on the Sabbath as not medicinal), except *t'ruza*, v. טְרוּזָא.

כְּשׁוּתָא, כָּשׁוּתָא ch. same, esp. *cuscuta.* Erub. 28b כ' נמי מארעא קא רבי וכ' cuscuta, too, draws its nourishment from the ground, for behold, as soon as you cut the shrub, the cuscuta on it dies. Sabb. 107b האי מאן דחלש כ' וכ' he who tears c. loose from the shrubs &c. Sabb. 139a כ' בכרמא עירבובא cuscuta in a vineyard is a forbidden mixture (v. כְּלָאַיִם). Ib. 109b bot. אוכליה כ' וכ' ordered him to eat c. with salt and to run &c. Gitt. 69a, v. חוּמַרְתָּא.—Ḥull. 47b דדמיא ככ' looking like c. (yellowish).—V. כְּשַׁרְתָּא.

כְּשַׁט* (v. קשט), *Af.* אַכְשַׁט *to do well, prosper.* Targ. Josh. I, 8 תַּכְשָׁט (ed. Lag. תַּכְשִׁיט; h. text תשכיל, Pesh. תכשר).

כַּשִּׁיל m. (b. h.; כָּשַׁל) *a carpenter's tool for chipping, axe.* B. Kam. X, 10 וכב' של בעה"ב when working with the axe, the chips belong to the owner, contrad. to מעצד. Ib.

כָּרְתָא, כָּרְתָה, v. כְּרֵתִי.

כרתון, Y. Kil. V, 30a top, read: כרתין, v. כְּוִורְתָּא.

כְּרֵתִי m. (b. h.) gent. n. *K'rethi, Cherethi*; (collect.) *the body-guard of David*; (homilet.) *the Sanhedrin* (or *Urim and Tummim*). Ber. 4a, v. כָּרַת. Midr. Till. to Ps. III, v. כְּרִיתָה; a. e.—*Pl.* כְּרֵתִים. Men. 28b כמין תפוחי הכ' ed. (ed. Ven., a. oth., and Ar. הַכְּרֵתִים) the shape of the apples of the *K'rethim* (Cretans?); ib. 63a הכ' Ms. R. 2 (ed. הכרתים), v. בִּירְתוּת.

כָּרְתִי (כַּרְתִי) m. (Hebr. denom. of Ch. כָּרְתָא, v. next w.) *porraceous* (of color), *leek-green stuff.* Ber. I, 2 בין תכלת לכ' (משיכיר) when one can distinguish between blue and green; (Y. ed. כְּרַתָן; Ar. Var. כרתא, כרתה). Succ. III, 6 הירוק ככ' (Y. ed. ככרתן) an Ethrog green like a porraceous plant (v. כְּרֵתִינוֹן).—Gitt. 31b סרבלא דכ' a cloak of green wool.

כָּרְתָן, כְּרַתָּא, כָּרְתִי m. pl. ch.=h. כְּרִישִׁין (v. כְּרֵישָׁה) *leek.* Targ. Num. XI, 5 ed. Berl. כְּ' (oth. ed. כְּ'; Yarg. Y. II כְּרַתָּא, some ed. כְּרַתָּא; h. text חֲצִירִים).—Ab. Zar. 10b שדר ליה כ' he (the emperor) sent him leek (symbolically alluding to כרת, 'my progeny will be cut off', Rashi). Ker. 6a; Hor. 12a. Y. Kil. IV, end, 29c זרע כרמיה כרתין planted leek in his vineyard. Y. Sabb. VII, 10a כ' וכ' . . . ההן דגזז he who cuts (on the Sabbath) coriander . . . ., leek &c. Bab. ib. 110b, v. בַּתְוָא a. כָּתָא; a. fr.

כָּרְתִין, כָּרְתִים, *ramifications*, v. כְּוִורְתָּא.

כָּרְתִין, v. כְּרֵתִי.

כִּרְתִינוֹן, כִּרְתִית m. (a denom. of כְּרֵתִי, כְּרַתָן, formed after the Greek πράσινον) *leek-colored, green.* Y'lamd. to Gen. XLIX, 1 quot. in Ar. בין תכלת לצבע כ' (Ber. I, 2 לכרתי), v. כְּרֵתִי. Y. Succ. III, 53d (ref. to Mish. ירוק ככרתן, v. כְּרֵתִי) כהן כ' או דדמי להן כרתינין (corr. acc.) does the Mishnah mean exactly as green as leek, or any shade like leek?

כרתית, Kel. XX, 1 Ar., v. כְּרִיסִית.

כְּרָתָן, v. כְּרֵתִי.

כְּרַתָּנִין m. pl. (denom. of כְּרֵתִי) *green material.* Targ. Esth. I, 6 (h. text כַּרְפַּס, v. כַּרְפַּס II).

כַּשׁ, *Ithpa.* אִתְכַּשׁ, v. כְּשַׁשׁ.

כְּשָׁאטָא, v. גְּשָׁמָה.

כְּשָׁבָה, כְּשָׁבָה, v. כֶּבֶשׂ.

כַּס', כַּשְׁדָּאָה m. ch.=next w.—*Pl.* כַּסֵּי, כַּשְׁדָּאֵי. Targ. Gen. XI, 28; a. fr.

כַּשְׁדִּי, כַּשְׁדָּאִי m. (b. h. כַּשְׂדִּים, *pl.*) *Chaldean.* Meg. 12b כלי כשדיי . . . . . the vessel which I use (my wife) is neither . . ., but a Chaldean.—*Pl.* כַּשְׁדָּאִים, כַּשְׁדָּיִים. Succ. 52b. Pesik. R. s. 37 כשנפרע מן הכ' when the Lord punished the Chaldeans (Babylonia, v. Midr. Till. to Ps. XCIII, 1).—B. Bath. 15b. Lam. R. to I, 14 קשה כ' the Chaldean government was tyrannical (contrad. to בבל); a. e.—*Fem.* כַּשְׁדִּית, *pl.* כַּשְׁדִּיוֹת. Snh. 92b.

119[b], v. חֲצִינָא. — *Pl.* כַּשְׁלִים, כַּשְׁלִין. Sot. VIII, 6 כ' של ברזל iron axes (as a weapon in war). Sifré Deut. 337 כשלים (corr. acc.).

כַּשְׁלָא ch. same. — *Pl.* כַּשְׁלִין. Targ. Jer. XLVI, 22 (h. text קַרְדֻּמּוֹת).

כשיר, v. sub כשר.

כְּשׁוּשׁ m. (כְּשָׁשׁ) *striking* (with the tail). B. Kam. 19[b] כ' יתירא a more than ordinary habit of knocking about. Ib. Ms. M. (ed. כשכשה באמתא) כ' באמתא, v. Rabb. D. S. a. l. note), v. כְּשָׁשׁ.

כַּשְׁכָּר (**כַּשָּׂכָר**) pr. n. pl. *Cashkar, Cascara* (v. P. Sm. 1843) in Babylonia. Yoma 10[a] Ms. M. 2 a. Ms. L. (ed. אכד זה כ' ב'; v. Rabb. D. S. a. l. note 10) Accad is C. Sabb. 139[a] בני ב'. Gitt. 80[b] אסטנדרא דב', v. אַסְתַּנְדְּרָא. [V. Schr. KAT[2], p. 346[5] Arku, Nipur, Kiš.]

כְּשׁוּשׁ 1) (כשש; cmp. נְשׁוּשׁ) *to knock, strike, move to and fro, shake.* Bets. 20[a] כ' לחם בזנבה (Ms. M. כ' לה) he made for them (in their presence) striking movements with the animal's tail (making believe it was a female); Y. ib. II, 61[c] top התחיל מְכַשְׁכֵּשׁ בזנבה; Y. Ḥag. II, 78[a] bot. — Ḥull. II, 6 עד שיְכַשְׁכֵּשׁ בזנבה unless the animal strikes about with its tail (an evidence of vitality). Ib. 38[a] top כְּיָשְׁכְּשָׁה באזנה if it shook its ears (with vital force). Y. B. Kam. II, beg. 2[d]; Bab. ib. 19[b] כ' בזנבה if the beast struck (and did damage) with its tail. Ib. כ' באמתה (v. preced.) if she struck (and did damage) with her fore-leg. — V. שְׁכִשְׁכֵךְ II. — [2) (=שְׁכִשְׁכֵךְ; cmp. גְּעִגֵּעַ) *to soothe, pat.* Pesik. Zakh. p. 24[b] מְכַשְׁכְּשׁוֹ (את), v. שְׁכִשְׁכֵךְ I.]

כַּשְׁכֵּשׁ ch. same, *to shake, knock about* &c. Yoma 84[b] Ms. M. (ed. משביש, Var. in Ar. s. v. שבש: מְקַשְׁקֵשׁ) ומְכַשְׁכֵּשׁ לה באמגוזי he may rattle nuts for it (to entertain the child). Sabb. 77[b] Ms. M. (ed. לכרכושי) לְכַשְׁכּוּשֵׁי בקי to chase off gnats by striking (with the tail).

כַּשְׁכֵּשׁ* (transpos. of שכשך, v. סְכָסֵךְ I) *to entangle, catch, confound.* Koh. R. to IV, 14 (ref. to בית חסורים ib.) דהוא מְכַשְׁכֵּשׁ לברייתא כמן בינו סריאתא he (the seducer) catches the people like one coming forth from between the bushes; Midr. Till. to Ps. IX.

כָּשַׁל (b. h.; cmp. כְּשָׁשׁ) *to strike against, stumble.* Lev. R. s. 19 (ref. to Is. XXXV, 3) שחן נראות כאילו כּוֹשְׁלוֹת knees which have the appearance of stumbling (threaten to stumble). Ib. שכְּשַׁלְתֶּם וכ' for you have really stumbled (sinned) through your evil deeds. Num. R. s. 16 כְּשַׁלְתֶּם you have stumbled (were discouraged; Tanḥ. Shlaḥ 2 נתרשלתם); a. e. — כּוֹשֵׁל (law) *weak, under legal disadvantages* (in adapt. of Is. l. c. a. Job IV, 4). Keth. IX, 2 ינתנו לַכּ' שבחן let it be given him who is under the greatest disadvantage of all (the claimants being the deceased man's widow, his creditor and his heirs); expl. ib. 84[a] לכ' שבראיה to him who is under disadvantage for evidence (whose document is of the latest date); [oth. opin.] לכתובת אשה to the widow, v. חִינָּא; Y. ib. IX, 33[a] top לכ' שבראיותיו וכ' to him who is the weakest as to evidence, e. g. he who loaned without witnesses as against him who has witnesses. Ib. לכ' בגופו to him who is in feeble health (and poor).

Nif. נִכְשַׁל 1) *to be struck, meet with an accident.* Mekh. B'shall. s. 2 לא נ' אחד וכ' not one of them (the Egyptians) met with an accident (was detained) on the road. Y. Sabb. VI, 8[c] bot. נ' באצבעו got a sore finger; ib. XVI, 15[c] top; Lam. R. to IV, 20; a. e. — 2) *to stumble, fall; to be led to sin.* Pesik. Shub., p. 165[a] וכן בו נִכְשָׁלִין . . . . and people stumbled over it (the rock); Yalk. Hos. 533. Ib. אדם נ' בעבירה if man becomes a victim of sin. Gitt. 43[a] אין אדם אא"כ נ' בהן . . . one never gets at the true sense of the words of the Law, except after mistakes; Ḥag. 14[a]; Sabb. 120[a]. — Ber. 28[b] ולא אֶכָּשֵׁל בדבר הלכה and that I may not err against a *hălakhah*; ולא יִכָּשְׁלוּ וכ' nor may my colleagues &c. Midr. Till. to Ps. XXII אירי נִכְשֶׁלֶת . . בשביל because I am a queen, I shall not come to grief; a. fr.

Hif. הִכְשִׁיל *to cause to stumble, to be an obstruction; to weaken; to cause sin.* Y. Shebi. III, end, 34[d] a breach in the fence מַכְשֶׁלֶת את הרבים annoying the public (an obstruction to traffic). R. Hash. I, 6 נמצאת מַכְשִׁילָן לע"ל thou wilt make them sin in future cases (by their refraining from going to court); Yoma 77[b] שלא תהא מַכְשִׁילָן וכ' that thou mayest not cause them to sin (by staying away from college); Kidd. 33[a]; Ḥull. 54[b] מְכַשְּׁלָן (*Pi.*). — Ab. Zar. 11[b] Ms. M. (ed. פירחם ה') פירחם הִכְשִׁילָן לרשעים their own (ominous) words brought these wicked men to fall; Num. R. s. 18. B. Kam. 16[b]; B. Bath. 9[b] (ref. to מכשלים, Jer. XVIII, 23) הַכְשִׁילֵם וכ' make them stumble by sending them unworthy subjects of charity. Midr. Till. to Ps. XC לעצמי הייתי מַכְשִׁיל I should have injured myself.

Pi. כִּישֵּׁל 1) same, v. supra. — 2) *to weaken, break the force of.* Y. Ber. IX, 13[c] bot. מְכַשְּׁלוֹ בגבעות (Gen. R. s. 24 מרשלו), v. חָשַׁל.

כְּשֵׁל ch. same, *Af.* אַכְשֵׁל *to bring to fall.* Gitt. 57[a] אַכְשְׁלֵיה פומיה לבר וכ' his own mouth (his presumptuous prayer) caused Bar-Daroma's downfall.

כִּשָּׁלוֹן m. (b. h.; preced.) *downfall, stumbling, weakness.* Ḥag. 14[a]; Sabb. 119[b] אפי' בשעת כִּשָּׁלוֹנָהּ וכ' even at the period of Jerusalem's downfall (moral decay) the men of faith did not fail her. Midr. Till. to Ps. XXII (ref. to Prov. XXIV, 16) תכף לכ' רעה the evil immediately follows their stumbling (leaving no time to rise). Yalk. Job 897 (ref. to Job IV, 4) חירת מנחם כל בעלי כ' thou didst console all the afflicted (Tanḥ. Vayishl., ed. Bub. 8 יסורין).

כשלים, v. כַּשְׁרִיל.

כְּשַׁף (b. h.; cmp. חָשַׁב) [*to whisper*, v. Fl. to Levy Talm. Dict. II, p. 459,] *to think, devise*, v. כּוֹשְׁפָא.

Pi. כִּישֵּׁף *to charm, practice sorcery* (cmp. לָחַשׁ). Snh. 43[a] (suppressed in later eds., v. רַשּׁוּ) על שכי' והסית וכ' because he practiced sorcery and enticed &c. Ib. VII, 4 המכ' חעושה מְכַשֵּׁף he who practices witchcraft, expl. ib. 11 מעשה וכ' he who produces a real effect is guilty, not he who produces an optical delusion, v. אָחַז; a. fr. — V. מְכַשֵּׁף, מְכַשֵּׁפָה.

כְּשָׁף, m., *pl.* כְּשָׁפִים (b. h.; preced.) *sorcery.* Ḥull. 7[b] (ref. to Deut. IV, 35) אין עוד מלבדו ואפי' כ' 'there is none (no power) besides Him', ... not even sorcery (can do

anything without the will of God); Snh. 67b (ed. ואפי' לדבר כ'; v. Rabb. D. S. a. l. note 2); Yalk. Deut. 828.—Ber. 53a בנות ישראל מקטרות לכ' daughters of Israel (in large places) are suspected of letting incense rise for sorcerous practices. Erub. 64b פרוצות בכ'... בדורות אחרונים in these latter days when daughters of Israel are unrestrained in practicing sorcery. Snh. 67a מצויות בכ' habitually inclined to sorcery, v. כַּשָּׁפָנִית. Y. Kidd. IV, end, 66c בעלת כ' sorceress; a. fr.

כַּשָּׁף m. (b. h.; preced.) *sorcerer.*—*Pl.* כַּשָּׁפִים, כַּשָּׁפִין. Ḥull. 7b; Snh. 67b למה ... כשפים (Ms. M. מכשפים) why are they called *kashshafim*? מפני שמלחישין פמליא של מעלה because they lessen the power of divine agencies. Midr. Till. to Ps. LXXX, end כשפין (ed. Bub. כַּשָּׁפָנִין; oth. ed. מְכַשְּׁפִין); a. e.—V. מְכַשֵּׁף.

כְּשָׁף* m. (supposed to mean) *wild plum-tree.* Sabb. 23a שרף כ' וכ' Ms. M. a. Ar.; copyist's correction in Ms. M. כשף; ed. קשף) resin of the plum-tree is the best for making ink.

כְּשָׁפָא m. *design, embroidery,* v. כּוּשְׁפָא.

כַּשָּׁפָן m., *pl.* כַּשְׁפָנִין, v. כַּשָּׁף.

כַּשָּׁפָנִית f. (כַּשָּׁף) *engaged in, inclined to sorcery. Pl.* כַּשָּׁפָנִיּוֹת. Y. Snh. VII, 25d top (ref. to Ex. XXII, 17) (the text speaks only of females) מפני שרוב הנשים כ' because most women are inclined to sorcery (Bab. ib. 67a מצויות בכשפים, v. כַּשָּׁף). Yoma 83b נשים כ' women engaged in sorcery. Pes. 110a, v. הִשְׁתַּדִּירְהִי.

כָּשֵׁר I (b. h.; cmp. גשר) [*to be well-joined,* (cmp. פָּשַׁר, אָרִיךְ II),] *to be proper, fit, right; to turn out well, to succeed.* Y. Ḥall. I, 57b top החטים שכָּשְׁרוּ לשאר וכ' wheats which are fit for all other meat offerings; ib. 57c; Sifra Vayikra, N'dabah, ch. XIV, Par. 13; a. fr.—V. כָּשֵׁר II.

Hif. הִכְשִׁיר 1) (ritual, v. כָּשֵׁר II) *to pronounce kasher, to permit.* Ḥull. III, 2 ר' .. מַכְשִׁיר R. pronounces it fit to be eaten, opp. פוסל; a. v. fr.—2) *to make fit, to prepare.* Ab. VI, 1 מַכְשַׁרְתּוֹ לחיות וכ' enables him to be righteous &c. Ḥull. 140a מַכְשִׁיר an offering which makes fit for admission to the Temple or eating sacred food, contrad. to מכפר an offering which procures atonement; Kidd. 57a, a. e.—Snh. 42b מכשיר ומכפר . . . הוצא 'the carrying outside of the camp' (Lev. IV, 12; 21) makes the act legal and procures atonement; ib. מכשיר ממכשיר עדיף ליה the analogy between one fitting act and another is preferred.—B. Kam. I, 2 הִכְשַׁרְתִּי את נזקו I have prepared (am responsible for) the damage, v. חוּב. Ib. הכשרתי (ב)מקצת נזקו וכ' wherever I am the partial cause of a damage (e. g. by completing a pit to its legally indictable depth), I am as responsible as if I had been the entire author. Gen. R. s. 56 the slaughtering knife is called מַאֲכֶלֶת (causing the eating) לפי שמַכְשֶׁרֶת את האוכלים (not משכשר) because it makes the food fit for eating.—Esp. (with or without לקבל טומאה) *to make an object fit for levitical uncleanness* (v. Lev. XI, 34; 38). Ḥull. 35b וכי הדם מַכְשִׁיר מַכְשֶׁרֶת . . . is it the blood (as a liquid) which fits the meat for uncleanness?; is it not rather the slaughtering (because it makes it 'an eatable')?—Ib. 33a חיבת חקדש מַכְשַׁרְתָּן, v. חָבָה; ib. 36b מַכְשַׁרְתָּהּ. Makhsh. VI, 6. Y. Gitt. I, 43c על מי בצים שאינן מַכְשִׁירִין that the liquid of eggs does not fit for uncleanness; Y. Shebi. VI, 36c top שאין כשורין (corr. acc.); a. v. fr.—V. מַכְשִׁיר, הֶכְשֵׁר.

Hof. הוּכְשַׁר *to be made fit; to be pronounced fit; to be prepared; to be fitted for levitical uncleanness.* Yoma 50a במה ה' אהרן וכ' through what act is Aaron (a high priest) made fit to enter &c.?—Sabb. 76a כל שאירנו כשר.. וה' לזה וכ' that which is not fit for preservation but appeared fit to this man, and he did preserve it. Ḥull. 22b הוּכְשְׁרוּ are pronounced fit for sacrifices. Ib. II, 5 הוכשרו בדם they became fit for uncleanness through the blood (flowing out at killing); ה' בשחיטה they became fit through the act of slaughtering (v. supra); a. v. fr.—[Y. Keth. XII, 35a מכושר, read: מב', v. בָּשַׁר.]

Hithpa. הִתְכַּשֵּׁר *to adapt one's self, to work with zeal and conscientiousness.* Koh. R. to V, 11 מִתְכַּשֵּׁר במלאכתו וכ' more skilled and zealous in his work than &c. (cmp. זָרִיז). Gen. R. s. 9; a. e.

כְּשַׁר ch. same, *to be right, pleasing, fit.* Targ. I Sam. XVIII, 20. Targ. Jud. XIV, 3. Targ. Ez. XV, 4; a. fr.

Ithpa. אִתְכַּשַּׁר, *Ithpe.* אִרְכַּשַּׁר, אִתְכְּשַׁר *to be (made) fit* &c. (v. preced. *Hof.*). Targ. Y. Deut. XXIX, 22. Targ. Y. Lev. XI, 2; a. fr.—Gitt. 87a לִיתְכַּשַּׁר האי וכ' let the one deed be declared valid through the signature 'Reuben ben' &c.—Ḥull. 36b אתכ' במשקי וכ' it was made fit for uncleanness through the fluids &c.; ib. אתכ' בחבת חקדש, v. חָבָה; a. e.

Af. אַכְשַׁר 1) as preced. *Hif.* Targ. I Sam. XVII, 8. Targ. Ruth II, 13.—B. Mets. 89b top לאַכְשׁוּרֵי גברא וכ' as to making the man fitter, i. e. as to the laborer in fruits being permitted to use means for increasing his appetite, there is no question, opp. to לאכשורי פירא using means for making the fruits more appetizing.—Zeb. 25a בשמאל אכשורי מַכְשַׁר he (R. S.) declares it permissible to use the left hand (for קְמִיצָה). Sabb. 154a; Yeb. 45b אַכְשְׁרֵיהּ וכ' pronounced R. Mari ... to be legally a Jew. Ḥull. 58b לאַכְשׁוּרֵהּ . . . סבר R ... wanted to pronounce it *kasher*; a. fr.—2) *to grow better, improve.* Ib. 39b; Yeb. 39b, v. דָּרָא I.

כָּשֵׁר II m. (b. h.; preced.) 1) *fit,* esp. *kasher, ritually permitted, legal,* opp. פסול, טרפה. *Fem.* כְּשֵׁרָה, כְּשִׁירָה. Ḥull. I, 4 כ' בשחיטה פסול במליקה what is legal in slaughtering (cutting the throat) is illegal in pinching (the neck). Ib. שְׁחִיטָתוֹ כ' his act of slaughtering has been properly executed. Kidd. IV, 6 בתו כ' לכהונה his daughter is fit to marry a priest. Gitt. IX, 4 הולד כ' the issue is legitimate, is under no religious or civil disabilities; a. v. fr.—*Pl.* כְּשֵׁרִים, כְּשֵׁרִין, כְּשֵׁרִי'; f. כְּשֵׁרוֹת, כְּשֵׁרִי'. Ḥull. III, 2 אלו כ' בבהמה the following defects in a domestic animal are *kasher*, i. e. do not make the animals unfit for eating. Ib. 3 אם אדומים כ' if they (the entrails) are red (have their natural color) they are (the animal is) *kasher*; a. v. fr.—2) *worthy, honest, of noble conduct.* Ber. II, 7 כ' דיה he was a worthy man. Kidd. IV, 14 הכ' שבטבחים the best of butchers; a. fr.—*Pl.* as ab. Ib. רובן כ' are mostly honest

כַּתְּ c. (כְּתַת) *band, party, class.* Pes. V, 7 כת ראשונה the first division. Ib. של כ' שלישית those of the third division; a. v. fr.—Kel. XXV, 4 של כת קודמין הוא וכ' this belongs to the class of things of which you cannot tell which was first; may be the one-quart measure is the lower side of the half-quart measure (Maim.; for oth. explan., v. comment.); [ed. Dehr. של בת, Ar. שלזת, Var. שלבת, Mus. שלכב, Bart. שלות].—*Pl.* כְּתִּין, כְּתִּים, כְּתִּין, כְּתִּוֹת, כְּרֵי. Y. Taan. II, 65[d] top ארבע כ' נעשו וכ' our ancestors at the Red Sea were divided into four parties (opinions); Mekh. B'shall. s. 2. Gen. R. s. 8 נעשו מ"ש כ' כ' the ministering angels formed parties (of divided opinions concerning the creation of man). Shebu. 47[b]; B. Bath. 31[b] שתי כִּיתֵּי עדים two sets of witnesses. Lev. R. s. 9 כ' כ' של ליסטים bands of (captured) robbers (rebels). Midr. Till. to Ps. XI, 7; Yalk. ib. 656 שבע כ' הן וכ' there are seven classes of people who will (after death) be admitted into the presence of the Ever-living. Ib. אלו שבע כ' של צדיקים these are the seven classes of righteous men. Sabb. 104[a] (v. ט"ר ר"ש כ"ת (א"ל טר יש לי כ' כ' וכ' wait, I have many classes of gentiles &c.; a. fr.

כִּיתָּא, כְּתָּא ch. same. Targ. Y. I a. II Ex. XIV, 13, sq. (v. Y. Taan. II, 65[d] top, cited in preced).—[Sabb. 140[b], v. כִּיתָּא I.]—*Pl.* כִּיתִּין, כְּרֵי, כִּתֵּי. Targ. Y. I. c. Targ. Ps. XXIX, 1 כִּיתֵּי constr.; a. e.—B. Kam. 24[a] תלתא כִּיתֵּי סהדי three sets of witnesses; a. e.

כַּתָּא, כָּתָּא m. (כְּתַת) =h. סְפִירַת, 1) *concretion, glebe, or alluvial mound.*—*Pl.* כַּתִּין, with suffix כָּתָּהָא (כַּתָּהָא). Targ. Job XIV, 19.—2) *after-crop.*—*Pl.* as ab. Targ. Is. XXXVII, 30; Targ. II Kings XIX, 29. Targ. Lev. XXV, 5 (some ed. O. sing., v. Berl. Targ. O. II, p. 38). Ib. 11 כָּתָּהָא ed. Berl. (oth. כַּתֵּי; Y. כַּאֲוָותָהָא, some ed. כַּתֵּי, perh. to be read: כַּתָּוָותָהָא).—[Sabb. 110[b] מכבחותא דמישרי, perh. מִכַּתָּוָותָא of the after-crop of valleys, v. כַּתָּוָא].—כָּתָּכְּתִין, כָּתָּכַּתִּין *third crop.* Targ. Is. l. c.; Targ. II Kings l. c. (h. text סחיש, שחיס).

כְּתַב b. h.; v. Ges. H. Dict. s. v.) [*to join sign to sign,*] *to compose, write; to promise in writing, to will, assign, consign.* Gitt. 20[a] וכ' ולא חקק it says (Deut. XXIV, 1) 'and he shall write' but not engrave; Y. ib. II, 44[b] top, v. כְּתִיבָה. Macc. III, 6 (ref. to Lev. XIX, 28) עד שיכתוב וכ' unless he writes (designs) and etches with ink, stibium or anything that marks; Sifra K'doshim, Par. 3, ch. VI, v. כְּתוֹבֶת.—Meg. 9[a] כְּתבוּ לי תורת וכ' write (translate) for me the Law &c. Ib. 7[a] כְּתבוּנִי בספר Ms. M. (ed. לדורות) write me down (record my deeds) in a book (Book of Esther). Ex. R. s. 47, beg. כְּתוֹב אתה write thou thyself. Sabb. XII, 3 הכוֹתֵב he who writes two letters (on the Sabbath). Ib. 5 נתכוין לִכְתוֹב ח"ית if he intended to write a Ḥeth.—Keth. IX, 1 הכוֹתֵב לאשתו וכ' he who declares to his wife &c.; ib. 83[a] תני ר' חייא האומר R. Ḥ. interpreted it, 'he who says' (verbally). Ib. 102[b] מאי כּוֹתְבִין אומרים 'they write' (in the Mishnah) means merely they declare. Ib. V, 1 והיא כּוֹתֶבֶת וכ' and she may write (a receipt), I have received &c.—Pes. 50[b] כּוֹתְבֵי ספרים וכ' copyists of sacred books, or T'fillin &c. B. Bath. 14[b] משה כ' ספרו וכ' Moses

men, opp. רשעים. Y. Yoma III, end, 41[b] כְּשֵׁירֵי כל דור ודור the worthiest of every generation; Y. Shek. V, beg. 48[c]. Y. Dem. VI, 25[d] top (ref. to Mish. ib. 6 מהו (צנועי בית הלל צנועי כְּשֵׁירֵי in what sense is צנועי here used? In the sense of K'sheré (the worthies of the house of Hillel). Yoma 19[b], v. חָשַׁד; a. fr.—[Y. Shebi. VI, 36[c] top שאין כשירין, read: מַכְשִׁירִין, v. כָּשֵׁר I.]—3) *apt, convenient.* Mekh. Bo, s. 16; Tanḥ. Bo 11 חדש שהוא כ' וכ' a month convenient to you, when it is not too warm &c.

כְּשֵׁירָא, כָּשְׁרָא, כַּשְׁרָא, כְּשִׁירָא m., כְּשֵׁירְתָּא, כָּשְׁרְתָּא, כַּשְׁרְתָּא f. same, 1) *fit, adapted, proper.* Targ. Num. XX, 5 ed. Berl. כָּ'; (oth. ed. כְּ'; Y. כְּשָׁר). Targ. Jud. XVII, 6. Targ. Zech. III, 5; a. fr.—2) (cmp. זָרִיז) *well-equipped; quick, zealous, industrious, worthy.* Targ. Prov. VI, 11 (h. text אִישׁ מגן). וכ' בכשרותיה—Koh. R. to III, 9 and what has the industrious profited by his industry? (v. אוּמָנוּתָא); a. fr. [Y. Taan. II, 65[b], v. חָצִיף.]—*Pl.* כַּשְׁרִין, כְּשֵׁירִין; f. כָּשְׁרָן. Targ. Lev. IV, 2. Targ. Zech. III, 3, sq.; a. fr.

כְּשַׁרָא, *beam,* v. כְּשׁוֹרָא.

כַּשְׁרוּת f. (כָּשֵׁר) *fitness, worthiness, legitimacy.* Yeb. 57[a] (in Chald. diction) כ' מיתוספא בה וכ' (by her mother being a native Jewess) has her fitness been increased (so that a priest may marry her) . . . or has her sanctity also been increased (so as to be subject to the restrictions placed upon a native Jewess, acc. to Deut. XXIII, 2) and she may not eat T'rumah (when married to an impotent); [oth. opin.: כ' *legal status,* Jewish citizenship; קדושה *fitness to marry a priest,* v. Rashi a. l.].—Kidd. 72[b] כל ארצות בחזקת כ' וכ' the Jewish inhabitants of all countries (outside of Babylonia) are presumed to be of legitimate descent, opp. עִיסָּה. Num. R. s. 20 בתחלה הבריות נוהגות בכ' formerly people conducted themselves morally, opp. בְּעַרְוָה. Koh. R. to V, 11 בכַשְׁרוּתוֹ . . . . יגע זה (not בכושרות) this man in his zeal has accomplished more &c., v. יָגַע.

כַּשְׁרוּתָא ch. same. Koh. R. to III, 9 בכַשְׁרוּתֵיהּ (some ed. בכְּשֵׁירוּתֵיהּ), v. כָּשַׁר.

כְּשֵׁירְתָּא, v. כָּשַׁר.

כָּשְׁרְתָּא f. *a fragrant root* (same as קוֹשְׁטָ, the Latin *costum,* v. Löw Pfl. p. 357), *putchuck.* Ber. 43[a].

כָּשַׁשׁ (v. כְּשַׁשֵּׁשׁ) *to knock, strike.*—Denom. מַכּוּשָׁה.

Af. אַכְּרִישׁ *to strike, chase away by knocking.* Gen. R. s. 44 מִתְכַּשְּׁרִין . . . ונסב . . . והוה מַכְּרִישׁ לחון Ar. (ed. מכחשין) Abraham took a knocker and tried to frighten them away by knocking, but they minded it not; Yalk. ib. 77 והוה מכרש לחון ולא הוו מתכחשין . . . .

Ithpe. אִתְכַּשַּׁשׁ, אִתְכַּשׁ *to be frightened off by knocking,* v. supra.

כְּשׁוֹתָ, v. קוֹשְׁטָ.

כַּשְׁתָּ m. ch.=h. קוֹשְׁטָ, (*costum*), *putchuck* (v. כָּשַׁרְתָּא). Targ. Y. I Ex. XXX, 34 (h. text שחלת).

is the author of his book, the chapter of Balaam, and the Book of Job; a. v. fr.—Part. pass. כָּתוּב, f. כְּתוּבָה; *pl.* כְּתוּבִים, כְּתוּבִין; כְּתוּבוֹת. Meg. 31ª דבר זה כ' בתורה וכ' this is written in the Law, and repeated in the Prophets &c. Ib. 7ª כבר כ' אני וכ' I am already recorded in the chronicles of &c. Y. Shek. VI, 49ᵈ bot. כיצד היו הלוחות כ' how was the writing on the tablets arranged?—Gitt. 54ᵇ לשמן כל ס"ת ... כ' any scroll of the Law in which the Divine names are not written with full consciousness, v. שֵׁם; a. fr.—V. כָּתוּב.

Nif. נִכְתָּב *to be written, be reduced to writing; to be written upon.* Meg. I, 8 הספרים נכתבים בכל לשון the Biblical books may be written in (translated into) any language (v. ib. 9ª); ib. לא התירו שיכתבו וכ' they permitted them to be translated only into Greek. Ib. 7ª נאמרה ליכתב was indited (by the divine spirit) for the purpose of being written (as a book); Yoma 29ª נתנה ליכתב (some ed. לִכְתּוֹב); a. v. fr.

Hif. הִכְתִּיב 1) *to cause to be written* or *recorded, to dictate, indite.* Gen. R. s. 22 כבר הכתבתי לך וכ' I have already ordered to be written in the Law &c. Ruth R. to II, 14 אילו היה ראובן יודע שהק"בה מכתיב עליו וכ' if R. had known that the Lord would cause to be written about him (Gen. XXXVII, 21) &c.; a. fr.—Lev. R. s. 24 ג' פרשיות ה' לנו וכ' (Pesik. R. s. 15; Yalk. Ex. 307 כתב) there are three sections that Moses indited for us in the Law.—2) *to consign, enlist in the army, levy.* Ex. R. s. 15 (מלך) ב"ד מכתיב לו וכ' a human king levies soldiers for himself, strong &c.; Tanḥ. Ḥayé 3 מסביב (corr. acc.). Cant. R. to II, 8, a. e. מכתבת, v. סִירוֹנְיָא.—Part. pass. מוּכְתָּב *recorded; levied.* Kidd. IV, 5, v. אִסְטְרַטְיָא II.—Tosef. B. Bath. IV, 7; B. Bath. 92ᵇ; Keth. 58ª למלכות מ' levied for royal service (comment.: *sentenced to death*); Kidd. 11ª נִכְתָּב.—Gen. R. s. 89 (Yalk. ib. 147 כתיב), v. סַנְהֶדְרִין.

כְּתַב I, **כְּתוֹב** ch. same. Targ. Deut. VI, 9 (v. Berl. Targ. O. II, p. 51). Ib. XXXI, 24. Targ. Josh. XVIII, 4; a. v. fr.—Part. pass. כְּתִיב (כְּתוּב). Targ. Ex. XXXI, 18. Targ. O. Num. XI, 26 (Y. כתוביא); a. fr.—B. Kam. 88ª bot. כְּתַבְתִּירְהוּ לניכסי וכ' she willed her property to &c. Gitt. 20ª אירחי קא כָּתְבָה she (the wife) had it written (at her expense). B. Bath. 168ᵇ ולִיכְתּוֹב לן מר וכ' write for us another document (copy) in addition to this; a. v. fr.—Sabb. 115ᵇ הוכא דכְתִיבִי תרגום וכ' when the books are written in Chaldaic or any other tongue (than Hebrew); a. fr.—Esp. (in arguments on Biblical texts) כ' רחמנא or כ' טעמא דכ' רחמנא the Lord has written, *the text reads.* Pes. 21ᵇ וכ' this is so because the text reads לא יֵאָכֵל (passive voice), but if it did not read so &c. Ib. לִכְתּוֹב רחמנא וכ' it ought to read &c. Ber. 3ᵇ א"ה לכתוב מהנשק וכ' if this were so (that נשק invariably means *evening*), it ought to read (I Sam. XXX, 17) מהנשק ועד חנשק; a. v. fr.—כְּתִיב *it is written, it reads* (used also in Hebr. diction). Ib. 13ᵇ הכי' לדבר בם for it says (Deut. XI, 19) 'to *speak* thereof'; ה"נ הא כ' ודברת בם here, too, (in the first part of the Sh'ma) it says (VI, 7), 'and thou shalt *speak* thereof'!—Meg. 10ᵇ כ' תכא ויהי ... וכ' התם ויהי here (Lev. IX, 1) *vayhi* is used, and there (Gen. I, 5) *vayhi* is used. Ib. והא כ', וְהָכְ' but does it not also read &c.?—Gen. R. s. 1 ומאי כ' אחריו חדא הוא דכ', v. דָּא I.—Snh. 71ª, a. e. בירנין קרא כְּדִכְ' we must construe the Biblical text as it is written (literally, e. g. Mish. ib. VIII, 4 as an interpretation of Deut. XXI, 19); a. v. fr.—B. Kam. 66ª שינוי קונה כְּתִיבָה ותנינא כ' that a change of form of a stolen object gives possession (compelling the thief to restore in value) is written (intimated in the Biblical text) and has been taught in the Mishnah.—V. כְּתִיב.

Ithpe. אִיתְכְּתִיב, אִתְכְּתִיב *to be written, recorded* &c. Targ. Esth. I, 19. Targ. Ps. XL, 8. Ib. LXXXVII, 6 דמְכַתְכְּתִין Ms. (ed. דמְכַתְכְּתִין *Pa.*); a. fr.—Meg. 7ª דאיבעי איכתיב וכ' (Ms. M. מאי דבעי כתיב, v. Rabb. D. S. a. l. note; Rashi: דאי בעי כתב) that which was liked was written down &c.; a. fr.

כְּתָב m. (b. h.; preced.) *writing, writ; character.* Ab. V, 6; Pes. 54ª; Sifré Deut. 355 (of things created in the last hour of the sixth day) הכתב והמִכְתָּב the art of writing and the writing on the tablets (Ex. XXXII, 16; Rashi to Pes. l. c. וחמַכְתֵּב and the pencil); Mekh. B'shall., Vayassa, s. 5 only כתב. Ab. Zar. 10ª ארן להם לא כ' ולא לשון they (the Romans) have neither (original) types nor language; Gitt. 80ª (of פרסיים!). Y. Meg. I, 71ᵇ bot., v. אַשּׁוּרִי. Snh. 21ᵇ; Meg. 8ᵇ (ת)כ' עבריי, v. לִיבּוֹנָאָה. [Ib. עד שירכתבנו בכתב אשוריה, strike out בכתב, v. Rabb. D. S. a. l., a. Meg. 9ª.]—תורה שֶׁבְּכְ' written Law, opp. שבעל פה. Yoma 28ᵇ; a. fr.—Meg. 18ᵇ שלא מן הכ' without a written copy, from memory.—Pes. 21ᵇ, a. e. דברים כִּכְתָבָן וכ' וכ' construe the Biblical words as they are written (Deut. XIV, 21), to the resident stranger give it as a present, to the foreigner sell it.—כְּתַב יד *signature.* Keth. II, 3 sq.; a. fr.—Tosef. B. Kam. VII, 4 הוכר יד שלו כ'.—Gen. R. s. 48 בכל מקום ... הכ' רבה על הנקודה אתה דורש את הכ' וכ' wherever you find in the Biblical text the plain writing, i. e. the number of undotted letters in a word, prevailing over the number of the dotted, you must interpret the undotted (ignoring the dotted); where the dotted prevail, you must interpret the dotted, e. g. אֱלֹהִים (Gen. XVIII, 9) read אַיּוֹ, where is he (Abraham)?; ib. s. 78; Cant. R. to VII, 5.—Tosef. Meg. 1V (III), 41 (ref. to II Kings X, 27 מחראות) קורין אותו כִּכְתָבוֹ we read it as it is written (not as emended in the K'ri); a. fr.—*Pl.* כְּתָבִים, כְּתָבִין. Tanḥ. Masé 1; Num. R. s. 23, beg. כ' רעים מן המלכות government papers containing orders of hard measures against the Jews. Esth. R. introd. כְּתָבָיו של מלך royal decrees. Ex. R. s. 20 עד שילמוד בני כ' (some ed. כתובין) until my son shall have studied documents; a. e.

כְּתַב II, **כְּתָבָא**, **כְּתָ'** ch. same. Targ. Y. Lev. XIX, 28 (h. text כְּתֹבֶת).—Targ. Y. Gen. XLVIII, 9 (marriage contract, v. כְּתוּבָּה). Targ. Ex. XXXII, 16 (h. text מכתב); a. fr.—Lev. R. s. 28, end מה דאמר כְּתַבְכוֹן what your sacred writ says.—*Pl.* כְּתָבִין (כְּתָבִין), כְּתָבֵי, כְּתָבִי. Targ. II Esth. IV, 12. Ib. VII, 10; a. e.—Gen. R. s. 10; Lev. R. s. 22 כ' בישין וכ' evil decrees against the Jews of Caesarea (v. preced.); Tanḥ. Ḥuck. 1.

כְּתָבָן, v. כְּתִיב.

כָּתְבָן m. ch. = h. כּוֹתֵב, *writer, copyist* (of Biblical books). Koh. R. to II, 18 R. Meïr was כ' טב מובחר an exceedingly skillful copyist, v. לַבְלָר.

IV, 2 כְּתוּבָּתָהּ שלו her widowhood belongs to him (her father). Ib. IX, 8 חפוגמת כתובתה, v. פְּגַם. Ib. 9 ... חוציאה גט גובה כתובתה if she produces evidence of divorce but has no contract to show, she is entitled to her settlement; a. v. fr.—*Pl.* כְּתוּבוֹת. Ib. שני...כ' גובה שתי כ' if she produces two letters of divorce (evidence of having been divorced and remarried to her former husband and again divorced) and two contracts, she is entitled to two widowhoods; a. fr. — כְּתוּבוֹת *K'thuboth*, name of a treatise of Mishnah, Tosefta, Talmud Babli and Y'rushalmi, of the Order of Nashim.

כְּתֻבָּת f. (b. h. כְּתֹבֶת; preced. wds.) *writing, inscription*; כ' קעקע *etched-in inscription* on the skin (Lev. XIX, 28). Macc. III, 6. Lev. R. s. 19 שנמצאת כ' ק' חקוקה וכ' an etched-in writing was found on his (Jojakim's) body. Gitt. 20^{b} בכ' ק' in the case of the slave's emancipation being etched in on his hand (so as to be indelible).

כְּתוּבְתָּא ch.=h. כְּתוּבָּה. Targ. Y. II Gen. XXXIV, 12 (h. text מֹהַר). — Keth. IV, 7 (in a Chald. formula of the marriage contract) אחראין לכְתוּבְתִיךְ security for thy widowhood. Ib. 10 אינון ירתון כסף כתובתיך they shall inherit the amount of widowhood stated in thy K'thubah. Ib. 87^{a} ושקילנא מִכְּתוּבְתָּאי and I may take it in advance as partial payment of my widowhood; a. e.—*Pl.* כְּתוּבָתָא. Targ. Y. II Gen. XXXI, 15 לחוד כְּתוּבָתָן except our settlements (deposited with our father).—Kidd. 70^{b} אקרעו כמה כ' וכ' many marriage contracts were torn (marriages cancelled) in Nehardea.

כְּתוֹנָא, v. כִּיתוֹנָא.

כְּתֹנֶת, כְּתוֹנֶת, כְּתֹנֵת f. (b. h.; v. כִּיתַּן, כִּיתוֹנָא) [*linen,*] *shirt, undergarment*, esp. *the priest's undercoat.* Yoma VII, 5. Ib. 35^{b}; Tosef. ib. I, 21. Zeb. 88^{b}. Gen. R. s. 84, v. פַּרְגּוֹד; a. e.—*Pl.* כְּתָנוֹת. Ib. s. 20, v. אור II, 3. [Post-biblical חֲלוּק.]

כְּתוּשָׁא, v. כְּתִישָׁא.

כָּתוּת, v. כָּתִית.

כְּתִיב m., **כְּתִיבָא** f. (כְּתַב I) 1) *written; it is written*, v. כְּתַב I. — [Targ. II Esth. VII, 10 כְּתִירֵי some ed., read כְּתִיבֵי, v. כְּתַב II]. — 2) (Massorah) כְּתִיב *K'thib*, the traditional spelling of Biblical words, opp. to קרי, K'ri, the Massoretic instruction for reading, e. g. Gen. VIII, 17: K'thib חוצא (חוֹצֵא), K'ri חַרְצָא; v. Treat. Sof'rim VI, 5; VII, 4. Ab. Zar. 24^{b} (ref. to I Sam. VII, 9) ויעלה כ' the K'thib allows the reading וַיַּעֲלָהּ (with feminine suffix). Snh. 20^{a}, v. בָּרָה; a. v. fr.—*Pl.* כְּתִיבָן. Ned. 37^{b} קריין ולא כ' וכ' ולא קריין וכ' the rules about reading words not written (omitted in the text) and such as are written but not read (marked as superfluous) are a Mosaic (ancient, traditional) *halakhah* (v. הֲלָכָה). Ib. חלרן קריין ולא כְּתָבָן those (quoted) are those read but not written; וכְתָבָן ולא קריין וכ' and those written but not read are &c.; v. Treat. Sof'rim VI, 8—9.

כְּתִיבָה, v. כְּתִיבָא.

כְּתִיבָה f. (preced. wds.) *writ, deed*, esp. *marriage contract*, containing, among other things, the settlement of a certain amount due do the wife on her husband's death or on being divorced; *K'thubah, the wife's settlement, widowhood.* [For the formula of the marriage contract, v. Keth. IV, 7—12.] Y. Yeb. XV, 14^{d} ב"ש עברי כ' מדרש the Shammaites made the wording of the marriage contract the text for legal interpretation; מספר כְּתוּבָּתָהּ נלמוד from her marriage contract we learn (that she must receive her widowhood), for he writes to her &c. Ib. ר' מאיר עבד כ' וכ' R. M. made the formula of the deed of sale the text &c. (v. B. Mets. IX, 3).—Keth. I, 2 בתולה כְּתוּבָּתָהּ מאתים the widowhood of one marrying as a virgin is two hundred Zuz. Sabb. 14^{b}; 16^{b} שמעון...תיקן כ' לאשה Simon b. Shetaḥ introduced the written marriage contract (with the promise of a widowhood, in place of a deposit of the widowhood in securities); Keth. 82^{b} תיקן כל נכסיו אחראין לכתובתה ordained that the contract must contain a clause making all his landed estate a mortgage for her widowhood; Y. ib. VIII, 32^{b}, sq. Bab. ib. 10^{a} כְּתוּבַּת אשה מן התורה the widowhood endowment is intimated in the Torah. Ib. כתובת אלמנה אינה וכ' the endowment of one that married as a widow is not Biblical. Ib. 56^{a} כ' דרבנן the widowhood is a Rabbinical institution. Ib.

כְּתוֹבָא, כְּתוּבָה m. =כָּתְבָן, *writer, notary.* Y. Gitt. IX, 50^{c} bot. Y. Snh. II, beg. 19^{d}; Y. Hor. III, beg. 47^{a} ר' חנינא כ' R. Ḥ., the notary.

כְּתוּבָּה f. (preced. wds.) *writ, deed*, esp. *marriage contract*, containing, among other things, the settlement of a certain amount due do the wife on her husband's death or on being divorced; *K'thubah, the wife's settlement, widowhood.* [For the formula of the marriage contract, v. Keth. IV, 7—12.] Y. Yeb. XV, 14^{d} ב"ש עברי כ' מדרש the Shammaites made the wording of the marriage contract the text for legal interpretation; מספר כְּתוּבָּתָהּ נלמוד from her marriage contract we learn (that she must receive her widowhood), for he writes to her &c. Ib. ר' מאיר עבד כ' וכ' R. M. made the formula of the deed of sale the text &c. (v. B. Mets. IX, 3).—Keth. I, 2 בתולה כְּתוּבָּתָהּ מאתים the widowhood of one marrying as a virgin is two hundred Zuz. Sabb. 14^{b}; 16^{b} שמעון...תיקן כ' לאשה Simon b. Shetaḥ introduced the written marriage contract (with the promise of a widowhood, in place of a deposit of the widowhood in securities); Keth. 82^{b} תיקן כל נכסיו אחראין לכתובתה ordained that the contract must contain a clause making all his landed estate a mortgage for her widowhood; Y. ib. VIII, 32^{b}, sq. Bab. ib. 10^{a} כְּתוּבַּת אשה מן התורה the widowhood endowment is intimated in the Torah. Ib. כתובת אלמנה אינה וכ' the endowment of one that married as a widow is not Biblical. Ib. 56^{a} כ' דרבנן the widowhood is a Rabbinical institution. Ib.

כְּתִיבָה f. (כָּתַב) 1) *writing.* Sabb. 104[b] כ׳ היא אלא וכו׳ is a writing, and what is needed to make it one word bringing the two ends of the papers close together. ɜn. 34[a] כ׳ חנוהגת לדורות a mode of writing used at all nes (not stone inscriptions). Sabb. 103[a] אין דרך כ׳ בכך is (using the left hand) is not the way of writing. Ib.[b] :f. to וכתבתם, Deut. VI, 9) שתהא כתיבה תמה that the iting must be perfect. Ib. 105[a] (expl. אנכי, Ex. XX, 2, אמירה נעימה כ׳ יהיבה אנכי) a sweet proclamation, a iting, a gift; Yalk. Gen. 81. Gitt. 17[b] משעת כ׳ ועד וכו׳ ɔm the time the letter of divorce was written to the ne of its delivery. Ib. 45[b] (ref. to Deut. VI, 8—9) כל שישנו בקשירה ישנו ב ation of binding (the T'fillin on his arm), is fit for iting (the scrolls of the Law &c.). Keth. 102[b] וקרי ליה לאמירה and is 'saying' (verbal declaration) called 'writ-g' (consignment)?; a. fr.—2) *the word* כתב *in Biblical ɔts.* Ber. 16[a] בין כ׳ לכ׳ וכ׳ if a person in reading the ı'ma is in doubt as to whether he is at וכתבתם (of Deut. [, 9) or at וכתבתם (of ib. XI, 20), he must go back to e first וכתבתם; Y. ib. II, 5[a] כתיבת (corr. acc.).

כְּתִיבַת, v. preced.

כְּתִילִקוֹן, כְּתִילְקִין, v. קְתוֹלִיקוֹס.

כְּתִיפַ־, v. כָּתַף.

כְּתִישׁ, v. כָּתַשׁ.

כְּתִישָׁא, כְּתוֹ׳ m. (כָּתַשׁ) *a scab* on a camel's back. B. ets. 38[b] דבש לכ׳ דגמלא spoiled honey is fit for a liniment r a camel's sore back, v. כְּתִיתָא.

כְּתִישָׁה f. (כָּתַשׁ) *crushing, pounding.* Sabb. 74[a] עני בלא . . . a poor man eats his bread without pounding ıe grain before grinding (to remove the husks), v. כָּתַשׁ. ɜts. 7[b] והא קא עביד כ׳ but (by crushing the clods of ɹrth) does he not do the (forbidden) act of pounding? ɪnt. R. to I, 3 מה חשמן . . . אלא ע״י כ׳ וכ׳ as the oil can-ɔt be improved except by pounding (the olives), so can rael only by suffering; Men. 53[b] מה זית . . . ע״י כ׳ Ms. . (ed. כתית, corr. acc.) as the olive gives forth its oil ıly through pounding &c.; Yalk. Jer. 289.

כְּתִית m. (b. h.; כָּתַת) 1) *oil gained from pounded olives.* ɜen. VIII, 5. Ib. 86[b] אין כ׳ אלא כָּתוּשׁ the Biblical *kathith* ıeans *pounded.* [Ib. 53[b], v. preced.].—2) *pl.* כְּתִיתִין (sub. ɓ, v. preced.) *bread or pastry made of pounded wheat, ɜlicacies.* Midr. Till. to Ps. XV, 1; Yalk. Ps. 664 שמוכרין מיני כ׳ וכל דבר [טוב] who had for sale various fine pastries ɪd all sorts of [good]things.—3) (cmp. b. h. ספחת) *scab* ɪ an animal's back from friction. Sabb. VIII, 1 (76[b]) ı דבש כדי ליתן על פי (v. Rabb. D. S. a. l. note) honey, as ıuch as required for putting on a scab (v. כְּתִישָׁא); ib. 7[b], v. מוֹרְשָׁא a. חוֹרְרָנָא. Ib. ברא שבלול לכ׳ He created the ıail as a remedy for a scab; Y. Ber. IX, 13[c] bot. שבלון ɔל ed. Lehm. (ed. לחזוזת, v. חָזַז).—4) (also כְּתוּתִית) *comress of rags* (cmp. בְּלִיּוֹת, שְׁחָקִים); *pad.* [Tosef. Mikv. I, 10 כתות של גדיל, v. כְּתוּשׁ.] —*Pl.* כְּתִיתִין, כְּתִיתִים, כְּתוֹ׳. 'osef. Sabb. XII (XIII), 14; Sabb. 134[b] יבשין כ׳ dry compresses. Ib. 53[a] כ׳ ע״ג חשבר Ms. M. (ed. קשישין, Ms. O. כַּבָּשִׁישִׁין) pads upon a fractured limb. Ib. VI, 8 (66[a]); Yoma 78[b] אם יש לו בית קבול כתו׳ Ms. M. (ed. כתו׳) if the wooden leg has a cavity for the reception of pads, v. next w.

כְּתִיתָא ch. same, 1) *scab.* Sabb. 154[b] לכ׳ דגמלי (Rashi: לכתוחי דגמלא); B. Mets. 38[b] (quot. in Rashi to Sabb. 76[b] a. v. כתותית) כתותא, v. כְּתִישָׁא.—2) *pad.*—*Pl.* כְּתִיתֵי, כְּתִיתֵתֵי. Sabb. 134[b], v. נָקְרָא 2. Yoma 78[b] דאית ביה כ׳ when the wooden leg has pads. Ib. כ׳ משוי ליה מנא (omitted in Ms. M., v. Rabb. D. S. a. l. notes 20, 30, 50) do the pads make it a garment? Yeb. 102[b] דאית ביה כ׳ when the felt-shoe has pads inside.

כְּתִיתָן, v. כְּתָתָא).

כְּתִיתָא, כְּתַל, v. כּוֹתֶל.

כְּתִילִקִין, v. כְּתִילְקִין.

כָּתַם (b. h.) *to be compressed, dark, hidden* (cmp. אטם, טמן, טמא).

Nif. נִכְתַּם *to be stained, marked.* R. Hash. 18[a]; Yeb. 105[a] (ref. to Jer. II, 22) taken as equivalent with נחתם.—*Part. Pu.* מְכוּתָּם *stained.* Midr. Till. to Ps. XVI (play on מכתם) David said to the Lord מכ׳ אני ed. Bub. (oth. ed. מכתם, corr. acc.) I am stained (with sin).

כָּתַם ch. same.—Part. pass. כָּתִים *dark, red.* *Pl.* כְּתִימִין. Targ. Is. I, 18.

כֶּתֶם m. (b. h.; preced.) 1) *dark-red stain,* esp. *stain on a woman's clothes* or *body,* as an indication of uncleanness (v. נִדָּה). Nidd. 4[b] כֶּתֶמָהּ טמא למפרע a stain found on her makes her unclean retrospectively (up to the time when she last washed herself). Ib. 5[a] יש לה כ׳ is subject to the law concerning *kethem.* Ib. VIII, 1. Y. ib. I, 49[c] אין לה כ׳ is not subject to the law &c., v. supra; a. fr.—*Pl.* כְּתָמִין, כְּתָמִים. Ib. VII, 3, sq. Tosef. ib. VIII, 12; a. fr.—2) *gold.* Ex. R. s. 8; Tanḥ. Vaëra 8, v. פָּז. R. Hash. 4[a] (ref. to Ps. XLV, 10) זכיתם לכ׳ אופיר you are rewarded with gold of Ophir.

כְּתַמָּא, כְּתִי׳ ch. same, *blood-stain.* Targ. Jer. II, 22.—*Pl.* כְּתִי׳, כְּתַמֵּי, כְּתָמִין. Nidd. 5[a]. [Snh. 95[a] חזינהו כתמי דמא, a corrupt., v. Rabb. D. S. a. l. Ms. M. a. note, a. Yalk. Sam. 155.]

כְּתָן, v. כִּיתַּן.

כַּתָּן m. (v. preced.) *flax-beater.* Kel. XXVI, 5; Tosef. ib. B. Bath. IV, 8 הפתן ed. Zuck. (Var. הכ׳).

כְּתֹנֶת, v. כְּתוֹנֶת.

כָּתַף (cmp. כָּתַת) *to join*; denom. כָּתֵף.—[Midr. Till. to Ps. II, 3 כתופין, ed. Bub. כתיפין, read: כפותין, v. כָּפַת.]

Pi. כִּיתֵּף (denom. of כָּתֵף) *to carry; to shoulder.* Y. Shebi. VIII, 38[b] מְכַתְּפֵי פירות carriers of fruits (in the Sabbatical year). Y. Nidd. II, beg. 49[d] תירוש מְכַתְּפוֹת יינות וכ׳ carried vessels with wine for libations; (Bab. ib. 6[b] גפה, v. גָּפַף). —B. Kam. 31[a] עמד לְכַתֵּף he halted for the sake of shifting the burden on his shoulder; Keth. 31[a], sq.; Sabb. 5[b]. Ib. 8[a]; Erub. 33[a] רבים מְכַתְּפִין עליו people rest and rearrange

their burdens on it. [Bets. 25b ובלבד שלא יְכַתְּפוּ provided one allows not the chair to be carried on shoulders, v. אַלַּנְקִי; perhaps to be read: יִכָּתְפוּ *Nif.*]

כְּתַף, *Pa.* כִּתֵּף same. Sabb. 8a ולא כַּתּוּפֵי מְכַתְּפֵי עלויה Ms. M. nor do they not use it for rearranging burdens; ודאי מְכַתְּפֵי מְכַתְּפֵין עילויה people surely use it &c. Ib. 119a מְכַתְּפֵי ועייל מי לא מְכַתְּפֵינָא קמיירהו וכ׳ carried things in and out. Ib. should I not carry things in and out for their reception? —Esp. *to carry a person (in a chair) on shoulders*, v. אַלַּנְקִי. Yoma 87a; Snh. 7b. Bets. 25b חוו מְכַתְּפֵי לדהו (v. Rabb. D. S. a. l. note 8) they carried them; (ed. מְכַתְּפוּ לדהו) *Ithpa.* allowed themselves to be carried).

Ithpa. אִיכַּתַּף *to be carried on shoulders*, v. supra.

כַּתָּף m. (preced.) *carrier, porter.* Tosef. Ber. II, 7. Kel. XXVI, 5 עור חכ׳ the hide which the porter uses to protect his clothes. Y. Kidd. II, beg. 62a ע״י חכ׳ on the testimony of the carrier (that delivered the goods); a. e.—*Pl.* כַּתָּפִים, כַּתָּפִין. Y. M. Kat. III, 82b bot.; Y. Ber. III, 6a top נמסר לכ׳ when the corpse has been given over to the pall-bearers. Y. Shebi. VIII, 38b [read:] החמרין חכ׳ וכל העושין בשבי׳ית שכרן וכ׳ the drivers and porters and all employees in the Sabbatical year take their wages in fruits of that year (v. Tosef. ib. VI, 26); a. e.—שבח חמגיע לכ׳ an improvement touching the carriers, i. e. an increase of the value of the crop, opp. to an increase of the value of the land. B. Kam. 95b; B. Mets. 15b; a. e.

כַּתָּף, כַּתָּפָא ch. same.—*Pl.* כַּתָּפִין, כַּתָּפַיָּא. Y. Shebu. VII, 38a top סמכון כ׳ גבי וכ׳ paid the porters with orders drawn on the retailers (sellers of provision &c.).

כָּתֵף m. (b. h.; v. כָּתַף) 1) *joint, shoulder.* Shebi. III, 9 אבני כ׳ באין וכ׳ heavy stones may be taken in the Sabbatical year from any place (their size showing their designation for building purposes); כל שהן נטלות... על חכ׳ those which are carried, two or three at a time, on the shoulder. B. Mets. 68b; Tosef. ib. V, 6 מקום שנהגו להעלות שכר כ׳ למעות where it is customary to add a remuneration for carriage to the money (to be paid to the partner on settling). Gen. R. s. 56 (ref. to Gen. XXII, 6) כזה שהוא טוען.. על כְּתֵפוֹ like him (the culprit) who carries his cross on his shoulders; a. fr.—2) *grapes on an arm of a vine which branches off into twigs*, contrad. to נטף grapes hanging down from the trunk. Peah VII, 4 what is gleaning (belonging to the poor, Lev. XIX, 10)? כל שאין לה כ׳ וכ׳ the grapes remaining on a stalk which has no arm (its grapes having been collected) &c.; expl. Tosef. ib. III, 11; Y. ib. VII, 20a bot., v. פְּסִיגָה.—*Pl.* כְּתֵפִים, כְּתֵיפִים, constr. כְּתֵפוֹת. Pesik. R. s. 20 נאה להרכיבה על כ׳ it is proper to carry her on (human) shoulders; a. e.—[Yalk. Gen. 161; Y. Sot. I, 17b bot., v. כִּפָּתָה.—Tosef. Kel. B. Bath. II, 4, v. כְּפִיס.]

כְּתֵף, כְּתֵפָא ch. same. Targ. Zeph. III, 9. Targ. Job XXXI, 22 כְּתֵפֵי; a. fr.—Kidd. 81a על כְּתֵפֵיהּ... מותיב placed a halter over his shoulder. Y. Kidd. I, 61a bot. מסתמיך אַכְּתֵפֵיהּ leaning on the shoulder of &c.; Y. Sabb. I, 3a כְּתַפְּתֵיהּ.—*Pl.* כְּתֵפֵי, כְּתֵפִין. Targ. Ex. XXVIII, 12; a. fr.—B. Mets. 107b כמלא כ׳ נגדי וכ׳ as much space along the riverside as is occupied by those dragging the tow.—[Lev. R. s. 21; Yalk. Sam. 126 חזק כחפוי כְּרִיפְתָא, v. כְּרִיפְתָא.]

כְּתַפָּא, v. כַּתֵּף.

כַּתְפִי m. (sub לשון) *Coptic language* (?). Snh. 4b; Zeb. 37b; Men. 34b (Ar. s. v. טט, some ed. גדפי, cmp. גִּרְפְּטָר).

כַּתַפְתָּא f. = כְּתֵפָא, v. כִּתֵּף.

כָּתַר (b. h.) *to knot, tie, join closely.*—Denom. כֶּתֶר, כּוֹתֶרֶת.

Hif. הַכְתִּיר (denom. of כֶּתֶר) *to tie a wreath, to offer a crown.* Lev. R. s. 24 העליונים מַכְתִּירִין לחקב״ה וכ׳ the angels wreathe three 'holies' to the Lord (Is. VI, 3); Yalk. ib. 603 מה״ש מכתירין העליונים מַכְתִּירִים לפני וכ׳; Yalk. Is. 272 ג׳ קדושות נתייעץ בְּמַכְתִּיר he took counsel with the crown-maker (him who ordains the scholars, the Nasi).—[Tanh. Ki Thissa 6 שהכתיר, read: שהבתיר, as Pesik. Shek., p. 15b.]—*Part. pass.* מוּכְתָּר *adorned, distinguished.* Meg. 12b (in being called *Jehudi*, Esth. II, 5) מרדכי מ׳ בנימוסו חיה (כעדי) (v. Rabb. D. S. a. l. note 300) Mordecai was intended to be described as adorned with his faith (as with an ornament), i. e. *Jehudi* is meant not as a gentile noun but as an epithet of religious devotion (than whom no better Jew was found).

כְּתַר ch., *Pa.* כַּתֵּר (preced.) [*to turn around*, cmp. נָחַל,] *to wait upon, hope for.* Targ. Job XXXVI, 2 Bxt. (ed. אמתין). Targ. Is. XLII, 4 (h. text יחל). Ib. LI, 5 יְכַתְּרוּן ed. Wil. (oth. ed. יְכַתְּרוּ, *Af.*).

Af. אַכְתִּיר same, v. supra.—Part. pass. מְכַתַּר *made to wait, dependent upon.* Targ. Mic. V, 6 (h. text יְיַחֵל).

כֶּתֶר m. (b. h.; preced.) *garland, crown.* Hull. 60b the Moon said אפשר .. בכ׳ אחד is it possible for two kings to use the same crown (to occupy an equal rank)? Ex. R. s. 1 כֶּתֶר פרעה Pharaoh's crown. Sabb. 104a (play on letters כ ל וקושר לך כ׳ לעוה״ב) and he will wreathe a crown for thee in the world to come; a. fr.—*Pl.* כְּתָרִים. Ab. IV, 13 שלשה כ׳ הן... על גבירתן there are three crowns, the crown of the Law (learning) . . ., but the crown of a good name rises above all of them. Sabb. 88a; a. fr.—Ib. 89a; Men. 29b קושר כ׳ לאותיות providing certain letters with crownlets (v. זִיזִין).

כְּתָרָא, כְּתַר, כְּתָרָה, כְּתָרֵי ch. same. Targ. Is. LXII, 3. Targ. Jer. XLVIII, 9; a. e.—*Pl.* כְּתָרַיָּא. Targ. Is. III, 23 (ed. Wil. כְּתָרָיָא).

כְּתָרְתָּא, כְּתֶרֶת, v. sub כּוֹת.

כָּתַשׁ (b. h.; v. כָּתַת) 1) *to crush* (olives), *to pound, beat* Shebi. IV, 9 כּוֹתֵשׁ וסך וכ׳ he may crush olives and use the oil for ointment in the field. Sabb. 74a ולירחשוב נמי כותש let the Mishnah (VII, 2) count (among the forbidden labors) also *pounding* (grain), v. כְּתִישָׁה. Men. VIII, 4 (86a). Tanh. Huck. 8; Pesik. Par., p. 40a וכוֹתְשִׁין אותה and pound it (the burnt body). Koh. R. to VII, 2 ולמה כותשין על הלבן

why do mourners beat their hearts?; a. e.—Part. pass. כְּתוּשׁ, f. כְּתוּשָׁה *crushed.* Men. 86b, v. כָּתִית.—Trnsf. *defloured.* Y. Kidd. I, 59a top, v. חָרַךְ.—2) *to press, to be closely joined, grouped*; שער כּוֹתֵשׁ *a thick hair crown*, i. e. *ramifications forming a sort of arbor.* Peah II, 3 אם הירה ש׳ כ׳ if the ramifications are intertwined; Y. ib. 17a top [read:] מה כ׳ כעלי במכתש וכ׳ (v. R. S. to Kil. V, 3) what does this כותש mean? Does it mean, like the pestle in the mortar (i. e. the partition is formed by a depression in the ground between the two fields, out of which the fence rises), or does it mean, pressing upon (overgrowing) the fence? Answ. מן מה דתנינן סער כותש ואין הגדר כותש וכ׳ reading as we do 'the hair (ramification) presses', and not 'the fence presses', it is evident that it means 'overgrowing the fence.'

Nif. נִכְתַּשׁ *to be crushed, pounded.* Tanḥ. Ki Thabo 3 מה השמן הזה נ׳ וכ׳ as oil is pounded, and the more it is pounded, the better it becomes, v. כְּתִישָׁה. Ter. I, 8 זתים הנִכְתָּשִׁין crushed olives. Tosef. ib. III, 14 עתידין לִיכָּתֵשׁ designated for pounding; a. fr.

Pi. כִּיתֵּשׁ *to crush to powder.*—Part. pass. מְכוּתָּשׁ, f. מְכוּתֶּשֶׁת. Tosef. Ohol. II, 5 some ed. (oth. מְכוּתָּתֶת, ed. Zuck. מכתתת; Y. Naz. VIII, 56c מְכוּתָּתִין).

Hithpa. הִתְכַּתֵּשׁ [*to come in contact with,*] *to wrestle, fight* (cmp. נָגַשׁ). Y. Peah IV, 18b top שנים שהיו מִתְכַּתְּשִׁין וכ׳ if two persons were fighting about a (forgotten) sheaf; Tosef. Peah II, 2 מִכַּתְּשִׁין ed. Zuck. (Var. מתכשין, corr. acc.). Sifré Deut. 37 ד׳ מלכיות מִתְכַּתְּשׁוֹת וכ׳ (ed. Fr. מתכתשות) four governments disputed about it (each naming it differently); Yalk. Num. 743 מתרחשות (corr. acc.); Pesik. Zutr. Deut. ed. Bub. p. 9 מלכים מִתְכַּתְּשִׁין . . . .; ib. p. 30 מתכבש׳ (corr. acc.).

כְּתַשׁ ch. same, 1) *to crush.* Targ. Y. Ex. XXX, 36.—Part. pass. כָּתִישׁ, f. כָּתִישָׁא; pl. כְּתִישִׁין; כְּתִישַׁן. Targ. Ex. XXVII, 20. Targ. Y. Lev. XXII, 24 (h. text פְּרוּחַ).—2) (=h. נגע) *to touch, strike, afflict.* Part. pass. as ab. Targ. Ps. LXXIII, 14 (ed. Wil. כְּתִישׁ). Targ. Is. XXVIII, 1 (h. text הלומי). Ib. LIV, 4; a. e.—Dem. מַכְתַּשׁ.

Ithpa. אִתְכַּתַּשׁ, אִתְכְּתַשׁ 1) *to wrestle, fight.* Targ. Y. Gen. XXXII, 25, sq.—Gen. R. s. 48, beg. הות מְכַתְּשָׁא וכ׳ was quarrelling with her maid. Lev. R. s. 9 מִתְכַּתְּשִׁין . . . ולא חמית וכ׳ and I never saw two quarrel with one another without making peace between them. Ib. s. 22 פשושין מכתשין Ar. ed. Koh. (ed. צירפין מתנצרין).—2) mostly *Ithpe.* אִתְכְּתַשׁ *to be smitten, afflicted* (with leprosy). Targ. Ps. LXXIII, 5. Targ. Y. Ex. II, 23 (cmp. Ex. R. s. 1). Targ. Y. Gen. XVI, 1. —[Gen. R. s. 44; Yalk. ib. 77, v. כְּשַׁשׁ.]

**Pa.* כִּתֵּשׁ *to press, beg persistently.* Shebu. 30b; Ḥull. 7b, v. בְּתַשׁ.

כְּתַת (b. h.) [*to join closely* (in a friendly or hostile sense);—Denom. כֵּתֵף;] *to press, crush.* Part. pass. כָּתוּת, *one whose parts are crushed.* Sifra Emor Par. 7, ch. VII; Kidd. 25b; Bekh. 39b.

Pi. כִּיתֵּת 1) *to strike.* Gen. R. s. 22 (with ref. to Ps. LXXXIX, 24) התחיל מְכַתְּתוֹ he began to strike him; Yalk. ib. 36; Yalk. Ps. 840. Midr. Till. to Ps. XXIII הית מה״מ מְכַתֵּת וכ׳ the angel of death smote fifteen thousand and some of them. Ber. 63b (play on הִסְכַּתּ, Deut. XXVII, 9) כַּתְּתוּ עצמיכם וכ׳ expose yourselves to being smitten (by death) over the study of the Law.—2) *to pound, pulverize.* Ab. Zar. 44a כִּיתְּתוֹ ground it (the bronze serpent) to powder. —Trnsf. (cmp. גרס) *to discuss, argue.* Ber. l. c. הס ואח״כ כַּתֵּת first listen (and receive) and then discuss.—Part. pass. מְכוּתָּת, f. מְכוּתֶּתֶת, *pl.* מְכוּתָּתִין, v. כָּתַשׁ.

כְּתַת ch. same, 1) *to join closely, be grouped.* Targ. Job XXX, 7 בתתין Ms. Var., read: כָּתְתִין (ed. מתחברין, h. text וְסֻפָּחוּ).—Denom. כָּתָא, כְּתָא.—2) *to strike,* v. infra.

Pa. כַּתֵּת 1) *to pound, crush.* Ab. Zar. 44a בדין הוא דכַתּוּתֵי לא וכ׳ by law it was necessary to grind it (the bronze serpent) to powder, v. preced.—2) *to ally, form into factions.* Targ. Y. I Num. XXIV, 23 (play on כִּתִּים, ib. 24) מְכַתֵּת וכ׳ causes nations . . . . . to form alliances and incites them against one another.—Part. pass. מְכַתָּת, v. infra.

Ithpa. אִיכַּתַּת 1) *to be powdered, crushed.* Succ. 31b כַּהוּתֵי מִיכַּתַּת שיעורידה the size which the Lulab must have, is (in the eyes of the law) crushed to powder (as an object of idolatry); Ḥull. 89b כתותי מְכַתַּת שיעורא (or מְכָתַּת. v. supra). Ib. כל מה דמכ׳ וכ׳ the more it is crushed to powder, the better it is fitted (for covering the blood). Yeb. 103b כִּדְמְכַתַּת דמי (or כְּדָמְכַתַּת) the house doomed to destruction (Lev. XIV, 45) is to be considered as crushed to powder.—2) *to come in contact* (hostile or friendly, cmp. זוג). Gen. R. s. 78 (ref. to פגש, Gen. XXXIII, 8) א״ל מִיכַּתַּת אנא גבידהון א״ל וכ׳ said he (Esau), I had a meeting with them. Said he (Jacob) they came to find grace &c. Said he, I have had enough blows; Yalk. ib. 133.

END OF VOLUME I.